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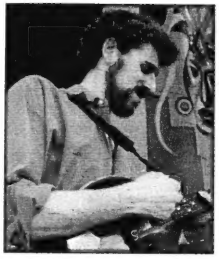
This Week

National

Jews for Judaism aims to build better Jews. *Page 5*

Founding rabbi of Beth Sholom dies. *Page 24*

Arts & Travel



Eric Stein enjoys his role as artistic director of Ashkenaz. *Page 30*

Filmmaker pays homage to his late grandfather Moe Koffman. *Page 32*

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Ambassador enjoys enhancing Canada's relationship with Israel. *Page 34*

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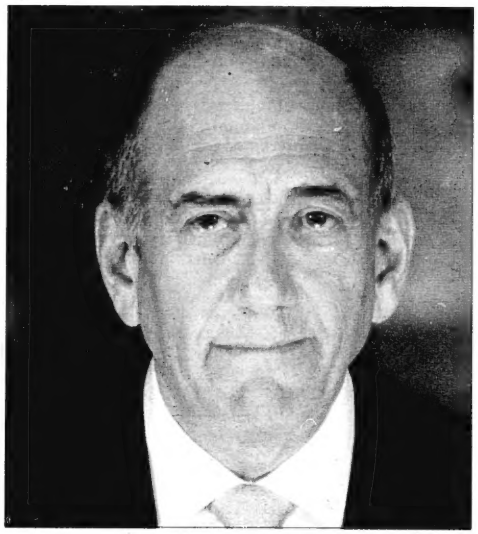

Olmert to step aside

Olmert announced that he would not run in his party's upcoming primaries. "I will not run for the primaries of Kadima. I will not interfere in internal elections," Olmert said. "I will gladly welcome the result. When a new party leader is elected, I will resign as prime minister to allow the new head to set up a new government quickly." Olmert said his highest priority until he resigns would be to achieve peace. "Beyond all this, I continue to believe with all my heart that achieving peace, stopping terrorism, strengthening security and creating different relations with our neighbours are the most vital goals for the future of the State of Israel," Olmert said "We are closer than ever to concrete understandings that are likely to be the basis for agreements in the two strands of dialogue, the Palestinian and the Syrian." Olmert is the subject of several corruption investigations and has been under pressure from his colleagues to resign. He called the allegations a "witch hunt" and said his enemies are using the justice system to undermine the democratic process.

Please see related story on pages 4 and 9. [*Israel Sun photo*]

Some Jewish Gazans resettled well

By **SHELDON KIRSHNER**
Staff Reporter

SHOMRIYA, Israel — The majority of the nearly 9,000 Jewish settlers in the Gaza Strip who were evicted from their homes prior to Israel's unilateral withdrawal in the summer of 2005 are still dazed and bitter as they struggle to regain their footing.

At Nitzan, a makeshift camp north of Ashkelon where almost 500 families from Gaza were temporarily housed after Israel's pullout, Yossi Dafna – a local grocer who once prospered as an exporter of winter vegetables to Europe – expressed anger.

"The government promised to give us land and hasn't," he said, complaining that bureaucratic delays have placed him and his friends in painful limbo.

David Raisch in Shomriya [*Sheldon Kirshner photo*]

Politics and environmentalism are at the heart of Dafna's plight.

Shortly after the then-prime minister Ariel Sharon announced his intention to withdraw from Gaza, the Israeli media reported that some of the evacuees would be resettled amid the pristine sand dunes adjacent to Kibbutz Nitzanim.

Three years after the pullout

Please see editorial page 8

Environmentalists nipped that plan in the bud, arguing that Israel had a responsibility to save that fragile ecosystem. As a result of their intense lobbying, the Nitzanim Sand Dune Park, the largest such reserve in Israel, was created. Hundreds of Jews from a cluster of settlements in Gush Katif in Gaza were thus resettled in Nitzan, a short distance from Kibbutz Nitzanim, which was conquered by the Egyptian army during the 1948 War of Independence and then recaptured by Israeli forces.

On the third anniversary of Israel's pullout from Gaza, they still languish in Nitzan as the Israeli government grapples with their fate.

Dafna, who lived in Gaza for 25 years, does not think that immediate relief is in sight.

Continued on page 27

Chabbat Chazon – Dvarim
Candlelighting: 8:13
Havdalah: 9:19

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This issue of The CJN went to press on Friday, Aug. 1

The News in Brief

Canada

Israel Deports Cdn.

KINGSTON, Ont. — A Canadian student from Kingston, Ont., who was deported from Israel after taking part in a protest against the West Bank separation barrier returned home last week. Victor MacDiarmid, 23, a University of Toronto student who had spent a month in the West Bank volunteering with the pro-Palestinian International Solidarity Movement, was arrested July 23 for taking pictures of a protest in Nilin. He returned to Canada July 30. He says he was beaten by Israeli soldiers after his arrest. A Canadian consular official who visited him in detention in Tel Aviv said he was in good health, CBC reported.

Hate Graffiti Found

WINNIPEG — Eight swastikas and the message "Kill the Jews" were scrawled on a billboard for the Canadian Museum for Human Rights last week at the site where the facility is slated be built. Winnipeg police are investigating the incident as a hate crime and said the graffiti, in black ink, will be erased once the investigation is finished. Gail Asper, who is spearheading the effort to build the museum, told the *Winnipeg Free Press* that the graffiti shows why it's needed. The $265-million museum is still raising money for the project, and construction won't begin until it meets its $105-million goal. It has raised 90 per cent of that total so far.

World

Bishops Hear Rabbi

LONDON — The collapse of religion leads to a breakdown of social structure, Britain's chief rabbi told 670 Anglican bishops. Rabbi Jonathan Sacks, speaking to the bishops of the worldwide Anglican Communion meeting, appealed to Christians, Jews and people of other faiths to work together. He said the decline of religious belief has led to the spread of depression, stress, eating disorders, and drug and alcohol abuse. He's the first Orthodox Jewish leader to speak to the Anglican conference in Canterbury in southern England, which takes place once in a decade.

New Ethical Hechsher

NEW YORK — Guidelines for the Conservative movement's ethical kashrut initiative were released last week. Hekhsher Tzedek aims to certify foods produced by firms that adhere to standards of worker safety and environmental sensitivity, among other criteria. The certification would complement a traditional hechsher. The idea gained prominence after the May 12 immigration raid at Agriprocessors, the largest kosher meat producer in the United States, which critics say mistreats its workers. The firm has denied wrongdoing.

Olympian Released

ADDIS ABABA — Israel's entrant for the Olympic marathon was released from an Ethiopian prison four days after his arrest. Ayele Seteng, who immigrated to Israel from Ethiopia, returned to the African state for the final stretch of high-altitude training, only to be arrested in a long-running debt dispute. A judge ordered his release from a Gondar jail July 24 amid concerns he might miss the Olympics. Seteng, 53, plans to remain in Ethiopia to train for the Aug. 24 marathon. He finished 20th in the 2004 Olympics race in Athens.

Venerable Bazaar To End After 84 Years

TORONTO — A Toronto tradition will end this fall after 84 years because of competition from discount retailers.

Hadassah-WIZO's CHW Toronto Centre chapter, which runs the annual Hadassah-WIZO Bazaar, has announced that the Oct. 29 event at Exhibition Place – famed for bargains on new and used clothes, housewares, games, toys, books and food – will be the last.

Bazaar chair Barbie Benjamin-Levitt told CityNews.ca that competition from outlet and box stores led Hadassah-WIZO to find new ways to fundraise.

"Society's changing… and we're trying to change with it," bazaar chair Barbie Benjamin-Levitt said.

"We're going to go out on top, and we're going to come out with something new to keep the community going and to keep our volunteers going… it's time for a change."

The bazaar raises money for health programs in Toronto and Israel, including Hadassah Medical Center in Jerusalem, a breast cancer clinic at Assaf Harofeh Medical Center near Tel Aviv and a new neo-natal intensive care unit at Toronto's Sunnybrook Health Sciences Centre.

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New project tries to care for the caregivers

By CAROLYN BLACKMAN
Staff Reporter

For the first time, seven Jewish community agencies are joining forces to help people who are caring for aging or ailing family members.

The agencies – Circle of Care, Baycrest, Bernard Betel Centre for Creative Living, Chai Tikvah Foundation, Jewish Family & Child, Jewish Immigrant Aid Services Toronto and Reena – will collaborate to deliver support services through the newly established Family Caregiver Connections Project.

Its goals include co-ordinating existing support programs at partnering agencies, enhancing existing support services, extending outreach and services to previously unidentified family caregivers, and creating new initiatives.

The project is being funded by the province through the Central Local Health Integration Network, as part of the Ontario government's Aging at Home Strategy.

Devora Schwartz-Waxman, Family Caregiver Connections co-ordinator, said that funding and support for the project reflects the government's and the Jewish community's commitment to supporting seniors, for whom diverting and delaying admission to long-term care facilities is possible if appropriate community support services are available.

Schwartz-Waxman said caregivers are often not identified as being caregivers, but in 2005 there were 4.5 million Canadians providing unpaid care for family members.

"Very often, our focus falls on the family member who needs care, but caregivers have lots of needs as well. Their lives change dramatically when they become caregivers. They are an underrepresented population in need of help."

The Jewish community is starting to become aware of the large number of such people, she said, because as the population ages, there are more and more them.

Schwartz-Waxman, said the project will offer help to caregivers in such areas as taking time out for themselves without feeling guilty, financial planning, and managing power of attorney issues, as well as assistance for aging caregivers of adult children needing care.

"Making arrangements for [the children] is crucial," she said.

Rochelle Goldman-Brown, executive director of Chai Tikvah Foundation, which provides support services for psychiatrically disabled adults, said that seniors who have adult children with mental health problems need to make sure their children will have an income for the rest of their lives and that they will be eligible for financial assistance.

"They need to plan for the future of their child before it is too late to access services."

Devora Schwartz-Waxman

Immigrant families have particular needs with regard to caregiving, said Romm Gurel, community integration and outreach worker at JIAS Toronto, because seniors are dependent on their families for years before they are eligible for government assistance.

"This reality puts a great burden on the caring families who are left with no choice but to have their aging parents live with them without many of the services offered to Canadian senior citizens," Gurel said.

Immediate plans for the project include establishing a telephone line to link caregivers to existing community resources; providing transportation and respite care to let caregivers utilize services outside their homes, and holding educational workshops for caregivers.

Linda Jackson, director of community and ambulatory services at Baycrest, said it's important to reach out to people who don't think of themselves as caregivers.

"A wife or husband taking care of their spouse at home may not see themselves as a caregiver. They might not realize they could benefit from these services," Jackson said.

Continued on page 6

reasonforhope
TRIBUTE DINNER

Proceeds from the Tribute Dinner will support the expansion of the Jane Goodall Institute of Canada's *Roots & Shoots* program; the establishment of Jane Goodall Scholarships in Environmental Studies and a *Roots & Shoots* program at the University of Haifa.

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Never a dull moment

From the editor's desk

The observation that Israeli public life offers never a dull moment is akin to observing that Canadian winters can sometimes be rough. It is rather stating the obvious.

That lack of dullness was on vivid display last week in Jerusalem.

On Wednesday, Prime Minister Ehud Olmert did what most people had been clamouring for more than two years for him to do: he effectively stepped down from the premiership of the Jewish state. But the stepping down is prospective. It takes effect after his Kadima party will choose a new leader, which may or may not come as soon as mid-September. (Please see the related stories on page 9.)

Felled finally by the cumulative weight of numerous investigations into allegations of impropriety, he posed the question that was on the minds of a large majority of Israelis.

"The time has come for me to take a decision," Olmert said in a dramatic, sombre, even tearful public address from the prime ministerial official residence. "What's more important... my own personal justice or the public good?"

It is that very same question, or more precisely, its answer, that is the indispensible anchor of every democracy everywhere on earth. It provides stability and balance to the very structure of democratic government when the inevitable ill winds of public disaffection topple governments and the careers of individual politicians.

Olmert is now the proverbial lame duck. He may propose initiatives, but who will be willing to dispose of them with him? There is now no meeting point between the legal and moral authorities of the office of prime minister.

The list of contenders to replace Olmert as party leader is already known.

Foreign Minister Tzipi Livni is perhaps the highest profile candidate on the list.

But Transportation Minister Shaul Mofaz will likely challenge her, as will Internal Minister Avi Dichter, both of whom can claim strong security credentials.

The campaigning within Kadima party ranks has already begun.

And of course, all campaigning for the privilege of leading a political party necessarily shifts the focus from the collective to the individual. That is as true for leadership campaigns in Canada as it is in Israel.

Thus, the question that Olmert demonstrably posed and answered on television last week is the very same one that can be posed to those vying to succeed him: "What's more important... personal or public good?"

Over the next six weeks, it will be interesting to observe the behaviours and promises of the candidates for the leadership of the Kadima party.

It will also be interesting to observe Olmert's behaviour as he presses forward with policies and initiatives that his successor may or may not endorse.

* * *

Thank God for Rabbi Shmuele Rabinowitz, rabbi of the Western Wall and holy sites in Israel.

He responded swiftly, firmly and with great dignity to the unconscionable indignity that was visited upon Senator Barack Obama last week.

Like most visitors to the Western Wall, Obama placed a note into the holy interstices between the ancient stones. Quickly thereafter, the note was removed by an insensitive cad and then passed on to the media in Israel. Its contents – and I would add, surprisingly and alas – were made public.

If the Western Wall is not a sanctuary for an individual's most secret, inner hopes and thoughts, what place on earth can be?

Once the theft of Obama's note became known, Rabbi Rabinowitz immediately condemned the act.

"Notes which are placed in the Western Wall are between the person and his Maker; Heaven forbid that one should read them or use them in any way. The custom of placing notes between the stones of the Western Wall is ancient and is used as a means of expression by a person praying to his Creator.

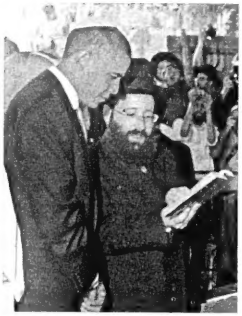
"This sacrilegious action deserves sharp condemnation and represents a desecration of the holy site."

The young man who stole the note subsequently apologized. I am not aware if the media outlet that published the contents of the note did as well. Obama's note has been restored to a new place along the metaphysical pathways to God in and among the craggy stones of the Wall. The notes in the Wall are not intended for human eyes.

By his quick, assertive response, Rabbi Rabinowitz repaired what was clearly a chilul HaShem, a desecration of God's name.

Never a dull moment.

– MBD



Rabbi Shmuele Rabinowitz points out a special prayer to his guest Barack Obama. [RNS photo]

RIOTS OF 1929

In August 1929, extremist Arab national sentiment against Jews was fomented by Hajj Amin El Husseini, who spread false rumours that Jews were attempting to build a synagogue at the Western Wall. As a result of the incitement, rioting and violence were directed against the Jewish communities in Hebron, Jerusalem, Safed, Haifa, Motza and elsewhere. Thousands of Jews fled the ancient Jewish quarter in Jerusalem. Some 67 Jews were massacred in Hebron. The Jewish community then evacuated Hebron. Pictured are a home destroyed by the Arab rioters and a man grieving over the loss of a loved one.

[WZPO archives]

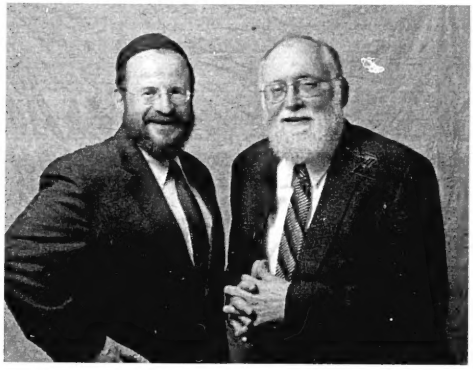
Jews for Judaism counters growing missionary movement

By PAUL LUNGEN
Staff Reporter

In sports, there's a cliche that successful coaches often repeat before a big game. Asked how they plan to defend against a tough opponent, they say, "We're not worried about what the opposition will do. We're worried about what we will do."

Though Rabbi Michael Skobac and Julius Ciss might not necessarily employ a sports metaphor, as the guiding hands behind Jews for Judaism, they, too, recognize that Jews must first tend to their own people before worrying about Christian missionaries.

After years of going toe to toe with evangelizing Christians, they recognize that the best way to block their inroads into the Jewish community is by building better Jews. Or to put it another way, they believe that Jews who see the spiritual and religious dimension of their own faith will be less likely to be tempted by other religions.



Rabbi Michael Skobac and Julius Ciss

To that end, Jews for Judaism offers annual lecture series and individual seminars to educate Jews about the beauty of Judaism.

Next up in Toronto are three free public lectures. On Aug. 6, Rabbi Skobac, Jews for Judaism's director of education, will speak on "Catching the spirit of Jewish spirituality." He will follow that up on Aug. 12 with a discussion titled, "Sharing the light: how to communicate the beauty of Judaism."

Finally, on Aug. 21, Ciss, the organization's executive director, will share his "Reflections of a Former Jew for Jesus." Ciss was a member of that organization for more than five years. All lectures will take place at the Lipa Green Building, 4600 Bathurst St., Room 421, and start at 8:00 p.m.

Over the past 18 years, Jews for Judaism has offered three or four lecture series per year, attracting a couple of dozen people at a time. The Internet offers the opportunity to expand that reach by orders of magnitude.

The organization operates several webites, and so far this year, the sites (www.jewsforjudaism.org; www.be-true.org) have garnered 17,000 visits per month, up from 12,200 last year.

Most recently, with the assistance of twentysomethings adept in computer technology, Jews for Judaism has publicized itself through online social networking sites. A recent lecture in Montreal attracted 150 participants strictly through publicity generated on Facebook, Rabbi Skobac said.

The marriage of an ancient spiritual faith and modern technology is one way that Jews for Judaism is trying to stem growing missionary efforts to entice Jews to Christianity.

Making the case that all their spiritual needs can be found within Judaism is the best way to prevent missionaries from succeeding, Rabbi Skobac said. "The bread and butter of our work is education. Forewarned is forearmed."

The other aspect of the educational endeavour is preparing Jews – many of whom are woefully ignorant of their own heritage – to understand "the claims made by these people." The missionary movement argues that accepting Christianity is consistent with Judaism. Jews for Judaism refutes that by showing that Jews do not accept Jesus as the messiah, let alone as a divine being, Ciss said.

After years of interviewing people who have accepted the missionary message, Rabbi Skobac believes that "Judaism was not presented to them as focused on having a relationship with God."

The result is an apparent susceptibility to the enticements of other faiths. Citing a 2006 UJA Federation of Greater Toronto study, Rabbi Skobac said 5.8 per cent of Toronto Jews, or approximately 11,000 people, say they identify as Jews by ethnicity, but practise another religion. A further 8.1 per cent (14,585) identify as Jews ethnically but practise no religion.

Jews for Judaism estimates that more than 250,000 Jews have converted over the past decades. Missionary efforts have even reached into Israel, where as many as 15,000 Jews have left the faith.

Ciss said the Christian missionary movement has been increasing its efforts to proselytize Jews in recent years. More than 100 groups have been targeting Canadian Jews, and they are well-funded. Among them are Jews for Jesus, Chosen People Ministries and the City of David Messianic Synagogue, which recently opened a large, high-profile facility at Yonge and Clark streets in Thornhill.

Many of those attracted to other religions grew up in a nominally Jewish home, Rabbi Skobac continued. They may have attended weekend Hebrew school, had bar or bat mitvahs, and celebrated holidays.

"But they didn't really experience it in a spiritual way or they did not establish a relationship with God," he said.

"Our failure... is the reason for their success," Ciss said.

Ciss, who attended weekend Jewish school many years ago, said the experience turned many people away from Judaism. The bar mitzvah was "seen by young people as a ticket to be released from learning about Judaism... My peers are raising kids today who are open prey for spiritual predators."

He added: "Getting a day school education is almost a recipe for Jewish continuity... People who come to us for counselling, it's almost across the board that they lack this education."

"The real answer is to have a Jewish community that is vibrantly Jewish, expressing spirituality through the Jewish faith," Ciss added.

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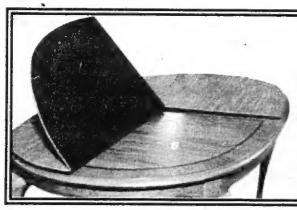

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UJA Federation looks to the future

By RITA POLIAKOV
CJN Intern

The UJA Federation of Greater Toronto recently held a leadership retreat at Jeff and Lori Rosenthal's cottage in Innisfil, Ont.

The Toronto Jewish community provides leadership for the entire Jewish world, said Ted Sokolsky, president and CEO of UJA Federation of Greater Toronto at the organization's annual leadership retreat recently.

"We want to be the best," Sokolsky told more than 100 employees and volunteers. "We're setting the bar up there for other Jewish communities."

The retreat, held at Jeff and Lori Rosenthal's cottage in Innisfil, Ont., introduced UJA Federation's 2009 campaign, which will focus on certain specific areas.

In the first of these, "our goal is to help engage young Jews in Toronto," said Rachel Lerner, director of strategic community planning initiatives. "Jews should know we have amazing young Jews in the community… and it's our job to support them."

One way of targeting the younger population is through the federation's incubator program, which provides funding and mentorship to social entrepreneurs aged 25 to 35, who are trying to find innovative solutions to social problems.

Jonathan Moneta, a recent graduate of York University, used the incubator program to work with Limmud Toronto, an organization that helps promote Jewish education through an annual festival, discussion groups and conferences.

"The social incubator program supports me financially and professionally," Moneta, co-ordinator of the one-day Taste of Limmud festival, said at the retreat.

Until two years ago, Moneta was not involved in the Jewish community. Then he spent his senior year at the Hebrew University of Jerusalem.

"I discovered my Jewish identity," he said.

Moneta hopes to turn the Limmud festival into an immersive experience that lasts for several days.

Still with the focus on youth, the federation's 2009 campaign plans to provide new resources to help enrich Jewish campus life in Ontario and expand new programs, including the Jewish camp incentive program, which helps connect campers with their Jewish roots. The federation hopes to bring in 1,000 first-time Jewish overnight campers by 2011.

Another major aim of the new campaign is to expand the organization's work with struggling Jewish families. The provincial government recently cut some $1 million of funding from Jewish Family and Child.

"We're working with poor families, we work with seniors," said Adam Minsky, chief of community capacity building at UJA. "[We need] to make sure clients don't bear the brunt of cutbacks."

The federation also plans to increase its aid to programs that serve Jewish seniors and the working poor. Among the agencies the UJA works with are the Bernard Betel Centre for Creative Living and Jewish Immigrant Aid Services Toronto (JIAS).

At the retreat, guests also learned about UJA Federation's involvement with Israel. With UIA Federations Canada (UIAFC), it runs programs and provides financial aid throughout Israel.

"The UJA is involved in the peripheries," said UIAFC director general Yossi Tanuri, pointing to the UIAFC's role in Israel's educational system. "[Without education] Israel has no future," he said.

One group the federation funds is the Youth Futures program in Eilat that works with welfare offices, parole offices and schools to help at-risk youth.

Eilat Pilo is a mentor for young people participating in Youth Futures, which shadows the Israeli youngsters to ensure that they succeed every step of the way, from getting to school to having a safe place to socialize.

"Most of these children used to fail all the time – this is all they know. We give them a good vision," Pilo said. "[The kids] have group activities once a week. We talk about violence, drugs, drinking. My job is to take them and show them the right way."

UJA Federation also supports after-school study centres for new immigrant youth in Israel and continues to provide financial aid for relief and rescue programs worldwide.

The UJA is not about "being the best for the sake of being on top," Sokolsky said. "We strive to make the Jewish community a model for a community that cares for itself."

Seven agencies work together

Continued from page 3

"They don't recognize themselves as needy, because they don't think that they're the ones with needs. It could be an enlightening moment for them to realize that they, too, could use some help. It is fascinating that they have not thought about calling for help for themselves."

She said research indicates that caregivers often make themselves ill with the physical and emotional stress of taking care of their loved ones. "Our focus will be on outreach and prevention, and the project will allow caregivers respite to access programs for themselves."

She said that representatives of the agencies have met, and staff members are excited to work together in order to maximize their strengths.

Lorraine Blass, vice-president of Circle of Care, said it's "highly innovative and unusual" for seven Jewish agencies to work together. "This impressed the funding body tremendously, because each of us has something else to offer."

For information, call Schwartz-Waxman at 416-635-2900, ext. 413, or e-mail dschwartz-waxman@circleofcare.com.

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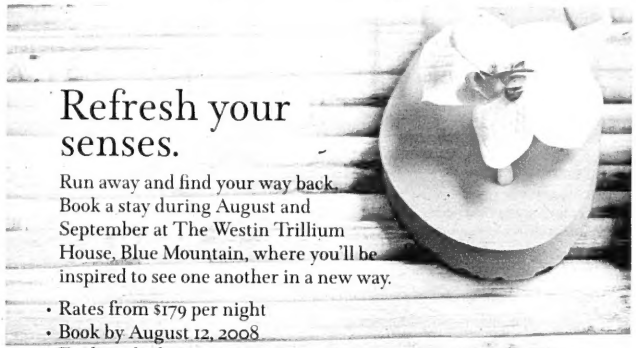

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Editorials & Letters

History still to judge

The scenes are seared into our memory. Rage, anger, violence, tenderness, tears, compassion, sadness, confusion, incongruity, conviction, determination and great strength of character. All these words and more are part of the remarkable portrait of one of the most compelling moments in Israel's young history.

Three years ago this week, the Jewish state unilaterally withdrew all Jews from the Gaza Strip. There were a number of justifications for the initiative. Chief among them was the belief that it was inappropriate, on many levels, for the Jewish state to rule over the more than one million Arabs who live in Gaza. That the pullout was undertaken unilaterally, without any *quid* from the Palestinian Authority for Israel's significant *quo*, was one of the main criticisms of the withdrawal even among supporters of the idea.

Israel and Israelis paid and continue to pay a steep price in humanitarian, financial and strategic terms for disengagement from the Palestinians of Gaza. As *CJN* reporter Sheldon Kirshner writes in a feature story this issue, "the majority [of the former residents of Gush Katif] are still dazed and bitter."

The government of Israel recently reported that "some 72 per cent of the families evacuated from the Gaza Strip and northern Samaria" have taken up the re-settlement recovery options offered to them. The Disengagement Authority reported that "approximately NIS 8 billion [about $2.35 billion] has been invested in the disengagement process and in the rehabilitation of evacuees thus far… NIS 3 million [$883,000] has been invested in compensation and temporary and permanent residences for each family."

The Authority further reported that "the average Gush Katif farmer has received, directly or indirectly, compensation up to NIS 5 million [$1.5 million] for his plot of land."

The government has not been ungenerous with the families and the individuals whose pullout-related miseries it caused. Of course, the damage wrought by those miseries cannot only be measured by material or financial loss. Some of that damage has cut far deeper and may last far longer than the time it takes to rebuild a home.

Strategically, Israel's security seems lessened. The removal of the Israel Defence Forces and the subsequent putsch by Hamas have led to the creation of an Islamist, Iranian-backed, terrorist, mini-state along Israel's southern border. Thousands of Qassam and other rockets have fallen on Israel since the unilateral withdrawal.

And yet, as many Israelis have also observed, the withdrawal has put paid to the notion that this leadership and this generation of Palestinians are interested in building an independent Palestinian state to live alongside an independent Jewish one. Hamas and its sponsors show themselves time and again to be more interested in destroying the Jewish state than in building a Palestinian one. Palestinian behaviour in Gaza has been the yardstick by which most Israelis will measure any concessions in the West Bank.

Thus, it falls still to history to judge whether the withdrawal by Israel from Gaza in the August heat of 2005 was the right thing to do.

25 years ago in *The CJN*

For the first time, Israeli athletes competed in the International Special Olympics, held in Baton Rouge, La. The eight athletes, who were feted by the Israel ambassador to the United States, won eight gold, two silver and two bronze medals in total.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Ehud Telem , Rabbi Reuven Tradburks, Nelson Wiseman.

Israel gets 'amber' light to attack Iran

Israel has the "amber" light from the United States to launch a strike on Iran, according to a source in the Pentagon. In a recent report, it was stated that President George W. Bush has given Israel conditional approval for an attack. The unconfirmed report acknowledged that the approval came despite of opposition among top brass in the U.S. armed forces and American worries over the political and economic consequences that such an attack would carry. This means get on with your preparations, stand by for immediate attack and tell us when you're ready, but you (Israel) will not be able to count on U.S. military support for the strike.

The official said that the Israeli Air Force would not be permitted to refuel at American air bases in Iraq. The official also said the Bush administration would not attack Iran. It looks as if the United States expects Israel to take on the Iranian threat single-handedly, despite the global nature of the threat.

The world is afraid of Iranian President Mahmoud Ahmadinejad and all are afraid to act. Is that due to Iran's oil reserves or Iran's missiles? Will the fate of the West once again rely on tiny Israel's intelligence and its air force to destroy a nuclear menace?

Harry Grunstein
Hampstead, Que.

* * *

Jerusalem and peace talks

In "Renewed peace talks must start with Jerusalem," (*CJN* Perspectives, July 17), Yitzhak Reiter makes no mention of the terrible tragedy in human terms that is a consequence of the Oslo accords. He treats the problem of achieving peace academically and selectively. The "sense of euphoria" that accompanied the signing of the Oslo accords was not shared by even one military or security expert. Even Shimon Peres, one of the main architects of Oslo, acknowledged then that human "sacrifices for peace" were inevitable. If smaller concessions have encouraged the Palestinians to wage a destructive war of terror against the Jewish state, how much more so would the major concessions that Reiter speaks of?

Reiter's suggestions would evoke a "sense of euphoria" among our enemies in their certainty that total victory is within reach, terror is effective and justifiable, and the Jewish state is in its death throes.

Chaim Forer
Thornhill, Ont.

* * *

Israel, Hezbollah prisoner swap

I strongly disagree with Yoni Goldstein's column about the recent Israel and Hezbollah prisoner swap ("Upholding the contract," *CJN*, July 31). I have the utmost sympathy for the families of the two dead soldiers, but to liberate a cold-blooded murderer was a big mistake. Now that the terrorists have learned that only dead bodies have to be returned, they will do just that. What about the feelings of the family whose members were murdered? What pain did they feel after learning that the killer would walk free and celebrate. This deal was a very wrong political and strategic decision by Israel's government.

George Stern
Toronto

* * *

Human rights commissions

I am aware of the controversy currently brewing regarding human rights commissions and their role in today's society, and it is apparent to me that the noble ideas that led to the founding of these commissions have been usurped by cynical individuals with social agendas ("The limits of freedom of speech," *CJN*, July 17). At this point, human rights commissions are harming our society far more than they are helping. They are also not needed now in the way that they might have been 40 years ago. I do not believe the human rights commissions system can be saved, because the potential for its abuse seems to be infinite, and more examples of this abuse pop up every day. The human rights commissions system needs to be dismantled. Canadian Jewish Congress leaders are on the wrong side in this battle.

Gyl Midroni
Toronto

* * *

Agudas Hamishpocha luncheon

The Agudas Hamishpocha, the United Families Organization, was founded in Toronto in 1928 by members of the Rubinoff, Naftolin, Arnoff, Edson, Rubin, Sloven and related families as a means of keeping the family together. Many descendants will attend an 80th anniversary luncheon on Aug. 17 at Beth David B'nai Israel Beth Am Synagogue. To request an invitation, please e-mail rubnaft@sympatico.com.

Bill Gladstone
Toronto

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Perspectives

Olmert's resignation plunges Israel into uncertainty

By URIEL HEILMAN
JTA

Ehud Olmert's announcement that he will not seek re-election plunged Israel into deep political uncertainty at a time when the country faces several crucial diplomatic tests.

Confronted with police investigations into possible illegal fundraising activities and a climate of intense political hostility – including from leading members of his own Kadima party – the Israeli prime minister held a hastily assembled news conference last Wednesday evening to announce he will resign.

The change will become effective once Kadima chooses a new leader in primary elections scheduled for mid-September. Foreign Minister Tzipi Livni and Transportation Minister Shaul Mofaz are the leading contenders.

"Things got out of all reasonable proportion," Olmert said in his speech, referring to what he called "ceaseless attacks" against him. "The prime minister is not above the law, but he is not by any means under it."

Maintaining his innocence, Olmert said he would step aside for the public good.

"The time has come for me to take a decision," Olmert said. "What's more important – my own personal justice or the public good?"

In the short term, Olmert's announcement means he will stay in office as a lame duck until Kadima elects a new leader – either Sept. 17, when the primary is held, or Sept. 24, when a runoff, if necessary, takes place.

Kadima's new leader will become the acting prime minister and be charged with assembling a coalition government. The failure to muster a majority of at least 61 Knesset members in the coalition would trigger new general elections.

Aside from casting a cloud of uncertainty over political succession, the development raised questions about how Israel's major diplomatic initiatives will fare during this period of political transition – including peace tracks with the Palestinians and Syria, and the effort to halt Iran's suspected nuclear weapons program.

Prime Minister Ehud Olmert walks away from the camera after delivering his surprise resignation announcement to the people of Israel last week. [Israel Sun photo]

At the time of the announcement, Livni was meeting in Washington with U.S. Secretary of State Condoleezza Rice to discuss those issues. Defence Minister Ehud Barak, who leads the Labor party, was on a plane heading home from meetings in Washington.

Israeli pundits speculated that the absence of Livni and Barak – two of Olmert's main political adversaries – from the country was a factor in the timing of the prime minister's announcement.

Barak could trigger new general elections by pulling Labor out of the governing coalition, but he trails Likud leader Benjamin Netanyahu in polls showing that Netanyahu would win handily if a general election were held today.

By leaving the political stage this way, Olmert ensures that his Kadima successor can run for the next general election in 2010 as the incumbent prime minister, possibly providing a boost to that candidate.

Olmert said Wednesday that he would not meddle in the Kadima primary and that he wanted to engender a respectful and fair political transition.

The prime minister has been under a cloud of investigations almost since his first day in office. Olmert assumed the post in January 2006 when a coma disabled Ariel Sharon, and won an election two months later to retain the premiership.

But the latest scandal, in which American Jewish businessman Morris Talansky testified that he gave Olmert $150,000 in cash over the course of the decade and a half before Olmert became prime minister, crippled Olmert's ability to govern.

Even Olmert's decision to re-launch Turkish-mediated peace talks with Syria and sign a cease-fire deal with Hamas in Gaza were viewed with suspicion by some who derided the moves as ploys to ensure his political survival.

Since the Talansky scandal broke, a growing chorus of Israeli pundits, Knesset members and intellectuals had called on Olmert to step aside, if only to allow the government to focus on the urgent threat of a nuclear Iran.

It is not immediately clear how Olmert's resignation will affect Israel's campaign to stop Iran from acquiring nuclear weapons.

He failed in peace and in war

By ALUF BENN
© Ha'aretz Daily Newspaper Ltd.

With eyes glittering with tears and a soft voice, Prime Minister Ehud Olmert appeared last week before the few reporters who attended the event that marked his leaving office. Behind him, on the piano at the prime minister's residence, stood a large vase of white flowers, hiding the large painting of cypress trees painted by his wife, Aliza. In the near future, the couple will look for a new home for that painting, and the aides who listened in silence to the announcement that their boss was stepping down will begin new careers.

Olmert's short tenure has left many of them wishing for more – a sense that they missed out on something big.

"We were nearly there," one of the aides said. "On Passover last year, we emerged from the Winograd Committee, and with the Lebanon War behind us and politics being stable, it was possible to move ahead on the peace process. And then came the Talansky affair, and everything crashed on top of us. Too bad. Olmert could have done great things."

Olmert came into office in a storm with the collapse of Ariel Sharon, and is departing in a storm of police investigations. During his 31 months as prime minister, he failed to meet the main mission he had set for himself: a new border with the Palestinians on the West Bank that would ensure the future of Israel as a Jewish state. The task is now being left to his successors.

Olmert excelled as a political manager and as leader of a coalition, but he did not manage to gain public affection. His victory in the March 2006 elections was not decisive, a situation that prevented him from transforming Kadima into the dominant ruling party. Only his exceptional skill in running political systems enabled him to enjoy relative stability in his post, until the collapse of recent weeks.

He was better than his predecessors in giving attention and support to politicians, and he appreciated the fact that their wish to keep their jobs and avoid early elections was more powerful than the public criticism directed against him. Olmert established a particularly good relationship with world leaders, and this year, he managed to host the leaders of the United States (twice), France, Britain and Germany.

Olmert's tenure was diverted from its path on June 25, 2006, the day Gilad Schalit was abducted to the Gaza Strip, and crashed completely 2-1/2 weeks later, with the abduction of Ehud Goldwasser and Eldad Regev by Hezbollah. The abductions transformed him from being Sharon's successor, who intended to continue the process of disengagement, into the leader of a nation at war.

Olmert failed this test three times: in the appointment of Amir Peretz as defence minister, in his rushed decision to embark on the Second Lebanon War, and in his decision to continue the war that had lost its point after the first strike of fire.

The helplessness of the government during the war, the serious shortcomings in the conduct of the army, wore down Olmert's meagre popularity. The public was tired of him, and did not want his leadership, even when he tried to lead the country in a different direction.

The irony is that MKs Tzipi Livni and Shaul Mofaz, who are contending to be his successor, offered him ways out during the war. Livni suggested avoiding an escalation and bringing the offensive to an end a few days after it had started; Mofaz suggested an operation that might have saved Israel the frontal assault and avoided the many casualties in the final week of the war.

The public's disappointment as a result of the war only became deeper as the corruption allegations became an avalanche.

Opinions

Be deliberate in judgment

The first Mishnah in Pirkei Avot tells us to "be deliberate in judgment." Presumably, this Mishnah is advising judges, reminding them to deliberate carefully before rendering a decision.

But the genius of this Mishnah goes well beyond the jurist and provides excellent advice for everyone: don't rush to judgment.

Rabbi Chaim Steinmetz in Montreal

All of us must make multiple judgments every day. When we meet someone, when we buy something, when we make plans, we're constantly judging the world around us.

The Mishnah is reminding all of us to judge carefully and methodically. Snap judgments are often corrupted by preconceived notions and emotional responses.

Many people make foolish snap judgments.

Take, for example, one executive director at a large charity I know. An older man in a rumpled suit and gruff manner showed up at his office one day, asking to join his board. The executive director dismissed him immediately, assuming that a lack of fashion sense and social graces meant he had little to offer. Unfortunately, he soon found out that he had turned away someone who was about to become a major philanthropist. Like all snap judgments, judging a book by its cover is knee-jerk stupidity.

Richard Jewell can tell you about preconceived notions. During the 1996 Summer Olympics, Jewell alerted the Atlanta police about a suspicious package that turned out to be a bomb. Because some elements in Jewell's life resembled a hypothetical profile of the bomber, the FBI assumed Jewell was guilty. Only three months later did the FBI realize they had besmirched the reputation of the one true hero of that July evening.

Jesse Ramirez can tell you about emotional decisions made in haste. As the *Arizona Republic* reported last year, he "suffered major brain injuries in a car accident on May 30. Doctors said the injuries could have left him blind or in a permanent vegetative state. On June 8, his wife, Rebecca, asked doctors to remove his food and water tubes… Now [June 28], he can hug and kiss, nod his head, answer yes and no questions, give a thumbs-up sign and sit in a chair."

Luckily, Jesse didn't die because his family stopped his wife from removing life support. But hasty hospital decisions affect a lot of people. People are overwhelmed by emotion, frightened that they will have to watch a loved one linger in a permanent vegetative state, and they make foolish and hasty decisions about a relative's life. Tragically, snap decisions in an ICU have life-and-death consequences.

The Mishnah is advising judges to be thorough in rendering a verdict. But its advice goes beyond judges. It reminds the rest of us never to rush to judgment.

Jewish peoplehood is alive and kicking

Is Jewish peoplehood still an alluring concept for modern students? But even as federations have embraced "peoplehood" as the new buzzword to replace "continuity," many experts insist that younger Jews don't define themselves as being responsible to the collective entity of the Jewish people anymore.

Demographers tell us that the younger they are, the less likely Jews today are to believe that Jews share a common fate, or to feel solidarity with Israel or the Jewish community. Anthropologists tell us that "ethnicity" as a concept is withering away in North America. Rabbis tell us that Jews are searching for meaning rather than feeling a sense of belonging.

I don't buy it. I think it's premature to pronounce the death of Jewish peoplehood in North America, and especially in Canada.

Our Jewish journeys are filled with peoplehood moments.

When we are awed by Jewish accomplishments – in winning Nobel prizes, in building the miraculous State of Israel – we feel Abraham's sense of belonging to his new tribe, expressed by his need to develop Judaism in a different place than the land, the home, the family, into which he was born.

When we protest the rockets at Sderot, when we mourn the murders of Ehud Goldwasser and Eldad Regev, when we demand the release of Gilad Schalit, when we lament the 1,000-plus killed by Palestinian terrorists, we feel the sense of shared fate that motivated Ruth's pledge of loyalty to Naomi, which we celebrate on Shavuot.

We feel it when we sit at our seder tables or visit a Holocaust museum or do a roots trip, or read Torah and contemplate Rashi's interpretation from 1,000 years ago of this 3,000-year-old document we read, or marvel with the Haggadah and with Elie Wiesel, who teaches us about our history's timelessness.

Gil Troy in Montreal

When we sing *Am Yisrael Chai* at a rally, or *Od Yishama* at a wedding, or get an aliyah in some shul in Prague, we experience the power of community that the great Zionist leader Jacob Klatzkin emphasized by talking about our sense of family and our common destiny.

When we read Pirkei Avot, the Ethics of our Fathers, or more instinctively root our children – and ourselves – in the 3,000-year-old conversation about who we are and who we should be, we appreciate with British Chief Rabbi Jonathan Sacks the depth of Jewish memory and identity, for if we do not remember, if we are amnesiacs, we do not know who we are.

When we meet a stranger in our travels and discover many common topics and common cultural characteristics, we delight with the acerbic comedian Lenny Bruce in our Jewish ethnicity, and we remember his routine about what's Jewish and what's goyish, recalling that New York City and jazz are "Jewish" while baton-twirling and Kool-Aid are "goyish."

When we smell the entrancing smell of freshly baked challah, when we gather with our loved ones for Shabbat or one of the chagim, we affirm with professors Arnie Eisen and Steven Cohen the power of the Jewish family, which they have identified as one of the keystones to modern Jewish identity.

When we experience that little frisson of excitement, the joy of discovery, that some hero, some celebrity, some new friend, despite looking like a regular bloke, is actually Jewish, we sing along with Adam Sandler's *Hanukkah Song*, celebrating our tribalism, our sometimes secret in-group feeling of solidarity.

When we contemplate the breadth and depth of these associations, how they fill our souls, stretch our minds and occupy our time, we understand the powerful spirit of Jewish civilization that the influential American rabbi, Mordechai Kaplan, described.

And when we give, of ourselves, of our expertise, and of our bounty, we hark back to one of the oldest and most defining of our traditions, taking responsibility as a people, understanding that Jews were counted in the Torah, by giving a half-shekel, by essentially saying, "Count me in!"

This is the symphony of symbols, of senses, of sensibilities, of ideas, of ideologies, of insights, that we get from our sense of Jewish peoplehood. It is a rich ennobling heritage, that we discard, under-appreciate, or underestimate at our own peril.

Hooked on therapy

For the past month or so, I've been hooked on psychotherapy. Not my own, mind you. I've been hooked on the therapy of people named Na'ama, Yadin and Ayala, and the couple's therapy of Michael and Orna.

I've heard it all, every word. I've even been privy to the conversations between their psychologist and his therapist. I've heard it all, seen it all.

Sara R. Horowitz in Toronto

Some of you by now realize that I'm not confessing to illegal recordings of private meetings, or to sitting behind one-way glass. I'm talking about *B'Tipul*, a runaway blockbuster series on Israeli television. The series has been so successful that it has been adapted – some would say softened – by HBO into a program by the same name in English, *In Treatment*.

For nine successive weeks, five nights a week, viewers tune in to a half-hour program that consists of little more than psychotherapy in Reuven's home office, punctuated by occasional interruptions by members of his family. My husband and I picked up the DVD of the first season on our last trip to Israel, and we've been glued to it.

What's the appeal of *B'Tipul*? As good literature and drama does, it reveals the inner lives of other people in a way rarely open to us in real life: their fears, vulnerabilities, secrets, struggles. It hints at our resemblances to them, to the ways in which we, to use Joseph Conrad's phrase, are secret sharers. *B'Tipul* gives evidence of the maturation of Israeli television from over-the-top silly into a vehicle for serious drama.

For us, part of its appeal is the window it provides into Israeli society. But given its easy transposition into a popular American HBO offering – a result of the universal, or at least broadly western, angst of the *metupalim* (those in therapy) – what exactly is Israeli about *B'Tipul*?

Most obviously, it's in Hebrew, and it's available so far only with Hebrew subtitles. Linguistically, the program keeps us up to date with contemporary spoken Hebrew, and the slang that characterizes different age and social groups. There is a directness to the dialogue in *B'Tipul*, a forcefulness of speech long considered part of the Israeli way of being.

The program also reveals the pervasiveness of English phrases and expressions, inserted seamlessly into spoken Hebrew – such as "big deal" (as in "*zeh lo beeg deel*" – it's no big deal), "on-and-off" (to describe *yachasim* – or relationships), "timing" (instead of the Hebrew *ituy*), and a lexicon of the unprintable in this newspaper – which is also a way of showing the influence of American culture in Israel. That *B'Tipul* and other Israeli programs in turn influence the output of North American television – *Newsweek* called Israel "Hollywood's cheat sheet" – says something about the increasing globalization of cultural production that has come to characterize our new century, and the softening of the boundaries that distinguish one society from another.

Although the HBO clone hews closely to the original in terms of characters and their therapeutic situations, certain aspects of the characters' lives seem particularly Israeli – the independence of teenagers, for example, or the legacy of the Holocaust on later generations. There is an element of social closeness, as well: all the *metupalim* seem to know about the therapist's private life and that of his children.

The very popularity of the show in Israel is a sign of a sea change that has occurred in Israeli society over the past several decades – namely, the popular acceptance of the discourse of psychotherapy in Israel. In watching it, I recalled something that an Israeli friend, now in his 50s, told me a number of years ago. He said that when he speaks about himself most intimately, he speaks in English rather than in Hebrew, because it was from North American friends that he had learned to credit the reality and importance of his inner life. The Israel in which he was raised was a pragmatic society with little indulgence for what was considered navel-gazing.

That pragmatism remains, but Israeli society has also grown, matured, and become self-aware and more contemplative. Its fascination with a program like *B'Tipul*, and its openness to psychoanalytic discourse more generally is born, no doubt, of a combination of difficult times and some measure of affluence. But where better to embrace, develop and evolve what many have seen as the secular Jewish legacy begun by Freud in a diaspora that eventually burned his books.

The Kirshner File

Film festival movies explored various themes

Jewish Vilna before and during the Holocaust. The unlikely relationship between a Jewish woman and an Arab man in contemporary France. A Jewish wedding in Mexico and the gossip and backstabbing it touches off. The diaries of a German anti-Nazi.

These were the themes of four of the movies screened at the 16th edition of the Toronto Jewish Film Festival in the spring. These films are bound to surface at different venues in the future.

Sheldon Kirshner in Toronto

The World Was Ours: The Jewish Legacy of Vilna, directed by Mira Jedwabnik Van Doren, focuses on a vibrant, fondly remembered outpost of Yiddish culture before the outbreak of World War II. Although Vilna had a Jewish population of 60,000, far less than that of Toronto or Montreal, the contributions of its Jewish community were legion, way out of proportion to its actual numbers.

A city of diverse nationalities and languages, Vilna was primarily inhabited by Lithuanians, Poles, Russians and Jews. Lithuania, once an imperial power, fell under the sway of the Russian empire, but reverted to Polish rule after World War I. Absorbed by the Soviets in 1939 and occupied by the Nazis in 1941, Lithuania reverted to Soviet rule in 1945. Finally, in 1990, Lithuania declared independence, the first former Soviet republic to do so.

Jews in Lithuania, granted rights and privileges in the 16th century, used their freedom to build an impressive community anchored by a rich tradition of Jewish scholarship. When Napoleon Bonaparte passed through, he described Vilna as "the Jerusalem of Lithuania." Despite its reverence for the past, Vilna was open to modernity, being the birthplace of the Bund – the Jewish socialist movement – and the Yiddish Scientific Institute (YIVO).

The World Was Ours, narrated by Mandy Patinkin and pieced together by archival footage, photographs, diaries, letters and poems, accentuates the positive. With Poland's takeover, a wave of pogroms convulsed Lithuania, yet the manifestation of violent anti-Semitism did not crimp Vilna's status as a hub of Jewish learning and culture. With no fewer than 200 Jewish clubs, organizations and institutions, Vilna was a beacon of light in a dark landscape. As the shadow of fascism fell across Europe, Lithuania could not shield itself from its baneful influences. Van Doren documents these malevolent developments in sober detail.

The German conquest of Lithuania brought unimaginable horrors, notably the massacres of Jews in the Ponary forest. Yet even during this period, when a unified Jewish resistance movement arose to fight the Nazis, concerts and plays were performed in the crowded ghetto. Jewish Vilna has never really recovered from the Holocaust, but its image as a jewel in the crown of pre-war Jewish life in Europe remains intact. As a survivor says, "It's important for the world to know how we lived, not only how we died." It is in this positive spirit that Van Doren constructs her heartfelt documentary.

* * *

Bad Faith opens on a high note as Clara (Cecile de France) informs Ismail (Roschdy Zem), her boyfriend of four years, that she is pregnant with his child. They are a happy couple in love, but once reality sets in, their contentment is tested to the maximum.

The drama begins as Clara, a Jew, informs her secular parents that she is bringing her boyfriend, a Moroccan Muslim, for dinner. Implausibly enough, Clara and Ismail have kept their romance a secret until now. "Is he one of us?" asks Clara's mother. "He's French," replies Clara, fudging Ismail's identity. As *Bad Faith* unfolds, the complications multiply as Clara and Ismail realize that they cannot insulate themselves from their respective backgrounds. Ismail gets upset when Clara wants to place a mezuzah on their door frame, while Clara seethes when Ismail announces his intention to name the baby boy after his late father, Abdelkarim.

Frustrated by their growing differences, Ismail lashes out. "You can't handle the fact that I'm an Arab," he shouts. By now, he has come under pressure from his mother to observe the Muslim holiday of Ramadan.

The film, also directed by Zem, is convincingly realistic until the last few scenes. With its mushy happy ending, it degenerates and becomes merely formulaic and pat.

* * *

My Mexican Shiva, a dark comedy by Alejandro Springall, is set in the Polanco quarter of Mexico City. Moishe, the patriarch of the Tartakovsky clan, collapses as he dances to the beat of mariachi music at a wedding. The camera pans on his corpse as it is washed, scrubbed and primped at a mortuary for its final journey.

A scene from *My Mexican Shiva*

Vilna before World War II

Judging by the scuttlebutt at the shiva, Moishe was not an exemplary character and may yet be heading to hell. The two "angels" who debate his fate, bearded and black-hatted folkish Jews who exchange acidic comments about him in Yiddish, have yet to reach a final verdict. In the meantime, the gossip about Moishe's sexual and financial indiscretions flies thick and fast as the people who have solemnly gathered to remember him deal with their own convoluted problems.

The film unfolds in segments corresponding to each day of the shiva. A mother asks a daughter whether she is still a virgin. A father and a son argue, and two men quarrel. A maid is chastised after mixing meat and milk. A man comes to collect a $2,000 debt. The police arrive to arrest an earnest young man, fresh from a yeshiva in Israel and sporting haredi earlocks, on an old drug charge. Moishe's son flirts with his father's apparent mistress.

My Mexican Shiva contains all the elements of a rousing story, but in the telling it is slow and ponderous, lacking finesse and panache.

* * *

My Opposition - The Diaries of Friedrich Kellner works on two overlapping levels. It is about a devoted social democrat in Germany who expressed his disdain of Nazism by keeping a diary in which he recorded the crimes of Hitler's regime. His American grandson, Robert Scott Kellner, uses Kellner's diaries to alert a new generation to the dangers of totalitarianism.

Kellner denounced Hitler as "a crafty criminal" and "the bloodiest tyrant." When he realized that his son, Fred, had been mesmerized by the Nazis, he packed him off to school in the United States. Fred married a Jewish woman, Frieda Shulman, but abandoned her and their three children, including Robert Scott. Frieda, who was not much better than Fred, deposited them at a Jewish orphanage in New Haven after deciding to pursue a career in a circus. After Robert Scott joined the U.S. navy, he was assigned to Saudi Arabia. En route to the Middle East, his plane landed in Germany, and there he found his grandfather in the town of Laubach.

The film, a sentimental journey of discovery, touches on all these points as Robert Scott Kellner delves into his life.

The end of an era

It was the end of an era. On March 30, one of the most famous Jewish delis in the United States, Rascal House, in Sunny Isles Beach, Florida, was unceremoniously torn down. When I read about its demolition, I felt a twinge of regret, having eaten there many times. Rascal House, which opened in 1954 on the corner of Collins Avenue and 172nd Street, was an institution, catering to snow birds and retirees from the East Coast and Canada. Such was its popularity that interminable lineups formed daily. It was a loud, brash, heimish place. The food, while admittedly not of gourmet quality, was wholesome. The portions were generous. In recent years, the queues vanished as the population mix changed. South American and Russian newcomers did not have a yen for pastrami and smoked meat sandwiches or plates piled high with baked brisket and roast potatoes. The Starkmans, the owners, plan to build a gourmet market, Epicure, in its place. I will miss Rascal House.

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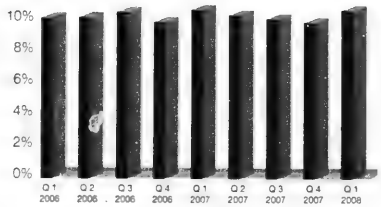

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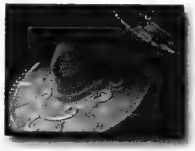

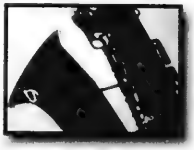

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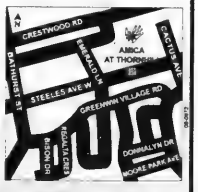

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Greater Toronto Area

Rabbi Hirsch Rabiski, the founder of Maon Noam, stands next to the congregation's first permanent home.

Congregation gets permanent home

By RITA POLIAKOV
CJN Intern

After renting space for more than 15 years, the Maon Noam Jewish Cultural and Educational Network has found a permanent home.

The Maon Noam congregation, which helps new immigrants from the former Soviet Union reconnect to Judaism, recently bought what used to be the Carrville United Church near Bathurst Street and Rutherford Road. Although the new synagogue is still undergoing renovations, the congregation began using the space last month.

"We just started. After the High Holidays, it should be completely renovated," Rabbi Yisroel Fridman of Maon Noam said. "We can expand the building. [It] will be something that can be open 24/7."

Maon Noam currently has several locations across Toronto that provide a range of services from Jewish education and youth programs to bar mitzvah classes and funeral services.

The new synagogue currently runs only a weekly Shabbat service.

Rabbi Hirsch Rabiski, the founder of Maon Noam, hopes to expand the congregation's activities in the new location.

"It will be a place for lessons, lectures, in the future, maybe a day care," Rabbi Rabiski said, adding that the building itself is very meaningful. "This is a historical place. It was a 130-year-old church. We cannot destroy it, only change it."

Rabbi Fridman said Maon Noam is unique because of its philosophy. "One of our main philosophies is [we have] no membership fee. On the High Holidays, everyone's welcome – there's no price tag," he said.

Rabbi Rabiski expanded on the idea of an open synagogue.

"Everybody is welcome. Since we don't have a membership, we can be close to many different people. Many people feel comfortable [here:] They're not afraid of being excluded," he said.

Rabbi Fridman also stressed the importance of volunteers, adding that Rabbi Rabiski is the only rabbi with a salary.

"The synagogue runs on volunteers. They dedicate time to do community service, whether to provide new immigrants with jobs or furniture. The synagogue is funded by donations and volunteers."

Maon Noam was founded by Rabbi Rabiski and a group of volunteers, most of whom had emigrated from Russia. While the congregation started with only a few Jews, it has welcomed thousands of families. The synagogue now serves about 2,000 Jews a year. While some only come for the holidays, others are regular visitors. In order to encourage youth participation, Rabbi Rabiski lets young Jews organize various services and events.

"Younger people [must] lead a Jewish life, not leave it to other people," he said.

Maon Noam also helps reach new immigrants and integrate them into Jewish life, especially those who did not practise Judaism in their country.

"We teach them step by step. We teach them it is necessary to keep Shabbat, to keep kosher. It's their entrance to Judaism," Rabbi Rabiski said.

Rabbi Rabiski, who was born in Russia and later moved to Italy, said he brought a different set of values to Canada.

"It's very different in Russia and Italy. There the approach is that every Jewish service is priceless. Thousands of Jewish people sacrificed to live a Jewish life – it can't be measured in money," he said. "Here, everything had a fee. The point is, Jewishness is not a business, you can't sell or buy it."

Rabbi Rabiski hopes that the new location will attract new people from the developing subdivisions nearby.

The synagogue represents one of the key concepts of Judaism, he said. "The basic point of Jewishness is to love your fellow Jew. It's a basic and simple lesson. To realize it in practice, this is our job."

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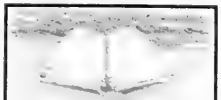
Happy Av? Yes, you read that right

By RABBI ERIN POLONSKY

Happy Month of Av! Doesn't that sound strange? We are used to wishing each other Happy New Year, Happy Adar (when Purim occurs) or Happy Kislev (the month of Chanukah), but Happy Av?



Rabbinic Reflections

Av is the month of Tisha b'Av, when we mourn the destruction of both Temples and, by extension, of Jewish communal unity. It's a fast day, like Yom Kippur, and a day of mourning, wailing and praying for the restoration of the Temple in Jerusalem.

But during the month of Av we also celebrate a festival called Tu b'Av, the 15th of Av.

The last Mishnah in Masechet Taanit says: "There were no holidays so joyous for the Jewish People as the 15th of Av and Yom Kippur, for on those days, daughters of Jerusalem would go out dressed in borrowed white clothing [so that they would all look the same]."

"And the daughters of Jerusalem would go out and dance in the vineyards located on the outskirts of the city. And everyone who didn't have a wife would go there. And what would they say? 'Young man, lift up your eyes and choose wisely.'"

Tu b'Av has come to be regarded as a festival of love and marriage. In biblical times, it was celebrated with torches and bonfires. In modern-day Israel, some send a bouquet of red roses to a lover or to their closest relatives. Romantic songs are played on the radio and "Holiday of Love" parties are held in the evening throughout the country, most notably on the shores of the Sea of Galilee.

Ari Hakadosh, the renowned mystic, explained that the reason for the greatness of Tu b'Av is that it falls on the 15th of the Hebrew month when the moon is full. The moon represents the Jewish people. Although every month has a full moon, the rise of the moon in Av has a special significance. Since the ninth of Av is the most tragic day of the year, the full moon of Av represents the transformation of tragedy into joy.

Av presents us with a tension – between destruction and creation, sadness and love, reality and hope. It's a tension that we humans encounter whenever we are confronted by our own mortality – injuring ourselves, watching the news, seeing a child cry, buckling our seat belts. At the same time, we hope to transcend the limits of our humanity, to achieve a deep love with a caring partner, to understand the yearnings of our souls, to reach a spiritual plane closer to the divine. Often, when we come closer to reaching this spiritual plane, our humanity pulls us back down. Similarly, when we feel most human and vulnerable, our connection with God can remind us of the things that we truly value.

Human nature teaches us that we must strive for equilibrium, tranquillity and calm. But the month of Av, with its inherent contradictions, teaches us that we are truly human only when we are engaged with the tension that exists in our world. If we ignore the reality, pain, and joy of living in favour of a monastic lifestyle aimed at communing with the divine, we miss out on the human experience. Yet if we pay no attention to our spirit and to the soul's connection to God and concentrate only on the everyday mundane events of our lives, we also miss out on the full range of human experience. Only when we embrace both types of experiences are we living life to its fullest and worshipping God in love.

Happy Av!

Rabbi Erin Polonsky is associate rabbi of Temple Sinai Congregation of Toronto.

Too high a price

By RACHAEL TURKIENICZ

Once again, Tisha b'Av approaches, and we prepare ourselves to hear the words of Jeremiah as he laments the loss of ancient Jerusalem and the Temple. Tradition tells us that we lost both the First and the Second Temples on the same day, the ninth of the month of Av.

When the sages discuss the reasons for the destruction of the Second Temple, the reason most often cited is "baseless hatred" – a hatred that the Jewish people bore for one another that was sitting on nothing, on emptiness. Interestingly, the picture of the Jewish people in the time of the Second Temple is a picture of diversity and differences that spanned the spectrum of interpretation and practice.

One group of Jews believed that only a strict and literal interpretation of Jewish law was acceptable, while another group believed that leniency and latitude were preferable. Another group believed that the political agenda with the Romans should be at the forefront of the Jewish agenda, while yet another group was so worried about assimilation that its members removed themselves to live in isolation from the world around them. It's easy to look at the description of the ancient Jewish world and confuse it with our modern Jewish reality.

Yet what is most interesting is the fact that the hatred that was growing between these groups was ultimately viewed as baseless, empty. The differences that we think define us as Jews and that create an environment of divisiveness are the very differences that the sages have told us carry no weight and are not worth the price we will pay.

Hillel and Shammai are two ancient Jewish Sages who defined the latitudes of different Jewish expressions and interpretations in their time. While Hillel was a humanitarian, Shammai was a scientist. Shammai was strict in his interpretations and Hillel was flexible. One might observe the students of Hillel lighting Chanukah candles and the students of Shammai lighting Chanukah candles and fail to recognize them as both fulfilling the same commandment. And yet we are told by the text that they still ate with each other, prayed with each other and married each other's children.

As Canadians, we strive to live in a tolerant society. By our very language, we have set the parameters to be that we tolerate each other. We abide each other, but the word tolerate, while allowing for other views to exist, does not tell us whether or not to value other views.

For Jews, the model of Hillel and Shammai defines an approach beyond tolerance. When the Talmud asks why we always decide Jewish law by Hillel, we are taught to value one another.

According to a midrashic text, a Voice from heaven informed the sages that both Hillel and Shammai, different as they may be, are correct in their understandings. Yet, if they are both correct, why do we follow Hillel's understanding and not Shammai's?

The text responds that Hillel would always teach his students Shammai's views first, so that they would understand and value that view. Only afterward would Hillel teach them his own views. We reward Hillel by deciding questions of Jewish law according to him. He provided us with a model that moves us beyond tolerance to one of value.

As we approach Tisha b'Av, it's important that we not only remember the Jewish loss encountered on that day, but that we adhere to the warning sent to us through text. If we continue to emphasize our differences and divisions, then it is nothing but baseless hatred, and we will pay the highest of prices.

Perhaps this Tisha b'Av, it's time to listen to the Book of Lamentations being read in a synagogue other than the one we routinely visit.

In Hillel's words, if not now, when?

Jewish Life

The Phoenicians were Mediterranean catalysts

By ALEX GROPPER

Past Forward

The Phoenicians are one of the most fascinating yet enigmatic civilizations we have from antiquity. Geographically, linguistically and culturally, they were very close to our ancestors in ancient Israel. The land of Phoenicia made up the northern part of Canaan, with Israel as the southern part. Ancient Phoenicia corresponded basically to modern Lebanon, where the majority of its settlements were found, although some extended farther south into what is now Israel.

I was fortunate to have been involved in the excavation of at least one Phoenician site in Israel for two seasons. It was Achziv, in northern Israel, not far from the town of Nahariya.

The excavations at Achziv were directed by my friend Elat Mazar, who is now in charge of the excavations outside the walls of the Old City of Jerusalem, where there is evidence that she may have found David's palace, which would have been built by Phoenician builders using their famous cedars. Likewise, the Bible tells us that David's son, Solomon, used Phoenician builders to build the First Temple.

Mazar's archeological pedigree is impeccable. She is the granddaughter of one of the founders of biblical archeology in Israel, Benjamin Mazar, who, in addition to having been the president of the Hebrew University of Jerusalem, was also the founder of the Institute of Archaeology at that institution.

At Achziv, Mazar found a Phoenician cemetery from the ninth century BCE, an important period for both the Phoenicians and ancient Israel. It was a time when the mighty Assyrian Empire was encroaching on the Phoenicians and the two Hebrew kingdoms to the south, one of which, Israel, it would destroy and then carry off its inhabitants into captivity, giving rise to the story of the Ten Lost Tribes. But unfortunately, Achziv was too late a site to tell us anything about Phoenician origins.

As with much of Canaanite culture, Phoenician origins are to be found in the Bronze Age (3200-1200 BCE). Archeology cannot tell us as much about their beginnings as we would like to know, since some of the sites are still inhabited, while others were very dangerous to excavate because of the ongoing civil war and violence that still grip Lebanon.

The Bible is an important outside source of information on the Phoenicians. From it, we know that ancient Israel had close relations with the Phoenicians, especially the city of Tyre. One of its kings, Ahab, was married to the Tyrian princess Jezebel.

It was Jezebel's family that would establish the most famous Phoenician colony of all – Carthage. Carthage, under its famous general, Hannibal (whose name preserves the infamous Phoenician deity, Baal), almost defeated Rome in a life and death struggle for control of the Mediterranean in the late third century BCE.

The Phoenicians' major claim to fame is their invention of the alphabet and their role as intermediaries between the Semitic east and European west, and it is ironic that the people who invented the alphabet have left us so few records. Still, their inscriptions have been found all across the Mediterranean, reaching as far as Spain in the west. Some have even put forward the notion that they crossed the Atlantic, claiming the Paraiba Inscription found in Brazil as their evidence; however, the majority of scholars look upon this as a clever forgery.

But it was the Phoenician invention of the alphabet that changed the intellectual horizon of civilization. It was the alphabet that democratized knowledge and made possible the transmission of the lofty ideals of the prophets and our Bible, as well as the epics of Homer, the philosophy of Plato and Aristotle, the plays of Sophocles and Aeschylus, and countless other great works.

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Israeli hopefuls & the Olympic Games

By MARK MIETKIEWICZ

Today we conclude our look at the Olympics with a look at Israel's medalists, a preview of the country's team in Beijing and a fascinating – but wild – dream for the future.

This year's delegation from Israel is very different from the one the country sent when it first competed in Helsinki in 1952. Back then, the most notable achievement was by Yoav Ra'anan, who took ninth place in springboard diving. *[tinyurl.com/5k4436]* Over the next four decades, participating was Israel's main objective. Israelis have taken home a total of six medals since the 1992 games in Barcelona. *[tinyurl.com/4fl6zs]*

So Israel doesn't just want to participate nowadays. It wants to win. But before Israeli athletes get to Beijing, they have to get past Gili Lustig first. Lustig must approve of every competitor going to the Olympics. "After more than 20 years of activity for the [government's] Elite Sport Department, we can say with confidence that the athletes representing us in the games are the best; the ones that withstood the hardest tests we set for them, in world championships and European championships. We're going to the games to win." Lustig's resolve doesn't make him popular with everyone. He's had to defend his choices before the Israel Olympic Committee, as well as in Israeli courts, including the High Court of Justice. *[tinyurl.com/5ajaux]*

This year's delegation is Israel's largest ever. You can see their beaming faces and Hebrew bios at the Olympic Committee of Israel's official site. *[tinyurl.com/5m4ar6]* There are a few pages in English, but the site really excels in Hebrew with a summary of how Israel has fared at past Olympics, bios and pictures of this year's hopefuls. *[olympic.tapuz.co.il]*. Even if you don't speak Hebrew, don't miss the dozens of videos of the athletes in action. *[tinyurl.com/66snjo]* (I did find the navigation on this site quite finicky. It worked best using Internet Explorer on a PC.)

The best English site to read up about the current Israeli team is at Wikipedia. Each of the 40-plus candidates is listed and many are linked to stories from the *Jerusalem Post*. *[tinyurl.com/3hljlb]*

So who are the athletes to watch? Start with Michael Kolganov, who will carry the Israeli flag during the opening ceremonies. Kolganov, who made aliyah from Tashkent, Uzbekistan, in 1995, won bronze five years later in canoeing at Sydney. *[tinyurl.com/57xz48]*

Ariel Ze'evi is back, too. The three-time European champion won bronze in Athens in 2004 in Judo. Watch him take on the competition in some great video at judovision.org. *[tinyurl.com/6pbfqn]* (Gal Fridman who claimed Israel's only gold – for windsurfing in Athens – won't be back. *[tinyurl.com/6rd9or]*)

At 53, Haile Satayin will be one of the oldest competitors in Beijing. (His passport says he's 53, although he claims he's only 48). Satayin was airlifted to Israel in 1991, along with 14,000 Ethiopian Jews. He says that after he got to Israel, he began to gain weight and was looking for a way to slim down. He found it in competitive marathon running. Satayin placed 20th in Athens and hopes to do better in Beijing. *[tinyurl.com/4kdloa]*

There will be over three dozen more Israeli athletes competing in Beijing. For daily progress reports, check out the *Jerusalem Post [jpost.com]* and the English language edition of *Ha'aretz*. *[haaretz.com]* Once the Games begin, there's bound to be more information at the official site for the Beijing Olympics. *[en.beijing2008.cn]*

A few years ago, three architectural students from Tel Aviv University suggested what seemed then – and now – like a preposterous idea: that their city consider hosting the Olympic Games in 2012. Their proposal got the attention of Tel Aviv Mayor Ron Huldai but was ridiculed by practically everyone else. Israel's bid never got off the ground… and the world will be focused on London, not Tel Aviv, in four years. *[tinyurl.com/6j3b3w]*

But all that didn't bother the writer of an article in *Ha'aretz*: "It is easy to respond with cynicism or derision to this ambitious proposal… In the 50 years of its existence, Israel has proved that it is capable of grappling with huge and complex projects in a short time. So it would be advisable to seriously examine the feasibility of holding an Olympiad in Israel." Maybe one day.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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Principals learn how to implement change

By FRANCES KRAFT
Staff Reporter

Cathy Lowenstein, principal of Vancouver Talmud Torah, says that because of where she lives, she is "a little bit away from the day school world" and lacks some of the resources available in the more major Jewish centres.

"Just like you have to work harder to keep your own children engaged, you have to work harder [as a Jewish educator] to keep yourself engaged in Jewish education," she told *The CJN* in a phone interview.

Lowenstein was one of 18 educators, among them five Canadians, to take part in the 10th annual principals' program hosted by Bar-Ilan University's Lookstein Center for Jewish Education, in partnership with the Avi Chai Foundation.

The "summer seminar" took place July 7 to 17, but all the participants are instituting year-long, in-school "action research projects" under the guidance of mentors, and they will meet again for a February seminar in Florida. They're expected to submit final reports on their projects next summer.

Lowenstein, a native of Winnipeg who taught at Toronto's Bialik Hebrew Day School for four years, was matched with mentor Shana Harris, Bialik's director of education.

From left, Deborah Court, Lookstein principals' program director, is seen with Canadians Joyce Kerr, participant; Shana Harris, mentor; Cathy Lowenstein, participant; Leia Ger-Rogers, participant; Ted Walker, mentor; Ben Karmel, participant; and Rabbi Yamin Benarroch, participant.

"She's the one who helped to instil [in me] an interest in being part of a Jewish day school," said Lowenstein, whose school is a community school with more than 500 students from preschool to Grade 7.

Harris has expertise in teacher mentoring, the subject of Lowenstein's year-long project. Lowenstein, who plans to institute a formal mentoring program at VTT instead of continuing with the informal mentoring that has been in place, recalls that Harris assigned her to a mentor during her own first year at Bialik.

Although Lowenstein had had 20 years of experience in the public school system, she found her first year at a Jewish school "very challenging." Often, she said, new teachers are unfamiliar with the dual-language curriculum and "rigorous routine." They may also welcome input on issues related to their first parent-teacher nights and report cards, she noted.

"We want to keep teachers in Jewish education," Lowenstein said. "Sometimes they come in – fine teachers – but they don't come forward to talk about the stress until it's too late, and at the end of the year, they're already going somewhere else. This way, we'll be able to support them appropriately from the beginning."

Joyce Kerr – a vice-principal of Winnipeg's Gray Academy of Jewish Education and a 2006 recipient of the Jewish Education Service of North America's (JESNA) Grinspoon-Steinhardt Awards for Excellence in Jewish Education – is planning a tfillah project that will start with the school's Grade 1 students.

Kerr, who also teaches Grade 1 Judaic studies, said the project will focus on using a "value word" from each prayer the students learn as a basis for discussion and artwork.

Kerr, whose school has about 570 students from junior kindergarten to Grade 12, expects the project will give students a way to relate the prayer to themselves, and is hoping to expand it in coming years to higher grades.

"[Tfillah] is their talk time with God," she said. "It's very hard for Grade 1s, because it's not concrete, so I'm hoping the value words are going to connect them personally."

On a larger scale, she noted, the process of implementing change through an action research project is a tool that the principals are now familiar with and will be able to use again in the future.

"You don't make the changes just like that," she said.

Like Lowenstein, Kerr was struck by the diversity of the participants in the Lookstein program, ranging from leaders of yeshivot to schools that serve an entire community.

Retention of students and the cost of Jewish education were among the common issues that arose in discussion, she said.

Rabbi Yamin Benarroch, vice-principal of the high school division of Montreal's Hebrew Academy, an Orthodox school that serves about 230 students from Grade 7 to Grade 11 (and a total of about 650 from pre-kindergarten to Grade 11), will focus his research project on methods and strategies to improve student achievement and increase interest in Torah study.

"I think it's the challenge of every Jewish day school and yeshiva high school," he said.

He plans to work on the methodologies together with his staff, he said. "I want it to be collaborative."

Rabbi Benarroch said the Lookstein program was "on a very high level, with very motivated participants and demanding staff who pushed us very hard."

Other Canadian participants were Leia Ger-Rogers of the Kehila Jewish Community School in Hamilton, Ont., and Ben Karmel of the Calgary Jewish Academy. As well, Ted Walker of Toronto's Eitz Chaim Schools is serving as a mentor.

Correction

The story "Canadian University presidents visit Jewish state" (*CJN*, July 31) indicated that Allan Rock, the current president of the University of Ottawa, was among those who visited Israel in June. In fact, Gilles Patry was president of the University of Ottawa when the trip took place. Rock assumed the presidency immediately following the trip.

An additional bit of information is that during the visit, Patry finalized a faculty-student exchange program between the University of Ottawa and the Radzyner School of Law at the Interdisciplinary Centre in Herzliya. He also learned that a new exchange program in law with the University of Haifa had been recognized.

The CJN regrets the error.

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המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Consensus emerges on a nuclear Iran

According to Reports

By PAUL MICHAELS

Recently, Israel has been visited by a slew of world leaders and would-be leaders. British Prime Minister Gordon Brown, French President Nicolas Sarkozy and United States senator and presidential hopeful Barack Obama have all held meetings with Israeli leaders.

During these visits, the Canadian and international media reported a similar message from the travelling politicians: a nuclear Iran is a threat not only to Israel, but also to the broader region and to world stability, and it must be stopped. Economic sanctions and diplomacy are the preferred way to achieve this, but they're not the only options.

The reality is that the efforts to stop Iran from acquiring nuclear weapons have been inconsistent so far.

Even though Iran has the world's second-largest oil reserves and the fourth-largest gas reserves, it has relatively few oil refineries. Iran must import much of its refined oil, which, even at low, state-subsidized prices, has led to severe fuel shortages for a population that is already suffering from a 25 per cent inflation rate. And all of this is true despite record high OPEC oil prices, and the fact that President Mahmoud Ahmadinejad was elected on a platform of economic prosperity for the average family.

Despite three rounds of (albeit mild and limited) United Nations-imposed economic sanctions, Iran's leaders seem determined to push ahead with the development of nuclear fuel enrichment – the key and most difficult ingredient in a nuclear weaponization program.

Iran, of course, staunchly denies that it's developing nuclear weapons, saying that it's only interested in nuclear energy.

Around mid-July, a round of European Union-Iranian negotiations (also involving the participation of a senior U.S. State Department official) resulted in a plan, with a two-week deadline, that would see Iran at least temporarily suspend its nuclear enrichment program in exchange for a halt to further sanctions.

In response, Tehran said only that it would "consider" the proposal. Many in the West suspected that Iran was only interested in stalling for time to pursue its nuclear ambitions. On July 30, Reuters reported that Iran's Supreme Leader Ayatollah Khamenei defiantly asserted on Iranian state radio (just before the deadline was to expire) that his nation is committed to pursuing its nuclear program "to provide electricity."

In the meantime, a consensus appears to be building in Israel that, in spite of the many risks involved, Israel cannot allow Iran to plow ahead with its nuclear ambitions.

On July 19, the eve of Obama's visit to Israel, Israeli writer Yossi Klein Halevi published "Dear Barack Obama" in the *New Republic*'s online edition.

In this open letter, Klein Halevi outlined Israel's security concerns: "Terror enclaves have emerged on two of our borders… The unthinkable has already happened: missiles on Haifa and Ashkelon, exploding buses in Jerusalem, hundreds of thousands of Israelis transformed into temporary refugees… The entire country is now within missile range of Iran and its terrorist proxies."

Klein Halevi continued: "Above all else, we dread a nuclear Iran. With few exceptions, the consensus within the political and security establishment is that Israel cannot live with an Iranian bomb. In the U.S., a debate has begun over whether the Iranian regime is rational or apocalyptic. In truth, no one knows whether the regime, or elements within it, would be mad enough to risk nuclear war. But precisely because no one knows, Israel will not place itself in a position to find out."

Those ominous but sober words are shared, as Klein Halevi notes, by Israel's leadership – the same leadership that is pushing, against hope it seems, for the international community to apply the sort of economic and diplomatic pressures on Iran that might force it to halt its nuclear work. Should that fail, as Israeli, European and American officials have said, the military option – as risky as it is – remains on the table.

But the truth is, the situation is so fluid that any prediction made now cannot be anything but pure speculation.

Paul Michaels is communication director for the Canada-Israel Committee.

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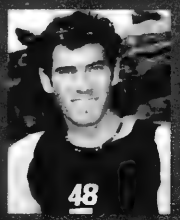

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Coast to Coast

Shul hires students for outreach

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Ashkenazi Synagogue, Winnipeg's oldest shul, has hired two summer students to create an outreach program that will teach kids in neighbourhood schools about Judaism and the area's Jewish history.

In late spring, the north end congregation received a federal grant from Human Resources and Skills Development Canada to hire two students over the summer months for a variety of tasks. The most important priority for Greg Lipschitz and Matthew Bernstein is to develop the outreach program, said Gerald Minuk, one of the shul's leaders.

The Ashkenazi Synagogue dates from the early 1920s. Its original building was destroyed by fire in the late 1940s and was subsequently rebuilt at the same location. The current building dates from around 1948.

The surrounding area was home to most of Winnipeg's Jewish residents in the first half of the last century, but today there are few, if any, Jews living in the rundown inner city area, and the synagogue is one of the few remnants – along with the Chesed Shel Emes funeral chapel, the soon-to-be closed North Winnipeg Sharon Home for elderly seniors and two kosher bakeries – of that earlier Jewish presence. Nonetheless, it continues to have a morning minyan and Shabbat morning services.

The genesis for this new project was an attack by vandals on the venerable building three years ago that left most of its windows broken. At the time, Minuk approached a local principal for moral support. The principal urged the congregation to come out of its isolation and reach out to the neighbouring community.

"This grant is helping us to do that," Minuk said. "Our summer students are developing a curriculum for the schools that will teach students about the Jewish religion, the Jewish history of the area and the history of the Ashkenazi."

Minuk said the shul hired one high school student – Bernstein attends Winnipeg's St. Paul's High School – and one university student – Lipschitz will attend the University of Western Ontario in the fall – in order to reflect different educational perspectives.

As well as producing a school curriculum, Lipschitz and Bernstein are computerizing the synagogue's yahrzeit board so that family members can be notified about when to say *Kaddish*.

They are also cleaning up the shul's basement, which Minuk hopes will house a coffee shop and museum that would focus on Winnipeg's Jewish north end.

Minuk said he has been in contact with the Jewish Heritage Centre of Western Canada (JHC) about the feasibility of the museum idea.

Speaking for the JHC, University of Winnipeg history professor Dan Stone said the JHC is willing to work with anyone who is interested in promoting the study and preservation of western Canadian Jewish history.

As to whether or not the congregation's leadership will apply for another grant for next summer, that will depend on how much Lipschitz and Bernstein are able to accomplish this year, Minuk said.

"We will probably focus more on the museum next summer," he said.

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(דריטער טייל)

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זי האָט פֿיל נעטאָן: אָט דאָס איז די נשמה פֿון אונדזער פֿאָלק, אָט דאָס איז האָרץ פֿון אונדזער ארץ, אָט דאָס איז לעבן פֿון אונדזער לעבן. וואָס ווייניגן מיר, אַז מיר האָבן נישט געגוג געפֿיל פֿאַר אונדזער כבוד? פֿון וואַנען זאָל עס זיך נעמען בייַ אונדז, אַז מיר האָלטן אונדזער גאַנץ לעבן אין איין שעמען זיך מיט זיך אַלייַן? פֿון וואַנען זאָל עס זיך נעמען בייַ אונדז, אַז מיר גלויבן אין דעם אָטעמנטאָטנס גענייגט מער ווי אין אונדזערן, אַז מיר האָלטן יענעמס אָרעם רעדעכץ פֿאַר אַ שפּראַך אוּן אונדזער אייגן רעדן, אין וועלכן מיר האָבן דורך הונדערטער יאָר אריינגעגראָבן אוּן אריינבאָהאַלטן אונדזער גייסט, אונדזער האָרץ, אונדזער הומאָר, אונדזער פרייד אוּן אונדזער טרויער, אַז מיר האָלטן דאָס פֿאַר אַ געפֿלאָפֿל, פֿאַר אַ זשאַרגאָן?

ווי אַזוי זאָל אַ פֿאָלק מיט אַזאַ שטענדיקער מאיעס־טעטס־באַליידיקונג קענען זיך אליין קאָנען האָבן אַ געפֿיל פֿאַר זיין כבוד, פֿאַר זיין נאַציאָנאַלער סוּווערע־ניטעט? לאָזט אונדז אַראָפּנעמען דאָס חופּה־קליידּ פֿון אונדזער מאַמע־לשון, מיט וועלכן אונדזער קראַנק, שוואַך ייִדישקייט האָט אים אַרומגעהילט, אוּן אונדזער פֿאָלק וועט ווידער שיינען אוּן לייכטן אין כבוד!

וואָס ווייניגן מיר, אַז מיר האָבן צו ווייניק געפֿיל פֿאַר שיינקייט, אַז דאָס ייִדישע לעבן האָט דאָס שיינ־קייט פֿארשטויסן? אין שיינקייט נישט אַוווינט, וואָס מיר טראָגן אַרויס פֿון אונדזער קאָפּ אוּן פֿון אונדזער האַרץ אין דער וועלט אַריין? אין שיינקייט נישט דער אָפּ־גלאַנץ פֿון אונדזער אינערלעכער שיינקייט, פֿון אונדזער אינערלעכער האַרמאָניע? וואָלטן מיר שוין ווירקלעך נעקאָנט פֿילן מיט אמתע שיינקייט־חושים, שוין ווירק־לעך געקאָנט זען מיט אמתע שיינקייטס־אויגן, וואָלטן מיר נעמוזט פֿילן, אַז דאָס ביסל דייטש אוּן פֿוילישּ שמועסן האָט נישט דערהעכערט אונדזער אינערלעך שיינקייט, נאָר דווקא נאָך נעמאַכט אַ חֶלֶ צו דעם ביסל־לע, וואָס האָט זיך נאָך נעפֿונען בייַ אונדז. מיר וואָלטן דאָן פֿארשטאַנען, אַז דאָס מיאוסקייט פֿון ייִדיש נעמט זיך נאָר פֿון אונדזער אינערלעכער מיאוסקייט, אוּן מיר וואָלטן פֿארשטאַנען, וואָס פֿאַר אַ גאַראַנטיע פֿון שיינקייט ליגט אין אַ שפּראַך, וואָס מ'האָלט זי בכבוד אוּן פֿלעגט זי מיט ליבשאַפט. מיר *וואָלטן* פֿארשטאַנען, — טאָ פֿרוּווּן מיר צו פֿארשטיין! נעמען מיר אַראָפּ דעם חרם פֿון אונדזער לשון, אוּן אַ נייַ ייִדיש־שיינקייט וועט אַרויסקומען פֿון אונדז אוּן באַשיינען אונדזער לעבן.

וואָס ווייניגן מיר, אַז מיר האָבן צו ווייניק כּוח, צו ווייניק מאַכט אין דער וועלט? טוּען מיר דען עפּעס, כדי זיך צו עפּענען נייַע קוראַלן פֿון כּוח אוּן מאַכט? איז עס דען נישט מעגלעך, האָבן מיר דען קיינמאָל נישט גע־הערט, וואָס אַ שפּראַך קאָן אויפֿטאָן פֿאַר אַ פֿאָלק? אַז זי צוימט אויך אוּן באַהיט זייַן קולטור אוּן אַז ערשט זי קאָן דעם פֿאָלק אויפֿשליסן דאָס נאַציאָנאַלע גלייכגעוו־טיקייט? איז דאָס נישט אַ גרויס שטיק כּוח אוּן אַ גרויס שטיק מאַכט, אוּן געפֿינען זיי זיך דען נישט נאָענט פֿון אונדז, אין אונדזער אייגן מיליַ, אוּן מיר האָבן נישט וווייטער וואָס צו טאָן, ווי זיי צו נעמען?

(פֿערטער טייל אין קומענדיקן „ווינקל")

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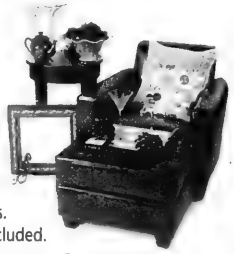

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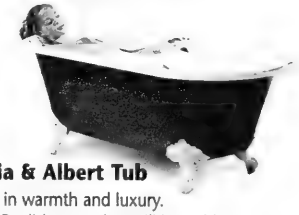

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And now for something completely different: HEEBONICS

Comedian comes to terms with Judaism

By RITA POLIAKOV
CJN Intern

The first time Toronto comic Alex Kojfman performed standup, things didn't go well.

"I was 19, and it was new-talent night at Yuk Yuk's," he said. "I went up there all cocky, going, 'It's going to be hilarious.' I got one joke off and the rest I just improvised."

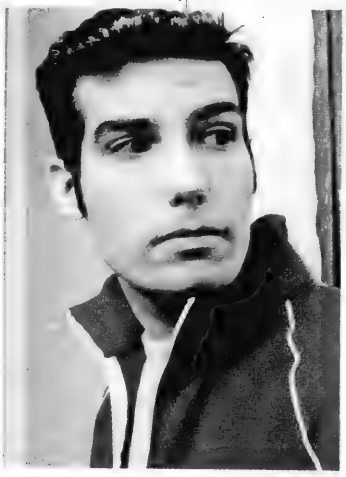
That's when the show went downhill.

"I stunk it up pretty hard. I did the Ace Ventura, talking-out-of-the-ass thing because I had nothing else to say. One friend of mine, he came up to me and just patted me on the shoulder without saying a word and walked away," he said.

"It was very new to me, the whole talking into the mike, the light, the audience. It's very disorienting."

Still, Kojfman did not give up.

"I just figured from that moment I can only do better," he said. "In order to be a comic, you need to fail. There's no such thing as getting up onstage and becoming an overnight success, it takes years to get comfortable on stage."



Alex Kojfman has been performing standup since he was 19.

After Kofjman's first show, he started performing once or twice a year while getting his business degree at Laurier University.

"I always wanted to quit university, but I knew better. It was just the feeling that it wasn't something I was going to do," he said.

After school, Kojfman did "what any person would." He worked at Blockbuster and waited tables. After realizing that he didn't want to spend the rest of his life in a Blockbuster uniform, Kojfman decided to enrol in Humber's comedy program.

"It was a way to escape working – some people do their master's, I wanted to be more funny," he said, before quickly correcting himself. "Well, not more funny, you can't be more funny."

While at Laurier, Kojfman started an improv group named after an egg carton label called Calibre: Gros.

"[I was] doing it for five years, and I was writing sketches for Humber and still doing standup. It was a lot," he said. "When I finished that, I just started doing comedy seriously, performing at the Laugh Resort and doing open mikes."

Since then, Kojfman has performed at the *Just For Laughs* comedy festival and several clubs, including appearances at Yuk Yuk's, the Sage Theater in New York and Absolute Comedy in Ottawa and Toronto.

Kojfman may not yet be world renowned, but he is a natural comedian. Whether on stage or simply in conversation, jokes role off his tongue.

Kojfman partly attributes this ability to his religion.

"Being Jewish means we ask questions all the time," he said. "I over-analyze, I try to find the humour and break things down... You ask, 'Why would it make me laugh? Why would it make someone else laugh?'" he said.

When he was starting out, Kojfman, whose parents emigrated from Israel, hesitated to put his religion into his act.

"I used to never admit I was a Jew on stage when I first started. I thought there was a Nazi somewhere in the audience," he said. "I went to Jewish school all my life – it was kind of shoved down your throat."

His attitude changed after his first trip to Israel.

"I just came to terms with my Judaism. I came back and developed a relationship and a connection with Israel and Judaism, with who I am," he said.

Growing up, Kojfman didn't fall into any Jewish stereotypes.

"I didn't grow up in Thornhill, my parents aren't doctors. They're blue-collar," he said.

"I'm trying to bring [Judaism] into [my act] a little more... but I don't want it to be defining. I'm not a Jewish comic, I'm a comedian who's Jewish."

Kojfman has a day job as the Canadian director of MASA Israel. He also works with Canada Israel Experience and travels from city to city promoting long-term trips to Israel.

Kojfman stops in at comedy clubs in the cities he visits. Recently, he performed at a club in Jerusalem.

"The guys [at the club] told me no sex and no swearing, which basically took out 80 per cent of my act," he said. "I did well, but I was a little nervous. If you swear, God's watching."

Apparently, Jewish audiences are tough.

"Jewish people are the hardest people to make laugh," he said. "I've had people come up to me after a show and go, 'you were really funny.' But [they] weren't laughing, all the non-Jews were laughing."

Kojfman has produced *The Colours of Comedy*, a standup show dedicated to showing off diverse comedians. The first show brought in around 80 people and featured a range of comics from an Indian Catholic to a Muslim and a "white guy."

"I wanted to create a show where the diversity on stage is also reflected in the audience... and to write something that brought people together. There's so much more to comedy than male and white."

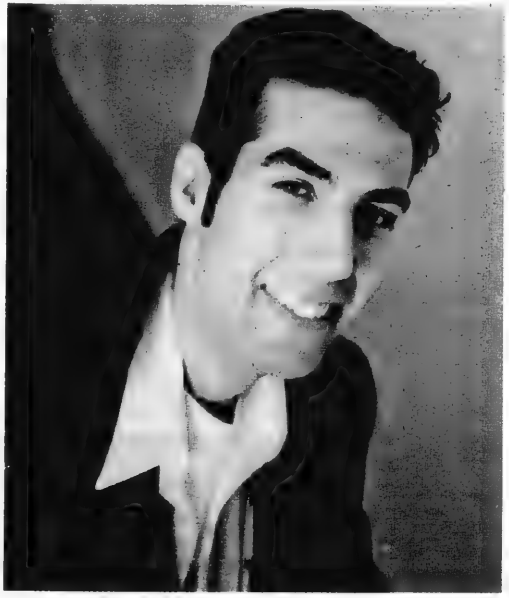
Kojfman is hoping to do his fourth *Colours of Comedy* show and is currently in the process of finding a venue.

Kojfman's jokes are easy for the audience to relate to.

"Deep down, there are very basic things that make us laugh. Relationships, funny situations," he said. "I have no filters. I'll say whatever's on my mind, but it's funny. If you get it, then you get it."

Kojfman performs in Toronto at the Absolute Comedy club on Aug. 7 and at Yuk Yuk's on Aug. 26.

For more information, visit his website at www.alexk.ca.



Kojfman has performed in Toronto, New York, Ottawa and Jerusalem.

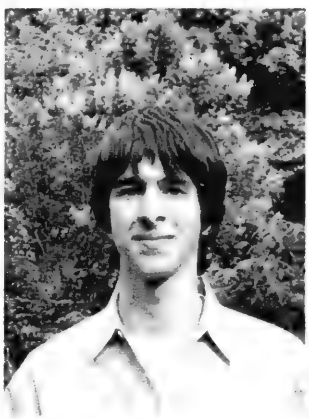
On Campus

Student graduates with near-perfect average

By RITA POLIAKOV
CJN Intern

School was never a struggle for 18-year-old Robert Kleinman.

Kleinman, who just finished Grade 12 at North Toronto Collegiate Institute, graduated with a 99.8 per cent average in his top six classes, the highest overall average in the Toronto District School Board.



Robert Kleinman

"I worked very hard," Kleinman said. "I spent about three hours studying each night. I really tried to understand the basics."

While Kleinman did well in English this year, his best subjects were math, computer science, economics and biology, the first three of which he scored 100 per cent in.

Along with the three hours of studying he put in each night, Kleinman was the captain of the senior boys swim team, he participated in past *Canadian Jewish News* chess tournaments and he was the captain of the Reach for the Top team, which competes in a national trivia quiz show of the same name.

"There's time to do it all," Kleinman said of his extracurricular activities. "I guess you have to manage your time fairly well."

According to his mother, Debbie Schachter, Kleinman has always been a good student.

"He's a bright boy, he's always done his work and always tried to understand everything he's been asked to learn," she said.

This year, Kleinman participated in the National Biology Competition. He won first place and received a $5,000 scholarship to the University of Toronto.

Even though Kleinman has always achieved high grades, his parents were still surprised by his average.

"We were shocked. It's hard to believe that our kid is a top student," Schachter said. "Although we knew it was possible when we saw his grade-point average."

Kleinman attributes some of his success to his teachers.

"I had a lot of very good high school teachers, many that have pushed me along the way in order to always keep achieving and improving," he said. "[Without these teachers] I would have never been pushed and stimulated in the same way."

While Kleinman has a strong work ethic, he makes time to socialize.

"There's a lot of things I enjoyed about high school – hanging out with friends, going to movies. It was always a lot of fun," he said. "You still have time to do things on weekends, as long as you study on the week nights."

Kleinman also finds time to hang out with his two younger brothers, aged 14 and 16, who may be following in his footsteps.

"They've got very good work ethics as well. Their marks are about the same as mine were at their age," he said.

This fall, Kleinman plans to take life sciences at U of T and may apply to medical school after he gets his undergraduate degree.

"I've always wanted to go [to University of Toronto.] It has a very good reputation," he said. "I'm interested by life sciences. For awhile I've wanted to become a doctor, for almost as long as I can remember."

'I had a lot of very good high school teachers'

Kleinman is spending his summer volunteering at a sleep lab.

"I'm doing a little bit of a research project," he said. "It's fun. I'm learning quite a bit. The sort of stuff I'm doing now is very different than school."

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Bluma Kaufberg on your 90th birthday, May 8. Health and happiness always. Love Pauline, grandchildren, Nathan, Isaac and Sandra and great-grandchildren.

To our beloved Auntie Dorothy Garten on your 90th birthday. With much love from your nieces and nephews.

Randy & Sidney Reznick and Judy & Dale Rockel wish their children Lindsay & Jason a mazel tov on their recent engagement.

Mazel tov, Henry & Zita on 67 years of marital bliss! Here's to the next decade! Love, Harry, Sandi, Rita, Laura and Joey.

Stephen & Yasmin Klein are delighted to announce the birth of daughter Talia Elizabeth on July 10. Grandparents Blossom Klein and Jane & Juggy Pallan.

Mazel Tov to Jeff & Janice Maser on the birth of their daughter, Haley Miriam, on July 1, 2008

Mazel tov to Betty & Sonny on your wedding. Wishing you many happy years together. Lotty, Harry, Eddy, Genia, Peter, Andrew and Alex.

Mazel tov to Kayla (Reich) & Yaniv Barda on the birth of Devora Rifka Leah on May 20.

SEND US YOUR PHOTOS!!
Label the back of all photos and keep wording to 25 words or less.
Send a self-addressed, stamped envelope for return.
Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.
or email: cblackman@cjnews.com

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NOTE HOLIDAY DEADLINES. What's New deadlines: Monday, Aug. 11, is the deadline for the Aug. 21 issue; Monday, Aug. 18, is the deadline for the Aug. 28 issue; and Thursday, Aug. 28, is the deadline for the Sept. 4 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Aug. 7

ONLINE TORAH STUDY

Participate in The Unnamed Prisoner of Lamentations, a free class broadcast live to your computer, with **Rabbi Eric Levy**, principal, North Shore Hebrew Academy High School, Great Neck, N.Y. 9-10 p.m. Register at www.torahinmotion.org and click on e-TiM.

Saturday, Aug. 9

PARSHAH DISCUSSION

Henry Alkin talks about the weekly portion, Dvarim. 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

OSHAWA SYNAGOGUE

Beth Zion Congregation, a Conservative community in Oshawa, has Shabbat services led by **Rabbi Israel Man** at 9:30 a.m., followed by kiddush. For information about the religious school and bar mitzvah lessons, contact 416-840-9723, 905-723-2353 or visit www.bethzionoshawa.com

TISHA B'AV PROGRAM

Chabad Lubavitch of Markham presents **Rabbi Isser Weisberg** speaking on "From Haman to Ahmadinejad: Persia/Iran in Biblical Prophecies." Follows Eicha service. All welcome. 905-886-0420.

Sunday, Aug. 10

TISHA B'AV

Torah in Motion offers morning services and explanations of *kinnot* led by **Rabbi Jay Kelman** and members of the Yeshiva University Summer Kollel at Yeshivat Or Chaim beginning at 8:30 a.m. An afternoon program at Shaarei Shomayim Congregation begins at 12:30 p.m. with the video *Leaving Envy Behind: Decency, Derech Eretz and Destruction of the Temple*, followed by Minchah at 2 p.m. Afternoon speakers include **Marty Lockshin** on "Is Disaster Always to be Interpreted as Punishment?" at 2:30 p.m.; **Rabbi Michael Skoback** on "Then We Cried for Nothing: The Roots of Tisha B'Av" at 3:30 p.m.; **Rabbi Chaim Strauchler** on "Politics, History and the Beit HaMikdash" at 4:30 p.m.; **Jim Diamond** on "A Heretic's Teaching on Suffering: Elisha Ben Abuyah's Lasting Legacy " at 5:30 p.m.; and **Dr. Elliott Malamet** on "Some Are Guilty, But All Are Responsible: Fixing an Imperfect World" at 6:30 p.m. www.torahinmotion.org.

SINGLES WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+, for a hike through the Elgin West Greenway in Richmond Hill. Meet at 9:30 a.m. at the south end of the Elgin West Community Centre parking lot, 11099 Bathurst St. Walkandtalketc@hotmail.com.

GIANT GARAGE SALE

Garage sale offering furniture, electronics and clothing supports B'nai Brith Youth. 10 a.m.-2 p.m. 4700 Bathurst St. 416-398-2004

Tuesday, Aug. 12

SUMMER CLOSET SALE

National Council of Jewish Woman of Canada, Toronto section, hold a Summer Closet Sale, 9:30 a.m.-1:30 p.m. every Tuesday through Aug. 26. 4700 Bathurst St. 416-633-5100

STEP UP TO JUDAISM

Jews for Judaism continues its series Step Up to Judaism tonight with "Sharing the Light: Communicating the Beauty of Judaism," with **Rabbi Michael Skobac**, and

Continued on page 23

Jay Feinberg celebrates his second 'bar mitzvah'

By LEILA SPEISMAN
Staff Reporter

Jay Feinberg considers that he has had two bar mitzvahs. The first was when he turned 13. This summer, he is marking what he regards as his second – the 13th anniversary of his getting a life-saving bone marrow transplant.

Feinberg was in Toronto recently for a brunch held at Bistro Grande restaurant, where he thanked volunteers, bone marrow donors and bone marrow recipients.

He was a 23-year-old foreign exchange analyst for the Federal Reserve Bank in New York City when he discovered he had developed chronic myelogenous leukemia. His only hope for survival was a bone marrow transplant.

When it was discovered that neither his parents, brothers nor anyone else in the family was a match for him, the family sprang into action.

For four years, family, friends and supporters ran blood screening drives in the United Sates, Canada, Israel, and even Belarus. Thousands of people were tested at various drives around Toronto. Although matches were found for many others, none were appropriate for him.

It wasn't until he was close to death that a donor was found at one of the drives in Windsor, Ont.

Feinberg is now considered cured and devotes his time to Gift of Life, an organization based in Boca Raton, Fla., that runs clinics to find bone marrow donors, offers support and help to those who need transplants for themselves or someone they know, and encourages people to be tested. He is executive director.

The whole process of being tested and donating bone marrow has been greatly simplified over the years, Feinberg said. Instead of having blood drawn, all that's required is a cheek swab.

From left are Jay Feinberg, executive director of Gift of Life; Dan Levy, a bone marrow donor; and Charlie Abecis, a bone marrow recipient .

As well, he said, in many cases, rather than the traditional bone marrow donation, which requires full or local anesthetic, stem cells are taken from the peripheral blood system or from umbilical cord blood. Gift of Life is encouraging the saving and storage of umbilical cord blood, Feinberg said.

At the moment, umbilical cord blood is stored in private facilities, at a high cost. Feinberg wants to encourage the creation of public banks of umbilical cord blood, which would operate the same way as national and international bone marrow registries do.

Another new venture of Gift of Life is what Feinberg calls its ambassador program. "We want to start a speakers bureau, where either donors or recipients volunteer to speak to groups about bone marrow transplantation," he said.

Dan Levy, 27, a property manager, was tested during a mass screening at York University, when he was a student there. In the fall of 2006, he was called and asked to be a donor.

"I would do it again," he said. "It's something anyone could do – and should do."

In 2003, Charlie Abecis was diagnosed with acute myeloid leukemia. Since he is a Sephardi Jew, and Sephardim are poorly represented in bone marrow registries, finding a bone marrow donor was a difficult proposition. Finally, though, a perfect match donor was found in Europe.

"It was such a gift," Abecis said emotionally.

Feinberg promised that "we will not rest until we can find a perfect match for everyone who needs it."

For more information about Gift of Life, call 1-800-Marrow, or www.giftof life.org.

What's New

Continued from page 22

"Reflections of a Former Jew for Jesus," with **Julius Ciss**, Thursday, Aug. 21. Both 8 p.m. at the Lipa Green Building, Room 421. Free. For information, call 416-789-0020.

Other News

YU SUMMER KOLLEL

Yeshiva University Summer Kollel offers a free study program Monday through Thursday throughout the summer. Each evening begins with Minchah at 7:30 p.m. followed by a shiur by **Rabbi Shmuel Marcus**. Workshops on a wide variety of topics, including Jewish law, thought and the weekly portion. The program takes place Mondays at Adas Israel of Hamilton; Tuesdays at Shaarei Shomayim Congregation; Wednesdays at Bnai Torah Congregation; Thursdays at BAYT; and Sunday mornings at 9 a.m. at Shaarei Tefillah Synagogue. The kollel will run a Shabbaton program at Shaarei Shomayim Congregation, Aug. 9-10, and Adas Israel of Hamilton, Aug. 15-16. Info, 416-783-6960 or canada@yu.edu.

UNDER THE STARS

Har Zion Synagogue holds its third annual "Evening Under the Stars" on Friday, Aug 15. Refreshments at 6 p.m., followed by prayers, a barbecue and the Har Zion musicians. All ages invited. Children 12 and under $7. Adults and teens $12. Family of 4 or more $35. RSVP, starrynight@yahoo.ca

JERSEY BOYS

Enjoy the musical *Jersey Boys* on the premier night with ORT Toronto, Thursday, Aug. 21, at the Toronto Centre for the Arts. A private reception precedes the show. Proceeds raised from the evening will provide needy students in ORT schools with educational equipment. For tickets, call 416-787-0339.

CHABAD HEBREW SCHOOL

Chabad Lubavitch of Markham Hebrew School for the Arts is accepting applications for 2008-09. For information and forms, contact **Carole**, 905-886-0420, ext. 221.

OSTEOPOROSIS GROUP

Seniors living with osteoporosis can register for Power, a seven-week wellness program of exercise, nutrition and education that runs on Monday afternoons, 1:30-3:30 p.m. at the Wagman Centre, 55 Ameer Ave. Classes Oct. 27-Dec. 8. $70 includes program, manual and educational video. Call 416-785-2500, ext. 2607, for information and registration.

MELTON MINI SCHOOL

Florence Melton Adult Mini School offers text study classes and 10-week graduate classes with room for new students. Courses include How the Bible Came to Be and Post-Holocaust Literature. For information or to register, call 416-789-7400.

KNITTERS NEEDED

Knitters are needed for "Mountains of Mittens," creating mittens, hats and scarves for inner city school children. Wool is provided. This is a project of Jewish Women International Canada. 416-630-9313, info@jwicanada.com

INTERNATIONAL SERVICE

Young professionals can connect to Judaism through social involvement and international development by participating in the Jewish Agency and MASA's program Adam Leadam: International Humanitarian Aid. A five-month training period in Israel and a three-month mission in India. Begins Jan. 1, 2009. Information, Yarden@adamleadam.org

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias toronto.org. To register, volunteer, or for information call 416-630-6481.

Conversation Cafés: Newcomers to Canada practise speaking English in a casual friendly environment with JIAS volunteers. Interested participants or volunteers should call **Joanna**, ext. 30.

Youth Groups: Programs for newcomer children and teens. For information, contact **Joanna**, ext. 30.

If you have a networking or job opportunity in the skilled labour market for a newcomer, connect to our JUMPStart program by calling **Elisa**, ext. 24.

FOR SENIORS

55+ Forward for Seniors at the MNJCC offers Old Jewish Toronto: A Guided Historical Walking Tour, Thursday, Aug. 14, 10:30 a.m. to noon. $7 by prepayment. Pre-registration by Aug. 11, 416-924 6211, ext. 0.

Beth Emeth's Chai Shalom Social Club presents **Yitzhak Argaman**, Wednesday, Aug. 13, 7:30 p.m. $6, guests $10. 416-633-3838.

The Association of Jewish Seniors holds its 36th anniversary gala luncheon at which it celebrates Israel @60. Entertainment by **Aetal**. Thursday, Aug. 21, noon at Shaarei Shomayim Congregation. $20, guests $25. Reserve by Aug. 11. Call **Tammy**, 416-635-2860, ext. 458.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park. Naturopath **Elie Klein**, speaks Wednesday, Aug. 13, 1:30-2:30 p.m.; Casino Rama, Wednesday, Aug. 27; seniors walking group, Tuesdays and Thursdays, 9-10 a.m.; conversational Hebrew, Tuesdays, 10-11:30 a.m.; mahjong, Tuesdays, 10 a.m.-1 p.m.; bingo, Tuesdays, 12:30-3 p.m.; bridge, Thursdays, 12:30-3 p.m.; Info. Tuesday-Thursday, 9 a.m.-3 p.m. 416-395-7881

Friendship Bridge Club at Forest Hill Library, 700 Eglinton Ave. W,. meets afternoons, 12-3 p.m. Open to new players. Call 416-781-2913.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Anne Balaban presents "Celebrating Human Behaviours at Every Stage of Life" on Thursday, Aug.14, 2 p.m. in the Fireside Lounge.

The Andy Kozma Jazz Concert features the George Grossman Trio. Thursday, Aug. 21, 3-4 p.m. Register by Aug. 18 at ext. 2267.

Fall fitness program begins Sept. 7. Registration begins Aug. 11.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Summer in Jerusalem, Summer in Toronto," a lecture with **Rabbi Michael Dolgin**, Tuesday, Aug. 12, 10 a.m. $3, non-members $6.

Summer festival, Wednesday, Aug. 13, 11 a.m.-3 p.m. Free.

Wellness lecture "Identifying Elder Abuse" presented by the Toronto Police Department. 1:30-2:30 p.m. Free.

JEWISH INFO SERVICE

Jewish Information Service of Greater Toronto provides information about community events, holidays, shuls, camps, kosher restaurants. 416-635-5600 or visit www.jewishtoronto.com and click on "Doing Jewish in Toronto."

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

"Voices from the Holocaust and Rwandan Genocide: Listening to the Past and Sharing the Legacy," a reading and discussion. Wednesday, Aug. 13, 7-9 p.m. Free. Info, ext. 133 or harrietw@mnjcc.org.

"Sizzling South American Samba," the launch of Café Atid, the MNjcc's new program for young adults 25-35. The evening includes a brief Spanish lesson, flamenco dancing and a South American barbecue. Thursday, Aug. 14, on the rooftop, weather permitting. $18, kashrut observed. Contact **Randi**, ext. 154, or randis@mnjcc.org.

Summer Ulpanim: "Hebrew Through Songs," Aug. 18-21, 4-6 p.m. $90, non-members $110. "Modern Hebrew Ulpan for Beginners: Level Bet," Aug. 18-21, 7-9 p.m. $90, non-members $110. Info and registration, ext. 154, or randis@mnjcc.org.

MNjcc Community Choir is looking for male tenor and bass singers to join the choir that sings jazz, world, folk, Jewish, swing, popular, Canadian, classical and more. Women are invited to audition for soprano, alto or tenor positions. Rehearsals Wednesdays, 7:30-9:30 p.m. Contact **Harriet**, ext. 133, or harrietw@mnjcc.org.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Registration is continuing for September 2008 for BJCC morning school for Tic Tac Two, nursery school and junior kindergarten. The program includes music, Hebrew, fun centre time, gym time and swimming. Call ext. 248 for info and to book a tour of the school.

Red Cross babysitter's course, Sunday. Sept. 14, 9:30 a.m.-4:30 p.m. The course teaches 11 to 14-year-olds how to handle emergencies with confidence. Register, ext. 235.

Volunteers Needed

REENA FOUNDATION

Reena Foundation supports individuals with developmental disabilities, enabling them to carry on their lives in a meaningful and dignified manner. Reena is looking for volunteers for the following programs: PAL-Unteer, spending one-on-one quality time with an individual with a developmental disability in a social or recreational context; Home-Buddy visiting, socializing and assisting in one of Reena's group homes; Battle Developmental Centre Day Program, volunteer assisting instructors in a day program; Outreach Volunteer, helping with evening or Sunday programs for children and adults; or become an administrative volunteer, assisting in an administration office. For information, contact **Mille Chadwick**, 905-889-2690, ext. 2112, or e-mail mchadwick@reena.org.

SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Landau, Steven	July 15/08	27 Lansbury Cres
Sher, Ella	July 16/08	Private
Goldhar, Joseph Arnold	July 17/08	3900 Yonge St
Friedrichkeit, Eva	July 17/08	
Freedman, Harvey Joseph	July 17/08	123 Gorman Park Rd
Finkelman, Victor	July 17/08	Private
Telio, Solly Selim	July 17/08	3 Heath St
Maishlish, Dalia	July 19/08	96 Rosedale Heights
Amidjar, David	July 19/08	2 Covington Rd
Kletski, Katriel	July 20/08	
Siegal, Bertha	July 20/08	Private
Mouyal, Messod	July 20/08	18 Cedarcroft Blvd
Jacob, (Jakab), Judith	July 22/08	429 Walmer Rd
Satov, Betty	July 23/08	7071 Bayview Ave
Zarek, Rosa	July 22/08	174 Bestview Dr
Gruda, Sheina	July 23/08	29 Colvin St
Roiak, David	July 23/08	35 Cedarcroft Blvd
Ellision, Freda	July 24/08	

BENJAMIN'S PARK MEMORIAL CHAPEL

David Gelfand	Jul 21/08	2 Neptune Dr.
Max Baumander	Jul 20/08	1159 Birchmount Rd.
Pearl Cooper	Jul 21/08	5 Hyfan Ct.
Pauline Glower	Jul 21/08	180 Observatory Lane
Jack Rupert	Jul 22/08	264 King St. East
Sylvia Teitelbaum	Jul 23/08	22 Cedar Springs Gr.
Hilda Wilson	Jul 24/08	3560 Bathurst St.
Nancy Einstoss	Jul 23/08	198 Brighton Ave.
Harry Zoberman	Jul 23/08	866 Sheppard Ave W.
Les Budd	Jul 23/08	53 Riderwood Dr.
Stan Top	Jul 24/08	15 Sherrick Dr.
Helena Ashenden	Jul 26/08	190 Clarke Blvd.
Reuben Miller	Jul 25/08	19 Menin Rd.
Alexander Rapoport	Jul 26/08	1131 Steeles Ave. W.
Gertrude Sussman	Jul 25/08	111 Avenue Rd.
Frances Gilbert	Jul 25/08	227 Maxwell St.
Suzanne Zaide	Jul 26/08	3560 Bathurst St.
Jerry Kerbel	Jul 27/08	40 Palomino Cres.

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Obituary

Beth Sholom founding rabbi 'considered everyone a friend'

By LEILA SPEISMAN
Staff Reporter

Rabbi David Monson, known fondly as "the people's rabbi," died last week. He was 91.

He was founding rabbi and later rabbi emeritus of Beth Sholom Synagogue. The last time he was in the shul was last fall, when he received an aliyah in honour of his 90th birthday.

Rabbi Monson was proud to have served in the Canadian army as a chaplain during World War II. At his funeral, his casket was escorted into the Beth Sholom sanctuary by an honour guard of Canadian Jewish veterans.

As a chaplain, he served soldiers in Kirkland Lake, Belleville and Camp Borden in Ontario, as well as in London, England.

Rabbi David Monson

When he left the army, he was one of the first spiritual leaders of the new Shaarei Shomayim Congregation before joining the even newer Beth Sholom.

All the speakers at the funeral – officiating Rabbi Baruch Frydman-Kohl; Shaarei Tefillah Congregation spiritual leader Rabbi Moshe Stern; Rabbi Monson's nephew, Rabbi Asher Vale, and the rabbi's grandson, Stuart Waldman – praised Rabbi Monson for his many acts of kindness, his humility and his phenomenal memory, which allowed him to effortlessly recall people's names, their parents, where they lived and what business they were in.

He had an inexhaustible store of anecdotes – funny, sad and historical.

Waldman said that his grandfather "considered everyone a friend. He saw everyone – from the mayor to the prime minister to the ordinary man on the street – as equal."

He remembered Rabbi Monson once coming home barefoot, because he had given his shoes to a poor man he had met.

Rabbi Monson found jobs and homes for people who needed them, raised funds for a predominately black church, and performed many acts of chesed – kindness – that no one knew about, his grandson said.

He was involved with the Canadian Council of Christians and Jews, the Canada Council and St. Alban's Club for disadvantaged youth. He was also a founder of the former Northwestern Hospital and was a supporter of many causes and institutions both here and in Israel.

But his main love was Shaare Zedek Medical Center in Jerusalem. Sheila Dropkin, former executive director of the Canadian Shaare Zedek Hospital Foundation, said that he "brought great passion to his love of Israel and Shaare Zedek."

Sharing that passion not only with his congregation but with everyone he met, Rabbi Monson was able to raise considerable sums of money for the hospital, Dropkin said.

She said that he made several trips to the hospital and developed personal relationships with many of its senior staff.

"He maintained that interest until the end, and his family are still strong donors," she said.

So popular was he for his work for Shaare Zedek that Rabbi Vale talked about meeting a haredi school official in Jerusalem, who, when he realized that Rabbi Vale's wife was Rabbi Monson's niece, jumped up and started praising him.

Rabbi Aaron Flanzraich, current spiritual leader of Beth Sholom, called Rabbi Monson "a huge inspiration," not only to him, but "to the many people in the many places who knew him.

"He will be missed."

Rabbi Monson was predeceased by his wife of nearly 60 years, Sue, and his brother Juair. He is survived by his daughter Judith; grandchildren Beth, Monica and Stuart and his wife Jessica; sister Connie Soberman; brother Daniel and his wife Edith.

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Media critic suing French news outlets

By PAUL LUNGEN
Staff Reporter

After successfully defending a defamation case brought by one of France's premier television networks, Philippe Karsenty is going on the offensive.

Karsenty, who runs an online media watchdog organization, has launched two suits against some of France's most prominent news outlets, alleging they have libelled him by comparing him to a "nut case."

The first suit names Canal+, a pay TV company owned by Vivendi SA, and alleges the network aired a documentary "depicting me as a manipulative liar. They said I was the same as those who say 9/11 was an inside job."

The second suit charges *L'Express*, a weekly magazine, with running an article that described him as a"obsessive nut case and manipulative," Karsenty said.

"We defended against the al-Dura lie. Now it's time to go on the offensive and get the French media to pay the price for supporting an anti-Semitic lie," Karsenty said in a telephone interview from Paris.

Karsenty, a financial consultant who operates Media Ratings (www.m-r.fr), won a historic legal victory in May when a French court dismissed a charge of defamation against him. Karsenty had repeatedly asserted that France2, which has been dubbed "a flagship and establishment channel," aired a news report in September 2000 that was a hoax and an anti-Semitic lie. The TV report claimed Israeli soldiers shot 12-year-old Mohammad al-Dura while he and his father crouched behind a concrete barrel at the Netzarim junction in Gaza. Karsenty questioned whether al-Dura was shot at all and said the false report had vilified Israel and led to attacks against Jews. Al-Dura, moreover, became an international symbol of Israeli ruthlessness and the boy's poster was visible behind Daniel Pearl when the American Jewish journalist was murdered by al-Qaeda.

Karsenty was sued by Charles Enderlin, France2's Jerusalem correspondent, who broadcast the report based on footage and information supplied by a Palestinian stringer, Talal Abu Rahma. Karsenty lost at trial but was vindicated on appeal when a French court ruled his claims were a legitimate criticism of the network and its reporter. Most revealing was that footage shown in court showed Palestinians at Netzarim faking injuries. U.S. Prof. Richard Landes, who had monitored the case, dubbed the news manipulation, "Pallywood."

Karsenty said the French media have lined up behind Enderlin, who they want to protect as a fellow member of France's intellectual establishment. A petition has been launched in *Le Nouvel Observateur* that supports Enderlin and paints him as some sort of victim, Karsenty said. The petition supports Enderlin's integrity and states, "Seven years. For seven years a despicable campaign of hate has been trying to stain the professional honour of Charles Enderlin. For seven years, there have been those who have tried to present as 'fabricated' and as a 'staged scene' his report that shows how a 12-year-old boy was killed by shots fired from an Israeli position."

Karsenty said supporters of the petition are "personalities who are worried by the fact I was not found guilty. They say there is no right to defame and the justice system is allowing me to defame him. That's not true. The judge found there was no defamation."

And despite the prominence of the signatories, who include Hubert Vardin, former French Foreign Minister, and Theo Klein, former president of CRIF, the major French Jewish organization, 19 of the first 20 comments posted at the paper supported him, Karsenty stated.

"The French people aware of the case are on board with me," he said. "I'm not talking about most of the journalists, the anti-Semitic politicians and the so-called French intellectuals."

"The French media lied about the fact we won the case," he said. "The French media are all complicit in this kind of behaviour – anti-Zionism, anti-Israel, which leads to anti-Semitism.

"France is still the most anti-Semitic country in the Western world and it is very annoying to see that even when we can prove they were manipulating, they'd rather lie and cover up the mistake of their colleague than tell the truth."

Karsenty was also critical of French President Nicolas Sarkozy who has authority to act against France2, which is a state-owned enterprise. The CRIF announced it is asking for a commission of inquiry into the entire affair but Sarkozy has not yet responded, Karsenty said. He speculated that Sarkozy's advisers are misleading him about the al-Dura affair. "His mistake is that he took the former advisors of Jacques Chirac. That tells you a lot. Chirac was so anti-Israel, anti-Western world, so the policy can't change."

Karsenty was also critical of the Israeli government, which "is not taking advantage of this huge victory. It's time for them to take advantage" by demonstrating that the public had been duped about the news in Israel and that the country had been defamed.

Be firm with Iran: Mofaz to U.S.

© *Ha'aretz Daily Newspaper Ltd.*

WASHINGTON — Deputy Prime Minister Shaul Mofaz raised "strong concerns" last week during his meeting with senior U.S. officials in Washington over the administration's recent diplomatic overtures to Iran, which many believe is seeking nuclear weapons.

According to his spokesperson, Mofaz told U.S. leaders to be "firm" with Iran over its contentious nuclear program.

Israel voiced displeasure on Thursday at recent U.S. engagement with Iran and urged the Bush administration to stand firm on demanding Tehran abandon nuclear projects with bomb-making potential, an Israeli official said.

In a shift of policy, U.S. diplomat Wliam Burns joined envoys from other world powers for a July 19 meeting with an Iranian delegate at which his country was given two weeks to answer calls to curb uranium enrichment or face more sanctions.

The turnaround raised eyebrows in Israel, which has long looked to its U.S. ally to lead efforts to isolate Iran.

Since the multi-party talks in Geneva, Iran has said it would press ahead with its nuclear plans. Israel has increased the stakes in the diplomatic standoff by hinting it could resort to military strikes against its arch-foe's nuclear sites.

One of the more vocal Israeli hawks, Mofaz, was hosted by Burns on Thursday for routine bilateral consultations known as the "strategic dialogue."

Mofaz's spokesperson, Talia Somech, said he used the forum, as well as separate meetings with U.S. Vice-President Dick Cheney and Secretary of State Condoleezza Rice, to raise Israel's objections to the direct U.S.-Iranian talks.

"It wasn't a matter of levelling outrage, but of voicing Israel's strong concerns," she said.

"He [Mofaz] urged the Americans to set firm conditions, such as a refusal to allow the Iranians to enrich uranium on their turf, and to be clear that the deadline must be preserved. The Iranians are simply looking for cracks to exploit."

The West accuses Iran of seeking to develop nuclear weapons under cover of a civilian program. Iran denies it and has stirred regional war jitters by vowing to retaliate for any attack by targeting Israel and U.S. assets in the Gulf.

The State Department issued a statement after the Mofaz-Burns meeting that said nothing about the possibility of using force against Iran.

"The United States and Israel share deep concern about Iran's nuclear program, and the two delegations discussed steps to strengthen diplomatic efforts and financial measures to prevent Iran from developing a nuclear weapons capability," the statement said.

It gave no details of the measures discussed.

"We also reaffirmed our strong mutual determination to counter Iran's support for terrorism," said the statement, which the State Department said was being issued by both the United States and Israel.

Israel, which is believed to have the Middle East's only atomic arsenal, says a nuclear-armed Iran could threaten its existence.

Mofaz, a former defence minister, is considered a possible successor to Prime Minister Ehud Olmert, who plans to quit after his party chooses a new leader in September.

Elaborating on a now standard Israeli call, Mofaz said during his Washington talks that "all options against Iran should not only be on table, but prepared," Somech said

Earlier in the week, Israeli Defence Minister Ehud Barak told his U.S. counterpart that a military option should remain on the table when dealing with Iran.

Barak met with U.S. Defence Secretary Robert Gates and with Rice and Cheney

Israel prefers tougher sanctions, Barak told reporters after meeting with Gates, but "we should bear in mind that no option should be removed from the table, which he called the "formal" position of the United States.

"We should mean it when we say it," Barak added.

With files from JTA

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German firm closes deal with Iran

JTA

BERLIN — A German firm has closed a major deal with Iran to build three new liquid gas plants.

The deal, recently approved by the German government, reportedly is worth $156 million to the Siegen-based firm of SPG-Steiner-Prematecnic-Gastec.

SPG-Steiner will apply its high-tech method of turning gas into a sulphur-free liquid fuel, enabling the production of 10,000 barrels per day at each of three plants in southern Iran.

Germany's Federal Agency for Economics and Export Control examined the deal for a year before giving its approval, based on its determination that none of the construction elements could be put to military use and that the contract would not violate United Nations or European Union sanctions.

State loan guarantees are banned for deals with Iran, so step-by-step financing reportedly is planned.

Critics say the deal violates the spirit of the sanctions, if not the letter of the law.

Johannes Gerster, the head of the German-Israeli friendship society and a former member of parliament, told the *Jerusalem Post* the deal should be rescinded as incompatible with German Chancellor Angela Merkel's talk of tougher sanctions during her address to the Israeli Knesset in March.

Germany has reduced trade with Iran over the past year as part of international pressure on the Islamic Republic to stop enriching uranium.

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Talks continue with Syria

A fourth round of indirect peace talks between Israel and Syria, mediated by Turkey, ended last week. A fifth round is due this month, a senior source close to the talks told Reuters. "The fourth round has ended. It was positive. The fifth round will be in mid-August, and again indirect," the senior source close to the talks told Reuters. The talks took place at an undisclosed location in Istanbul. The source said he expected a sixth round in September, but did not specify whether that round would be face to face.

Negotiations centre on the fate of the Golan Heights and Syria's relations with Iran, Hamas and Hezbollah.

Probing the Gaza pullout

A Knesset committee has approved a commission to study the handling of Israeli evacuees from the Gaza Strip since the 2005 withdrawal. The State Control Committee voted 9-3 to approve the commission of inquiry. State Control Committee Chairman Zevulun Orlev of the National Union-National Religious Party, said the commission was needed because "the government expelled 10,000 people from their homes and abandoned them." Meretz lawmaker Avshalom Vilan expressed concern that the establishment of such a commission would set a precedent for future evacuations. He called the vote in favor of the commission "cheap populism."

Probing the water crisis

A Knesset committee agreed to establish a state commission of inquiry into Israel's water crisis. The Knesset State Control Committee said it would set up the commission to investigate why the recommendations of professionals and government decisions were ignored. It will be charged as well with making recommendations for both the short and long term to ensure an adequate water supply. In July, Israel's main source of fresh water, the Sea of Galilee, reached its bottom red line, beyond which pumping water can cause irreversible damage. Experts have predicted it will reach its black line, beyond which pumping is impossible, by December.

Bibi wants vote now

A day after Ehud Olmert announced that he would not run for re-election, Benjamin Netanyahu called for new general elections. Netanyahu, the opposition leader of the right-wing Likud Party, took to the airwaves the morning after the Israeli prime minister announced he would resign when a new Kadima Party head was elected next month. He urged new elections as soon as possible. "This government has reached an end... it doesn't matter who heads Kadima. They are all partners in this government's total failure," Netanyahu told Israeli Radio. Deputy Prime Minister Haim Ramon, who is close to Olmert, has said he believes Olmert's successor will have a hard time forming a new government and that new elections are likely.

Will work for peace: Livni

Tzipi Livni said Israel will work to close a peace deal with the Palestinians this year, no matter who is prime minister. Israel's foreign minister, who spoke with reporters after a meeting in New York with UN Secretary General Ban Ki-moon, said internal politics would not change the country's agenda. "The fact that there are internal changes does not change the fact that a threat exists," said Livni, lead negotiator in talks with the Palestinians. She called on Israel's political parties to unite under the centrist Kadima Party to promote security and the peace process.

Olmert interrogated again

Police questioned Prime Minister Ehud Olmert last Friday at his Jerusalem home. It was the fourth interrogation in connection with an evolving graft investigation. The interrogation reportedly dealt mostly with Rishon Tours, Olmert's travel agency and less with the "cash envelopes" case involving American Morris Talansky. The questioning reportedly took place in a calm environment.

– Ha'aretz and JTA

'We want to rebuild our old agriculture'

Continued from page 1

"We expect to be here for at least several more years," he said, standing behind the counter of his grocery store one morning recently.

If uncertainty plagues Dafna and other displaced persons in Nitzan, the reverse is true in Shomriya, where several hundred former Gaza settlers from Atzmona and Kfar Darom were resettled quite successfully.

Shomriya, next to the Lahav forest, close to the barren hills of the West Bank and north of the city of Be'er Sheva, was founded as a kibbutz by the left-wing Hashomer Hatzair movement in 1982. By 2005, with only a handful of families still left in Shomriya, it was mired in financial crisis.

As Shomriya imploded, Atzmona – which was home to a tight-knit community of 53 observant families that produced field crops, house plants, dairy products, cleaning fluids and processed kosher chickens and turkeys – teetered on the edge after Sharon's decision to disengage from Gaza.

David Raisch, who arrived in Gaza in 1986 and now lives in Shomriya as its manager, said that no one in Atzmona was psychologically prepared for the blow.

A graduate of Bar Ilan University and the Mercaz Harav seminary in Jerusalem, the flagship of the settler movement in the West Bank, he went to Gaza for nationalistic reasons and with the government's encouragement and blessing. "We wanted to build up our country. For us, Gaza was part of Israel. We thought it would be a big challenge to develop Gaza."

In Atzmona, where he became a prosperous exporter of peppers and bonsai trees, Raisch and his family had a wonderful and productive life. " I went to Gaza with three children and left with 11. We were building and creating. We were not colonists. We were returning to our ancestral land. "

He added, "I didn't go to Gush Katif for a better personal life. I did it for the Jewish people."

Claiming now that he never had faith in Sharon's previous promises to retain Gaza, he said, "I never believed in him. I wasn't one of his groupies."

Raisch and his fellow settlers passively accepted their fate as Atzmona became the last Gush Katif settlement to be evacuated. "We worked with the facts as we came to the last page," he recalled. "There was no violence. We coordinated the evacuation with the army. We went with dignity, but it was like walking into the unknown."

A week after they departed, the buildings in Atzmona, including Raisch's spacious cottage, were demolished. "Today, Atzmona is just sand," he lamented. "Hamas converted our school into a training camp."

Subsequently, the settlers lived in a tent city near Netivot as they worked out a compensation package with the government and plotted their next move.

"We had a meeting with Sharon's advisers," Raisch said. "We requested a site where we could resettle as fast as possible."

Before the Atzmona group descended on Shomriya two years ago, the families there affiliated with Shomer Hatzair left en masse. "Ideologically, we couldn't coexist," said Raisch.

It took 150 trucks to transfer the belongings and assets of the Atzmona group – 500,000 house plants and 800 cows – to Shomriya, whose infrastructure and water systems were built by the Jewish National Fund and whose day-care centre and synagogue were donated by two Toronto families, the Lewars and Koschitzkys, in co-operation with UJA Federation of Greater Toronto and UIA Federations Canada.

"We have no problems here, baruch HaShem, just challenges," said Raisch, who was born in Haifa. "We've never fought for the present but for the future."

The settlers appear to have adjusted to their new lives within Israel's borders remarkably well, and Raisch readily admitted that they are better off than most of the Jewish refugees from Gaza.

Few, if any, have been racked by trauma. "We help each other," said Raisch, who hopes to turn Shomriya into a regional centre. "We're a community, and we shlep each other up. We are committed to Am Yisrael whether we're up or down. We have good days and bad days, but we're survivors. We say, 'Just be up, never down.'"

Shomriya, populated by 700 observant Jews and 10 Thai workers who live on the edge of the kibbutz in cabins flying the multi-coloured Thai flag, sustains itself through a dairy herd, field crops, an olive orchard and a regional school for 400 students.

In the near future, Shomriya intends to build a 70-room guest house and a swimming pool.

To Raisch, Shomriya faces three broad challenges.

"We want to rebuild our old agriculture base and change the colour of the landscape from yellow to green, expand our population to 3,000 and find a way to live with our neighbours on Kibbutz Lahav, who raise pigs."

Although Raisch is happy in Shomriya, he would jump at the chance of returning to Gaza should it ever revert to Israeli control. "I'd love to go back," he said.

As he gazed at the brooding mountain range across the border, Raisch admitted he is far from certain whether Israel has the will to keep the West Bank.

But he is absolutely convinced that Israel has a rightful claim to it and the Palestinians are not entitled to statehood in the West Bank.

The Palestinians can exercise their right to sovereignty in Iraq or Kuwait, he said. "Israel belongs to only one nation, no question about it."

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1948...They Were There

Scholar sought opportunity, found pride instead

By ANDY LEVY-AJZENKOPF
Staff Reporter

Eli Pfefferkorn joined the Machal (overseas volunteers in Israel's War of Independence) out of opportunism, not patriotism, he admits. Nevertheless, the Toronto scholar; retired teacher and Holocaust survivor says he is proud of the country he fought for in 1948.

"Holding a gun in my hand that replaced a shovel three years earlier gave me pride as a Jew, fighting my enemies who wanted to perpetrate another Holocaust," he told *The CJN* in a recent interview about his time in Israel just after its birth.

An opinionated man with a feisty spirit, Pfefferkorn refuses to divulge his precise age – he's in his 80s – insisting instead that he won't "let people wait for me to die... let them be surprised instead."

Pfefferkorn was born in Gdansk, Poland, and emerged from the war-torn country after surviving Majdanek and "five other camps" before being liberated from Theresienstadt and heading to England.

"One hundred and twenty-five teens came out from the camps, the woods," Pfefferkorn recalled of his survival, adding that he and some of the other orphaned teens went to London after their liberation to restart their lives and find their fortunes.

"We were launched into civilization right after the war," he said.

In England, Pfefferkorn and his friends became wards of the state, "and we soon had to decide what to do."

Pfefferkorn quickly determined to join the navy, where he hoped to get training as a radio operator and use those skills to advance his civilian career later on.

In short order, he realized that a heavily regimented military life was not for him and decided to try and find a way out "without losing face," he said.

In 1947, when Pfefferkorn was on a furlough during Passover, an emissary from the Yishuv (the settlements of pre-state Israel) came to give a talk to young Jews.

Pfefferkorn, "increasingly disenchanted" and sensing a chance to shed the weight of his maritime school, ended up enlisting with the Yishuv and made the trip to Israel with two of his friends, arriving just after Yom Ha'atzmaut, during the height of the War of Independence against the Arab armies.

He was assigned to the Givati brigade, which fought in the south against the Egyptian army.

Eli Pfefferkorn is seen training with a gun in Israel in 1948. [Photo courtesy Eli Pfefferkorn]

Pfefferkorn said that contrary to what some "post-Zionist" literature has recorded, he couldn't believe how Israel initially seemed outclassed, at least in terms of materiel and personnel, by the Arabs.

"From what I saw and experienced, the first stage of the war was between an army and an underground. We were under-equipped, outnumbered," he said. "We won the first round strictly due to the Jewish genius of fighting. We attacked at night because the Egyptians couldn't use their tanks at night yet. Our only advantage was our determination not to lose."

Always the pragmatist, what he saw and experienced at first in Israel made him question his choice to leave England.

"It never occurred to me what an idiotic step I took to join [the fighting in Israel] after having survived two years in the concentration camps and the ghettos," Pfefferkorn said.

Toward the end of the war, his brigade was pulled out and sent to recuperate in Hadera. During this time, he and his friends were asked by their commanders to take part in a special mission to "find and guard the Jews responsible for murdering [UN mediator for Palestine, Count Folke Bernadotte]," he said.

(Bernadotte was assassinated in Jerusalem on Sept. 17, 1948, by members of the Lehi, freedom fighters of Israel, a right-wing military group.)

Pfefferkorn and his comrades refused and were sent to the military prison at Jalami, an old British outpost, for four months.

"It was heaven," Pfefferkorn laughed. "We had food and barracks. After being there, we put on weight."

Though Pfefferkorn used his stint at Jalami to while away the hours in relative luxury compared to what his comrades were experiencing on the battlefields, it finally dawned on him that he was losing valuable time and started feeling like a wastrel.

"We wanted to get back to England and finish our schooling," he said. With that in mind, he approached Jalami's commander about getting released to return to Europe.

Although the request was met with resistance and "ready made" slogans designed to appeal to a sense of Zionism and pride in "the rebuilding and the redemption" of the Jewish homeland, Pfefferkorn persisted and was eventually transferred to Tel Aviv to await further transfer back to England.

"My experience in Israel evoked pride in me," he said, calling its War of Independence a "response to the passivity" of previous generations of Jewish lay leadership who had "injected a passivity" into Diaspora Jewry that always saw the Jewish people sit idly by and "endure" whatever attacks came its way.

A controversial position, but Pfefferkorn said that sentiment merely underscored his generation's progressive desire to form a Jewish state after the horrific events of the World War II and to join with other young people in "aggressive" movements like the Yishuv to take back control of their own destinies.

Though he doesn't subscribe to a lot of the rhetoric employed by many Jewish leaders post-Shoah, he believes in Israel and what it represents to Jews worldwide.

"'Never again' is just a slogan," Pfefferkorn said. "But if it *would* happen again, it will be on Israel's terms. I don't think there's another people in the world whose state is threatened. I believe today, Israel is ready to respond to any situation. This gives me pride."

Eli Pfefferkorn today [Andy Levy-Ajzenkopf photo]

Pfefferkorn moved to North America in 1989 to "consult with Elie Wiesel on the creation" of the United States' Holocaust Memorial in Washington. An author and literary critic, he also taught at The Anne and Max Tanenbaum Community Hebrew Academy of Toronto until 2005.

He's putting the finishing touches on his memoirs, which he plans to publish shortly as a book, titled *The Muselman at the Watercooler*.

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Legendary Israeli photographer shares stories behind images

By BRAM D. EISENTHAL
Special to The CJN

There's a special element to great photography. Surpassing the ability to capture great light, to frame the subject in uncanny fashion, there's prescience required to get that perfect shot.

What can you say, then, about a photographer who has captured the miracle of the rebirth of an entire Jewish nation and has chronicled the years and events through his lens ever since? David Rubinger is such an individual, that rare breed of photographer who with his camera aperture has allowed us to share in the miracle of that rebirth.

Now in his early 80s, Rubinger has this year had his memoirs published, featuring the revealing stories that go hand in hand with his most famous images. *Israel Through My Lens: Sixty Years as a Photojournalist* (Abbeville Press) begins with a foreword by Israeli President Shimon Peres, whose official portrait was taken by Rubinger.

"When David Rubinger looks back, he can be at one with himself – war and construction, nervousness and patience, the new and the sad, a rich tapestry of people, a cornucopia of personalities, a series of events: all follow one another to depict a unique chapter of history. No story can replace the incredible power of the pictures," Peres writes.

Rubinger's most telling sentiment on his work can be found in an e-mail exchange during the research for this article. "Am not much of a nature photographer," Rubinger wrote. "Human misery is more down my line." And, indeed, the book begins with a shocking anecdote dating back to 2004, when Rubinger celebrated his 80th birthday. "On Dec. 26 of that year, the very day the tsunami struck in Asia, I was confronted by my own personal tsunami," he reminisces. "It seemed impossible that any personal drama could reduce to insignificance the overwhelming tragedy in the Far East. Something did."

Rubinger's companion of two years (his longtime wife, Anni, died in 2000), Ziona, was due to meet him so the two could go swimming. As she didn't answer her phone that morning, Rubinger went to Ziona's home for a scheduled noontime lunch and his ringing the doorbell went unanswered. When her daughter-in-law arrived with a key, they found the woman inside, her throat slit, murdered by her gardener Muhammad, to whom she had refused to give a large sum of money he had demanded.

The intense media coverage that followed made Rubinger realize that he should probably report on his own series of incredible media moments, recorded with his camera's eye. In March 2005, he met with an old British friend, art consultant and curator Ruth Corman, who had organized a 1988 exhibition of his work that ran at Montreal's Saidye Bronfman Centre. Corman offered to write the book for him and he accepted, the two collaborating between Jerusalem and London via the Internet.

Another Canadian connection to this book is actually responsible for its creation. "[This] photo-bio began really in my living room in Jerusalem, when [Canadian philanthropist] Charles and [his wife] Andy Bronfman had come over for coffee," Rubinger says. "As we talked about various things, Andy suddenly exclaimed, 'But you must do an oral history!' And here it is... the result of Andy Bronfman's legendary enthusiasm."

Bronfman's wife would not live to see its publication, dying tragically and prematurely in New York in 2007. From the picture on the book's cover, of Israeli paratroopers looking up in hope and disbelief at the Western Wall, freshly liberated from Jordan on June 7, 1967, the book's images and text are truly a stunning diary of Israel to this day.

Rubinger covers it all – the War of Independence, the ingathering of the exiles, Sinai War, Six Day War, Yom Kippur War, the two intifadahs, his personal life (including a look at his work as a Time-Life stringer) and precious behind-the-scenes observations of politicians, including David Ben-Gurion, Golda Meir, Menachem Begin, Yitzhak Rabin, Teddy Kollek, Ariel Sharon, Ronald Reagan, Egyptian president Anwar Sadat and Austrian chancellor Bruno Kreisky, as well as the artist Marc Chagall, the popes John Paul VI and John Paul II and others.

Rubinger is no one's public relations flack, and he is refreshingly honest when necessary. For example, Meir was not always the kindly grandmother she is often portrayed as being, but Begin was the ideal statesman and "absolutely incorruptible," Rubinger says.

In the end, however, it is the camera that is the most honest witness of all. Rubinger has captured the quintessential soul of the Jewish nation with his.

David Rubinger with Ehud Olmert.

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Ashkenaz features 200 performers from a dozen countries

By BARBARA SILVERSTEIN
Special to The CJN

Eric Stein's serendipitous introduction to klezmer music turned out to be a life-altering event.

He was doing sound recording for his late brother, David Stein, a filmmaker, who was documenting the 1997 Toronto Ashkenaz Festival. At the time, Stein had completed an MA in history and was planning to stay on the academic career track.

While he was an accomplished musician – he played electric bass – klezmer music was quite foreign to him. He had little previous exposure to Yiddish culture and the music celebrated at the Ashkenaz Festival.

The experience of being immersed in what he discovered to be "really cool music" inspired Stein to learn to play klezmer mandolin. "I started making connections in that world." He ended up ditching academia and becoming a full-time klezmer musician.

Fast forward 11 years. Stein is now the artistic director of the 2008 Ashkenaz Festival, which runs from Aug. 26 to Sept. 1 at Harbourfront Centre.

"I've come full circle," he says in reference to this leadership position and that fateful weekend he spent at the Ashkenaz Festival back in 1997. "I owe how I got into klezmer to my brother."

That year, playing mandolin and getting into klezmer and folk music opened his eyes "to the possibility of making a living as a professional musician," Stein recalls.

Eric Stein

He is the founder and leader of Beyond the Pale, a popular klezmer/world fusion group marking its 10th anniversary this year. The group has performed across North America and Europe, and has released two award-winning CDs.

In the last few months, however, Stein has had less time to be a band leader, because he's been so focused on the upcoming festival, he says. "It's a great honour to be the artistic director. It's been great fun to be making the decisions."

He describes the 60 acts and 200 performers from a dozen countries, as an eclectic and diverse group that will include Canadian crowd-pleasers such as Theresa Tova, Michael Wex, and the Flying Bulgars.

Argentine Yiddish tango diva Zully Goldfarb; Konsonans Retro, a brass band from Ukraine; legendary mandolinist-clarinettist Andy Statman; and Jewish funk supergroup Abraham Inc. with Fred Wesley, David Krakauer and hip-hop artist Socalled are among the lineup of international headliners.

Jewish gospel superstar from Harlem, Joshua Nelson, will be teaming up with popular local musicians David Wall and Ken Whiteley, he says. "One of the things I enjoy about making the programming choices is that I can be somewhat of an alchemist in putting together artists who have not previously collaborated."

Stressing that Ashkenaz has always been an interdisciplinary festival that embraces film, theatre, dance, literature, craft and visual arts, Stein notes that the Ashkenaz Parade on Labour Day featuring music, dance, massive puppets and stilt-walkers, remains a festival tradition.

The visual arts exhibit will showcase the work of Polish painter Maciej Frankiewicz, 40, the gentile custodian of the Jewish cemetery in Starachowice, a town between Warsaw and Krakow. "Maciej is very interested in the Jewish past of Poland," Stein said. "He's lobbied the government for a museum of the Jews."

Stein compares the style of Frankiewicz's work to that of painter Marc Chagall. "It's imaginative, surreal and provocative."

And there's a family connection, as well. "Maciej comes from the same town as my zaide."

In fact, the Wierzbniker Society, his late grandfather's landsmanschaft, is supporting the exhibit.

> *Parade remains a festival tradition*

Stein says that while his career as a historian may have been derailed, klezmer music keeps him connected to the past. "When I got off the track of being a professor, I didn't feel that I was walking away from history.

"With klezmer, there's the merging of my love of music and history."

For more information on Ashkenaz, call 416-979-9901 or visit the website at ashkenazfestival.com.

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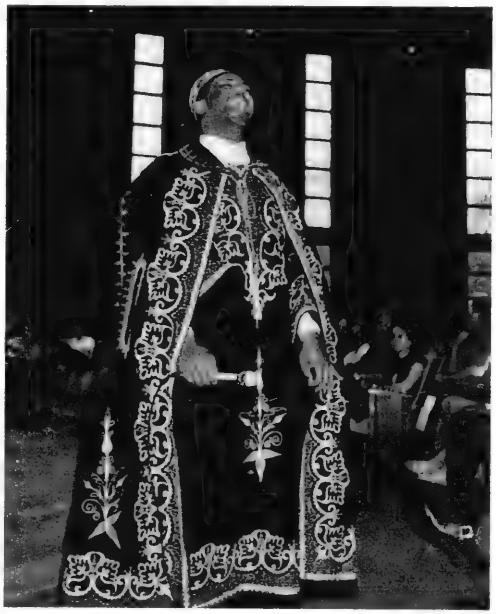
Eye on Arts

By BILL GLADSTONE

MOST EVENTS FREE AT SEVENTH ASHKENAZ FESTIVAL

Featuring more than 50 artists from a dozen countries, the seventh Ashkenaz Festival takes place Aug. 26 to Sept. 1 at Harbourfront Centre and various locations around Toronto. As in previous years, most events are free.

The program reads like a who's who of modern klezmer and Yiddish culture. The list includes Jewish funk supergroup **Abraham Inc.**, Argentine Yiddish tango diva **Zully Goldfarb**, mandolinist-clarinetist **Andy Statman**, Jewish gospel singer **Joshua Nelson** and the Russian klezmer band **Nayekhovichi**. **Pharaoh's Daughter** and **Flory Jagoda** perform Sephardi music. The Canadian contingent includes **Marilyn Lerner**, **Ken Whiteley** and **David Wall**, **Theresa Tova**, **Shtreiml**, **Beyond the Pale**, **Michael Wex**, **Allen Merovitz**, **Sisters of Sheynville** and others.



Jewish gospel singer Joshua Nelson

As usual the Ashkenaz Parade is scheduled for Labour Day and features music, dance, massive puppets, stilt-walkers and Shadowland Theatre. The festival was founded in 1995 by **David Buchbinder**, **Bruce Rosensweet** and **Dianne Wienrib**. This year's festival is being run by a new management team consisting of executive director **Karen Tisch** and artistic director **Eric Stein**. For details, please phone 416-979-9901 or visit the website www.ashkenazfestival.com.

* * *

Arts Camp: The Koffler Centre of the Arts and Ashkenaz Festival have joined forces to offer a one-week arts camp for children ages six to 12 in the last week of the summer. A volunteer counsellor-in-training program is also available for teens from 13 to 15. Activities combine visual arts, music, dance, theatre and even daily swimming at the Bathurst Jewish Community Centre. Monday, Aug. 25, through Friday, Aug. 29, 9 a.m. to 4 p.m. Ages 6 to 12, fee $350; counsellor-in-training program, no fee. To register, e-mail info@kofflerarts.org or phone 416-636-1880, ext. 269. Website, www.kofflerarts. org

* * *

Names in the News: Pinchas Zukerman, music director of the National Arts Centre (NAC) Orchestra, thought he was going out to dinner with his wife, cellist Amanda Forsyth, and NAC president **Peter Herrndorf** and wife **Eva Czigler**. The Israeli-born Zukerman was told to dress up for a quick photo-taking session at the NAC before dinner. Instead, he walked into his surprise 60th birthday party, the result of months of secret planning.

A gathering of 60 friends, colleagues and loved ones greeted Zukerman with a loud "surprise!" followed by applause and the singing of *Happy Birthday*. Attendees included Russian businessman **Maxim Viktorov**, World Bank president **Jim Wolfensohn**, NAC board chair **Julia Foster** and **Richard Li**, CEO of the Hong Kong-based telecommunications firm PCCW. Zukerman was also honoured at the Canadian War Museum as **Norman Barwin**, president of the Canada-Israel Cultural Foundation, poured some Israeli champagne at a reception.

* * *

Arts in Brief

• Canada's **Linda Kako Caplan** marks 25 years on the koto, the Japanese floor harp, with a concert with top koto performers **Junko Chikushi** and **Kazuko Muramoto**. $30-$25. Kobayashi Hall, Japanese Canadian Cultural Centre, 6 Garamond Crt. Wednesday, Aug. 6, 7:30 p.m. 416-441-2345, info@jccc.on.ca

• **The Fern Lindzon Jazz Trio**, with **George Koller** on bass and **Anthony Michelli** on drums, plays at Chalkers Pub, 247 Marlee Ave. Sunday, Aug. 10, 7 to 10 p.m. No cover. 416-789-2531. www.chalkerspub.com

• Discover your creative self in a beautiful studio setting with artist and York University professor **Judy Singer**. Her intensive four-day Painting & Drawing Workshop runs Monday, Aug. 11 through Thursday, Aug. 14, 9:30 a.m. to 4:30 p.m. $450. Only a few spots remain. www.judysinger.ca

• The Montreal klezmer group **Kleztory** performs at the Adas Israel Synagogue, 125 Cline Ave. S., Hamilton. Tuesday, Aug. 12, 7:30 p.m. $30, $25, $10. 1-888-475-9377 or www.brottmusic.com

• 55+ Forward... For Active Seniors presents Old Jewish Toronto, a guided historical walking tour of sites of Jewish interest in the downtown neighbourhood. $7 prepaid. Thursday, Aug. 14, 10:30 a.m. to noon. Register by Aug. 11. 416-924 6211, ext. 0; phyllisf@mnjcc.org

• The MNjcc Community Choir requires male tenors and basses. Join 60 high-spirited singers in a four-part community choir that sings every kind of music: jazz, world, folk, Jewish, swing, popular, Canadian, classical, Celtic. Women also welcome to audition for soprano, alto or tenor. Rehearsals Wednesdays 7:30 to 9:30 p.m. at the MNjcc. Harriet Wichin, choir conductor, 416- 924-6211, ext. 133; harrietw@mnjcc.org

• The exhibition "The Forgotten Photographs: The Work of Paul Goldman 1943 -1961" has been extended to Aug. 29. Beth Tzedec Reuben and Helene Dennis Museum, 1700 Bathurst St. 416-781-3514, ext. 232, or museum@beth-tzedec.org.

• *Aliyah, Aliyah*, a CD with 15 original songs performed by singers of the Bnei Menashe of northeast India, was recently released. For more information, visit the website www.shavei.org.

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The Jazzman aims to swing into Sundance

By ANDY LEVY-AJZENKOPF
Staff Reporter

As a boy, film director and writer Josh Koffman remembers his grandfather playing late into the night in smoke-filled jazz clubs around Toronto and admiring the man's incredible musicianship and the respect he garnered because of it.

That's because his grandfather was Moe (Morris) Koffman, Canada's legendary jazz saxophonist, flutist, composer and arranger.

Over the past couple of months Koffman, 26, has been on a frenzied filming schedule, shooting his latest movie, *The Jazzman*, on sets across Toronto and editing scenes on the fly, in hopes of submitting it for the Sundance Film Festival's consideration by the mid-August deadline.

Josh Koffman sits in his director's chair outside a set for *The Jazzman* in Toronto's Beach neighbourhood last month. [Andy Levy-Ajzenkopf photo]

The Jazzman is Koffman's homage to his late grandfather – Moe died of cancer at age 72 in 2001– and makes use of modern-day Toronto as a backdrop for the story.

Koffman also wrote and produced the film in collaboration with the local production company Summer Pictures.

Initially conceived as a biographical film about his grandfather, Koffman decided against the idea and chose instead to produce a more mainstream, accessible vehicle using aspects of Moe's personality to inform the characters in *The Jazzman*.

"I thought about doing a 'life and times' piece about him, but I wanted to wrap a dramatic story around it," Koffman told *The CJN* on a break during filming in Toronto's Beach neighbourhood last month.

It's Koffman's biggest film venture to date, after producing a series of short films. Using his connections, and with the help of his brash personality, Koffman was able to cobble together a $1.2-million budget for *The Jazzman* and woo three big-name, Canadian-born actors to play the leads.

"I went up to rich people and asked them for money," Koffman quipped, when asked how this project came to be financed.

Hollywood up-and-comers Laura Vandervoort and Cory Sevier, both of whom are part of the successful Warner Brothers TV franchise *Smallville*, and veteran screen actor Michael Ironside lend instant credibility to a film that might have otherwise gone unnoticed.

At least, that's what Koffman hopes the folks at Sundance perceive.

Sevier plays John Kadly, the young jazz drummer trying to get out from under his father's intimidating and perfectionist shadow.

Moe and Josh Koffman at piano 1985 [Photo courtesy Josh Koffman]

A drummer in his own right, Koffman said Sevier's character represents parts of himself and recalled playing music with his grandfather from time to time at family events.

"He was always all business," Koffman said. "Always the best musician in the room. He taught me to strive for perfection."

Ironside plays the father, Bernie, a Toronto jazz legend based on Moe, while Vandervoort plays Sara, the young Kadly's love interest and muse.

Though not overtly Jewish in tone, Koffman said some of the "feel" of the movie will have Jewish elements based on his memories of his grandfather "being into the Jewish holidays."

Aurally, the film will revolve around a soundtrack of swingin' tunes penned or performed by Moe during his 50-year, 30-album career, he said.

Moe was also the booking agent and house band leader at famed jazz venue George's Spaghetti House at Dundas and Sherbourne streets in Toronto until it shut its doors for good in 1994.

His most successful recording was his 1958 composition called *Swinging Shepherd Blues*, which helped established Moe's status as a premier jazz flutist. His 1969 composition *Curried Soul* is still used as the intro music for CBC Radio's *As It Happens* daily broadcast.

Koffman said he hopes his film makes it into Sundance so that audiences could appreciate the "struggle of the artist as a timeless theme" and bring the Toronto jazz scene to light in a way that "has never been shown before. To really showcase the jazz scene at its best, before it becomes totally forgotten."

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Arts & Travel

Pianist Jordan Klapman to play at Seniors' Jubilee

By DAVE GORDON
Special to The CJN

Jordan Klapman, who has some 40 years of piano-playing experience and 30 years of performances under his belt, is anticipating performing at Toronto's Roy Thomson Hall.

He will be accompanying a jazz violinist and three vocalists at Chartwell's Seniors' Jubilee, at the hall from Aug. 13 to 15.

It has been a serendipitous career route for Klapman. He never thought the nine years of piano lessons starting at age eight would, 42 years later, lead to what he does for a living.

Growing up, Klapman was exposed to the music of artists such as George Gershwin, Irving Berlin, and Rodgers and Hammerstein by his parents.

"That's what we sang at home and in the car, and the kind of records we bought," he says. "The jazz and Big Band sounds were what I really grew up with."

When his grandfather gave him a bound copy of sheet music, his skills as an improviser and composer blossomed. A "fake book," the sheet music included the melodic lines and lyrics of classic songs, without the orchestration and harmony.

Jordan Klapman

"This was the turning point to allow me to become a jazz musician and taught me how to improvise. I figured out these songs and how to harmonize them," Klapman says. "This was the greatest thing my grandfather could have ever done for me professionally."

Still, after graduating from the University of Waterloo as a graphic designer, Klapman believed that his calling was in his field of study rather than music, something he just wanted to do for fun.

"But I just kept gravitating to piano and realized it was what I wanted to do the most, even more than illustration, which is how I supported myself when I graduated," he says.

Klapman got his start playing at a restaurant in Waterloo, Ont. "I just wanted to play piano jazz and old standards, and old Broadway. I just felt this affinity to it," he says.

A pivotal moment, he says, came when he spotted a poster for a cruise that had a jazz ensemble made up of musicians Klapman admired. On a lark, he submitted a tape to the cruise company and was hired to play at the piano bar on a Caribbean cruise for several weeks. He was 20 at the time and had a limited repertoire, so the NCL cruise lines' SS Norway hired him short-term.

But that didn't deter Klapman from pursuing music. In fact, it was the springboard for many tours and performances to come, and over the next 30 years, he developed a diverse repertoire that covers various genres. Besides jazz and Broadway tunes, he plays klezmer, country, rock and Motown.

Klapman has been involved with several recordings. He was the musical director of the Juno Award-nominated Yiddish folk-song album *A Feygele Zingt*.

He also produced the 2004 CD *One Hundred Years of Waller*, a tribute album celebrating the centenary of Fats Wallers' birth.

Klapman and clarinettist Mick Lewis released *Shine*, 13 cuts by veteran musicians, in 2006. Klapman played on the 2006 country CD *One Kiss Closer to Heaven* and on *Shul Days*, a Yiddish and swing album released by the Yiddish Swingtet in 2007.

At the Seniors' Jubilee, he accompanies jazz violinist Ed Vokurka; blues and jazz singer Chick Roberts; and jazz singers Denise Pelley and Sharon Smith. Attendees can also expect a solo performance on the stride piano from Klapman.

Currently, he's on the lecture circuit, giving a series of talks on Broadway's Jewish composers at venues such as the Miles Nadal Jewish Community Centre, Toronto's Holy Blossom Temple and soon in Guelph, Ont.

He is developing a lecture series on the topic "Jews of Rock 'n' Roll," about New York City's Brill Building, the last tin-pan alley song factory, where pop songwriters such as Lieber and Stoller, Neil Sedaka and Carole King penned some of their greatest hits.

For more information about Jordan Klapman, visit www.JordanKlapman.com.

Brampton Jewish commune puts on play of Soviet children's commune

By ANDY LEVY-AJZENKOPF
Staff Reporter

Members of a Jewish, secular, socialist, summertime collective in Brampton, Ont., are preparing a theatre production recounting the story of a Soviet children's commune in the 1920s.

On Aug. 9 and 10, residents of Camp Naivelt – run by the United Jewish Peoples' Order since 1945 as a summer cottage rental area for families interested in Jewish folklore and arts – present *Oy di velt vet vern yinger: a work-in-progress*.

Ruth Howard, the camp's artistic director and a Naivelt member, told *The CJN* by e-mail that the presentation will be "a multi-arts exploration about the past, present and future of Naivelt, driven by recorded and live music and soundscape, with simultaneous installations using dance, song, visual arts, projections, audience interaction and sewing."

Much of the project is based on the memoirs of Manya Lipshitz's life in the Twelfth Children's Work Commune in Soviet Russia.

It will also reflect information based on the research of Ester Reiter and the memoirs of Avram Himelstein, and "other oral histories from the community," Howard wrote.

Lipshitz, whose husband Sam was the editor of the left-leaning *Canadian Jewish Weekly*, wrote about her experiences in her 1991 book, *Time Remembered*, "a rediscovery of her youthful writings in journals from a Russian commune in the early years of the Revolution," according to the website, AntiQbook.

The hour-long presentation will be open to the public and will have repeated performances throughout the weekend.

But Howard encourages visitors to "plan to come for longer and visit Naivelt and our cottage installations."

In July, 25 Naivelt children immersed themselves in a weeklong experiment, living life as children in the early days of the Russian Revolution to capture what it was like "to believe, despite great deprivations, that a new 'younger' world was possible, that Utopia was just around the corner and that you were part of making it happen," Howard added.

For more information, e-mail info@jumbliestheatre.org or call 416-834-1485.

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CJN Profile

Canadian ambassador loves his posting in Israel

By SHELDON KIRSHNER
Staff Reporter

HERZLIYA PITUACH, Israel – Jon Allen, Canada's 17th resident ambassador to Israel, is floating on a cloud of bliss.

"I'm having a wonderful time," he said in an interview last month at his palatial rented residence just north of Tel Aviv.

"I've had a a number of interesting postings, but Israel ranks up there as the most fascinating in terms of the issues, the people, the culture, the travel. It has been a terrific learning experience."

He added, "There is never a dull moment in Israel. You always live in interesting times in Israel."

Allen – Canada's third Jewish envoy to Israel after Norman Spector (1992-1995) and David Berger (1995-1999) – replaced his predecessor, Donald Sinclair, in June 2006, about a month before the eruption of the Second Lebanon War.

It's his first ambassadorship.

Now 57, he is due to finish his three-year assignment next August, but he said he would be glad to stay longer, working to "further enhance" Canada's friendly relationship with Israel.

"I'm a lucky guy," he said after the official interview ended one recent Friday afternoon. "It's one of the best gigs."

A lawyer by training with a degree in international law from the University of London, Allen is the first Canadian Jewish ambassador to Israel to be recruited from the foreign service.

Prior to Israel, Allen, who was born and raised in Winnipeg, served in Ottawa, India, Mexico City and Washington, D.C., dealing with issues ranging from human rights to trade law.

Although he is not a Middle East specialist like Michael Bell, who was twice Canadian ambassador to Israel (1990-1992 and again from 1999 to 2003), he believes that his job as minister for political affairs in Canada's Washington embassy prepared him for his current position.

"The Mideast was a fairly significant part of that job, so I followed Israel and the Mideast quite closely," he explained.

And once he was here, he noted, it did not take him long "to get up to speed."

Jon Allen and wife Clara
[Sheldon Kirshner photos]

Allen, whose sister has lived on Kibbutz Kfar Blum since the Six Day War and whose father was a strong Zionist, is not exactly a stranger to Israel. He visited in 1973 after his first year in university, he stopped in the Jewish state en route to a posting in India, and he returned yet again five years ago on a visit.

As ambassador, he is supported by a staff of 55, of whom 15 are professional diplomats. He went out of his way to praise the local Israeli employees, describing them as "the backbone" of the embassy.

On an average day, he arrives at his office in Tel Aviv relatively early by Canadian standards, between 7:30 a.m. and 8 a.m., so as to avoid heavy traffic.

He starts the morning by reading English-language newspapers (his Hebrew is less than impressive, despite having attended a cheder in Winnipeg) and perusing e-mails.

Then there are meetings with aides and Canadians passing through Israel. He has met Canadian cabinet ministers, politicians, business executives, academics, journalists, judges and Jewish community leaders.

Since Israel's capital is in Jerusalem, he travels there quite regularly to confer with Israeli officials and politicians.

He also visits Israeli universities, Israeli Arab communities and Jewish Canadian projects such as the Canada Centre in Metulla.

On a regular basis, Allen submits situational reports to Ottawa, always striving to convey information not likely to be found, say, in the *New York Times*.

His biggest challenge is keeping abreast of Israel's ever-changing political scene and its ramifications on the region.

He is not a one-man show. Allen's wife, Clara, the daughter of Polish Holocaust survivors, works with Ethiopian Jewish immigrants to ease their integration into Israeli society. Last month, in recognition of her achievements, she was the subject of a feature story on CBC TV's nightly newscast.

He is obviously proud of her. When the interview with *The CJN* ended, Allen called his wife, who was relaxing by the outdoor pool, and the couple posed for a photograph.

Their two sons live in Canada but visit on holidays and during the summer. One son is in third-year law at McGill University. The other is employed in health care in British Columbia.

Allen, whose grandparents immigrated to Canada from Russia, said that his father – a dentist who served in the Canadian army during World War II – became a Zionist after watching grisly newsreels about the Holocaust.

"He was a strong supporter of Israel and of the Hebrew University, the Weizmann Institute and the Technion. He must have been here 10 to 15 times, and loved coming here."

His sister, having inherited her father's zeal for Israel, has lived in Israel, on and off, for more than three decades. Currently, she is a masseuse at a posh resort in the Galilee. Some of her clients have been his colleagues, he chuckled.

Although he said he is not a Zionist himself, Allen considers himself "a very proud Canadian" who understands Israel's significance for Jews.

In accordance with guidelines delineated by an aide, he declined to answer questions on political topics such as the state of Canada's bilateral relations with Israel and the Arab-Israeli conflict. But otherwise, he spoke freely and easily.

He expressed surprise at Israel's level of economic development, its building boom and its high-tech sector. "It is rather amazing. The growth rate has been 3.5 per cent for the past few years."

Striking another positive note, he spoke glowingly of Israeli creativity, innovation, frankness, vitality and risk-taking. "There is not very much I don't like about Israel," he mused.

He does not, however, care for the driving habits of Israelis, whom he compared to Indians and Italians, and he said he is always taken aback when Israelis brazenly disregard queues for buses and at elevators.

Israel's landscapes enchant him – the Galilee in spring, Mitzpe Ramon, Masada, the green patches in the desert, the drive to Jerusalem in the early morning, the Mediterranean Sea.

On his off days, he enjoys visiting art galleries and museums, swimming, playing tennis and discovering Israel.

He likes Tel Aviv, particularly Rothschild Boulevard and Sheinkin Street. He speaks highly of Israel's restaurants, praising the quality of the seafood and waxing rhapsodically on the lowly fafafel.

Israel's temperate weather appeals to him. "I love every minute of it. I never complain about the heat. I can't get enough of it. It'll be hard to go back to Canada in the winter. I spent 23 winters in Winnipeg, so I don't miss the snow."

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You can enjoy meals without meat

By SUE EPSTEIN
Special to The CJN

Those of us who are meat and potatoes people wonder how we'll get through nine days without meat. Others are thrilled at the idea of not having to have meat meals during the nine days leading to Tisha b'Av, the period of mourning when some do not eat meat.

Several years ago, I went to a very elegant wedding at a hotel in Jerusalem. The kallah (bride) was a vegetarian so the seudah (festive meal) was dairy. It was the most extravagant, sumptuous buffet I've ever encountered. Everything you could imagine was on that buffet, yet there were some groans, especially from men, of "there's nothing to eat here."

If you're one of the meat and potatoes people, I hope these recipes will change your mind – at least a little – about meatless meals.

CHERRY LASAGNA

2 cans cherry pie filling
8 lasagna noodles, cooked
1 container ricotta cheese
3 eggs
1/4 cup sugar
1/3 cup all-purpose flour
1/3 cup plus 3 tbsp. firmly packed light brown sugar
1/4 cup quick-cooking oats
3 tbsp. butter, softened
1/2 teaspoon cinnamon
1/2 cup sour cream

Heat oven to 350. Coat a 9 x 13-in. pan with cooking spray. Spread one can of pie filling in the bottom of the dish. Layer four noodles evenly over the filling. In a medium bowl, combine the ricotta, eggs and sugar. Mix well. Spread over the noodles and top with the remaining four noodles. Top with remaining pie filling. In a small bowl, combine flour, 1/3 cup brown sugar, oats, butter and cinnamon until crumbly. Sprinkle over pie filling and bake for 40-45 minutes, or until heated through. Allow to cool for 15 minutes.

Meanwhile, in a medium bowl, combine the sour cream and the remaining three tablespoons of brown sugar; mix well. Drizzle over the top of the lasagna and serve warm. Serves 6-8.

STUFFED PIZZA TRIANGLES

1 package refrigerated pizza crust
1/2 cup pizza sauce
1/2 cup shredded mozzarella cheese (about 2 oz.)
1/4 cup ricotta cheese
1 egg yolk beaten with 1 tbsp. water

Preheat oven to 400. With rolling pin or hands, press pizza crust into 8 x 12-in. rectangle, then cut into 4 squares.

On greased baking sheet, arrange squares. Evenly spread sauce on each square, then top with cheeses, leaving 1/4-in. around edges. Fold top half over filling to form a triangle; seal edges with fork. Brush with egg yolk mixture. Bake 12 minutes or until crust is golden.

LAYERED TUNA AND PASTA SALAD

Serve this delicious salad in a glass bowl with straight sides to display all the colorful layers.

1 1/3 cups medium shell macaroni
4 cups shredded lettuce
1 cup chopped, seeded cucumber
1 cup chopped, seeded tomato
1 can chunk white tuna, drained and broken into chunks
1 cup frozen peas
1 can sliced ripe olives, drained
2 hard-cooked eggs, sliced
herb dressing (recipe follows)
1/2 cup finely shredded cheddar or other cheese
2 tbsp. sliced green onion

Cook pasta according to package directions, preferably al dente (firm to the bite). Drain; rinse with cold water and drain again. Place shredded lettuce in the bottom of a 3-qt. glass salad bowl with straight sides or other similar serving dish. Layer the remaining ingredients in the following order: Cooked pasta, cucumber, tomato, tuna, peas, olives and egg slices. Carefully spread the herb dressing evenly over top of salad, sealing to the edge of the bowl. Sprinkle with the cheese and green onion. Cover tightly with plastic wrap. Chill salad for 4 hours or overnight. At the table, toss layers lightly to mix. Makes 6 servings.

Herb Dressing

1/2 cup mayonnaise or salad dressing
1/3 cup plain yogurt
1/4 cup chopped flat-leaf parsley (Italian parsley) or 1 tbsp. dried
1 tbsp. snipped fresh chives, optional
1 tbsp. fresh lemon juice
1 tbsp. Dijon mustard
freshly ground pepper to taste

Combine all ingredients in a small bowl and mix well. (makes 1 cup)

SUMMER DELIGHT PIZZA

A delicious way to take advantage of summer vegetables

1 large Italian flatbread or pizza crust
1 package goat cheese
4 medium tomatoes, garden ripe, seeded and chopped
1/4 cup chopped fresh basil leaves or 1 tsp. dried
2 tbsp. olive oil
1 tsp. fresh finely minced garlic
1 bell pepper, thinly sliced
1 medium red or white onion, thinly sliced
1/2 cup Calamata olives, or other flavourful olives, pitted and chopped
1/2 cup sun-dried tomatoes, soaked and sliced
salt and freshly ground pepper to taste

Preheat oven to 425. Place flatbread or pizza crust on a baking sheet or pizza stone. Spread goat cheese on bread. Combine tomatoes, basil, olive oil and garlic; spread over goat cheese. Top with bell pepper, onion, olives, and sun-dried tomatoes. Season to taste with salt and pepper. Bake for 15 to 20 minutes or until hot. Serves 4-6.

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Levine enjoys memorable homecoming at Rogers Cup

By MARVIN GLASSMAN
Special to The CJN

TORONTO — Former Canadian tennis player Jesse Levine may want to return to his country of birth more often, following his memorable debut at the recent Rogers Cup tournament, held at Rexall Centre.

Ranked 123rd prior to the tournament, 20-year-old Levine won three consecutive matches – two in a qualifying round – before almost upsetting Wimbledon champion Rafael Nadal. Along the way, Levine was buoyed by cheers from fans, eager to witness a victorious homecoming for the Ottawa-born player, who now resides in Boca Raton, Florida.

Levine went to school in Ottawa at Hillel Academy and took tennis lessons at the Ottawa Athletic Club. By age 13, he felt he could become a Canadian tennis star one day.

But then Levine's world changed after his younger brother was diagnosed with ulcerative colitis. The family was told he needed to move to a warmer climate to treat the illness. The Levines moved to Florida a few weeks following Jesse's bar mitzvah at Agudath Israel Congregation in Ottawa.

"I wasn't sure what to think. I knew we had to move for the sake of my brother, but knew I would miss my friends and family in Ottawa," said Levine.

The move to Florida was a blessing for young Jesse to grow as an aspiring tennis player. He honed his skills first at the Chris Evert Tennis Academy before moving to the Nick Bollettieri Tennis Academy in Bradenton in 2004.

By age 17, Levine was blossoming in tennis, winning the junior Wimbledon boys doubles championship in 2005 and earning a tennis scholarship at the University of Florida. After finishing his freshman year with a 24-1 record, Levine turned pro in 2007 and never looked back.

He has won a few tournaments this year in the Challenger circuit, but started to emerge as a major player at Wimbledon, winning qualifying round matches and finishing in the second round of the main draw.

But winning his matches with dramatic flair at the Rogers Cup made the experience unforgettable.

"I saw so many friends and family that I haven't seen in years and hearing them cheer for me in my matches is an experience I will never forget," said Levine.

Levine showed his ability to fight for every point in his four matches, opening with a 6-1, 6-7 (2), 6-3 win over Korean Woon Sun Jun, then rallying for his 6-3, 3-6, 7-6 (6) victory against German Benjamin Becker and a stunning defeat of Canadian Peter Polansky of Thornhill 6-2, 6-4 before losing in dramatic fashion to Nadal 6-4, 6-2 to finish in the round of 32.

"I felt my nerves a bit and did not execute as aggressively as I planned. Before the sixth game, I was in a zone, not sure of where I really was and then realized that I was playing the Wimbledon champion. I fought hard – as I had in all my other matches – but it was not enough against Nadal," said Levine.

"He (Levine) played aggressively and I was very impressed. He has a bright future and at 20, can only get better," said Nadal following the match.

Levine's victories at the Rogers Cup raised his world ranking to 106th, ensuring that he will be able to enter the main draw of most tournaments.

Jesse Levine *[Vidal Keslassy photo]*

Canadians off to Beijing

Montreal freestyle wrestler David Zilberman will be joined on the Canadian Olympic team by Greco-Roman grappler Ari Taub of Calgary and baseball outfielder Adam Stern of London.

Taub, 37, was listed to go to the 1992 Games but lost his spot in a wrestle-off. He retired from the sport for eight years after being told he risked becoming a paraplegic because of bone spurs in his neck. He became a lawyer but returned to wrestling after learning he had been misdiagnosed.

In 2004 he won the Canadian title but was prevented from competing at the Olympics because he did not have enough international matches under his belt. Taub won a gold medal at the 2007 Commonwealth Wrestling Championships.

Stern, 28, was a Boston Red Sox prospect and played part of two seasons for the Bosox. In October 2006 he was traded to the Baltimore Orioles and spent two years in their system before being released in June 2008.

Israel sending 42 athletes to Beijing Olympics

JERUSALEM — Israel will send 42 athletes to the 2008 Summer Olympics in Beijing, its largest delegation ever. The Olympics begin on Aug. 8.

Veteran marksman Guy Starik was awarded an honorary place at the Games by the International Practical Shooting Confederation thanks to a remarkable achievement at the Grand Prix event in Munich recently where he scored a world-record 600 points. As a result, Starik will compete in his fourth Games.

High jumper Niki Palli was a late addition to the team after he cleared 2.27 metres at the Israeli Championships only two weeks ago. In prior competitions, Palli only managed to jump 2.10 metres, prompting Zvi Varshaviak, chair of the Israeli Olympic Committee, and Gili Lustig, the head of the government's Competitive Sport Unit, to say Palli's recent poor form "has got us rather worried." Palli earned a silver medal at the World Junior Championships in Beijing two years ago.

Other late additions to the team included kayaker Michael Kalganov (K-1 500 metres) and K-1 1000 metres) and Itay Magidi (3,000-metre hurdles). Magidi met the Olympic minimum at the recent Israeli Championships.

Other notables, who will compete in their third Olympics, include pole vaulter Alex Averbukh, judoka Ariel (Arik) Ze'evi and Kalganov, who will carry the Israeli flag at the opening ceremonies.

The Israeli team is almost equally divided among men and women, with 22 male athletes and 20 females. This is the 14th Games in which Israeli athletes will participate.

The IOC also announced the bonuses athletes can earn at the Games: for a personal best, athletes will be awarded NIS 10,000 ($2,995); for bout-based events (judo, taekwondo and fencing), athletes will be awarded NIS 3,000 ($900) for each stage they progress; and for those athletes who make it all the way to the final of their respective events, there are handsome bonuses, including a NIS 240,000 ($72,000) handout to any athlete coming home with a gold medal.

Israel's Olympic roster

Track and Field
Alex Averbukh (pole vault)
Niki Palli (high jump)
Itay Magidi (3000-metre hurdles)
Ayele Seteng (marathon)

Judo
Arik Ze'evi (100 kg)
Gal Yekutiel(60 kg)
Alice Schlezinger (63 kg)

Individual rhythmic gymnastics
Irina Risenzon
Neta Rivkin

Team rhythmic gymnastics
Kayta Pizatzki, Racheli Vidgorcheck, Maria Savnakov, Alona Dvorinchenko and Veronica Witberg

Men's artistic gymnastics
Alex Shatilov

Taekwondo
Bat-El Getterer (57 kg)

Tennis
Shahar Peer (women's singles)
Andy Rami and Yoni Erlich (men's doubles)
Peer and Tzipora Obziler (women's doubles)

Fencing
Tomer Or (men's foil)
Delilah Hatuel (women's foil)
Noam Mills (women's epee)

Shooting
Doron Egozi, Gil Simokvic and Guy Starik

Swimming
Itay Chama, Gal Nevo, Guy Barnea, Tom Be'eri, Anja Gostamelsky, Allon Mandel

Synchronized swimming
Anastasia Gloushkov and Ina Yoffe

Sailing
Gidi Klinger and Udi Gal (470 men)
Vered Buskila and Nika Kornitzky (470 women)
Shahar Tzuberi (men's windsurfing)
Ma'ayan Davidovich (women's windsurfing)
Nofar Edelman (laser radial)

Canoeing
Michael Kalganov

With files from Ha'aretz

The land of milk and sunny

ALMOST FAMOUS

By Jacob Medjuck

I love power.

Clarification: I love energy.

In university, I studied engineering. On my first day, the faculty dean addressed us, saying, "You will study every facet of the combustion engine. You will apply it and bathe in its physics, but know that the engine is 50 years obsolete and the technology to replace it has existed nearly as long."

Our first class in science became a lecture in politics. The dean continued, "If efficiency in the car industry had improved at the same rate as in the computer world, then cars would fly, and travel a million miles per teaspoon of apple juice."

And he wasn't kidding. Computers evolved from vacuum tubes to transistors into silicon chips into quantum processors in mere decades. But transportation trotted from the horse and carriage into various incarnations of the combustion engine, and then stagnated.

University of Manchester professor Steve Furber has noted that computers are now 50 billion times more energy-efficient than 1949's pioneering Manchester Mark computer, which weighed roughly one ton and took up a whole room.

Blocking our advancement: the politics of oil dependency.

Since I bought my vehicle eight years ago, the price of gasoline has risen by almost 300 per cent. That's not inflation. That's insanity.

But with all sides on the brink, we have an opportunity to self-correct.

Fossil fuels feel like a complicated relationship, and nothing we should marry into. And the Earth isn't the fertile fossil-fuel fraulein she was in her youth. As she biologically ticks toward the five billion year mark, I think she wants us to fish or cut bait.

Nuclear power? Talk about unstable first dates. Toxic tanker-crude – that's real morning breath.

Why are we so attracted to complicated forms of energy? Let's admit to having had a sleazy one-century stand and move on.

And FYI: hybrid cars are Band-Aids because they're still oil dependent. Using them is akin to behaving like two ill-matched lovers who keep breaking up and getting back together out of habit. It's comforting, but not sustainable in the long run, although it could, in theory, bridge the gap until Mr. Right comes along.

So, after the dean's dirge, I quickly joined the solar car team. Our vehicle was sexy. It hummed across Australia with emission-free efficiency. However, it microwaved the driver.

Solar power in its infancy was also a failed relationship. Solar batteries were inefficient harvesters of the sun's raw power.

But consider this: the energy in the sunlight that reaches the earth in just 70 minutes is equivalent to our annual global energy consumption. The potential for solar power is virtually unlimited. Mr. Right may have a tan after all.

When I heard that by 2011, Israel will have completed building the largest solar energy plant outside of the United States, my interest in the sun was renewed.

I will forever be a proponent of hydrogen technology, but the Israelis are onto something: concentrated solar energy plants (CSPs).

Unlike solar batteries, which use semiconductors to convert sunlight directly into electricity, CSP plants use reflectors, like a magnifying glass, to focus sunlight on a fluid-filled vessel. The heat absorbed by the fluid generates steam, which drives a turbine to produce electricity. Power generation after sunset is still possible by storing excess heat in large, insulated tanks filled with molten salt.

Awesome.

Since CSP plants require high levels of direct solar radiation to operate efficiently, deserts make ideal locations.

The landmark Negev plant would also produce enough electricity to run the 100,000 electric cars that Project Better Place, a company focused on building an electric personal transportation system, is planning to put on Israeli roads by the end of 2010.

Fascinating – after 5,000 years, we're still emerging from the desert as pioneers.

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Muscle doesn't make you big

FITNESS CORNER

By FELYCE ZOMPARELLI

I can't tell you how many times I hear, "I don't want to bulk up" or "get big" or "gain weight" – and oh yes, "I hate to sweat." Even worse, today's world promises you a smaller body in six weeks with little or no work, no matter what your age. So why would you work out?

I'm here to tell you the truth: the body builders you see in magazines or infomercials work really hard to get those perfect bodies. Bodybuilders work out strenuously for two hours a day, five times a week with very heavy weights. They also eat about 2,000 to 3,000 calories a day of healthy, high protein foods, which the average person never does.

We may eat 2,000 calories a day, but the combinations are usually wrong. Mostly this is not our fault, especially when we are marketed to so heavily by large food companies telling us what is healthy and what isn't.

In addition, you need to know that muscle uses fat as a fuel source for you to move. If you don't have muscle, then you are not burning fat. You are also not moving very fast. You are only using what we call usable calories, which come from the food we just ate that has not turned to fat.

I know this sounds fine, but here is the problem: the less you eat, the more fat you store, and the more you store, the less energy you have to move. Muscle allows your body to burn fat. Muscle also has less volume to it than fat, and therefore it moves more smoothly and with greater ease.

Most people want an easy answer when they try to lose weight, but there isn't one. Losing weight takes work, commitment and determination. Make the decision: call a trainer, grab some weights and move them for 30 minutes one day, alternating with a cardio workout the next day – meaning you move for 30 minutes without weights.

One of the many reasons we slow down as we age is that we lack muscle mass. Fat slows the body down from the inside, so get moving and put on the muscle.

E-mail me with questions at felycesfitness@rogers.com.

Volunteer shammas helps the veterans at Sunnybrook

Sunnybrook volunteer Hilda Harris receives an award from Veterans Affairs Minister Greg Thompson.

By CYNTHIA GASNER
Special to The CJN

Hilda Harris, who may well be the only female shammas in Canada, is a bundle of energy with an infectious smile.

Harris is the volunteer shammas (Yiddish for sexton) at the Jewish chapel at Sunnybrook and Women's College Health Sciences Centre.

She recently received a prestigious award from Veterans Affairs Minister Greg Thompson, cited for her "exemplary contributions by generously giving of herself and so both benefiting veterans and making manifest the principle that Canada's obligation to all who have served in the cause of Peace and Freedom must not be forgotten."

Harris works hard to help meet the diverse need of the Jewish residents of the veterans facilities and their families, and to assist others in the hospital who reach out to her.

Whether she is greeting new residents to discuss their special needs and make arrangements accordingly, organizing Shabbat and holiday services, visiting bed-ridden patients, arranging programs for the residents' spouses or serving refreshments, Harris is on call to provide leadership and hands-on assistance.

Born in 1926 in Cardiff, Wales, Hilda Freedman tried to enlist in the WRENS, the women's navy, during World War II, but she failed the medical examination. She moved to London, England, to work for military outfitters.

In 1945, she married Eric Harris, who had served in the British Army. They moved to Canada in 1948, where Eric worked as a baker. He has been a resident of K Wing at Sunnybrook since 1994.

Harris was a volunteer at the Baycrest Centre for 25 years, and after her husband moved to Sunnybrook, she began to volunteer through the Red Cross at Sunnybrook.

Speaking of her volunteer schedule, she says, "I am here every day but Wednesday. I need a day for myself. I often meet the wives of the veterans for lunch."

Harris exudes love and caring. "I've arranged two brisses, a baby naming, bar and bat mitzvahs, a Jewish wedding and other family events for the residents.

"I get pleasure from seeing that things get done for the veterans. They gave us a lot. This is their home and we want to make it cheery and as pleasant as possible."

Her husband is unable to speak or walk. "What's the use of being miserable?" she asks. "It doesn't help anyone. We all have our aches and pains, and there is always someone worse off."

Dr. Leon Goldenberg, a veteran and a retired pediatrician who has been a resident of Sunnybrook's L Wing for six months, says "Hilda Harris is one of a kind. She's there for everyone. She is into everything and helpful in every way possible."

A brochure at the hospital notes that "the hospital considers Mrs. Harris to be one of the most valued volunteers at Sunnybrook, where she donates her time and services almost every day."

She sums up her philosophy this way: "I was always taught it is better to give than to receive. So I give what I can."

URBAN WRITER

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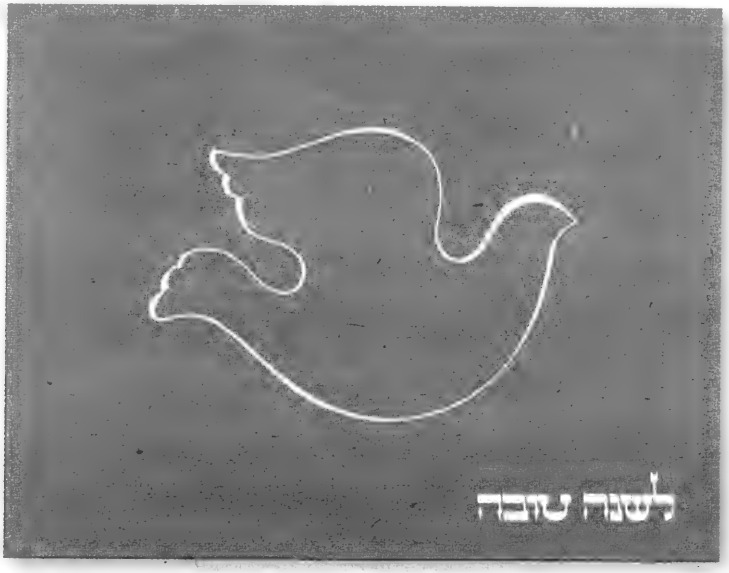

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This Week

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On cjnews.com

Discovering new life, new love in Israel.

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An immigrant to Israel from Ethiopia and his child are reunited with their family. As the aliyah from Ethiopia comes to an end, such scenes will also come to an end. [*Paul Lungen file photo*]

Has the end arrived for Ethiopian aliyah?

By URIEL HEILMAN
JTA

NEW YORK — When the plane from Ethiopia touched down on Aug. 5 at Ben-Gurion International Airport with 65 new immigrants aboard, there was no ceremony to mark what constituted the end of a major phase of mass Ethiopian aliyah.

Instead, the immigrants were escorted through the old airport terminal, processed and bused to Jewish Agency-run absorption centres across the country.

They were the last of more than 17,000 to come to Israel since the Israeli government decided in 2003 to allow in a limited number of additional Ethiopians known as Falash Mora.

It was a far cry from the last time Israel completed a major phase of Ethiopian aliyah, in June 1998. Back then, prime minister Benjamin Netanyahu was on hand to welcome the immigrants, promising them a bus tour of Jerusalem and declaring mass Ethiopian immigration to Israel officially over.

Last week's more subdued reception owed, in part, to the controversial aftermath of that ceremony.

Just weeks after Netanyahu's declaration, more than 8,000 additional Ethiopians turned up at Jewish aid compounds in Ethiopia petitioning that they, too, be taken to Israel. In the decade since, tens of thousands of Ethiopians have come to Israel, in large part due to the efforts of advocates in Israel and the United States.

Even before last week's milestone arrived, the closing of this phase of Ethiopian immigration – many thought it would constitute the end of mass Ethiopian aliyah – carried echoes of 1998.

Continued on page 32

Jews rescued from fighting in Georgia

By GRANT SLATER
JTA

MOSCOW — More than 200 Jewish residents have fled fighting near the Georgian border, most of them from a city where Russian bombers destroyed several apartment blocks last Saturday, according to the Jewish Agency.

The agency made contact with and co-ordinated efforts to evacuate Jewish families in Gori, a town famous as the birthplace of Soviet leader Josef Stalin, which borders the breakaway South Ossetia region.

Several dozen Jews in Gori decided to remain behind and protect their property, but most of the women and children left with other displaced Georgians for the capital, Tbilisi.

The Jewish Agency has sent extra staff to its Tbilisi mission and has set up a special hotline in Israel, as well as situation rooms in Tbilisi and Jerusalem, to handle requests for information from Georgian Jews living in Israel concerning relatives living in Georgia.

As of Sunday evening, eight Jews had arrived in Israel from Georgia, and as of Monday morning, 200 Georgian Jews had applied to make aliyah, a Jewish Agency spokesperson said.

Jewish Agency chairman Zeev Bielski said Monday that Israel's "immigration and absorption department in Jerusalem is gearing up in tandem to beef up, as may be needed and as developments warrant, the staff of the [Jewish Agency] mission in Tbilisi with additional emissaries and workers from the other countries of the [former Soviet Union]."

Bielski said that the immigration department "is prepared to provide all necessary assistance, including the accelerated handling of those who want to examine the options for aliyah to Israel… [and it] has begun preparing absorption plans in Israel that will prove conducive to immigrants from Georgia."

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EU tightens sanctions on Iran

The News in Brief

CANADA

Cotler Chairs March

MONTREAL — Mount Royal Liberal MP Irwin Cotler was named one of six honorary co-chairs of the International March of the Living Advisory Board, the board said last week. The five other new co-chairs are Israeli basketball legend Tal Brody; Danny Ayalon, Israel's former ambassador to the United States; Daniel Kurtzer, former U.S. ambassador to Israel; Lord Grenville Janner of England; and Jennifer Laszlo-Mizrahi, founder of the Israel Project.

WORLD

BBI Head Meets Prez

BUENOS AIRES — The Ottawa-based president of B'nai Brith International said he had a "fruitful" meeting with Argentine President Cristina Kirchner on Aug 6. Moishe Smith said the Argentine government is pursuing justice in the 1994 terror bombing of the Buenos Aires AMIA Jewish centre, especially by seeking the arrest of Iranian suspects through Interpol. Smith and Kirchner discussed the high profile given to anti-Semitism in Argentina. Smith was in Argentina to attend a forum on anti-Semitism organized by B'nai Brith in Argentina and the Argentine Council for International Relations.

Payments Negotiated

BUDAPEST — Budapest Holocaust survivors are eligible for German compensation. Germany agreed to release $19 million in one-time payments to some 6,500 Jewish survivors of the Nazi occupation of the Hungarian capital, the Conference of Jewish Material Claims Against Germany said Aug. 5 in Budapest. To be eligible, survivors must live in eastern Europe and can't have received payment from other funds. A one-time payment of $3,000 will be made through the Budapest Fund of the Claims Conference, which will contact 6,000 survivors whom it believes may be eligible. Others must contact its Budapest office by Aug. 9, 2009.

Gas Deal Criticized

BERLIN — German Chancellor Angela Merkel criticized a major gas deal between a German firm and Iran. A government spokesperson said Aug. 5 that Merkel expects more tact from German firms regarding trade with Iran. Germany's Federal Agency for Economics and Export Control recently approved a deal worth $156 million (US) to Steiner-Prematechnik-Gastec, which will turn gas into liquid fuel at three plants in Iran. Though the deal is legal under laws that ban certain dealings with Iran, the firm ought to feel a "moral duty" to forfeit it, given "sensitive conditions regarding trade with Iran," the spokesperson said. Israel's ambassador to Germany has asked Merkel to cancel the deal.

Child Labour Alleged

POSTVILLE, Iowa — In what could result in the first charges against upper management at Agriprocessors, the Iowa Labor Commissioner's Office sent dozens of alleged child labour violations to the state's attorney general for prosecution. Completing a months-long investigation of the largest U.S. kosher meat producer, the commissioner found 57 alleged child labour violations, the office announced Aug. 5. The commissioner's referral came as the Postville, Iowa, company continues to try to restore its production capacity and revive its image after a May 12 immigration raid that was the largest of its kind in U.S. history. It also came just days after a group of 25 Orthodox rabbis visiting Postville on a trip paid for by Agriprocessors gave the firm a clean bill of health.

Museum Seeks Funds

WARSAW — The museum at the Auschwitz death camp is warning that its historic buildings will collapse without funding from world governments. The Auschwitz-Birkenau State Museum in Poland is hoping that the European Union will foot some of the $100 million (US) needed to restore deteriorating structures, including wooden barracks, as well as create new facilities for tour groups and storage. Its director blamed an ongoing "bureaucratic standoff" for the problem.

Arbour Gets Mixed Review As Rights Chief

NEW YORK — A United Nations watchdog gave mixed reviews to the former UN human rights commissioner.

UN Watch's review of Louise Arbour's 2004-08 term says her critics and defenders alike tended to hyperbole.

For example, U.S. Congresswoman Ileana Ros-Lehtinen, a Florida Republican, once called Arbour, a former Canadian Supreme Court justice, a "disgrace" and said, "While genocide rages in Darfur and political dissidents are tortured in Iran, she chooses to spend her time condemning democracies and defending tyrants."

But a study of Arbour's statements – reflecting her only power, to expose abuses through criticism – showed her to be a consistent critic of Sudan and its abuses in Darfur, and an occasional critic of Iran, UN Watch reported.

Arbour chose not to stay for a second term in part because of criticism from Ros-Lehtinen and the U.S. State Department that she tended to criticize the United States and Israel at the expense of real abusers.

On the other hand, claims by her defenders that she challenged abusers great and small also were unfounded, UN Watch said. Citing Amnesty International's praise of Arbour as "unflinching," it noted that she criticized China only once, never criticized Russia and ignored other abuser states, including Algeria, Belarus and North Korea.

UN Watch was critical of Arbour's stated approach of pressing some nations privately and others more directly.

Arbour, who stepped down in June, will be replaced by Navanethem Pillay, a South African judge.

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Ohr Menachem Academy closes its doors

Preschool to remain open

By FRANCES KRAFT
Staff Reporter

Ohr Menachem Academy, which has served mainly children from the GTA's Russian Jewish community, will not re-open this September.

Its day care/preschool, which has 100 children between the ages of 2 and 5, will remain open.

The school's board made the decision Aug. 3, said Edward Kholodenko, president of Ohr Menachem's board of trustees.

Parents were called the next day, and separate meetings were held that day with staff and parents.

A combination of factors led to the decision, Kholodenko said in a joint interview with Rabbi Yoseph Zaltzman, senior rabbi of the Jewish Russian Community Centre and founder of the 11-year-old school.

They included declining enrolment, a growing deficit, and a lack of financial support from UJA Federation of Greater Toronto's Centre for Enhancement of Jewish Education (formerly the Board of Jewish Education, now informally called the Mercaz).

Although the school informed the federation last year that it couldn't continue the way it was for long, the board members' "serious discussion" about closing the school began only a week before they reached a unanimous decision, said Kholodenko.

"It was very difficult," he added. "We tried everything we could to avoid it."

Most Jewish day schools have a deficit, noted Rabbi Zaltzman, a Moscow native who left Russia in 1971 as a teenager and has been in Toronto since 1980 as a Chabad Lubavitch shaliach to the Russian community.

He said that at other schools, fundraising makes up the shortfall, and also, in some cases, the Mercaz pays approximately half of tuition subsidies.

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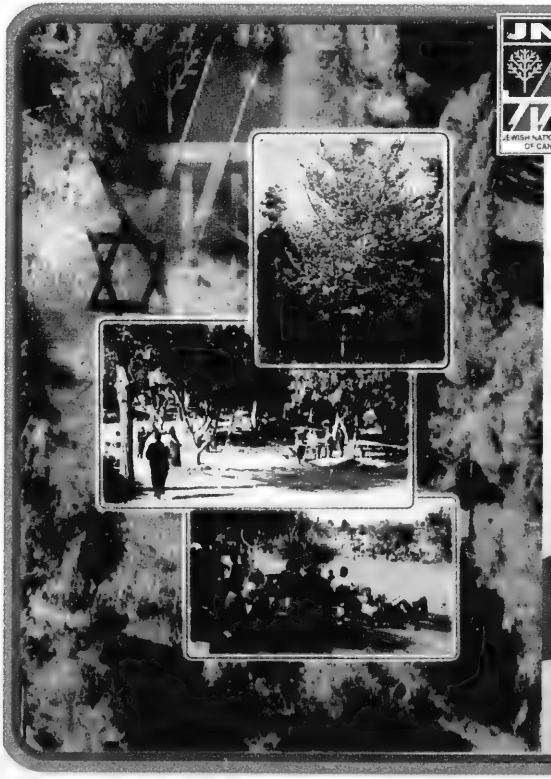
Edward Kholodenko, left, and Rabbi Yoseph Zaltzman *[Frances Kraft photo]*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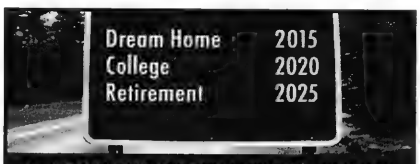

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Pathology of grievance worship

From the editor's desk

The scenes last week of Palestinians killing Palestinians in Gaza were no longer surprising. They were a milder reprise of the scenes of the blood-drenched brutality of the Hamas putsch against Fatah some 14 months ago.

The violence was explained by Hamas as an attempt to root out the individuals responsible for a car-bombing the previous week in which five people were killed. It was, in other words, a settling of scores, in itself a reprise of sorts of the intra-Palestinian, indeed intra-Arab, history that has characterized the region for countless generations.

Not surprising either were the scenes of Israel coming to the aid of the bludgeoned Palestinians. Approximately 180 Fatah supporters, including 22 injured men, sought and were granted sanctuary from the fighting in Israel.

After urgent discussions between the Palestinian Authority and the government of Israel, the disarmed Fatah fighters were sent to Ramallah or to Jericho or to hospital for medical treatment.

Some will undoubtedly return to Gaza under the direction of Palestinian Authority President Mahmoud Abbas' authority once it is safe for them to do so.

The rescue of Abbas' supporters was simply the most publicly visible of the constant, ongoing humanitarian acts extended by Israel to the suffering Palestinians who pay in personal penury and collective misery for their leaders' declared preference for terror and violence over tolerance and statecraft.

It is generally not my habit to comment on the media coverage of the conflict between Israel and its neighbours. Our astute and superbly knowledgeable columnist Paul Michaels, the director of communication of the Canada-Israel Committee, does that for the paper. His skill and ability in this field are incomparable.

Indeed in this issue of *The Canadian Jewish News*, Michaels pulls together for our readers some of the more salient aspects of the media's coverage of the intra-Palestinian fighting in Gaza last week.

He specifically calls attention to a column written by Rami Khouri, the editor-at-large of Beirut's *Daily Star* and the director of the Issam Fares Institute for Public Policy and International Affairs at the American University of Beirut, that appeared in the *Globe and Mail* on Aug. 6.

Michaels insightfully points out the biased, anti-Israel sting in Khouri's column as well as, quite interestingly and instructively, the selective editing by the *Globe's* editor of what appeared to be Khouri's original column.

Using Michaels' column as a jumping-off point, I call readers' attention to another element of Khouri's anti-Israel polemic. In particular, I point to the following statement by Khouri:

"This latest [round of Palestinians fighting with each other] being the most troubling example of how a *once grand and noble Palestinian national liberation movement* has degenerated into ineptitude"(my emphasis).

Where at all in the recent reaches of time and history is there any evidence of a "grand and noble Palestinian national liberation movement"?

If Khouri is referring to the days prior to the establishment of the Palestine Liberation Organization (PLO), he can only be referring to the days when leadership of the Arabs in what was called after World War I Mandatory Palestine (it should be noted that the Jews of Palestine were the Palestinians for most of the world media until May 1948) devolved to a number of clan heads among whom were the notorious Mufti of Jerusalem and the chieftains of the Nashashibis, Husseinis and Kaukjis, to name only a few of the competing family clans that vied for territorial control in the area. As history records and as Khouri himself suggests, the clans fought one another before and as much as they fought the Jews. Moreover, at every possible turn, up to and even after the armistice following the creation of the State of Israel, this diverse group of Palestinian nationalists rejected any form of compromise and co-existence with the Jews.

If, on the other hand, Khouri is referring to the PLO, it is noteworthy to point out that the PLO was founded in 1964. Ahmad Shukairy was its first leader. In 1964, it should be noted, the West Bank and Gaza, too, were not under the Jewish state's control. The PLO could have immediately organized independence or some form of self-rule in those areas had it wanted to and, more to the point, had Jordan and Egypt respectively wanted to.

After a brief time, Shukairy gave way to the noted humanitarian, benevolent, and democracy-loving, freedom-fighter Yasser Arafat. Arafat gave the world airplane hijackings, the massacre of schoolchildren at Ma'alot, a gun and holster at the rostrum of the United Nations General Assembly (in 1974), corruption, cronyism, the theft of billions of dollars earmarked for the Palestinians, prevarication and open deceit to world leaders, suicide bombings in the second intifadah and perhaps the coup de grace for his suffering people, the rejection of a peace treaty with Israel at Camp David in 2000. This, of course, is only a partial inventory of Arafat's achievements on behalf of his people.

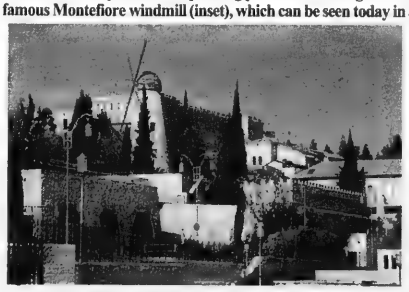
If this is what Khouri meant, we can only weep longer and with deeper sadness for a culture that so obsessively and perpetually worships grievance to the point of pathology and calls it noble and grand. We must weep, too, for the possibility of peace between Palestinians and Israelis.

– MBD

A KING-SIZED PHILANTHROPIST

The 16th of Av (Aug. 17) marks the 123rd yahrzeit of Sir Moses Montefiore, one of the great Jewish visionaries and most respected philanthropists of the 19th century. Born in Leghorn, (Livorno), Italy, in 1784, Montefiore was raised in London, England, where he became one of the city's and country's most respected businessmen. At 6 feet, 3 inches tall, he cut an imposing figure and was welcomed throughout the courts of Europe. He retired from business in 1824 to devote himself entirely to community and civic affairs, chief among which was his love of Eretz Yisrael.

Montefiore tried to help the Jews of Eretz Yisrael become self sufficient. He underwrote the acquisition of a printing press, the building of a textile factory and the famous Montefiore windmill (inset), which can be seen today in Jerusalem's Yemin Moshe neighbourhood (named after Montefiore) near Mishkenot Sha'ananim. The windmill has never worked due to the lack of sufficient wind. Montefiore also campaigned on behalf of oppressed Jews in Russia, Morocco and Romania.



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Sderot, El Salvador teens relax at Camp Gesher

By RITA POLIAKOV
CJN Intern

Lunchtime's almost over at Camp Gesher and several teenagers from Sderot, who were shy and quiet only moments before, begin to bang on the table while listening happily to other campers singing *Love Potion No. 9*.

A girl smiles and sways, making eye contact with a counsellor for the first time since lunch started. And suddenly they are different kids, laughing, banging on the table and playing clapping games with fellow campers.

Suddenly Sderot is far away, and it's almost time for a boat ride.

These teenagers from Sderot, along with four girls from El Salvador, were brought to Camp Gesher this year by Yaldeinu, an organization that is dedicated to preserving Judaic values through formal and informal education, with help from the International Christian Embassy Jerusalem.

"There are communities out there, unlike North America… that aren't being supported and are in serious need of resources and financial aid for Jewish education," said Michael Ettedgui, founder of Yaldeinu.

It's because of this need that Yaldeinu helped send nine kids, aged 14 to 18, to Camp Gesher this summer.

Camp, to the teens from Sderot, is a distraction from almost daily missile attacks in their hometown.

To the girls from El Salvador, who are part of a small Jewish minority with only one synagogue for the entire community, it is a chance to connect with their religion.

Teens from Sderot enjoy a boat ride at Camp Gesher. From left are Ilana Katanov, Tamara Igaev, Shalom Katar and Sean Kuchnik.

In El Salvador "people just don't know Jews. It's such an insignificant minority that Judaism is very foreign," Ettedgui said. "It's important for [Jews in El Salvador] to understand other communities and have personal relationships with Jews from around the world. They will learn that they're part of a people."

Ettedgui chose to work with Camp Gesher partly because of its status as a Zionist, non-profit camp. Located three hours from Toronto in Cloyne, Ont., the camp offers Jewish educational programming.

Along with water activities, drama, and arts and crafts, campers learn about Israel and social justice in terms of Judaism through planned activities and discussion groups.

Andrea Stanley, one of the teens from El Salvador, is enjoying the mix of Jewish education and socializing

"I've been here a week and I'm really liking it," Stanley, 15, said. "I get to meet different people, play different games and activities. The Jewish education [here] is good. It's a little more different. They make learning how to be Jewish fun. There's always a lesson behind every game."

For the teens from El Salvador, most of whom speak fluent English, the transition to Camp Gesher has been smooth. For the Israelis from Sderot, the process has been a little more difficult.

"The Spanish kids don't come from a war zone. They know nothing will happen to their families in three weeks," Ettedgui said.

The campers from Sderot "have all lived in a city that's sustained over 8,000 rocket attacks and have lived with all of the trauma that comes with that," Ettedgui said.

"The parents are happy their children are in Canada, while the children are concerned about their families back home. They want to have fun, but they can't get those thoughts of fear out of their minds."

While the campers from Sderot are dealing with homesickness, they're also beginning to get comfortable at camp.

Camp director Shaul Zobary has high hopes for these teens.

"A week from now it'll be a different picture – they won't want to leave camp. They went fishing. They enjoy it very much," he said.

"The thing is, they have a hard time communicating. Counsellors bring them into discussions. We have a lot of counsellors that speak Hebrew, which makes it easier. I think [the teens are] going to completely change."

Apart from helping Jews from Sderot and El Salvador, Ettedgui would like to help Canadians connect with other Jewish communities.

Through such contact, Canadians would learn a great deal about Jewish life, he said. "It will put a face to the news reports regarding the situation in Sderot. It will reinforce their love for Israel, it's got to."

Yaldeinu, which is less than a year old, also donates money to Jewish day schools in places such as Latin America. Ettedgui hopes to create followup programs for the international campers and to eventually expand the program to different camps.

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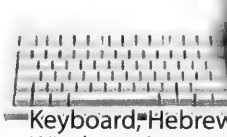

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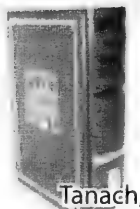

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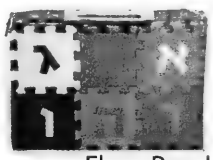

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Shia masters now in control, farewell Lebanon

Little noticed last week in the miasmic gusts of hot air by the western media leading up to the Beijing Olympics was a statement by the government of Lebanon that essentially cedes control of that country's foreign and military policy – and thus its sovereignty – to Hezbollah and its rabidly anti-Israel, anti-western leader Hassan Nasrallah.

"Lebanon, its people, its army and its resistance forces [read: Hezbollah] have the right to liberate or get back the Shebaa Farms, the hills of Kfar Shuba and the Lebanese part of the village of Ghajar, and to defend Lebanon against any aggression and protect its water rights – by all possible legal means."

The statement was approved unanimously by the cabinet.

A last-gasp attempt by the Lebanese parliament to rescue the country's independence from the theocratic clutches of the Shia radicals, by adding the limiting phrase "all under the auspices of the government," was defeated.

It matters not at all that the area known as the Shebaa Farms is not Lebanese territory. What matters is the right of unilateral movement and decision-making that the loaded language has conferred upon Hezbollah.

And worse.

The specious cabinet document has now become the pretext for aggression and possibly renewed war against the Jewish state at the choosing and instigation of the decision-makers in Iran to whom the excitable Nasrallah is accountable.

In complete violation of UN Security Council Resolution 1701 that ended the Second Lebanon War, Hezbollah has now rearmed. It is said to have some 40,000 missiles and rockets in its possession, far more than it had two years ago. In addition, Syria recently delivered to Nasrallah's army an SA-8 anti-aircraft missile system, which observers speculate will soon be used to challenge Israeli reconnaissance flights.

It is no consolation to the government in Jerusalem that last week's announcement enables it to hold Beirut fully accountable for the violence and murderous mischief that is being planned by Hezbollah.

Some two years after the Second Lebanon War, the takeover of that unlucky country by the Hezbollah-Iran-Syria triumvirate seems to be complete. But, as every observer knows, the sides of the triangle are not equal.

Iran is the long, ambitious, powerful, ideological, financial and military side of this three-sided asymmetry of terror. It can now claim as its first dark and grisly achievement, alas, the takeover of Lebanon.

West be warned. Israel be ready.

25 years ago in *The CJN*

A resolution adopted by the sixth assembly of the World Council of Churches in Vancouver identified Israel as the main source of tension in the Middle East. Observers Rabbi Jordan Pearlson and Rabbi Marc Tanenbaum called the final document a great improvement over the draft resolution, an outcome they attributed to Jewish input.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Ehud Telem, Rabbi Reuven Tradburks, Nelson Wiseman.

Israel, Hezbollah prisoner swap

In freeing the loathsome Arab terrorist Samir Kuntar (and others) in exchange for the bodies of our two martyred soldiers, Ehud Goldwasser and Eldad Regev, the Israeli government has set the country on a bloody course – more and more kidnappings and killings of its soldiers and civilians, followed by more and more such criminal exchanges ("Israel, Hezbollah reach prisoner swap," *CJN*, July 3).

I read the words "justice," "mitzvah," "obligation," and "compassion" in connection with this event, an event that has contaminated the sacrifice of these two young martyrs by forever linking their deaths with this scandalous act of their government and its aftermath.

What about directing those admirable concerns to Jonathan Pollard, a Jew who also risked his life in the service of Israel and has paid for his sacrifice with 23 years in an American prison, and has been betrayed and abandoned by Israel? Where is the compassion, the cry for justice and moral outrage over this monumental injustice?

How can we, especially since the Holocaust, and especially since the establishment of the State of Israel, go about our daily lives when such a blatant miscarriage of justice continues to poison the Jewish world. What value is served by a community that says *Yizkor* for Ehud and Eldad and ignores its moral obligation to rescue the living Jonathan?

Goldi Steiner and Nomi Winkler
Toronto

* * *

Survivors' directory

The *Canadian Guide to Programs and Services for Holocaust Survivors* is timely, informative, instructive and esthetic to boot ("Survivors' service directory published," *CJN*, July 31). Most importantly, it will save the health-stricken elderly survivors from running around knocking on unresponsive doors.

The question, however, is whether the listed institutions in the directory will be able to meet the inevitably growing survivors' requests following the directory's publication. It would, therefore, be useful to follow up on this commendable effort with a view to finding out whether or not it achieves its intended goal.

Perhaps this booklet will also inspire the Claims Conference to take out a page in the directory and at last reveal the sums of monies kept in Swiss banks' vaults, in investments, and the intake of the rented properties in eastern Germany.

Eli Pferfferkorn
Toronto

* * *

Jews for Judaism has worldwide impact

I am concerned that your readers may have gotten the impression that Jews for Judaism offers only "three or four lecture series per year, attracting a couple of dozen people at a time" ("Jews for Judaism counters growing missionary movement," *CJN*, Aug. 7). This does apply to our counter-missionary survival seminar, but it's just the tip of the Jews for Judaism iceberg.

With the help of UJA Federation of Greater Toronto and thousands of generous donors from across Canada, in 2007 alone, Jews for Judaism's Canadian branch provided a remarkable 13,340 direct client services that included 1,898 counselling sessions on missionary, cult and intermarriage issues; 2,729 requests for help, information or referrals, and 8,614 participants in 159 educational programs at 84 different venues. In addition, we distributed more than 85,000 items of literature, books or audio materials free of charge.

With six international branches of Jews for Judaism, we are having a tremendous impact worldwide and have been an enormous deterrent to the effectiveness of missionaries and cults by preventing countless Jews from falling into their clutches.

Julius Ciss
Executive Director
Jews for Judaism (Canada)

* * *

1948... They were there

I have been enjoying *The CJN* series "1948... They were there," about the Machalniks. We should be very proud of the young people who sacrificed for our great country of Israel.

However, there were others who also fought so we could have a free Israel.

In 1945, as a 17-year-old survivor of the Holocaust, I was recruited through Betar to the Irgun. For three years, I and many other young men helped survivors get to Israel. Unfortunately, some of the boats were diverted to Cyprus by the British, but many made it through. I feel proud that we also contributed to the growth of the Jewish population and to its defence.

Amek Adler
Thornhill, Ont.

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Is Canada's Jewish community shrinking?

By LEO DAVIDS

Earlier this year, Statistics Canada released more results from the 2006 Census of Canada. Among the data that elicited much interest in Jewish circles were figures on ethnic origin or ancestry.

In 2006, the question about religion was not included, leaving us with the 2001 numbers for people who report their religion as Judaism. Thus, anyone interested in monitoring the numbers for the Jewish population had to examine the origin or ancestry statistics where the response was "Jewish" and compare this to earlier census responses about religion to see the trend, if any, that appears in regard to the numbers of Jews in Canada in the various census years.

As a front page article in *The Canadian Jewish News* indicated when the 2006 counts became available, many people were shocked at the small number of Canadians who reported their ethnic ancestry to be Jewish, even with the addition of those people who gave no other origin to the respondents who reported multiple ancestry, one of which was "Jewish."

We must review the relevant numbers from 1991 and 2001 to help clarify the issue involved in interpreting the 2006 census. We might also be able to project some observations to the 2011 census. But the statistical picture has to be sketched first. *[See table below]*

In 1991, Canada had just over 318,000 *Judaists,* i.e. Jews by religion, who were concentrated in Greater Toronto and Greater Montreal. That had been the case for a long time. In the same year, Canada had just under 370,000 *ethnic Jews*, of whom close to 246,000 reported no other ethnic origin. Almost 124,000 respondents on the census claimed mixed ancestry that included Jewish. Therefore, the 1991 census found the total ethnic Jewish population (combining single response with multiple response) to number tens of thousands more than the count of *Judaists* (Jews by religion) that year.

A clear majority of our ethnic Jews were solely Jewish, reporting no other ethnic ancestry. Those of multiple ancestry were about half as numerous as the single-response Jews at that time.

Going forward to 2001, one could spot some interesting dynamics in the numbers.

The number of *Judaists* had risen 3.7 per cent to 330,000 for the entire country, while the count for ethnic Jews declined by almost six per cent. The ethnic total in 2001 was 348,600, but the "ingredients" were different than a decade earlier.

In 2001, the sole Jewish background count had shrunk by 24 per cent, while the multiple response total had risen by 32 per cent. Although the single response group was still larger than the multiple response group, the gap between them had become much smaller. It was also evident that counting ethnic Jews gave one a very different picture than that of the religion count. The number of *Judaists* had risen, while the *ethnic Jewish* totals had shrunk.

If one had to pick which count of Jews to believe, most of us would no doubt give more credibility to the denominational measure (by religion) than to the historical one (ethnic or ancestry).

Arriving at our most recent census, in 2006, we have no religion data, because that question was not asked. In 2011, scholars will have new counts of Canada's *Judaists* to consider, and I would guess that the total then will be a little higher than it was in 2001, but it's unlikely to reach 350,000 *Judaists* (Jewish by religion).

Leo Davids

This is not the place to discuss the cumulative effect of late marriage, low fertility and out-marriage statistics, but those demographic realities are continuing to affect the Canadian Jewish population. It is, therefore, unlikely that there will be much increase in our total at that time. Immigration of Jews to Canada is also a small factor in the growth of the Jewish community these days.

Turning to the *ethnic Jewish* counts in 2006, we see continuing shrinkage of the single-response population but some growth among the number of Jews of multiple origins. The national total for single-response Jews (no other ancestry reported) has fallen to 134,000. The multiple response group slightly exceeded 181,000. The combined total of all Canadian Jews by ethnicity had declined close to 10 per cent in only five years from 2001 to 2006 with a significant loss of 28 per cent in the single response category.

This seems to indicate a crisis of Jewish identity and a dramatic loss in the number of Jews. It also suggests a possible threat of further rapid decline in the number of Jews in Canada.

But is that really what the census results indicate? Let's consider the following.

	1991	2001	2006
Judaists (Jews by religion)	**318,050**	**330,000**	**n.a.**
Single Response Ethnic Jews	**245,850**	**186,500**	**134,050**
Multiple Response Ethnic Jews	**123,750**	**162,100**	**181,075**
Total Ethnic Jews (single and multiple)	**369,600**	**348,600**	**315,125**
Shrinkage of Total Ethnic Jews		**-5.7%**	**-9.6%**

Firstly, the scholarly literature makes it clear that the ethnic origin question is unclear and produces unreliable answers. While some respondents actually give a true report of their ancestry, many others interpret the question to mean only current ethnic identity, which may or may not correspond to past historical realities.

This makes ethnic origin data somewhat suspect and lends little credibility to analyses that try to follow ethnic origin counts over a long period of time. Thus, the rapid fall in Jewish numbers that appeared in the latest census may not mean a rapid fall in the numbers at all.

For example, the decline may indicate a shift in people's consciousness about their ancestry corresponding to their connectedness or lack thereof to the current Jewish community. This would represent an educational-cultural challenge, but not necessarily an emigration of Jews from Canada or any other strong demographic move affecting the actual count of Jews in this country.

Secondly, one should note that many Canadians choose to report their ethnic origins as simply "Canadian." While this reply was not available in earlier censuses, it's now available as a choice in response to the ethnic question. Nearly one-third of all census respondents choose this answer rather than reporting specific origins such as Scottish, Italian, or Jewish.

That being the case, many who would have reported Jewish ancestry some years ago may not have bothered to do so in 2006. Rather, they may have joined millions of their fellow citizens in reporting themselves as ethnically "Canadian."

Thirdly, the concept of Jewish *ancestry* is irrelevant in Canada. Whereas membership in an aboriginal group or visible minority has considerable legal and other meaning in terms of multicultural policies and legislative entitlements, membership in European background will not. Thus, Jews in Canada have little motivation to report accurately regarding the ancestry variable, unlike others who still face discrimination in respect to public services.

Fourthly, the notion of ethnicity tends to shift or fade with the passing generations. Individuals in ethnic groups who immigrated to Canada recently usually have a stronger ethnic identity and are less likely to claim to be of mixed ancestry.

However, groups that have been in Canada for a century or more are less attuned to their pre-Canadian history and are increasingly marrying across ethnic and religious lines. Reporting their ancestry is more difficult and is likely to be given less attention on the census form.

Although some of the Jews of Canada arrived after the Holocaust, the majority have been in this country for several generations. Thus, many respondents who are not currently involved with synagogue life or the organized Jewish community might tend to have a weaker Jewish consciousness and little interest in responding accurately to the relevant census question about their ethnicity. Therefore, these ethnic counts might not mean very much in regard to Jews, whereas they would be far more meaningful in regard to groups more recently arrived in Canada, say within the past two decades.

We need also to consider Jewish history as a contributor to the formerly strong and salient Jewish identity that was visible on earlier Canadian censuses.

Prior to the Holocaust, a large portion of the world's Jewish population was concentrated in eastern Europe – Poland, Russia, Ukraine, Lithuania, Latvia, and so on. Until fairly recent times, Jewish distinctiveness in that part of the world played a significant role in the everyday lives of most eastern European Jews. Every Jew was powerfully, if not automatically, connected to other Jews, but not necessarily to the larger non-Jewish society of the country in which they lived. Whether Jews held citizenship in these countries or not, as history has shown, they were not always considered to be full members of their respective societies by the non-Jewish majority.

In Canada today, however, those former European realities do not exist.

Judaism is indeed a different religion from the other faiths around us, but Jews can choose to be fully integrated into Canadian society.

We parent in English, except for a very few who use other languages at home. We date our letters and contracts according to the same calendar as everyone else. Our basic activities, whether at work or at leisure, are the same as most of our other fellow Canadians who have been here for a long time.

Since our chief values and perspectives are generally identical with those of other Canadians, how Jewish do many of our youth feel today? Despite good work by our day school teachers, rabbis, Jewish journalists and so on, many Jews whose grandparents were born in Canada no longer feel compelled in any way to report Jewish ethnicity on a census form. The everyday reality of eastern European Jews that so strengthened their self-consciousness as Jews, whether religious or secular, has been transformed into a very different everyday, psycho-cultural environment in Canada in which it is easy to forget completely about ancestry and origins. Indeed, some among our Jewish youth do seem to have forgotten about Torah and the shtetls of their ancestors. They appear not to feel Jewish at all.

It's this great shift in typical consciousness or identity among Canadian Jews that accounts for the steep drop on the ethnic origin counts in the recent census. It's not an actual disappearance of Jews.

As the *Jewish by religion* counts indicated, the number of *Judaists* increased between 1991 and 2001 while the number of *Jewish by ethnicity* shrunk.

There's no need to panic.

Our educational and cultural challenges are real and must be confronted. But there is very little reason to think that the actual Jewish population of Canada is becoming smaller today. This will no doubt be demonstrated when we have the figures from the 2011 census.

The number of single-response *ethnic Jews* is likely to disappear in future census reporting, but the Jewish community is holding its own.

Leo Davids is a professor emeritus of sociology at York University and a longtime demographer of Canadian Jewry.

Opinions

Defending identity

Discussing the concept of identity can easily waft from clarity to frustrating incongruity. It's helpful, therefore, that in his new book, *Defending Identity*, former Israeli cabinet minister and onetime refusenik Natan Sharansky offers a definition at the outset that sets the tone for what follows.

Lawrence Hart in Hamilton

First and foremost, he concedes that identity doesn't readily lend itself to any single, or easy, description. "One universal quality of identity," Sharansky says, "is that it gives life meaning beyond life itself" and "offers a connection to a world beyond the self." He continues: "This can happen by associating with others who share similar backgrounds or religious affiliations, by connecting with previous generations or by being part of a nation or culture."

In the book's early chapters, Sharansky draws on his experiences as a prisoner in the former Soviet Union, which is when he first discovered his Jewish identity and the inspiration that it evoked. He refers to Marxism as the first attack on identity and then reflects on "late 20th-century post-identity theory," which he regards as the second great assault.

"This theory," according to his interpretation, "comes in a variety of forms, from post-nationalism, which envisions a global society, to post-modernism, which sees each identity as unstable and all cultural forms as morally equivalent, to multiculturalism, which regards society as lacking any centre but comprised of groups with equal claims and authority."

What the post-identity proponents seem mostly to agree on is that there is one absolute evil: war. What follows is the "logical" affirmation that if identity (manifested as nationalism or the preservation of the nation-state) causes war, and war is evil, then identity causes evil.

When moving from the general to the particular, with this construct as a backdrop, it's easy to predict where Sharansky will go in the latter part of his book, when he begins to focus on Jewish-Israeli identities. To Muslim extremists, Israel is a hostile identity, while in the view of post-nationalists, Israel remains a colonial identity. Either way, Israel's very existence is regarded as anathema.

But the nefarious aspirations of anti-Zionists and their fellow travellers – cloaked as they are within the parody of modernism, globalism and pacifism – is not what this book is all about. On the contrary, one of Sharansky's objectives is to craft a framework for defending (especially Jewish) identity, and he does this admirably.

By providing fresh insights on the connivance, political correctness, and moral and cultural relativism that are so pervasive in media discourse on the Arab-Israeli conflict, and by formulating his responses to such hypocrisy within the context of defending identity, he offers his readers an effective strategy for dismantling narratives that seek to demonize Israel and Jews.

Change in fence route would reduce terror

Since the beginning of 2008, 12 Israelis have been killed in acts of terror in Jerusalem, all committed by Arab residents of the city. According to the Shin Bet's official website, 270 east Jerusalemites were arrested for terror-related activities from 2001 to 2007. In the first six months of 2008 alone, 71 such offenders have already been detained.

Yair Lootsteen in Jerusalem

The day after the latest "tractor" terrorist attack, I happened to take a cab ride with an Arab driver from the eastern part of the city. I asked what he thought of the recent spate of terrorist acts, and his remarks gave me food for thought.

He seemed genuinely saddened by the latest incidents, but he was less concerned that they would precipitate travel restrictions for Arab residents of the city. When I asked if he feared that these might include changes in the security fence's route so as to exclude neighbourhoods in east Jerusalem, his response was insightful. While none of the latest attackers seemed officially linked to terror groups, he conjectured that they had all committed their acts hoping that Israel's reaction would be just such a change in the barrier's route.

"You Israelis never stop talking about an eternally united Jerusalem," he said. "A route change leaving the city's Arab areas 'outside' the fence would prove that premise a myth."

After the Six Day War, Israel re-defined Jerusalem's municipal boundaries, annexing part of the territory that was previously the Jordanian municipality of Jerusalem, as well as adjacent villages in the West Bank. At the time, there were 68,300 residents in that area, accounting for 26 per cent of the city's population.

According to the Jerusalem Institute of Israel Studies (JIIS), in 2006, 254,400 Arabs lived in the city. That's 34.4 per cent of the populace, and JIIS forecasts continued Arab growth in the city at double the Jewish rate. By 2020, 40 per cent of the city will be Arab.

Arab east Jerusalemites weren't given Israeli citizenship in 1967, but rather permanent residency status. They can vote in municipal elections, but not national ones. Israeli residency also means that they're entitled to the same health and social welfare benefits as Israeli citizens. It also gives them complete freedom of movement within Israel. This freedom has created a security problem.

The fence has improved security, but it has also encouraged many east Jerusalemites to return to the city. Its existing route already excludes areas within the city's municipal boundaries, including Kafr Aqeb, Walejeh and the Shuafat refugee camp. JIIS notes that while statistics are hard to collect, testimony makes it clear that many Arabs who had re-located to Palestinian suburbs of the city have returned. They've done so because of the hassles they encounter entering the city at security crossing points and their fear of losing Israeli residency, with all its attendant benefits.

Since the latest east Jerusalem-based terror acts, various ideas have re-emerged as to how to deter potential perpetrators. Some suggest demolishing terrorists' homes or expelling their families to Palestinian territory. Others propose annulling their Israeli residency status, thus negating their right to state-funded social benefits.

Another proposal – seemingly more congruent with my cab driver's ideas – calls for re-routing the security barrier so that more east Jerusalem neighbourhoods would be on its "Palestinian" side. Deputy Prime Minister Haim Ramon is the major proponent of this argument within the government. He argues that leaving these neighbourhoods on the "Israeli" side is tantamount to accepting continued terror originating from them. In his view, it's in Israel's best interests to be rid of some of these areas, which were never really part of Jerusalem and whose inhabitants endanger the essence of the city as the country's Jewish and Zionist capital.

Ramon is right. Making route changes to exclude more Arab neighborhoods has nothing to do with a "united Jerusalem." That issue deserves a separate discussion. The areas to be excluded are peripheral and were never really part of the city.

The change will be expensive. Each kilometre of fence costs eight to ten million shekels. And we'll have to ensure that innocent residents of these areas are not too adversely affected by the change. Legal challenges to the route's modification will also have to be overcome. But it's a necessary step toward enhancing security, and it might also eventually alleviate Jerusalem's demographic problem.

Did the world learn anything from Durban?

On April 20, 2009, the Durban Review Conference is scheduled to open in the United Nations building in Geneva. In the original UN anti-racism conference, held in Durban, South Africa, in 2001, the ostensible objective of opposing racism was transformed into the embodiment of racism and hatred directed at Israel and the Jewish people. The question now is what lessons, if any, have been learned from this experience?

Gerald Steinberg in Jerusalem

For the leaders of this process – including Libya, Iran, Egypt, and Algeria – the objective is to repeat their achievements in 2001. They will again have help from many of the more than 1,500 non-governmental organizations (NGOs) whose representatives adopted a final declaration that included labels such as "apartheid" and racism, and called for boycotts and international isolation.

To prevent this, some governments – led by Canada's, with the support of the Liberal opposition – have declared they will not attend another anti-Semitic conference. And 96 NGOs, led by the Magenta Foundation (based in Holland) and the Jacob Blaustein Institute for the Advancement of Human Rights (in New York), signed a mild pledge "to reject hatred and incitement in all its forms, including anti-Semitism… and to work together in a spirit of mutual respect."

But this is a relatively small percentage of the NGO network, and the superpowers – Human Rights Watch and Amnesty International – that were part of the Durban fiasco have refused to add their names to the document.

Interestingly, the New Israel Fund has signed, and if its funding policies were consistent with these words, this would be significant. However, this is not yet the case, and a number of very powerful and prominent NGOs that receive the NIF's largesse, such Adalah and Mossawa, are continuing to implement the Durban strategy through false human rights allegations and by attacking Israel's legitimacy as a Jewish homeland.

In funding these hostile groups, NIF officials claim to be supporting (from the outside) Israeli democracy, but the damage far outweighs any benefits. Other political organizations supported by the NIF – such as Bimkom, Yesh Din, and Machsom Watch – attack the security measures that save Israeli lives. For example, the separate roads built to prevent Palestinian terrorists from using their vehicles as weapons are condemned as "apartheid." But the recent attacks in Jerusalem in which terrorists used tractors demonstrate the necessity for separation, and this has nothing in common with the real apartheid that was practised in South Africa. Unless the NIF changes it policies, funds from its donors will be used for similar attacks at the Durban Review Conference.

In contrast, the Ford Foundation, which has an annual budget of more than $500 million, which it distributes to hundreds of NGOs, has announced a change in policy after an investigation by the U.S. Congress regarding Durban funding. Officials established guidelines to prevent a repetition of Durban, but these guidelines are not always enforced, and the tens of millions of dollars provided by the Ford Foundation to the NIF is an indirect means to a similar outcome. The Ford Foundation should be encouraged to do more to avoid funding anti-Israel political warfare.

Government aid programs are also a major source of funding for the radical NGOs involved in Durban. In Canada, Prime Minister Stephen Harper and Jason Kenney, secretary of state for multiculturalism and Canadian identity, announced that aid money can't be used for the 2009 conference, and the United States has enacted similar restrictions.

But European governments, which provide support for dozens of groups, have taken no such action. In the May meeting of the preparatory committee for the review conference, European representatives silently approved accreditation for the Palestinian Grassroots Anti-Apartheid Wall Campaign, paving the way for a repetition of the 2001 fiasco. In the same committee, Iran blocked the application of the Canadian Council on Israel and Jewish Advocacy (CIJA) in part because its name includes the word "Israel." The contrast between the treatment of CIJA and the Palestinian NGO demonstrates the double standards that dominate the entire process – which also hasn't changed since 2001.

When Canada announced that it would not to take part in 2009, critics said this was premature. The critics, including in the NDP, have been proven wrong, and anyone participating in this conference will simply be giving it legitimacy. The time has come for democratic leaders and responsible NGOs to act with moral clarity.

The Kirshner File

2006 war in Lebanon was not Israel's finest hour

The Second Lebanon War wound down exactly two years ago this week as a United Nations truce went into effect on Aug. 14. It was a war that neither side wanted and it was a war that cost Israel and Lebanon dearly. It started with a Hezbollah ambush and ended with a belated Israeli ground offensive and a hail of Arab rockets hitting Israeli towns and kibbutzim in the Galilee. The events that led to the month-long war are clear. On July 12, 2006, Hezbollah attacked two Israeli army vehicles inside Israel, killing three soldiers, wounding two and kidnapping two reservists, Udi Goldwasser and Eldad Regev. In a failed rescue attempt, five more Israeli troops were killed. By way of retaliation, Israel bombed Lebanon and imposed an air and naval blockade. Hezbollah responded by firing the first of some 4,000 missiles at Israel, starkly exposing its vulnerability on the home front.

Sheldon Kirshner in Toronto

As we already know, the war was not a resounding success for Israel. The Israeli Air Force performed brilliantly, but the army did not. Prime Minister Ehud Olmert acted decisively in reacting to Hezbollah's aggression, but from that point onward, he dithered, creating a sense of drift.

Two Israeli journalists, Amos Harel and Avi Issacharoff, both on the staff of the daily *Ha'aretz*, have written a tough-minded post-mortem of the war. Their hard-hitting book, *34 Days, Israel, Hezbollah and the War in Lebanon* (Palgrave Macmillan), is a blistering critique of Israel's performance on the military and political levels.

Before they plunge into their analysis, they double back to discuss the events that preceded it. They agree that Ehud Barak, the then-Israeli prime minister, was right in assuming that violent incidents would decrease after Israel's unilateral withdrawal from Lebanon in May 2000. But Israel's pullout, they observe, prompted Hezbollah to establish a vast military infrastructure in southern Lebanon, all with the assistance of Syria and Iran. On the eve of the war, Hezbollah had deployed upward of 20,000 rockets in a 10-kilometre-wide strip north of the Israeli border. In keeping with Hezbollah's tactics, most of the missiles were hidden in private homes.

"The [Israeli] army was caught unprepared for war in the north," the authors persuasively argue. Israel was focused on crushing the second Palestinian uprising, and in general, the best commanders were assigned to the West Bank and the Gaza Strip rather than to Lebanon. And because the Lebanese border was not considered a priority, the army's presence there was reduced to a minimum. In addition, training schedules had been curtailed and units dismantled. More to the point, the Israel Defence Forces had last conducted a conventional war in 1982, when Lebanon was invaded.

Harel and Issacharoff speculate that Israeli raids into Gaza to increase pressure on Hamas to free the abducted soldier Gilad Schalit – who still remains in captivity – may have been the cause for Hezbollah's ambush on July 12. They believe that it was most probably planned by Imad Mugniyah, who was assassinated in Damascus last winter.

Hezbollah is also the object of criticism. Although the authors describe its secretary general, Hassan Nasrallah, as shrewd and charismatic, they point out that he was taken aback by Israel's fierce reprisals, and that his closest adviser expected the situation to quiet down within 48 hours. Olmert, too, miscalculated, assuming that Hezbollah would sue for peace after a few days.

Israel's then-chief of staff, Gen. Dan Halutz, called for a harsh response, and in this respect, he was supported by the neophyte defence minister, Amir Peretz. However, the head of the operations branch, Gen. Gadi Eisenkott, advised a cooling-off period before action was taken.

Israel bombed Lebanon nevertheless, knowing full well that there were not enough bomb shelters in the Galilee. "It is doubtful whether Israel ever went to war in so slapdash a fashion," the authors write, adding that cabinet ministers approved the bombing campaign without seriously discussing the implications. "Only later did they realize that the IDF had no plans for defeating Hezbollah or countering short-range Katyusha fire," they further note.

Harel and Issacharoff claim that Halutz had an ambivalent attitude toward a ground offensive and was not completely frank with his generals about his intentions. They go on to say that "cardinal decisions" were made by Olmert and Halutz in very brief consultations, and that Peretz made only "a token contribution." Continuing in that vein, the authors say that Olmert was "too hasty" and that he "entered the war impulsively, with the government trailing behind him."

The option of a ground offensive was placed before Olmert at the start of the war by the director of the Mossad, Meir Dagan. But Olmert and his associates listened to Halutz, who advised them to rely on the air force while utilizing the army for limited assignments.

An Israeli soldier in Lebanon covers his ear to the thunder of artillery fire.

Harel and Issacharoff claim that Israel was offered a ceasefire between July 16 and 18 under which Goldwasser and Regev might have been handed over to the Lebanese government. But they say that Israel declined, saying the captured soldiers no longer topped its agenda.

The turning point in Israeli public opinion vis-a-vis the war occurred on Aug. 6, when a Katyusha killed 12 reservists bivouacked in Kibbutz Kfar Giladi. "The fact that all the casualties were reservists… had an immense impact on public morale," they say.

According to Harel and Issacharoff, there were "glaring deficiencies in basic soldiering" on the Israeli side. The infantry did not co-ordinate with armoured divisions. Tank crews were unskilled in night manoeuvres. They contend that Israel's most impressive military action was in destroying 59 stationary Fajr rocket launchers, concealed in the homes of Hezbollah activists and Shiite families in southern Lebanon.

In an appraisal of Hezbollah's fighting abilities, they say that it rarely tried to defend a fixed site, because territory was of no consequence to Hezbollah. "On the whole, Hezbollah did not seek face-to-face encounters with the IDF." Hezbollah's aim was to survive, make Israel bleed and inflict the greatest possible number of casualties.

But having said that, Harel and Issacharoff praise the combat readiness of Hezbollah guerrillas who remained on the field in the face of Israel's offensive. Israel was surprised by Hezbollah's zeal, determination, command of forward units and relatively high level of military intelligence. In short, by hammering Israel's home front and withstanding an Israeli counter-attack, Hezbollah succeeded where Arab countries had failed, they note.

"For Israel, the war was not the defeat that the political opposition tried to make it out to be," they add. "But it was a stinging failure – both because of the enormous discrepancy between Israel's expectations at the beginning and the way in which it ended."

On the last day of the war, Hezbollah, far from having been crushed by a superior Israeli force, fired a peak number of rockets, about 250, into Israel. For Israel, at best, the war was inconclusive.

In summing up, Harel and Issacharoff say that the war exposed Israel's weaknesses in key areas. Olmert, Peretz and Halutz lacked the necessary capabilities for leading the country to war. The Israeli army paid a high price for drastic cuts in training budgets, and "a disturbing sloppiness revealed itself… at all the main stations of the command chain."

Two years after the last gun fell silent, Hezbollah is stronger than ever and Israel seems to have absorbed the lessons of the war. But militarily, the Second Lebanon War was hardly Israel's finest hour.

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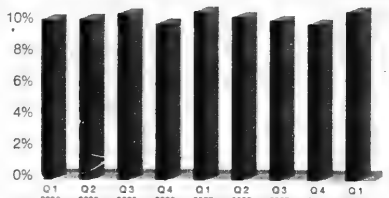

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Israel not blamed in coverage of intra-Palestinian torture

According to Reports

By PAUL MICHAELS

The Canadian news media recently covered accusations by Human Rights Watch and other non-government organizations that rival Palestinian factions Fatah and Hamas routinely torture their prisoners.

What was especially noteworthy in the coverage was the absence of any mention of Israel or reference to "the occupation." The media remained focused on internal Palestinian affairs.

In a July 29 report for CBC's *The National*, Peter Armstrong interviewed Palestinian human rights activist Shawan Jabarin of Al Haq, a group based in the West Bank.

Armstrong said: "Jabarin's organization has released a report documenting with photographs what he calls 'systemic abuse' by both sides. The report says at least four men… died while being held by rival factions."

Armstrong also interviewed Joe Stark of Human Rights Watch, who said: "Underlying this, in my view, really the root problem is a pattern of impunity. Nobody's held accountable for this."

Armstrong concluded: "In fact, there's every indication the abuse continues. After a bombing in Gaza left six dead last week, Hamas rounded up some 200 Fatah supporters. Dozens of Hamas supporters were then arrested in the West Bank. Ominous signs, according to human rights workers. The cycle is showing no sign of letting up."

* * *

On Aug. 6, the *Toronto Star* ran "Hamas, Fatah hurt the Palestinian cause," an edited version of an editorial from the *Daily Star* in Beirut, which retained all the essential points of the original.

The editorial reflected on a recent clash in Gaza, in which 150 members of Fatah sought refuge in Israel.

As the editorial put it: "It is a damning indication of just how bad things have become in the Hamas-ruled Gaza Strip when Fatah militants must look to Israel for protection from their Palestinian rivals."

The *Daily Star* decried the absence of effective Palestinian governance: "Achievement of the Palestinian cause requires that all factions maintain a semblance of orderliness and keep their eyes on the prize of independent statehood. In this both Fatah and Hamas have been miserable failures. Both have put partisan interests ahead of national ones and therefore have failed to maintain anything like a united Palestinian front."

It concluded: "We have seen Palestinians denigrating the legitimacy of other Palestinians, Palestinians making war on other Palestinians, and Palestinians arresting other Palestinians, while the Jewish state has come to the rescue of those Palestinians who fear for their lives.

"Israel has never looked so good."

For an Arab newspaper to write such words is surely a noteworthy development, one the *Toronto Star* clearly recognized.

Also on Aug. 6, the Globe and Mail reprinted a column by Rami Khouri, the *Daily Star*'s editor-at-large, under the headline, "Palestinians' self-inflicted wounds."

However, Khouri was far less generous toward Israel: "Ordinary people understand that the Palestinians fight against a Zionist foe whose predatory territorial aims are anchored in the ugly soil of 19th-century European imperialism and colonialism."

What's more: "Israeli oppression has also helped fracture Palestinian society and turn some of its groups into desperados who fight one another to maintain a modicum of control over their increasingly restricted and empty lives."

But when it reprinted Khouri's original column, the Globe omitted an essential line: "The Palestinians, especially their leaders, must assume most of the blame for this round of fighting" (see "Palestinian Kids Who Conquer Tree Houses" Aug. 6, at www.agenceglobal.com).

So while Khouri clearly blames Israel for much of the internal discord among the Palestinians, the *Globe*'s edit makes his criticism appear even more weighted against the Jewish state.

The *Globe* also omitted another line in which Khouri charged that "Israel and other enemies of the Palestinians will be pleased to see them fighting each other like juvenile delinquents."

This is hardly fair to the majority of Israelis, who are definitely not gloating now and who support the creation of a Palestinian state, but don't believe – since Palestinian Authority President Yasser Arafat rejected statehood at Camp David/Taba in 2000-2001 – that an effective Palestinian leadership will emerge any time soon.

Paul Michaels is communications director for the Canada-Israel Committee.

JNF, JOSEPH AND WOLF LEBOVIC
HELPING TO BUILD ISRAEL TOGETHER

World JNF Chairman Efi Stenzler and Joe Lebovic prepare to dedicate the reservoir marker

The marker is dedicated

It was a festive Thursday afternoon in mid June when citizens and leaders of the Lachish Municipality gathered together with the leadership of Jewish National Fund/Keren Kayemeth L'Israel and guests from Israel and Canada to officially dedicate ***The Joseph and Wolf Lebovic Reservoir***. This important element in support of agricultural undertakings in the Lachish vicinity was made possible through funds donated by Joseph and Wolf Lebovic and over fourteen hundred friends who attended the 2005 Toronto Negev Dinner Tribute in their honour. Shortly after the Dinner, construction began on the Reservoir and the completed structure now fully services the needs of the vicinity, an important area of vineyards in Israel. The World Chairman of JNF/Keren Kayemeth, Mr. Efi Stenzler, officiated at the ceremony of dedication. A number of local dignitaries played a role in the dedication ceremony.

The highlight came with the unveiling of the dedication pillar by Joe Lebovic himself, following his remarks to the assembled guests. Joe called this project "one of the best undertakings my brother Wolf and I have funded in Israel". Joseph and Wolf Lebovic are well-known Toronto philanthropists, who are major benefactors of Mount Sinai Hospital, Scarborough General Hospital, Markham Stouffville Hospital, Scarborough Centenary Hospital and a vast array of Jewish community groups and organizations. Their gift was the cornerstone of the new Joseph and Wolf Lebovic Jewish Community Campus in Thornhill. At the time of the Negev Dinner in tribute to them in 2005, the Lebovics made the single largest gift to JNF ever made.

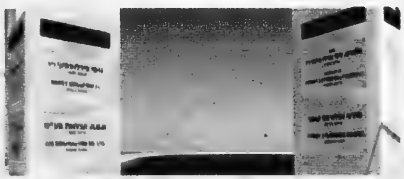
Upon his return from Israel, Joe Lebovic commented how moved he was by the Reservoir Dedication ceremony and by the fact that the people of Lachish would benefit so greatly from this undertaking. JNF Toronto's Executive Director, Ben Prossin, called Joe and Willy "two of the outstanding philanthropists in the history of our community". He said that their generosity will affect many generations to come and the names of Joe and Willy will rank high in the pantheon of community leaders in this city, indeed in this country. JNF Toronto President Jerry Werger called the Lebovic Brothers outstanding citizens who provided a wonderful example to their confreres and to an-up-and-coming generation. "They are showing the way in terms of giving back to the community after having received so much".

The people of Toronto, not just the Jewish community, are most appreciative of the wonderful philanthropy of these two brothers who came to Canada's shores as immigrants and now serve as inspiring examples of good citizenship in this country.

Joe Lebovic is surrounded by friends, JNF officials and Lachish municipal leaders at the dedication ceremony

Joe Lebovic speaking to the assembled guests at the Lachish Reservoir dedication

Dignitaries from JNF/Keren Kayemeth and the Lachish Municipality surround Joe Lebovic (centre) at dedication of the Lebovic Reservoir



Two of several pillars displaying names of those who honoured Joe and Wolf Lebovic at 2005 Negev Dinner. Reservoir is in the background

The dedication plaque at the Lachish Reservoir honouring Joseph and Wolf Lebovic and their friends in Toronto

The Canadian, Israeli and JNF flags welcome guests to the dedication of the Joseph and Wolf Lebovic Reservoir this past June

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Hashomer Hatzair marks 85 years in Canada

By ANDY LEVY-AJZENKOPF
Staff Reporter

On July 26, more than 100 alumni of Camp Shomria trekked up to the shores of Lake Otty in Perth, Ont., for a summer reunion.

The event also marked the 85th anniversary of Hashomer Hatzair Canada, a socialist Zionist movement that began in 1923 as a youth movement organized by Jewish immigrants from Europe who set up their first summer camps in 1928 as a means of preparing "groups of young adults for communal farming and life on kibbutzim in Israel."

Presently, the overnight camp is headed by a shaliach who acts as camp director.

According to Hashomer Hatzair's mission statement, the organization created Camp Shomria to provide campers and staff "with valuable opportunities to educate, learn about, and develop a greater understanding and appreciation for Israel, Jewish culture, Jewish history, the importance of commitment to one's community, pluralism, and social justice."

Its programs are also designed to "attract and serve young people who may not otherwise have an opportunity for community involvement."

Gila Gladstone-Martow, 47, a former camper and now a promoter for Shomria, told *The CJN* that the reunion-anniversary gathering brought back fond memories.

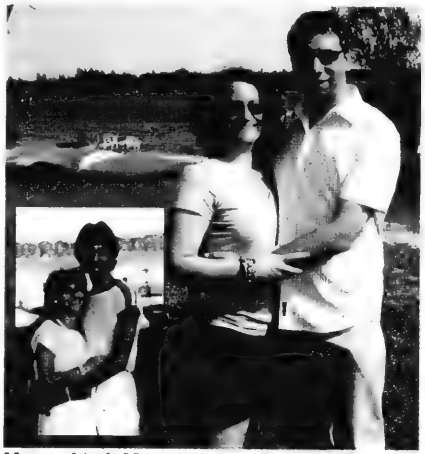
"This is the second reunion I've been to, the other one was the 65th [anniversary]. I recognized so many people," she said.

Gladstone-Martow, who attended the camp from 1973 to 1977, recalled how Camp Shomria was always egalitarian in its philosophy and that one of its benefits was that it forced campers to be creative with their time, as well as to learn responsibility and strike up friendships built on mutual respect.

"Make-up, nail polish and other [superficial] things were sometimes outright banned from the camp," Gladstone-Martow said. "But it was the friendships and Israeli folk-dancing that I remember best. It was a very kibbutz-like atmosphere."

With a capacity of "around 200 campers" per session, the camp isn't necessarily the biggest one out there, but it does have a distinctive flavour, she said.

"This is a Jewish camp that is Israeli-style, and not many people know about it. Camp Shomria also tends towards a more artistic, musical and creative type atmosphere. So it's not very sports oriented," Gladstone-Martow said.



Mara and Andy Mazer as they were at Camp Shomria in 1983, and reenacting the pose at last month's camp reunion. [Mara Mazer photos]

The event also saw the unveiling of a plaque at Camp Shomria's Beit Tarbut – "house of culture" – for the Mia Gladstone Art Program, in commemoration of Gladstone-Martow's mother, who died last November.

The environmentally conscious art program "recycles and reuses as much as possible, as well as using non-toxic products when possible," Gladstone-Martow said.

Another former camper, Mara Mazer (neé Bernbaum) started dating her future husband, Andy, while at camp in 1983 – she attended from 1975 to 1984 – and recalled her own happy memories that were triggered by the reunion.

Mazer, 46, a teacher at Leo Baeck Day School's northern campus, said her summers at Camp Shomria were the best years of her life.

"They shaped who I am today. It's different than other camps… there's a *ruach* [spirit] that exists that you don't find at other camps. Everyone knows everyone. It's youth leading youth, and everyone is always accepted, no matter what," she said.

The influence of Hashomer Hatzair has spanned generations in Mazer's family, starting with her mother, who attended Camp Shomria in 1950 while it was still situated north of Montreal in the Laurentians, and now with her two sons, both of whom attend the camp.

"Though we weren't very religious, my parents wanted me and my sisters to be connected somehow to Israel and the Jewish community in some way," Mazer said.

"I credit my time with Hashomer Hatzair for making me want to give back to the Jewish community."

Mazer said as a result of last month's reunion, she's decided to become active in Hashomer Hatzair again and volunteered to help with the camp "in any way I can."

For more information about the organization, visit www.hashomerhatzair.ca, or call 416-736-1339.

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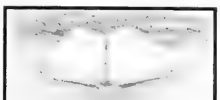
Jewish Life

Learning to be kind

By RABBI DAVID CADOCH



Rabbinic Reflections

Some time ago, while observing my congregants, I wondered what makes my place of worship different. What distinguishes the congregation that I serve and what characteristic am I particularly proud of?

Before answering this question, I would like to share with you a conversation I once had. I was approached by a woman who had taken it upon herself to study the Bible. In the midst of her reading journey, she shared with me her bewilderment as to why the Tanach is so filled with violence, treachery and suffering.

In response, I remembered the words of my teacher and rebbe, Rabbi Aryeh Leib Baron, who summed up this enigma with a simple and gentle truth: the Tanach represents the journey of mankind from being a diamond in the rough toward an ongoing process of refinement – what we call civilization, defined by most dictionaries as a society that has a high level of culture and social organization.

Plato said that "poetry is nearer to vital truth than history." Those of us who have spent countless hours reciting and studying the Psalms of the poet of Israel, King David, will testify to their veracity, with words that "pluck the strings with just the touch the human heart craves."

If you have ever read Hannah's prayer to the Almighty at a time when she was barren and longed for children, and years later was destined to lose her seven sons in the sanctification God's name, you cannot remain indifferent to it.

What makes us human if not the distinct ability to feel empathy for creatures and fellow humans? But feeling empathy is not enough. One must act on this feeling with intelligent compassion. We begin by understanding what compassion and empathy mean, as defined by a standard dictionary. Empathy is the ability to identify with and understand somebody else's feelings or difficulties. Compassion is defined as sympathy for the suffering of others, and often includes a desire to help. Sympathy is the the ability to enter into, understand or share somebody else's feelings.

Clearly, the mark of a civilized nation is its ability not only to feel for the unfortunate and those suffering from personal crisis, but also the ability to perform immediate and appropriate acts to help and give relief to those in need.

This, I observed, is the hallmark of the synagogue that I serve at the Maimonides Geriatric Hospital. Congregants from the outside take it upon themselves to assist the elderly residents who might not be very mobile. Those acts of kindness vary from wishing residents a simple "Shabbat Shalom" to helping them with their religious devotions.

Even more touching is the involvement of young children. These four- to 12-year-olds will push a resident's wheelchair to the bimah for an aliyah or prepare the kiddush table and help serve kiddush to the residents.

This is first-hand chinuch (education) for the children in understanding the meaning of kindness to the elderly and those incapacitated by an illness. It's amazing how these children do this naturally and with such pride and pleasure, and the residents receive immense enjoyment from watching these angels at work.

So this is what makes me so proud to serve this congregation. Acts of chesed (kindness) thrive vibrantly amidst our prayer, and that is a true brachah!

Rabbi Cadoch is spiritual leader of the Beth HaRambam Synagogue at the Maimonides Geriatric Hospital in Montreal.

Taking aim at a straw man

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

It's open season on God.

From Sam Harris to Richard Dawkins to perhaps the most entertainingly provocative of them all, Christopher Hitchens, a trend that the *Nation* magazine calls the "New Atheism" is in vogue. Attacking religion with flourish – as the province of irrationality and even fanaticism – these writers have captured legions of fans and spots on the bestseller lists.

Marx, whom one would think might be sympathetic to Hitchens' project, would likely have noted wryly that Hitchens has become a very rich atheist.

Nonetheless, I find little to get perturbed by in Hitchens' assault on religion. In fact, in his parody of Judaism, I barely recognize the religion that I practise daily, and I suspect that many sincere and sophisticated Christians and Muslims might concur regarding their own worlds.

One of the problems with the author's methodology is his unfortunate habit of portraying the very worst elements or particular historical incidents in a religious tradition and offering them up as typical representations of that faith. The implication is ludicrous. Instead of comparing the darkest that a religion has to offer against the shiny world of secular scientific rationalism, what would happen if the analogies were inverted and we placed the Dalai Lama, Maimonides and Mother Theresa in relation to Stalin or, more trivially, Michael Jackson and Paris Hilton.

Hitchens' shtick has been done before, and far better to boot.

Spinoza, Hume and Kant, without appearing on CNN and talk radio, managed to raise penetrating and often painful questions about organized religion long before the current crop of self-righteous anti-God prophets.

Or as Prof. Christopher Roberts at Villanova University asserts: "If Nietzsche and Schopenhauer start climbing the *New York Times* bestseller list, then I'll be impressed. Here are the kinds of atheists who can keep... [a religious person] up late at night, and who merit a rousing response in the morning."

Jews themselves have a long tradition of questioning God, as well as struggling with the meaning of mitzvot and the tension between law and spirituality, and inward piety and external discipline.

From the wrestling with theodicy that lies at the heart of the Book of Job to the 19th-century chassidic masters who stripped religion to its bare essence in an unending search to find what is pure and true – the Kotzker Rebbe being the quintessence of this fierce quest – Jews have never been shy about subjecting their own faith to an unending litany of questions.

Perhaps the epitome of this came with the literature that emerged out of the shadow of the Holocaust. Who can fail to carry questions about the goodness of God after reading Elie Wiesel's anguished cry in *Night* that God is hanging on the gallows along with murdered young Jewish boys?

That's the kind of gravitas that the new atheists cannot, and will not, ever achieve. Their skepticism is aimed at a straw man of religion, far less real than the ghosts of Auschwitz.

Jewish Life

An Orthodox rabbi with unorthodox opinions

***You Don't Have To Be Wrong For Me To Be Right* by Brad Hirschfield, Harmony Books.**

Books
Bernard Baskin

This is a book by an Orthodox rabbi with many unorthodox opinions. He was reared in a Chicago secular family, but decided at the age of 12 to become observant.

"When I told my mother that I wanted to keep kosher, she looked at me long and hard. "I will not buy separate pots and pans and silverware for you," she finally said. "What I will do is this – if you will wait until summer when I have more time, I will make the entire house kosher. You don't eat off separate dishes from the rest of us in your own home."

"But," she continued, "I hope that keeping kosher will not keep you from going out to dinner with us, because that's also part of what it means to be a family." He confides that after that fateful conversation he dined at some of the world's finest restaurants and ate only salad while his family feasted.

Later on, young Brad began to wear a kippah. His outraged grandmother grabbed him by the hair, tore the kippah from his head and threw it on the floor. "I did not come to America for this foolishness," she thundered.

The whole family witnessed the scene. "I'll never forget my mother who stood up straight and said with a clear sense of the truth and rightness of her words, 'No Bubbie, you are wrong. You came to America so that he could wear the kippah if that is what he wants to do.'"

Rabbi Hirschfield shares these emotional moments to emphasize that abiding trust and faith can be established when a wise parent respects the choice of her children, even if she doesn't agree with them.

In the early 1980s, he joined an extremist group of settlers in the West Bank city of Hebron. He served as a guide for tourists with a Bible in one hand and a gun in the other. Then something happened that shook him to the core. A group of settlers responding to an Arab attack fired wildly into a school and killed two Palestinian children. Suddenly he realized that the beliefs that had been driving his life were deeply flawed. He left the settlers movement. "The lesson I learned in Hebron," he writes, "was that the best things can become the most seductive – and deadly."

After participating in a forum on the subject of Jewish identity, he confesses, "That night was the first time I said out loud to a Jewish audience what I had felt for some time. If some genie offered me a contract that guaranteed that each of my three daughters would find the love of their lives and create loving, supportive, successful lifelong relationships with wonderful, intelligent, caring gentile partners, I would sign in a heartbeat.

"I want my girls to marry Jews, and I have created a life that makes it entirely more likely that they will, but I realize that when I say I want them to marry Jews it may not be the most evolved part of myself talking. My deepest desire is to guarantee my children's happiness, not the Jewishness of the person with whom the find it."

I suppose the operative word in this surprising declaration is "guarantee" – something no one can ever give him.

Rabbi Hirschfield declares that his work has been the effort to build bridges between peoples of different faiths, including no faith at all, and to help people discover that no one is ever 100 per cent right or 100 per cent wrong.

The rabbi is president of the National Jewish Centre for Learning and Leadership and is a popular radio and television commentator. Newsweek magazine named him one of the top 50 rabbis in America. I don't know the criteria, but I didn't even come close.

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By MARK MIETKIEWICZ

Hebrew resources on the web

Ha'im ata rotzeh lilmod Ivrit?

Do you want to learn Hebrew?

It doesn't matter whether you're a student getting ready to return to school or you haven't practised your Hebrew since your cheder days. The Internet provides incredible resources for people who want to improve their Hebrew. And what better time than Israel's 60th to hone your skills? Today, a look at some online resources for people with beginners and intermediate Hebrew.

Whatever your level of Hebrew, your first stop should be at Yale University. The Yale Hebraica Team has done an outstanding job explaining the history of the language along with giving an introduction to the 22-letter alphabet, as well as gathering links to some of the best Hebrew resources on the web. **[tinyurl.com/hebraica]** That Yale has such a good Hebrew website shouldn't come as a total surprise since the university required Hebrew as a basic curriculum course for freshmen in 1777. The essay "How Hebrew Came to Yale" explains the special relationship that Rabbi Haim Isaac Carigal had with Yale's fifth president, Rev. Ezra Stiles. **[tinyurl.com/yaleurim]**

Aklah may have been designed as a kids' site, but it has some great resources for anyone learning Hebrew. The alphabet page has sound files for each Hebrew letter, printable flashcards, alphabet colouring pages and much more. Click on "more information" for instructions on how to write each letter. **[tinyurl.com/akhlah]** The Akhlah home page has more Hebrew exercises. **[akhlah.com]** Also, check out these Alef Bet links. **[tinyurl.com/alefbet]**

Once you've mastered the alphabet and a few basic words, you're ready for the Starting with Aleph site. This delightful and sophisticated tutorial not only quizzes you about the spelling of some basic words, it also gives you an introduction to the mystical beauty of the Hebrew alphabet. **[tinyurl.com/ 5bqopf]** (This site requires payment, however, the first lesson is free.)

Aleph-Bet on the Net is an excellent tutorial that tests your knowledge of Hebrew words and phrases. When you see Hebrew words flashed on the screen, you are asked to type in the English equivalent. And when English appears, so does an on-screen Hebrew keyboard so that you can type in the proper Hebrew response. **[tinyurl.com/6o87p4]** (Note: worked on a PC only.)

Creating an online English/Hebrew – Hebrew/English dictionary is not a simple task, but Morfix is up to the challenge. Going from English to Hebrew is simple enough: just type in the word and hit enter. In order to go the other way, first click on the word "mikledet" and a virtual Hebrew keyboard will appear. As you use it to type in Hebrew letters, the characters will automatically appear in the Morfix screen. When done, hit enter and you get the English translation. **[milon.morfix.co.il]**

For anyone who is used to the English-language QWERTY keyboard and wants to learn to type in Hebrew the correct way, I highly recommend ZigZag's Hebrew Keyboard Tutor. On your screen, you'll see a miniature Hebrew keyboard – A, S, D, F become shin, dalet, gimel, kaf. As the giraffe hangs Hebrew letters on a clothesline, you are prompted to tap the corresponding key. There are five levels to keep you busy, and the program even keeps track of your accuracy and speed. Engrossing and exasperating. **[zigzagworld.com/HKTutor/]**

Stay at ZigZagWorld for the best website to learn more of the language through games and puzzles. **[zigzagworld.com/hebrewforme]**

That should keep you busy for a few days. Next week, learning Hebrew by listening.

* * *

Last month, I devoted two articles to genetic testing and support available for people with Jewish genetic illnesses. Dr. Shirley Katz Just wrote to mention that in Ontario almost all genetic testing is covered by the Ministry of Health. A Hospital for Sick Children screening requisition can be downloaded from a link at the site whatsinyourgenes.com (which was created by Just's daughter, Caroline, as a bat mitzvah project several years ago.) **[tinyurl.com/genetest]** She added that the National Council of Jewish Women of Canada is holding a screening day in Winnipeg on Sept. 21. **[jacobsladder.ca]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Cousins club flourishing on its 50th anniversary

By SHAYLA GUNTER-GOLDSTEIN
Special to The CJN

It's sad, but not unusual, for distant cousins to pass each other on the street and never know they are related.

Zalman Beranbaum, the eldest of Miriam and Hersh's six children, decided that family was too important to let this happen to his own. In January 1958, he called all 16 Beranbaum grandchildren together – the name means pear tree in Yiddish – for a meeting and said, "We know each other. Let's stay close." With that, the Beranbaum Cousins Club was formed.

Fast forward 50 years. It's May 2008 and the cousins club members are holding their last monthly meeting of the season

The Beranbaum family

– the 398th since the group was formed – and making arrangements for their 50th anniversary celebration coming up in June.

Jokes fly across the room. "If you miss the last meeting of the year," shouts one cousin, "you're going to be on the board the next year!" finishes another.

It's evident they are all good friends – which is the objective of this club. Their 1958 constitution declared their purpose was "to promote and bond together all participating members into a strong family unit." They appear to be succeeding so far.

"It helps if you like each other," says Gayle Green, the current club president. "We've tried forming a club with our other family branch," she adds. "It didn't work. Not enough people like each other or are willing to work at keeping it together."

Other members nod in agreement and speak about how unique they feel their family is. They claim there are no rifts. Feel-good comments abound: "We really are friends… We actually like each other… well, we're pretty tolerant of each other." More laughter in the room. You can feel the camaraderie.

Three grandchildren of Miriam and Hersh attend this night. Others are the children, spouses and grandchildren of these original three. Since 1958, every month has seen strong turnout. Meetings include a historian's report, where archived minutes and photos are presented, and then there's time to catch up on each other's lives. Who is travelling? Find out in the "cruise report." Who's engaged, ill or celebrating a birthday? The "sunshine report" tells all. And it's not a successful meeting unless you take home a few good jokes, the members say. A discussion of where to donate money collected for their special account rounds out the meetings. In the past, the club has supported causes including Lupus and Cancer research, Sunnybrook Hospital, Zareinu Educational Centre and Baycrest Centre.

The highlight for members are the social events. Programs that draw all the members and their children include a Chanukah bowling party, a summer picnic and the annual closing dinner. Members-only events include Purim parties, car rallies, murder mystery evenings and an infamous Miss Poland drag fashion show.

After most meetings, out comes the club's psychedelic, flowered, 1960s bingo case with the original slide bingo cards in it. Everyone looks forward to the monthly game.

"We make the big bucks," says Laury Snow, a founding member. "If we're lucky, we go home with an extra 20 cents!"

Out-of-towners from Hamilton, Waterdown and London attend events. Hamiltonian Al Burns is the most senior member at 92. The babies of the group are 40-something Chuck Rothman and his wife Janice in Thornhill.

"People make the effort, even on a snowy December night," says Barry Green, another cousin. "They come because they know how important this family is and how much fun we have."

Frimette Snow, a founding member and the original historian of the club, offers advice to those wishing to form a cousins club. "Most importantly, members must have a strong commitment to the continuity of the family," she says. Strong organizers are paramount, as a club is nothing without its meetings and events.

Even this club, however, is concerned about its future. The next generation, who are in their 20s to 40s, are not as interested in joining as the previous generation. Members express their hope that the anniversary event may help motivate the next generation to attend and ultimately help the club live on.

They get to find out. At the club's dinner and 50th anniversary celebration on June 25, four generations gather together at a Toronto restaurant. Young and old share stories and catch up on the latest family news.

Cheeks are pinched, bingo is played and history is made. Bubbie and Zayde Beranbaum, gone but definitely not forgotten, are most certainly kvelling with pride somewhere as their pear tree continued to flourish.

Miriam and Hersh Beranbaum

Jews in canoes: a summertime odyssey

By ANDY LEVY-AJZENKOPF
Staff Reporter

Stephen Altbaum may be an accountant by profession, but he'd rather be paddling on the waterways of Algonquin park.

Luckily, that's exactly what he and some friends will do again this summer as part of an annual Jewish canoe trip.

Now in its 30th year, it's become an excursion of faith, friendship and food, which sees Altbaum and seven friends hitting Ontario's waterways and campgrounds, bonding as men do over rugged terrain by day and over hearty meals (and the occasional libation) by campfire at night.

The "Deliverance" canoe trippers in 2005. From left are Sam Cordes, Phil Rubinoff, David Altbaum, Norm Godfrey, Stephen Kauffman, Stephen Altbaum, Arnie Glickman, Ben Blufarb and Joe Feldman. **[Photo courtesy Sam Cordes]**

"We bring way too much food," Altbaum admitted in a recent interview with the *Canadian Jewish News*.

But what started out as an annual summer "guy" trip to simply get away from it all – they've given the trip the tongue-in-cheek title "Deliverance" – has become a more spiritual affair for the men, Altbaum, 59, said.

"Wherever we are we make *Kiddush* and light candles on Shabbat," he said. "And our chef, Phil Rubinoff, will break out the chopped liver and Jewish food. We also do *Havdalah* on Saturday nights."

Now in their 50s and 60s – Rubinoff is the exception at 75 and may be making his final trip this summer– each man has evolved his role on the trip over the years and has been given a nickname befitting his specialty.

Altbaum, the acknowledged organizer, has been making the trip for 28 years and is known as the "Fearless *ligner*," he quipped.

The others are Norm (The Shlepper) Godfrey; Joe (The Rebbe) Feldman; Sam (Sous Chef) Cordes; Stephen (The Bowman) Kauffman; Ben (Dov) Blufarb; Arnie (The Rookie) Glickman; and Rubinoff, known affectionately as "The Voice of Reason."

This year's "Deliverance" begins on Aug. 20, and the men started seriously readying themselves for it a couple of months in advance, working out more diligently than usual to get in shape for the sometimes gruelling portages required of them on the trail.

In a pre-trip meeting last month, Altbaum, Rubinoff and Cordes told *The CJN* about what the trip means to them as friends and as Jews.

"After a couple of years doing this, I remember thinking, 'How did I ever get by without it?,'" Altbaum said. "There's this amazing chemistry between us. Sure, we've had our small problems, someone will get on someone else's nerves. But this group has kept a lot of psychiatrists out of work."

Cordes, the trip's official photographer, concurred, saying that the camaraderie on the trip helps in innumerable ways.

"We give each other free professional advice, too," he said.

Over the course of the interview, all three kibbitz and rib each other back and forth like a bunch of high-school buddies. But it's clear they share a deep fondness for one another.

"We would do anything for each other," Altbaum said.

Rubinoff laughingly added: "It's a guy thing. My wife called us a cult. We've been there for each other for all sorts of support."

They're also there for others when the need arises.

Like a band of roaming, helpful Jewish woodsmen who appear in the nick of time to save the day, the Deliverance boys have earned a reputation with backpackers, campers and park rangers alike for their various acts of backwoods chesed for many moons.

One story the men like to recount is the time they came across a group of campers and counsellors fresh off their own canoe trip.

Feldman (The Rebbe) sparked up a conversation with one of the campers and found out he was Jewish and that the boy's mother had recently passed away.

Distraught, the boy wanted to say *Kaddish* for his mom, but couldn't find a minyan while out in the wilderness.

Enter the Deliverance crew, who immediately helped him form the minyan and say the mourner's prayers on the spot.

Another instance of spontaneous Jewish assistance occurred when the men came across a couple of shomer Shabbat campers who were caught alongside them in an interminable portage line backlog.

Afraid they wouldn't get back to their campsite in time to retrieve and light their Shabbat candles, the Deliverance men lent them some of theirs.

But their woodsy generosity and goodness isn't limited solely to the Jewish faith. The men also help campers of all stripes, often sharing their abundant food and knowledge with those in need.

They also welcome non-Jews on their trip.

A Macedonian Christian friend "with a deep affinity for Jewish ritual" once accompanied the men on the trip, Feldman said.

"By the end of the trip, we'd taught him to make *Hamotzi*," Altbaum recalled. "The next year he went on… another trip and we asked him how it was. He said, 'It was useless. They didn't even make Shabbat!'"

And he liked the fact that the trip had an "ample supply" of single malt scotch and ice, Feldman wisecracked.

Feldman took credit for bringing the Deliverance trip "halachically up to par" after he "became frum" about 13 years ago.

"I asked that we kasher all the utensils and stay shomer Shabbas, and to their credit, all the guys were happy and respectful of it," Feldman said.

Asked about the spiritual quality of the trip, Feldman said that in many ways being out in the woods helps bring the men closer to God.

"There is a sense that HaShem wanted us to see and experience his wonderful world. So we're always very careful to leave a campsite better than we found it."

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Seniors home to close branch in north Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The completion of the newly expanded Sharon Home in south Winnipeg and the closing of its northern branch next month will leave the north end of the Manitoba capital without a Jewish seniors residence for the first time in more than 95 years.

The transfer of residents from the north end facility to the south end residence is scheduled to start at the beginning of September, with the last residents being moved by Sept. 18.

The north end Sharon Home is slated to become a government-operated residence for patients recovering from addictions or suffering from mental illness.

Sandra Delorme, the Sharon Home's president and CEO for the past six years, compared the newly expanded south Winnipeg facility to a five-star hotel.

"I have been in the health care field for 35 years, and I have never seen anything else of this calibre," she said.

Winnipeg has had a Jewish seniors residence in the north end since 1912, and the Sharon Home had been at the same north end address since 1940.

The residence, which had been modernized several times over the years, had 157 beds.

In keeping with the growing Jewish community in south Winnipeg in recent years and the corresponding decline of the Jewish population in the north end, the community first built a south Winnipeg branch of the Sharon Home in 2002. That facility cost $12 million to build (including $3 million raised from within the community) and had 72 beds. Meals were prepared in the north end and delivered to the south end residence.

Sharon Home president and CEO Sandra Delorme shows an architect's sketch of the expanded Winnipeg Jewish seniors residence. [Myron Love photo]

The new work on the south end Sharon Home – Phase 2 of a three-phase process – cost $31 million (with $6 million raised by the Jewish community) and more than doubled its number of beds to 200.

During a tour of the south Winnipeg building, Delorme pointed out a number of the highlights. For example, the facility now has two completely separate kitchens – one for meat and one for dairy.

The additions also include a new, dedicated synagogue (the multipurpose room used to double as a shul), as well as a kosher dining room, a private dining room for families, and areas dedicated to the Kanee and Simkin families, who were major supporters of the Sharon Home.

In addition, the facility now includes a walking track – the first such track in a nursing home in North America, Delorme said – where residents recovering from hip surgery or a stroke can be put in a sling to reduce the risk of falling, and to relieve the weight on the damaged area while they learn to walk again.

Every residential wing has 20 beds, two dining areas and two recreational areas. Rooms are also connected so that husbands and wives can share the same space.

For safety, Delorme said every resident and every staff person will have a computerized badge so that everyone can be tracked at all times. Temporary staff will also have access to the name and photo of every resident to avoid problems with identification.

Phase 3 will be an addition for residents who require assisted living but may not yet need a nursing home, Delorme said.

"We will probably start planning the next phase in December or January," she said.

GAME PLAYERS: More than 250 women came together recently for the Baycrest Women's Auxiliary's second annual Games Girls Play event. Held at the Terraces of Baycrest, it raised $25,000 for Baycrest. Pictured, from left, are auxiliary president Joanne Nisker, vice-president Mina Schwarz, event co-chair Janice Tkatch, Arlene Heller, event co-chair Donna Gray, and auxiliary vice-president Nonie Plener.

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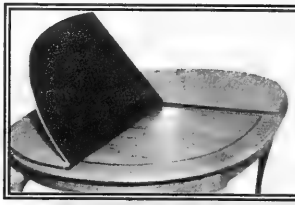
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On Campus

St. Thomas University starts Holocaust centre

By JOEL JACOBSON
Staff Reporter

HALIFAX — St. Thomas University, a liberal arts institution in Fredericton, N.B., is establishing a Holocaust centre to raise awareness of the plight of Holocaust victims during World War II, as well as other genocides throughout the 20th and into the 21st centuries.

Philip Riteman, a retired Halifax businessman, is a Holocaust survivor who has spoken about his excruciating experience to hundreds of school, university and church groups in Canada and the United States in the last 20 years.

In early July, after being presented an honorary doctorate by the university, he was asked to unveil a plaque commemorating his story of survival from the death camps of Europe. The plaque will be prominently displayed at the front of the St. Thomas University Holocaust Centre.

That brought him to tears a week later as he spoke of the new centre.

"I had no idea they were [asking me to officially dedicate the opening]," he said, embarrassed. "I'm just representing the millions of victims and the many, many survivors."

Michael McGowan, a professor in the university's department of human rights and the centre's director, said 2008 is the 10th anniversary of the human rights program at St. Thomas University, in which students can receive a bachelor of arts.

"We were the first university to offer this program," he said. "The Holocaust was the driving force for starting the program. We want to change attitudes, minds and hearts. The Holocaust was the end product of hate. We need to deal with that."

He said the centre will educate young people about the tragedies that transpire when prejudice, racism and hate target groups in society. "People learn to hate and they can learn to stop hating by knowledge, understanding and engagement with others. We want to bring students together from across Canada and around the world to increase their knowledge of genocide and equip them to become leaders in their work for peace, understanding and respect."

McGowan said more than 25 students from St. Thomas' human rights program have visited Holocaust sites in the last few years. They have met survivors such as Philip Riteman, heard their stories and better understand the issues of hate and discrimination.

"I've seen a marked difference in our students after they've been on the ground in Treblinka, for example, and heard people there talk of their experience," he said. "They come back here and it's amazing what they've done, in their own classes, and in their communities. Many of our human rights graduates are teachers and have taken this to their classes."

He said the students have hosted Holocaust Awareness Week and Genocide Awareness Week at the university.

"The place is usually packed for presentations. Young people want to hear from these students, and want to try to understand what's happening in the Sudan and other areas now by putting them under the microscope of the Holocaust."

He said the Holocaust centre will deliver educational programs for students and professional groups, provide scholarships, organize seminars and conferences, and sponsor public lectures by scholars. The new centre will co-operate with other organizations such as the Simon Wiesenthal Center, the Canadian Council of Christians and Jews, the Canadian Centre for Diversity and the Yad Vashem Holocaust memorial in Jerusalem.

A fundraising campaign will be launched for the Endowment Fund of the St. Thomas University Holocaust Centre, and an advisory board will guide the centre's activities.

QIC launches internship program

By DAVID LAZARUS
Staff Reporter

MONTREAL — As a way to encourage young Jewish graduates in the province to get experience in political and public affairs, the Quebec-Israel Committee has launched an annual parliamentary internship program.

The pilot project will allow – at least in the first year – three recent Jewish graduates to live in Quebec City for nine months and work as aides to MNAs from the three main political parties.

Their duties, among others, would include working with MNAs "in different sectors, particularly in parliamentary committees, correspondence, and work in the [MNA's] riding."

The new program, which is being run in collaboration with Canadian Jewish Congress, Quebec region, is modelled after a similar one in place for several years at the federal level and run by the Canada-Israel Committee.

But the provincial program's aims go beyond simple involvement in governmental affairs or the political process, said QIC executive director Luciano Del Negro.

In the wake of the reasonable accommodation debate and subsequent Bouchard-Taylor Commission report, he said, it's important for young Quebec Jews to deal with a perceived "disconnect" between themselves and their fellow Quebecers.

The QIC will give each intern a $12,000 bursary to cover expenses. "It's certainly not a lot," Del Negro said, "But it's a fair amount of money for someone who wishes to take nine months out of their lives."

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel Tov to Micol & Danny!

Rabbi Sheldon and Judith Zimmerman (East Hampton, N.Y.) and Irit and Robert Burkeman (London, England) announce with joy the engagement of their children **Micol** and **Danny**. Micol is the granddaughter of the late Morris and Anne Helen Zimmerman (Toronto) and Ida Baumgarten and the late Abraham Baumgarten (Buffalo). Danny is the grandson of Nery and Eli Neumann (Israel) and Erica and Leslie Burkeman (London). Micol is a Jewish educator and Danny is a senior rabbinical student in Los Angeles.

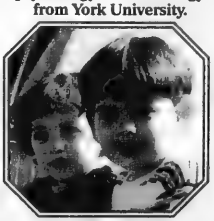
Daniel & Marni Bar-Dayan welcomed Madison Ellie on June 20. Grandparents Emanuel, Barbara, Sheryl and Brian and great-grandparents Batya and Tilley are thrilled.

Mazel tov Pearl Labow on celebrating your 90th birthday! Love from your children, grandchildren, great-grandchildren, family and friends.

Mazel tov Daniel Flatt, on his admission to the Bar of the Law Society of Upper Canada. Love, Mummy, Daddy, Gabriel, Emanuel, Ariella and Bubbie Golda.

Congratulations to Sandy Oziel for graduating cum laude, deans honour roll with a honours BA in psychology & criminology from York University.

Shoshana & Adam Chaim announce the birth of Russell on June 24. Grandparents, Laraine & Harley Tessler, Millie & Donald Pearson, Margo & Joe Chaim.



Happy third birthday Sonia and Elías Manevich. Kisses from parents, Tamara Blitz-Miller & Alejandro Manevich, and Bobe, Zayde, Tante Naomi, Baba and Abuelo.

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What's New

By REBECCA NADLER

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NOTE HOLIDAY DEADLINES. What's New deadlines: Monday, Aug. 18, is the deadline for the Aug. 28 issue; Monday, Aug. 25, is the deadline for the Sept. 4 issue; and Thursday, Aug. 28, is the deadline for the Sept. 11 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Aug. 14

INFORMATION NIGHT

The Melton Mini School holds an information night 7:30 p.m. at Beth Tzedec Congregation. The evening includes a sample lesson. For details, call **Loretta Tanenbaum**, 416-789-7400.

Saturday, Aug. 16

SHABBAT SERVICES

Join B'Nai Shalom of Halton-Peel, an egalitarian Conservative synagogue in Oakville servicing Mississauga, Oakville, Burlington and area, for our monthly Shabbat service followed by kiddush. 10 a.m. For info, visit www.bnaishalom.ca or call 905-901-9889.

Sunday, Aug. 17

SUMMER CLOSET SALES

National Council of Jewish Women of Canada, Toronto section, hold a Summer Closet Sale, 9 a.m.-1 p.m.; on Tuesday, Aug. 19, 9:30 a.m.-1:30 p.m.; and every Tuesday through Aug. 26. 4700 Bathurst St. 416-633-5100

Other News

STEP UP TO JUDAISM

Jews for Judaism concludes the series Step Up to Judaism with "Reflections of a Former Jew for Jesus" with **Julius Ciss**. Thursday, Aug. 21, 8 p.m. at the Lipa Green Building, Room 421. Free. 416-789-0020

JERSEY BOYS

Enjoy the première of *Jersey Boys* with ORT Toronto, Thursday, Aug. 21. A private reception precedes the show. Proceeds will provide needy students in ORT schools with educational equipment. Tickets, 416-787-0339.

YIDDISH ARTS CAMP

The Koffler Centre offers a week of art, dance, music and Yiddish culture for kids ages 6-12 with guest artists from the Ashkenaz Festival Aug. 25-29, 9 a.m.-4 p.m. Registration, 416-636-1880, ext. 269 or info@kofflerarts.org.

2008 ASHKENAZ FESTIVAL

The Ashkenaz Festival takes place Aug. 26-Sept. 1 at Harbourfront Centre and various satellite locations throughout Toronto. The festival celebrates Yiddish and Jewish culture with artists from Canada and around the world. Includes music, film, theatre, dance, literature and visual arts. Most events are free. Info, 416-979-9901 or www.ashkenazfestival.com.

HEALING PROGRAM

Jewish Healing Program, formerly known as the Toronto Jewish Healing Project, presents "Coping with the High Holidays Following a Loss," facilitated by **Rabbi Rena Arshinoff** and social worker **Amira Posner**. Mondays, Sept. 8-22, 7:30-9 p.m., at 196 Keewatin Ave. $75 (fee reduction dependent on ability to pay). Registration and information, **Laila Clein Friedman**, 416-638-7800, ext 287, or lfriedman@jfandcs.com.

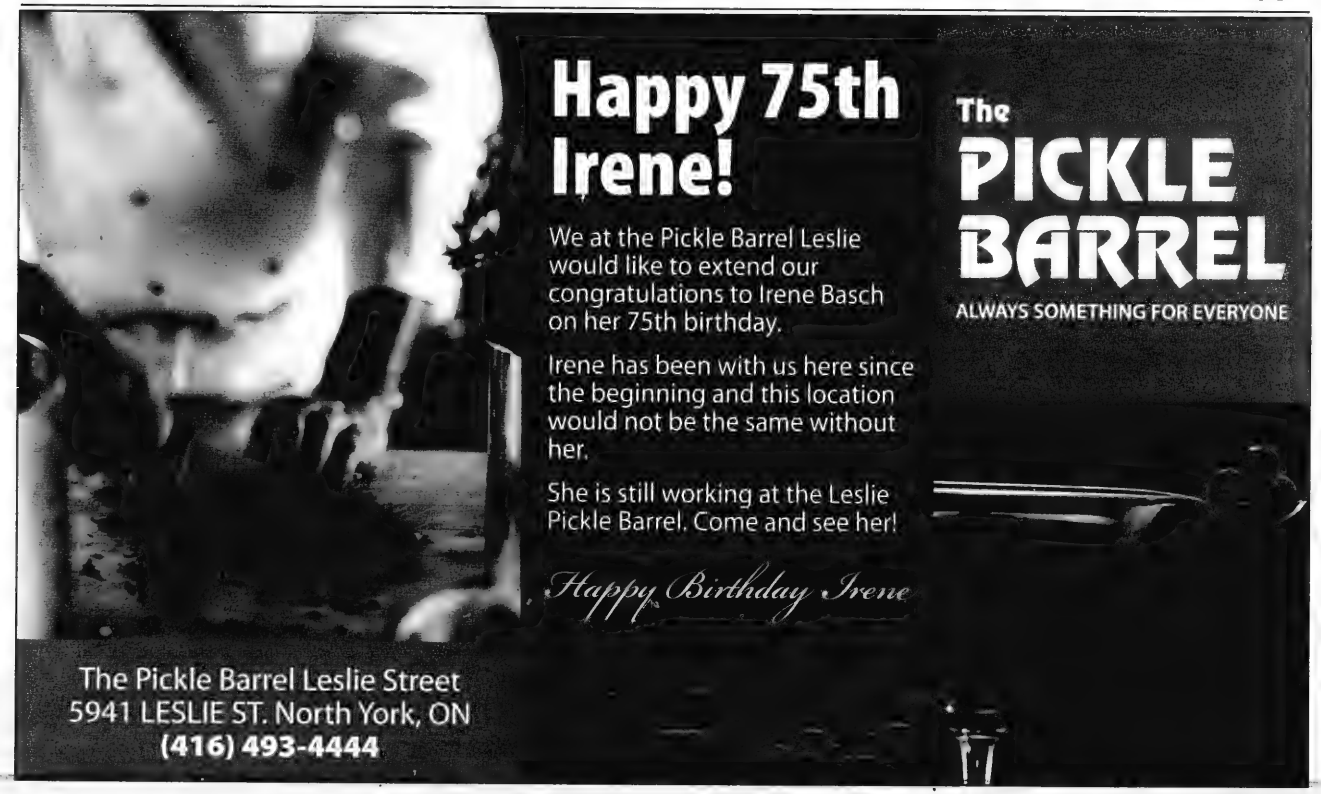
JEWISH PHILOSOPHY

Temple Har Zion Adult Education presents U of T professor **Paul Franks** on "Jewish Philosophy as a Guide to Life: Reflections on Hilary Putnam's New Book," tracing how '60s Maoist Putnam became a practising Jew. Tuesday, Sept. 9, 7:30 p.m.

VOLUNTEERING IN DARFUR

Oraynu Congregation for Humanistic Judaism holds the Solar Cooker Fundraising Project for the families of Darfur with **Sgt. Debbie Bodkin**, speaking about her experiences as a UN volunteer investigator in Darfur. Friday, Sept. 12, 7:30 p.m. 18 Wynford Dr. RSVP, 416-385-3910 or roby@oraynu.org.

Continued on page 23



Continued from page 22

BODY, BRAINS & BEAUTY

The Baycrest Women's Auxiliary presents Body, Brains and Beauty: Getting Healthy, Wealthy and Wild, with **Sue Johanson**, sexual educator and counsellor, on "Body"; **Patricia Lovett-Reid**, senior vice-president of TD Waterhouse Canada Inc. on "Brain"; and **Dr. Joey Shulman** on "Beauty." **Linda Frum** moderates. Wednesday, Sept. 17, 9:30 a.m.-3 p.m. at Adath Israel Synagogue. Proceeds support Baycrest's health sciences centre. Tickets, $150, $250 or $360. Visit www.baycrest.org/WA or call 416-785-2500, ext. 2045.

BLOORVIEW TOURNAMENT

Radio and TV personality **Mark Dailey** and comedian **Glen Foster** will be at the dinner/auction following the Sept. 18 Kinder Foundation golf tournament in support of developmental services at Bloorview, Canada's largest children's rehabilitation hospital. To enrol, sponsor and for other info call **Susan Hall** at 416-665-6400 or visit www.kinderfoundation.com.

YIDDISH FOR CHILDREN

Committee for Yiddish, UJA Federation of Greater Toronto offers an opportunity for children age four and up to learn to speak, write and read Yiddish through music, art, drama and games. Classes run Sundays, 9:30 a.m. to noon, beginning Sept. 21 at the BJCC. $20. For information and registration, ecooper@ujafed.org or 416-635-2883, ext. 5389.

BOWLERS WANTED

Maven Bowling, a social league with male and female bowlers between 30 and 50, is looking for new bowlers for the fall season. Bowl three games, Thursday nights, 7:30-9:30 p.m. at Newtonbrook Bowlerama. Pre-season party, Saturday, Aug. 23. Info, **Ron Caine**, 416-518-8333.

HIGH HOLY DAY TICKETS

Kehillat Shaarei Torah Synagogue, an Orthodox community, offers traditional services, interactive programs for adults led by **Elliot Malamet** and engaging activities for children. Tickets call 416-229-2600, ext 3.

Shaar Shalom Synagogue, a Conservative traditional synagogue in Thornhill, hold off-site services at the Premiere Ballroom (Hwy. 7 & Leslie). Youth programming and babysitting available. Tickets, 905-889-4975, ext. 23.

RELIGIOUS SCHOOL

Shaar Shalom Religious School is now accepting registrations for the 2008-09 school year. Their school is located at Brownridge Public School in Thornhill. Applications and info, 905-889-4975.

LEADERSHIP PROGRAM

Beth Emeth Congregation offers a leadership development program that includes seminars and interactive participation to provide opportunities for personal and professional growth and the development of leadership skills, which can be applied to any life scenario. Led by professionals, topics include "The How-tos and Theory of Leadership, Conflict Resolution"; "Foundation of Negotiation"; "Mentoring"; and "Public Presentations." Classes begin Oct. 2, and meet monthly. To apply, contact **Rosalie Shadlyn**, 416-633-3838.

OSTEOPOROSIS GROUP

"Power" is a seven-week wellness program of exercise, nutrition and education for seniors living with osteoporosis. Monday afternoons, 1:30-3:30 p.m., at the Wagman Centre, 55 Ameer Ave. Oct. 27-Dec. 8. $70, includes program, manual and educational video. Call 416-785-2500, ext. 2607, for information and registration.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Young Widow/Widower Bereavement Group: A six-session series for individuals 60 and under to discuss coping with grief, living with loneliness and new beginnings. Begins Thursday, Sept. 18, 7:30-9 p.m. at the Lipa Green Building.

Birthdays, Hockey Games and Holidays – Making It Work After Divorce: A workshop for parents facing issues around their children. Monday, Sept. 22, 7-9 p.m. Lipa Green Building.

When You're About to Separate: What to Tell The Kids: A workshop for parents about to separate or in the early stages of separation on how to best meet your child's needs. Thursday, Sept. 25, 6:30-9 p.m. Promenade Mall, Suite 313.

FOR SENIORS

Beth Tikvah Friendship Group is holding its annual picnic in Earl Bales Park social hall. Enjoy supper and a singer. Thursday, Aug. 21, 3:30-6:30 p.m. Members free, non-members $15. 416-221-3433

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Aug. 27; Seniors walking group, Tuesdays and Thursdays, 9-10 a.m.; Conversational Hebrew, Tuesdays, 10-11:30 a.m.; mah-jong, Tuesdays, 10 a.m.-1 p.m.; bingo, Tuesdays, 12:30-3 p.m.; bridge, Thursdays, 12:30-3 p.m. Info about club activities, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881.

Chai Society opening program takes place Wednesday, Sept. 3, 10:30 a.m. **Marilyn Herbert** reviews *People of the Book* by **Geraldine Brooks**. Bring a family heirloom to show and tell its history and enjoy lunch while learning new High Holy Day tunes with **Cantor Eric Moses**. $15. To reserve, call **Rivy**, 416-783-6103, ext. 228.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Dispose of your old medications. Session is free. Tuesday, Aug. 26, 10:30 a.m.-1:30 p.m.

Trip to Stratford Festival to see *The Music Man*, Thursday, Aug. 28. Members $90, non-members $100. Tickets, ext. 113.

Become a Meals on Wheels driver. Mileage is reimbursed. Call **Naomi**, ext. 127.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

The Andy Kozma Jazz Concert featuring the George Grossman Trio, Thursday, Aug. 21, 3-4 p.m. Register by Aug. 18 at ext. 2267.

Fall fitness program begins Sept. 7. Register now. Ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Registration is continuing for September 2008 for BJCC morning school for Tic Tac Two, nursery and junior kindergarten. The program includes music, Hebrew, fun centre time, gym time and swimming. Call ext. 248 for info and to book a tour of the school.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Summer Ulpanim, "Hebrew Through Songs," Aug. 18-21, 4-6 p.m. $90, non-members $110. "Modern Hebrew Ulpan for Beginners: Level Bet," Aug. 18-21, 7-9 p.m. $90, non-members $110. Info and registration, ext. 154 or randis@mnjcc.org.

Registration is open for Hebrew classes, klezmer music ensemble, swim lessons, fitness classes, children's programs and Sundays music, film and Jewish life lectures. Call ext. 0.

Jacobs Lounge Visual Arts Space presents "Makom: Seeking Sacred Space," an exhibition of photographs by **David Kaufman** of once and present synagogues of the Plateau Mont-Royal, and **David Cowles'** images of Jewish sites in North Africa. Aug.18-Sept. 15. Info, ext. 0.

MNjcc Community Choir is looking for male tenor and bass singers to join the choir. Women are invited to audition for soprano, alto or tenor positions. Rehearsals Wednesdays, 7:30-9:30 p.m. Contact **Harriet**, ext. 133, or harrietw@mnjcc.org.

LIPSHITZ HONOURED FOR CANCER RESEARCH

Howard Lipshitz, Canada Research Chair in Developmental Biology at the University of Toronto, received the Elliott Osserman Award for Distinguished Service in Support of Cancer Research from the Israel Cancer Research Fund (ICRF) in recognition of his three years of service on ICRF's scientific review panel. From left are Lipshitz with Dr. Peter Stambrook, chairman of the department of cell and cancer biology at the University of Cincinnati, who heads the panel.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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Bridal Registry

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Suzanne Zaide	Jul 26/08	3560 Bathurst Street
Jerry Kerbel	Jul 27/08	40 Palomino Crescent
Dr. Farrel Cole	Jul 29/08	3000 Bathurst Street
Genya Intrater	Jul 31/08	212 Dunvegan Road
Harry Przytycki	Jul 30/08	55 Ameer Avenue
Tillie Gorbet	Aug 1/08	120 Promenade Circle
Norman Grosbein	Aug 1/08	97 Searle Ave
Rachel Prussky	Aug 2/08	147 Elder St
Susie Greene	Aug 3/08	1460 Highway 2
Noah Zanichis	Aug 2/08	805 Ridley Drive
Susie Greene	Aug 3/08	1460 Highway 2
Noah Zanichis	Aug 2/08	805 Ridley Drive
William Hershorn	Aug 3/08	139 Glendale Avenue
Heather Stern	Aug 4/08	95 Prince Arthur Avenue
Leonard Atkins	Aug 4/08	784 Centre Street
Sadie Goldberg	Aug 5/08	91 Townsgate Drive
Gideon Saguy	Aug 5/08	241 Walmer Road

Steeles Memorial Chapel

Frank, Faye	July 24/08	21 Highland Hill
Sieger, Bernard	July 24/08	333 Clark Ave. W
Milner, Nellie	July 25/08	8 Spring Gate Blvd
Adams, Howard	July 25/08	261 Mullen Dr
Lovett, Naomi	July 27/08	125 Stafford St
Monson, Rabbi Dr David Aaron	July 28/08	132 Strathearn Rd
Satanowsky, Anna	July 28/08	3 Goldfinch Crt
Kuchersky, Anatoly	July 30/08	Private
Routh, Eva	July 31/08	174 Grandravine Dr

HEDREW BASIC CAPITAL

Edythe Granite	Jul 29/08	625 Avenue Road

The unveiling of a monument honouring the memory of the late
BEVERLEY PANCER ז"ל
will take place
Sunday, August 24th at 11:30 a.m.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of
DAVID SOVA ז"ל
will take place
Sunday, August 31st at 10:00 a.m.
Pardes Shalom Cemetery
Community Section #5
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of the late
ALLAN MARCUS ז"ל
will take place
Sunday, Aug. 24TH 10:30 a.m.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

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The Lerson, Goldenthal and Wilson families.

The unveiling of a monument to the beloved memory of
ANN NECHAMA GOLDSMITH ז"ל
will take place
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Thank You
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would like to thank all of our relatives, friends and colleagues for their enormous support following the death of our beloved husband, father and grandfather. We appreciate the many acts of kindness and wishes of condolence, which have helped us through this difficult period.
Ariela Rojek
Orly, Harvey, Hilete & Shira Stein
Avital, Howard, Hailey & Maya Pearlston

Obituary

'Charismatic' activist fought for refuseniks

By FRANCES KRAFT
Staff Reporter

Eugenie (Genya) Intrator will be remembered by former refusenik Natan Sharansky and countless others as a pioneering activist on behalf of Jews in the former Soviet Union who were not allowed to emigrate to Israel.

Genya Intrator

Intrator died July 31 at Toronto's Mount Sinai Hospital, two weeks after being diagnosed with liver cancer. She was 81.

In an online memorial book, Sharansky and his wife, Avital, wrote that, in the "1970s and '80s, the years of the most intense struggle of Soviet Jewry, the name Genya Intrator was both a symbol of the direct link and strong bond of world Jewry to our daily lives."

Intrator was born in Moscow, emigrated with her parents to Palestine at age 7, and served as a member of the Haganah under the British Mandate and then as an officer in the Israeli army from 1948 to 1950, immediately before immigrating to Toronto with her husband, Alfred.

She found her calling when she was an adult student of literature and political science at the University of Toronto.

The BA that Intrator earned in 1974 would serve her well as a public speaker, when she used language that "was elegant and grabbed the soul," said Rabbi Roy Tanenbaum of Beth Tzedec Congregation, who spoke at her funeral.

Because Intrator spoke Russian, Jewish student activists at the forefront of the grassroots Soviet Jewry movement asked her to translate during an initial phone call to a refusenik in 1970.

Around the same time, she was visited by the Israeli consul based in New York, who informed her that Soviet refuseniks were forbidden to emigrate until their knowledge of state secrets became obsolete, an anecdote she later recalled in a two-page contribution to a book called *Voices from the Heart: a Community Celebrates 50 Years of Israel*.

She also learned that refuseniks were fired from their jobs, and were made into pariahs because their requests to emigrate were considered acts of disloyalty.

The consul gave Intrator a list of refuseniks to call so that she could provide moral support, obtain information about persecution and human rights violations, and let the KGB know (as its agents monitored the calls) that western democracies were aware of the refuseniks' plight, which was being publicized worldwide.

In 1973, Intrator met with refuseniks in Moscow, Kiev and what was then Leningrad (now St. Petersburg) during her first trip to the Soviet Union. She travelled with her husband, who was attending a dental convention, said their daughter, Orna Spira.

Intrator at the desk on which are photos of Iosif Begun and Avital Sharansky for whose releases she advocated.

"I knew then that I would dedicate every moment of my life to save them," Intrator wrote in the book.

Throughout Sharansky's nine-year imprisonment, she was in touch with his family in Moscow every week, and she organized petitions, demonstrations, sit-ins and hunger strikes with his wife, Avital.

Intrator was "one of the first visitors who brought out information to the West," Spira said.

In 1973, Intrator founded Women for Soviet Jewry, a forerunner of the Canadian Committee for Soviet Jewry, under the auspices of Canadian Jewish Congress. She served as national president of the committee from 1975 to 1983.

Among her many other endeavours, she started refusenik support groups in organizations and synagogues across Canada, and she represented Canada in Helsinki in 1975 during the signing of the Helsinki accords, demonstrating in front of the car of then-Soviet leader Leonid Brezhnev and getting arrested in the process.

She also founded an organization called the Inter-Religious Task Force (in 1984), wrote a weekly column for the *Toronto Sun* from 1984 to 1994 on human rights in the Soviet Union, and served as president of Women's Canadian ORT from 1982 to 1984.

Her efforts earned her wide recognition, including awards from Jewish organizations.

Spira told *The CJN* that her mother liked to say she was "in the business of saving lives."

On a personal note, she added that Intrator "was full of zest and vitality, and always wanted people over."

She said that if someone called at 4 p.m. to let her mother know they were visiting from out of town, by 6 o'clock she had organized a "fantastic dinner party.

"She wanted to introduce everybody to somebody. She just loved people."

Rabbi Tanenbaum said Intrator – a meticulous record-keeper whose files were recently donated to the National Archives of Canada – was "fearless… brilliant, dynamic, charismatic, larger than life, effective… and knew how to find humour in everyday life. At the same time, she was a no-nonsense person."

Bernie Farber, national CEO of Canadian Jewish Congress, where Intrator served on the national executive, told *The CJN* that not only was she a leader at a time when it was rare for a woman to do that type of work, but she "was adored by everybody, professionals and lay leaders alike."

Having met her when he was a teenager in 1968, Farber credited Intrator "to a significant degree" with inspiring him to work for the Canadian Jewish community.

Intrator leaves her daughters Daphne Intrator and Orna Spira. She was predeceased by her husband Alfred 10 years ago.

Preschool receives funding from City of Toronto

Continued from page 3

The rabbi, who established the school in 1997 to address needs in Toronto's Russian Jewish community, said that members of the community – which numbers about 40,000 individuals – had wanted a general studies program that was closer to what they had experienced in Europe, and fewer demands in terms of Jewish practice than they had found in some other Jewish schools.

Although there were no demands or judgmentalism regarding Jewish practice at Ohr Menachem, Rabbi Zaltzman said that Jewish tradition was taught "without compromise."

The school was affiliated with the Mercaz, but never received funding from it.

"We had an ongoing dialogue with Ohr Menachem over many years," said Seymour Epstein, the federation's senior vice-president for the Mercaz.

Affiliation is the first step toward funding, Epstein explained.

He added that Ohr Menachem "never managed to make the second step," which involves meeting 32 individual criteria under five broad areas of compliance, including "a total enrolment of no fewer than 100 students for elementary schools (grades 1-8)" according to a Mercaz document.

"Any Jewish school that closes down is a sad story," Epstein said, noting that the circumstances surrounding Ohr Menachem's closing differ from those of the Dr. Abraham Shore She'arim Hebrew Day School, a school for children with learning disabilities, attention deficit hyperactivity disorder and mild forms of autism, which closed its doors in June.

Earlier this year, a joint federation-She'arim committee made a recommendation to the She'arim board to close the school, while Epstein said he learned of Ohr Menachem's closing only after the decision had been made by that school's board.

In order for Ohr Menachem to become affiliated with the then-BJE, it had to become independent of the JRCC, under whose auspices it began, Rabbi Zaltzman noted. Originally, it was under the same charter and the same board.

The preschool, which Rabbi Zaltzman said receives funding from the City of Toronto, is located on Bathurst Street south of Steeles Avenue. Older children attended school in the JRCC's Thornhill building on Bathurst.

Last year, Ohr Menachem had 55 students in grades 1 through 8, compared to almost 80 three years ago, Rabbi Zaltzman said. Fourteen students graduated at the end of the year.

Kholodenko said that people "normally register at the last minute," so the 22 registered students for this fall did not necessarily reflect the expected size of the student population for the coming year.

However, there have been some dropouts due to the loss of art, music and other programs, which the school discontinued when they became too expensive to run, Rabbi Zaltzman said.

The rabbi has been meeting with parents individually to advise them about alternative educational options. He is also raising funds to cover outstanding teachers' salaries and to refund tuition deposits and prepayments for the coming year. Annual tuition at the school was $9,740 for Grades 1 to 8.

About $150,000 is needed to make up for the shortfall.

In a letter to parents dated Aug. 4, Kholodenko wrote that those who paid the registration fee for the coming year would receive a refund within two weeks.

Parents have been "understanding," he said. "Obviously they're upset that they don't have Ohr Menachem."

His children, who were students at the school, are "very upset," he said.

"The most painful piece is that it's such an obvious great need in the field of education, and even in a city like Toronto, we failed to have enough support to make it happen," Rabbi Zaltzman said.

"Hopefully, at some point, we will try and regroup," said Kholodenko. "There's a great desire to reopen, but a lot of things have to happen before we can bring it into reality."

More cures for cancers on the horizon: researcher

By SHERI SHEFA
Staff Reporter

An Israeli scientist funded by the Israel Cancer Research Fund said he was confident that there will continue to be more cures for many types of cancer.

"I think that there are already many cures for cancer, and there are many more that will be coming up. You cannot expect *a* cure for cancer, you can expect *many* cures for many types of cancer.

"Each cancer has its own personality and own characteristics," said Dr. Yoav Henis, of the department of neurobiochemistry at Tel Aviv University. He was in Toronto last week to speak to potential and current donors about developments in his research.

"What will eventually happen – and we are already starting to see it – is that [treatment] will be tailor-made for patients of cancer."

He said that if a person learns that he or she has cancer, he or she should have genetic profiling done to determine which cocktail of drugs would be the best for treatment.

"It should be tailor-made, not one cure for all," he stressed.

Henis has been receiving funding for cancer research from the Israel Cancer Research Fund (ICRF), a charitable organization with chapters across North America that provides funding to support cancer research in Israel, for the past 14 years. He spoke to *The CJN* about the kind of research he and his team have been conducting.

Treatment will be tailor-made for patients

He explained that he uses biophysical methods to look at biological processes that happen in cells that make them become cancerous.

He said there are three systems that they focus on. They examine cells that express proteins that cause the cells to proliferate or divide in an uncontrolled manner.

"There are proteins that are called oncoproteins. When they go astray, they start to signal out an external cue, like a hormone, and this can contribute to the development of cancer," he said.

Henis and his research team – made up of a technician he has been working with for 26 years and eight PhD and master's students – also examine growth-inhibitory hormones that are meant to "start cascades of signalling when they are bound to specific receptor cells. The signals are supposed to cue the cells to stop growing, stop dividing," he said.

"The thing is that in these systems, when one of the proteins in the cascade stops functioning, you lose all the growth inhibition and it is like a car losing its brakes and it can contribute to the development of cancer."

He said he is also working to understand the motion of cancer cells – "how cells move about, how they leave their original place and go to wander about, which is actually related to metastases.

"You can have a very contained cancer, where the cells don't wander away. They remain where they are so you have one focus of cancer which makes it much easier to treat. On the other hand, when you have these cells from abnormal tissue start to wander about and get to other places in the body… it gets completely out of control and actually, there is no return from that," Henis said.

He said that with the funding from ICRF, he is able to continue investigating why a mutated form of Raf, an oncoprotein (a cell that divides uncontrollably), induces the mislocalization of a molecule, called p27, in a growth-inhibitory hormone called TGF-b (transforming growth factor-beta).

"A molecule that is involved with growth inhibition by TGF-b called p27, induces growth inhibition. It turns out that oncogenic Raf [a tumour-developing mutated form of the oncoprotein Raf] causes p27 to go out from the nucleus to the cytoplasm."

He said that as long as p27 is in the nucleus, TGF-b should send signals to the molecule and activate growth inhibition.

"But p27 is not in the nucleus anymore, so the signalling goes there but there is nobody home… It turns out when p27 is in the cytoplasm, then it can have a completely different effect and actually, it helps the cells to move about [and spread cancer]. Now we are trying to look in more details about how Raf induced this mislocalization of p27 from the nucleus to the cytoplasm."

Henis said that he does share his research with Canadian doctors and has maintained a relationship with Dr. Sergio Grinstein, a scientist at the Hospital for Sick Children. Grinstein doesn't do cancer research, but is interested in the interactions of the specific proteins that Henis examines.

He also stays in contact with Dr. Nils Petersen, formerly the vice-president for research and development at the University of Western Ontario and currently the general manager of the Canadian National Institute of Nanotechnology in Edmonton.

In addition to sharing his findings, Henis also spoke about how great the need for funding continues to be.

"Funding for research in Israel is much less than here. You apply for a grant [in Israel] the same as you would apply here, but the amount that you get is much smaller. I run my lab – and I am considered to do very well in recruiting grants for the research – I'm running the lab for something like $130,000 a year," which includes his salary and the salaries of his technicians.

He said that when the ICRF provides them with an extra $30,000 to $40,000 a year, it makes a big difference.

He said he's able to stretch the money he gets from the ICRF because it goes further in Israel than it would in Canada.

He said the students get paid much less in Israel than they do in Canada, but that doesn't compromise the quality of the student.

Henis boasted that two of his former students went to posts at Harvard University, another went to New York University and all returned to Israel to continue working in science and medicine.

"[The funding from ICRF] enables cancer researchers to work, enables young cancer researchers to develop… to start to build their own labs, and it develops the most precious thing that we have in Israel, which is actually the people, the scientists, themselves," Henis said.

"That is actually the only real asset that we have. We don't have any advantage in natural resources. This is our natural resource and the ICRF helps develop that."

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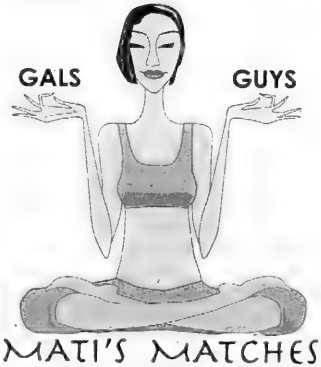

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Study looks at new ways to heal wounds in diabetics

By LEILA SPEISMAN
Staff Reporter

A clinical trial to study the efficacy of hyperbaric oxygen in treating chronic non-healing wounds, a frequent complication of diabetes, is now underway.

The study is being done at the Judy Dan Wound Care Centre at the Branson division of North York General Hospital, in collaboration with the University of Toronto, McMaster University in Hamilton and Programs for Assessment of Technology in Health Research Institute (PATH). Lead investigators are Dr. Ludwik Fedorko, anesthesiologist at the University Health Network, and Dr. Ron Linden, medical director of the Judy Dan Wound Care Centre.

Two-thirds of the funding is being provided by the Ontario Ministry of Health and Long-Term Care. The remaining third, Linden said, will come from other sources.

In a previous interview, Linden explained that skin injuries that don't heal can be a side effect of diabetes, especially when the condition is not controlled by diet, exercise and/or medication.

"Blood vessels, especially the very small vessels, such as capillaries in the legs and feet, become damaged by high sugar concentrations. This impairs circulation, and not enough blood or oxygen goes to the feet.

"Cells that fight infection and allow healing don't get enough oxygen to do their job."

The result is that patients with uncontrolled diabetes can't feel it when their feet are injured, antibiotics can't get to the site because of the poor circulation, and the wound festers.

When wound infection reaches the bones, Linden said, physicians may recommend amputation.

For the study, patients spend two hours, five days a week, usually for 30 treatments, breathing 100 per cent oxygen in a hyperbaric chamber.

"The blood cells absorb oxygen, and they and the oxygen-saturated serum, the liquid fluid of the blood, carry it to the wound," Linden explained.

Last year, the Dan family, in memory of matriarch Judy Dan, established the Judy Dan Wound Care Centre. Three hyperbaric chambers were bought. Through donations, the centre has been able to double the number of hyperbaric chambers and add more treatment rooms.

While hyperbaric oxygen is well known as a treatment for decompression, this new use has shown great promise in preventing amputation.

Although most patients are diabetic, some have radiation wounds and other diseases.

"We are seeing more serious cases, people sent from other hospitals, coming on stretchers or in wheelchairs," Linden said.

The problem, he explained, is finding funding for equipment and staff. "As a medical facility, we are not allowed to charge a fee. Also since private care is not allowed, patients are not allowed to pay us."

At the same time, he said, OHIP won't fund the work of the centre, because there have not been any formal scientific studies to prove its worth.

That will change, Linden hopes, with the results of the study, which is a Level 1 study, meaning it uses the strictest technique. It is double blind (neither the patient nor the doctor knows who is getting the treatment and who is just breathing room air), patients are chosen for the study virtually at random provided they have the diagnostic criteria, and there is both a study population and a control one.

Participants will be evaluated, especially concerning their quality of life, for 18 weeks, and then by a follow-up phone call after six and 12 months, he said.

"We are hoping to set standards for treatment of those with diabetes all around the world," Linden said.

The terms of the study have been approved by the ethics committees of the University Health Network, the University of Toronto and PATH.

"If someone in the study gets worse, we will check to see if they are on oxygen. If not, we will ensure that they get the care they need."

The results should be available in two to three years, Linden said, " depending on how fast we can enrol patients."

There are some restrictions on who can take part in the study. There must be no other complicating factors, such as renal failure, and the patient must not be on dialysis. "But if they don't fit the criteria," Linden said, "they will be treated anyway."

For more information, contact the centre at 416-223-6600, or by e-mail at hbot@bellnet.ca.

BBYO GOLF TOURNAMENT

BBYO recently held its 14th annual golf tournament at Nobleton Lakes Golf Club. A portion of funds raised will go to Colorectal Cancer Canada in memory of alumnus Steve Glickman. Pictured with golf chair Jeff Wagman, second from right, is the winning foursome, from left, Nir Meltzer, Michael Wagman, Hanson Ho and Les Silverstein.

About Nutrition

Lisa Weinberg

Q. I have noticed a lot of new drink products on the market called enhanced waters. What is in these and should I be choosing them as a healthy drink? Many seem to contain healthy vitamins.

A. This is an exploding category in the beverage market. The drinks are a cross between traditional sports drinks, calorie-free flavoured drinks and health supplement drinks and they vary significantly. First, if you are considering one, as always, read the label carefully. Some are all natural and do not have any artificial colouring, sweeteners, preservatives, etc. However, many do.

Also look at the calorie content: some of these beverages are high in calories, while others are calorie free. Make your decision based on that information, and then assess what health benefit you are gaining from them. For example, are there significant amounts of a vitamin or mineral that you are lacking? In many cases, these drinks can be a good way to stay hydrated in the hot summer and some taste good, but make sure you know what you're getting and remember that you can hydrate best with water.

Q. What do you think of the 100-calorie packs available today that have only 100 calories in each "treat"?

A. I actually think they are brilliant. They conquer one of the major problems we have today – portion control! However, we still need to limit ourselves to one pack. I think that if you love chips, cookies, chocolate, ice cream, etc., then most people can safely indulge in one per day and without the risk of going overboard. Of course, you do need to still be a smart consumer here and read the labels: some have trans fat and tons of other artificial ingredients. Remember, too, that while these can satisfy a craving, they aren't likely to fill you up, and you may still need to eat something else with it if this is your snack. Good choices would be fruit, raw vegetables, yogurt or nuts, so make sure there is room for that in your diet.

Q. I am pregnant and very nauseous. I am worried about what to eat, since I don't feel much like eating. What can I do?

A. It's hard to give advice without knowing your specific situation. You need to discuss this with your doctor, as well as how much you are vomiting. It is critical during pregnancy to ensure that you aren't dehydrated.

Assuming that you are like many women who simply feel nauseous but rarely vomit, I can offer a few tips. In pregnancy, instead of thinking you need to eat for two, think of it as eating twice as healthy. When you do feel like eating, try to eat foods that are nutrient dense. Cold foods seem to be best tolerated because you avoid significant smells; so choose cheese, yogurt, milk, fruits and vegetables.

But you also need to eat what you feel like you want. I have been through this, and I know that you will not be successful if you force yourself to eat something that turns you off. Try to find a few reliable, healthy, nutrient-dense foods and go to those. I know for me, it was cheese and crackers and cantaloupe. Most important, however, is to remember to drink as much water or other liquids as possible, especially in the hot summer.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto in private practice and at the Genesis Professional Group.

Ex-Palmach member returns to scenes of Israel's founding

By JANICE ARNOLD
Staff Reporter

Israel's 60th anniversary brings back special memories for Montrealer Oscar Ceausu, who, as a member of the Palmach, the elite fighting forces of the pre-state Jewish defence organization Haganah, fought during the War of Independence.

It was the thrill of his lifetime to return last year to the exact same spot in Rosh Hanikra, a town on the Lebanese border, where his brigade, called Iftah, marshalled before going off into battle.

Ceausu, who then used his birth name Barad, and a few of his mates were photographed relaxing on the day before being mobilized – to where, they did not know – in May 1948.

Ceausu, who has lived in Montreal for 47 years, went back to Israel to visit some of his 12 first cousins. They arranged to have six of Ceausu's second cousins, all currently serving in the Israel Defence Forces, to have their photo taken with Ceausu at the same site where he, as a young soldier, was photographed six decades earlier.

"To think I survived and came back so many years later to the same place and to stand with these six young men in uniform was a tremendous feeling," he said.

Born in Romania in 1932, Ceausu's relatives changed the family name to a typically Romanian one during the Nazi period. Nevertheless, the family was deported to forced-labour camps.

Twelve-year-old Oscar managed to escape and slip out of the country and, after a perilous journey, get to Italy with the help of the Aliyah Bet, which organized clandestine Jewish immigration into Palestine during the British Mandate. He was a member of the Betar Zionist youth group and grew up with the nationalist dreams of Ze'ev Jabotinsky.

"Even though I was so young, my mother begged me to make a run for it. She said, 'We will never survive.'"

Ceausu quickly learned what he needed to do to stay alive. "I lied about my age, I stole and I walked behind fat people, knowing their bodies would shield me from any bullets."

Once he arrived in Palestine, Ceausu, who had thought of becoming an actor, went on three underground missions for Aliyah Bet to Poland, posing as a non-Jew. He entered into fictitious marriages with at least five young Jewish women, all former concentration camp inmates. As the "wives" of a Palestinian national, they could enter the country legally.

On his last mission, he was caught by the British en route and was sent to Cyprus, where he remained in detention with 11,000 other Jewish men, women and children for about a year. He was freed the day before the British left Palestine, and he immediately volunteered with the Palmach.

While in detention, many young men like Ceausu secretly continued their para-military training "in preparation for a war we never knew would come. Emotions were running very high."

There were Zionist infiltrators in Cyprus who provided the detainees with their only news from the outside world.

Ceausu vividly remembers May 14, 1948, the day David Ben-Gurion declared the Jewish state's independence. "He warned us we were going to be attacked by the Arabs, that our enemies wanted to destroy us, but said that we are strong and will survive."

Tel Aviv erupted. "There were thousands in the streets of Tel Aviv celebrating. Shoshana Daman was singing a song of liberation. Everyone was screaming. There were tears of joy like you wouldn't believe. All the cafes and restaurants were not charging. The owners urged us to eat, drink," he said.

"This was the realization of my vision, which I had inherited from my mother, that the Jewish people would be revived in their homeland after thousands of years, out of the ashes, just as our national poet [Chaim Nachman] Bialik had predicted. He was a prophet who inspired us."

The euphoria was short-lived, as everyone knew it would be. But the new nation was resigned. "We had a saying – there's no choice," he said. "Two or three hours later, Syrian and Egyptian warplanes attacked."

Oscar Ceausu, in a black T-shirt, poses with six of his second cousins, all of whom now serve in the Israel Defence Forces. They're standing at the same spot on the Lebanese border where the photo above, with Ceausu in front, was taken in 1948.

From the Lebanese border, he was sent south to the Negev and participated in the liberation of Be'er Sheva.

After the war, Ceausu became a professional stage actor with the Ohel Theatre in Tel Aviv, which was affiliated with the Histadrut labour federation. The performed for about 15 years under the name Or Shamir.

He appeared in such Israeli plays as Moshe Shamir's *All for the Best* and a Hebrew version of American writer Sylvia Regan's *Morning Star*, and still has a cherished scrapbook full of the reviews and playbills of that time.

Ceausu said he likely would have stayed in Israel for the rest of his life, but his parents and younger sister – who survived the Holocaust – had emigrated to Montreal after living a short time in Israel. His father was a furrier, and it was a logical destination.

In 1961, when his mother was ill, he visited them. He intended to remain only a couple of weeks, but then he met the woman who would become his wife, Sema, who passed away in 1992.

Ceausu also left behind his acting career and instead went to work for his father-in-law, a manufacturer of lamps.

He returned to Israel many times over the years and still keeps his Israeli passport.

"It is my most treasured possession," he said.

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Gaza invasion won't stop Qassams: Barak

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JERUSALEM — Defence Minister Ehud Barak admitted last week that even a large-scale Israel Defence Forces invasion of Gaza would not stop militant attacks on Israel, saying he would prefer to see the current truce remain in place.

Barak has often said that an Israeli invasion is nearing, but in an interview with Channel 10 TV he indicated even a large-scale invasion would not stop Hamas rocket attacks. Instead, he said, a seven-week-old Egyptian-mediated truce is effectively halting the barrages.

Barak also hinted at Foreign Minister Tzipi Livni's not being prime minister material, saying: "It is possible to have a prime minister without a security background. The question is what would be wise to do."

The atmosphere surrounding the Kadima party's approaching September primary has led even Barak, who is also the Labor party's chair, to break his media silence. Barak said the country had "seen this deficiency at work two years ago. Despite all the military people that sat around the cabinet table, the decisions remained controversial."

Barak spoke at length about the Second Lebanon War and its outcome, saying that the war, which was fought among other things to prevent Hezbollah from gaining strength, had in fact been a "huge leap forward for Hezbollah, like many of our previous wars."

Ehud Barak surveys the border with Gaza. *[Israel file photo]*

He added that the six years preceding the war had been the quietest ever on the northern front, although the number of Katyushas in Hezbollah's arsenal had grown. "[Former prime minister Ariel] Sharon and his leadership acted wisely in not responding to Hezbollah's growing strength. We went to war unprepared and incorrectly."

Barak also said: "[Former prime minister David] Ben-Gurion said that wars should be avoided or postponed, but if they are forced on us, we must win them unequivocally, on enemy territory and quickly." The defence minister said that in his mind the right thing to do now, in the face of security threats and the impending economic recession, would be to form a national unity government. "A country's leadership has a responsibility to make decisions. This is a test I have passed."

Barak said that if the attempt to establish a national unity government failed, general elections should be held.

Regarding his 1999 negotiations with the Syrians in the United States, Barak said there was no way to conduct talks on the Middle East "without them being held in a place that will allow for talks without reporting daily to the public." According to Barak, [Syrian president] Hafez Assad tried to create a situation in which Israel "would accept his preconditions before the talks were launched, as a condition to their beginning."

Barak said he is up-to-date on the ongoing Turkish-brokered talks between Israel and Syria. However, he said that the priorities of the Syria of today are different from those of Israel, and "therefore it is impossible to hold serious negotiations."

Barak went on to say that anyone who thinks it is possible to first agree on the pre-1967 border and only then start negotiating over cutting off ties between Damascus and Tehran, ending support for Hezbollah and establishing an early warning system in the Golan, is living in cloud cuckoo land and "those in the Middle East who live in the clouds and not on the ground end up with broken limbs and not with peace."

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Israel Briefs

Syria says talks progress

Syria said its indirect peace talks with Israel are making progress despite Israeli Prime Minister Ehud Olmert's impending resignation. "If the talks had not progressed, then they would have been stopped," Buthaina Shaaban, an adviser to Syrian President Bashar Assad, told reporters in reference to Turkish-mediated negotiations that were publicized in May. Asked whether Olmert's decision to step down next month could disrupt the talks, Shaaban said, "We are not concerned with whether Olmert resigns or not. We are not a party to internal Israeli issues." Syria was Israel to promise to return the Golan Heights before direct negotiations can be held. Israel, in turn, wants Syria to distance itself from Iran, Hezbollah and Hamas.

Soldiers charged

Two soldiers were indicted for shooting a bound Palestinian in the foot with a rubber bullet at point-blank range. A court-martial charged a lieutenant-colonel and a staff-sergeant with "conduct unbecoming" in connection with last month's shooting in the West Bank village of Nilin. Military sources quoted the lieutenant-colonel as saying he ordered the sergeant to cock his weapon within earshot of the man to discourage him from breaking curfew. The soldier fired the rubber bullet after having apparently misunderstood the order.

Thugs beat woman

A group of men who police believe were hired by a haredi gang recently broke into a Jerusalem woman's home and beat her because they deemed her immodest. The so-called Modesty Guard is suspected of being behind the incident. The gang has been known to unleash extortion, violence and surveillance on less religious Jews they deem sacrilegious. The incident may be one of a string of signs of rising haredi violence. Last year, five haredi Jews assaulted a woman and a soldier because they sat next to each other on a Jerusalem bus.

Music mooves cows

An Israeli dairy farmer is crediting classical music with increasing the milk production of his cows. Avraham Sindlis of Givat Haim Ihud has seen his kibbutz's cowshed move up to 11th place in Israeli milk production from 102nd in the past two years. His secret? Playing Mozart, Beethoven and Strauss to the cows. "It's pleasant for them, and for me, too, and it passes the day," Sindlis told Yediot Achronot last week. "It may be hard to prove scientifically, but the quantities of milk speak for themselves."

—JTA

EU tightens Tehran sanctions

© Ha'aretz Daily Newspaper Ltd.

BRUSSELS — The European Union tightened trade sanctions against Iran last Friday to punish Tehran for not committing to a longstanding demand of the international community that it freeze its nuclear enrichment program.

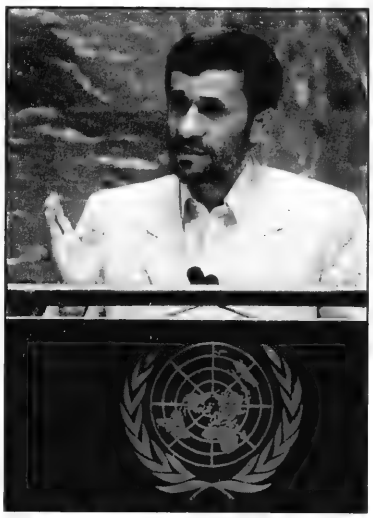
The new EU restrictions go slightly beyond existing UN trade sanctions and are designed to deny public loans or export credits to companies trading with Iran.

France, which holds the rotating EU presidency, said European governments would also carefully watch financial groups doing business with Iranian banks and step up checks on ships and airplanes travelling to Iran.

This resolution expands the range of restrictive measures adopted by the UN Security Council, in December 2006 and March 2007, an EU statement said.

The EU called on member nations to "show restraint when granting new public loans for trade with Iran… [and] to also be vigilant on activities taken by financial institutions with banks based in Iran."

Earlier last week, France and the United States said Iran's response to the international effort to defuse a dispute over its nuclear program was insufficient. They said Iran has skirted the central question of whether it's ready to halt the uranium enrichment that western nations believe will give Tehran nuclear weapons technology.



Iranian President Mahmoud Ahmadinejad at the UN *[RNS archive]*

The new sanctions expand existing limits on trade with Iran beyond the UN Security Council's three sets of limited sanctions that monitor trade and banking. But they don't go as far as sanctions on Iran's oil and gas trade, which EU ministers threatened in June.

The European Commission separately has begun implementing the third round of UN sanctions agreed on in March. The sanctions include refusing EU visas to some Iranian officials and freezing the assets of people or companies involved in the nuclear program.

It also forbids European companies from selling some products that could help Iran build atomic weapons.

On top of that, EU countries will now inspect aircraft and ships travelling to and from Iran if they believe they are carrying contraband. France said they would focus on Iran Air Cargo and the Islamic Republic of Iran Shipping Line.

European governments will also monitor banks dealing with Bank Saderat, an Iranian bank with purported links to suspect Iranian nuclear activities.

Britain, the United States and others want to go further with their own sanctions targeting oil and gas, which could badly hit Iran's already fragile economy and would not be backed by UN Security Council members China or Russia.

Oil-rich Iran draws 80 per cent of its revenues from energy exports and is already suffering high inflation and rampant unemployment. The EU is Iran's biggest trading partner, with two-way trade totalling $39 billion (US) in 2006.

The UN Security Council's five permanent members and Germany have tried to entice Iran into suspending uranium enrichment by offering a package of economic, technological and political incentives.

Iran said Aug. 5 it would only give a clear response to this offer when it gets a direct response on questions it has about the incentives.

The United States and others accuse Iran of trying to develop nuclear weapons under cover of a civilian atomic energy program. Iran denies the charge, insisting its program is peaceful, but it has so far refused to halt enriching uranium, a process that can produce the ingredients for a bomb.

Iran is under three sets of UN Security Council sanctions and could soon face a fourth unless it accepts the incentives package.

In related developments, U.S. Secretary of State Condoleezza Rice last Thursday refrained from saying the United States would prevent Israel from mounting an attack against Iran over the Islamic Republic's nuclear aspirations.

"We don't say yes or no to Israeli military operations. Israel is a sovereign country," Rice told Yahoo! News.

The secretary of state emphasized the importance of using diplomacy to defuse the dispute over Iran's nuclear program.

"We are in very close contact with the Israelis, and we talk about the diplomatic track that we're on," Rice said.

Her comments came a day after Iran failed to accept the incentives package meant to resolve the dispute.

In a possible reference to remarks by Israeli politicians about Jerusalem's readiness to use military means in order to prevent Iran from going nuclear, Rice added: "[Israelis] have said that diplomacy can work here, and I know they're doing their part to talk to the countries with which they have good relations to explain why it's important to have a touch edge to our diplomacy."

Israeli Defence Minister Ehud Barak, speaking in an interview published Aug. 7 in the Italian daily *Corriere della Sera*, said the Israel Defence Forces is preparing for an "uncompromising" victory should Iran try to attack Israel.

"We need to keep every option open," Barak said. "If they provoke us, or they attack us, our army is prepared to attack and to succeed uncompromisingly."

Barak also called on the international community to increase sanctions on Iran.

In the interview with *Corriere della Sera*, Barak also slammed UN Security Council Resolution 1701 – which ended the Second Lebanon War in 2006 – as ineffective, saying Syria and Iran are imposing control in Lebanon,

Meanwhile, the Israeli Air Force's anti-aircraft division carried out a large exercise on Aug. 5 to test its response to simultaneous missile strikes by Syria, Hezbollah and Iran.

The exercise began with a single Syrian missile strike on Israel.

Experts predict that a real strike would comprise multiple strikes from a number of different countries, which was what happened in the Aug. 5 exercise. The simulated Syrian attack was soon joined by missiles launched by Hezbollah and Iran.

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Israel & the Jewish World

Israel plays down Georgia ties

By ROY EITAN
JTA

TEL AVIV — As Russian and Georgian forces battle over South Ossetia, Israel finds itself on the defensive.

Though a favoured arms supplier for the former Soviet republic, the Jewish state now appears to be at pains to play down these ties rather than risk a crisis with Moscow.

It is more than just sound diplomacy.

With Russia widely expected to supply Tehran with advanced anti-aircraft missiles that could fend off a pre-emptive strike on Iranian nuclear sites, Israel has a vested interest in not appearing to be in Georgia's corner and losing whatever lobbying power it has in Moscow.

With troops, tanks and warplanes clashing in the Caucasus last weekend in the worst armed face-off Europe has seen in decades, the Russian media queried where their Georgian foes had acquired weapons and tactical wherewithal.

Israel's name came up.

The link is well known. Aside from Israel's prowess in military matters, it enjoys a personal rapport with a number of senior colleagues of Georgian President Mikhail Saakashvili, who has been trying to align his country with the West.

Saakashvili's defence minister, Davit Kezerashvili, is a Jew who spent several years living in Israel. So is another cabinet minister, Temur Yakobashvili.

According to Jerusalem sources, the Georgian government, enriched by Caspian oil, has long sent emissaries on "shopping trips" to the arms firms in Israel.

In parallel, Tbilisi has used retired Israeli generals, including Israel Ziv and Gal Hirsch, as consultants on how to build up Georgian armed forces.

"The Israelis should be proud of the fact that Georgian soldiers received Israeli education and training and are fighting like I don't know what," Yakobashvili, speaking Hebrew, told Israel's Channel 10 television in a telephone interview.

The full extent of Israel's defence exports to Georgia is an official secret, but Jerusalem sources were keen to dispel the sense of a strategic alliance against Moscow.

"We have good relations with both countries and are loath to upset either," said one.

Israel's annual military dealings with Tbilisi are worth approximately $200 million a year, a defence source said, adding the figure is dwarfed by Georgian purchases from other arms suppliers such as the United States.

The Russian government has not openly accused Israel of arming its enemy, but there has been a menacing subtext to the rhetoric from Moscow.

In his speech to the UN Security Council last weekend, Russian Ambassador Vitaly Churkin darkly denounced the Georgian commando units' "foreign trainers."

Russian Foreign Minister Sergei Lavrov said those who supplied Georgia with weapons should bear responsibility for the bloodshed

But Israel Radio on Sunday quoted the spokesman for the Russian Embassy in Tel Aviv as voicing satisfaction with Jerusalem's policies regarding Georgia.

Jews flee fighting

Continued from page 1

A JTA phone call to the local Jewish community centre in Gori went unanswered Sunday. Officials from the American Joint Jewish Distribution Committee were also on their way to the area to co-ordinate relief efforts, an agency official in New York said Sunday.

Also Sunday, there were reports Israel would halt arms sales and military aid to Georgia.

Ha'aretz cited an anonymous senior defence official who said Israel feared that further aid to Georgia would provoke Russia into providing more advanced weaponry to Iran and Syria.

Israel has a longstanding defence relationship with Georgia and over the years has sold rockets, night vision and aerial drones to the former Soviet republic. A drone that was shot down by Russian forces in the breakway republic of Abkhazia earlier this year came from Israel.

Georgian troops withdrew Sunday from South Ossetia as Russian forces pressed near to the Georgian border of the enclave. According to estimates from the Georgian and Russian governments, the death toll for the conflict is almost 2,000.

Some 1,000 Jewish families once lived in the disputed Ossetia capital of Tskhinvali, but that number has dwindled to the single digits in the past two decades as internecine conflict ravaged the area.

Regional groups haven't been able to reach the few Jews still left in Ossetia, the Jewish Agency said.

Between 10,000 and 12,000 Jews live in Georgia, mostly in Tbilisi.

The conflict showed no signs of easing Sunday and looked to be spreading to Abkhazia, on Georgia's Black Sea border. Russian forces have not indicated whether they intend to push past Georgia's border.

The drift toward all-out war with Georgia is the largest international clash for Russian armed forces in more than 20 years. War planes bombed deep in Georgian territory, hitting oil pipelines and the Tblisi airport, Georgia's interior ministry said, according to Interfax.

Gori had been used as a staging ground for Georgian troops during their initial offensive on the Ossetian capital.

Georgian officials have called for a ceasefire and asked for peace talks to resolve the situation in South Ossetia. Georgian President Mikheil Saakashvili and former Russian president Vladimir Putin have called the conflict a war and sought to sway international public opinion in their direction as the conflict unfolded last weekend.

Russian media reports on state-controlled television have described a genocide in South Ossetia by the Georgians, while Saakashvili has sought to characterize the conflict as an incursion on Georgian soil by Russian aggressors.

Since 1989, 23,287 people have immigrated to Israel from Georgia under the auspices of the Jewish Agency.

With files from Andy Levy-Ajzenkopf.

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JEWISH SURVIVORS OF NAZI SIEGE OF LENINGRAD: CLAIMS CONFERENCE OBTAINS ONE-TIME PAYMENTS

Certain Jewish survivors of the Nazi siege of Leningrad may now be eligible for one-time payments from the Claims Conference, due to recent negotiations with the German government.

As a result of recent amendments to the Hardship Fund obtained by the Claims Conference, certain Jewish persons who stayed in Leningrad at some time between September 1941 and January 1944 or fled from there during this period may receive a one-time Hardship Fund payment of €2,556, if they meet the other requirements of the Hardship Fund.

Eligible persons must have suffered "considerable damage to health." "Considerable damage to health" may be proven by demonstrating the applicant's earning capacity was generally reduced by 80% or 50% as a result of persecution, at the date of filing of the application. **Please Note:** this requirement applies only if the applicant is under the age of 60 (for women) or 65 (for men) at the date of filing of the application. Female persecutees aged 60 or older and male persecutees aged 65 and older are deemed to suffer from a reduction of earning capacity of 80% and do not have to prove having suffered considerable damage to health.

This ad is only an outline of the change in criteria and does not govern eligibility. The full eligibility criteria for the Hardship Fund can be found at www.claimscon.org. Please note that no second applications can be made to the Hardship Fund. Heirs are not able to apply to the Hardship Fund.

The Hardship Fund, established in 1980, has paid more than $850 million to nearly 320,000 Jewish victims of Nazism. The Claims Conference has continuously negotiated with Germany for changes to the program's eligibility criteria in order to be able to pay additional Nazi victims.

For information contact:
Claims Conference
Hardship Fund
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5730 Leger Avenue
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Carol, Judith and Nachum
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Advocates are not giving up

Continued from page 1

About a year and a half ago, advocates for Ethiopian aliyah announced that another 8,000 Ethiopians had migrated from their rural villages to Gondar, where Jewish aid compounds are located, and demanded that they be processed for aliyah. They were extended aid services by the main Jewish aid group operating in Ethiopia, the North American Conference on Ethiopian Jewry (NACOEJ).

But Israel's Interior Ministry refused to screen the new group for eligibility to immigrate, arguing that they were not covered by the government's 2003 decision. Advocates for the Ethiopians challenged the ministry's position in court, but Israel's Supreme Court ruled in favour of the ministry, finding that the group – which by this spring had swelled to 8,700 – represented new petitioners.

The court recommended, however, that the government review the eligibility of some 1,400 of the petitioners, and several weeks ago Prime Minister Ehud Olmert agreed in principle with that recommendation.

That means, in essence, that Ethiopian aliyah still isn't over.

"There was no event because an event would have made a statement that aliyah is over," Michael Jankelowitz, a spokesperson for the Jewish Agency, which carries out the government decisions on Ethiopian aliyah, said after last week's flight arrived. "The issue of aliyah from Ethiopia is not a closed book yet, so there's no need to have a ceremony."

The debate surrounding the immigration of the Falash Mora – Ethiopians claiming links to people whose Jewish ancestors converted to Christianity a century ago to escape economic and social pressures, but who now are returning to Judaism and petitioning to immigrate to Israel – has been influenced by the frequent fluctuations in the number said to be left in Ethiopia.

Skeptics point to the frequent additions to those numbers as signs that non-Jewish Ethiopians are deceptively claiming links to Ethiopians of Jewish descent and exploiting lax Israeli immigration regulations to escape Africa's desperate poverty for the relative comfort of the Jewish state.

Israeli ministers, Jewish aid officials and members of Israel's own Ethiopian Jewish community are among the skeptics, and they have been behind efforts to quantify and cap the aliyah of the Falash Mora.

"We are creating a hell of a job for ourselves because of political correctness or trying to be nice," Israel's interior minister Meir Sheetrit told the *Jerusalem Post* in a 2007 interview.

Echoing sentiments frequently voiced in Israel, Sheetrit expressed fears that the aliyah would never finish. He also cast aspersions on the Falash Mora's Jewishness, calling them Christians.

Advocates, however, claim that the vast majority of those petitioning to immigrate to Israel have legitimate links to Jewish ancestry and are genuinely returning to Jewish practices, not simply adopting Jewish observances in a bid to immigrate. Many advocates say Israel's reticence to accept the Falash Mora stems from racial bias – a charge Israeli officials reject.

Advocates are not giving up on their effort for the group of 8,700, saying Israel should review their applications for aliyah to determine their eligibility instead of refusing to consider them outright. They have lined up a number of high-profile figures behind their cause, including former Israeli Supreme Court justice Meir Shamgar, Harvard law professor Alan Dershowitz and Canadian parliamentarian Irwin Cotler.

They are also lobbying Knesset members. Last month, the 120-member parliament passed two non-binding resolutions in favour of the 8,700 petitioners, by votes of 44-1 and 43-1. The resolutions have no legal power.

Some of the fiercest advocates for Ethiopian aliyah are in the United States. North American Jewish federations, including its umbrella organization, the United Jewish Communities (UJC), have pressed the Israeli government to accept Ethiopian immigrants and bankrolled NACOEJ's work.

But with the aliyah begun in 2003 now complete, and the Interior Ministry and Supreme Court saying the government has fulfilled its pledges, American Jewish support for the aliyah has dwindled.

UJC fell nearly $30 million short of its $100-million fundraising goal for Ethiopian aliyah and absorption as part of Operation Promise, a three-year effort that launched in 2005. In June, the UJC announced that its Ethiopia-related funds had been exhausted.

That cut funding for NACOEJ's aid programs in Ethiopia by some $68,000 per month. Several big-city federations supportive of Ethiopian aliyah were informed of UJC's cut and advised to pick up the slack if possible, but NACOEJ says the shortfall has forced the closure of the group's food program in Gondar for young mothers and their children.

A UJC official told JTA that the umbrella group might be willing to consider resuming funding in Ethiopia, depending on the humanitarian situation.

For now, it's not clear when Israel will begin reviewing the 1,400 petitioners for their eligibility to make aliyah. And though Israeli officials have no obligation to bring the remainder of the 8,700 people said to be left in Gondar, advocates insist they will not give up their fight.

"The reality is stronger than people like Sheetrit," said Avraham Neguise, the director of South Wing to Zion, an Ethiopian Israeli advocacy group. "If everyone is afraid of 8,000 today, in another few years we can bring more. The longer they stay there, the more Israel will have to bring."

And now for something completely different: **HEEBONICS**

Singer-songwriter's catchy tunes stick in your head

By JOSEPH SERGE
Arts Editor

As soon as she started playing the piano at the age of six, Tamara Miller was hooked.

Even on holidays, if she finds herself in a piano lounge she can't resist the temptation to start playing.

"That's who I am," the 29-year-old Toronto singer-songwriter says. "When I'm in hotel lobbies or whenever I see a piano, I feel like I need a dose of music.

"I've done this in many places like Israel and Italy. Once in an art gallery in Venice I started playing on a piano and found out later that Frank Sinatra played there. It was very inspiring."

Even in her sleep, she can't get away from her music. Miller often finds herself writing in her dreams. "I wake up and force myself to write the song down and play it on the keyboards."

Miller recently independently released her first CD, a collection of six short piano-based pop songs called *60 Seconds.*

You Made Me See The Light is a perfect example of her knack for writing uplifting, catchy melodies that can compete with anything on contemporary pop radio stations.

The EP opens with the fast-paced *Now That You Found Me,* which blends Sarah McLachlan and Chantal Kreviazuk in Miller's own unique way.

The last song, *Maybe,* is a ballad with an equally catchy hook that sticks in your head for hours and showcases her faultlessly beautiful voice.

Lyrically, her songs are positive and inspiring, even if the ideas spring from the dark side of relationships.

"I like to write words of encouragement and look at the positive side of things," she says. "To see something like breaking up as a positive experience. If there's a theme in my work, it's to go after your dreams and stay strong.

"I try to be honest in my lyrics, and hopefully the audience connects with them 'cause they've been through similar things. At my CD release, people were actually crying."

After obtaining her bachelor of education, Miller started teaching music (she taught Jewish music for a while at United Synagogue Day School – "we did all the holiday songs," she says). She recently cut down to part-time teaching in order to focus on her music.

"As a supply teacher, it gives me the flexibility to make a living and pursue my career," she says.

It was while pursuing her fine arts degree at York University that Miller fell in love with songwriting. As a school project, she had to write and produce her own song. "I got the chills afterwards. I realized it was something I love to do. It was lots of fun. It was an epiphany, a light bulb went off in my head – I've got to pursue this, I thought. I didn't choose it. It's like it chose me."

Miller wrote all the songs on her EP, produced by Ron Lopata, whose vast resumé includes working with Ron Sexsmith, Our Lady Peace, Ashley MacIsaac and the Juno Award-winning artist Jacksoul.

The EP title, *60 Seconds,* comes from the title of one of her favourite songs on the CD, which on one level is about leaving a relationship but realizing that all works out well in the end.

On another level, the album title is about her innate ability to discern things instantly. "I feel I'm a very intuitive person and tend to know rather quickly – *60 Seconds,* so to speak – whether a song I wrote is going to work and give you that 'chill factor.'"

The cover of *60 Seconds* shows her standing on an empty beach with a 60-second stopwatch faintly in the foreground.

"I thought the song *60 Seconds* was a great concept for the cover. I like the way the clock was portrayed with me on the beach representing time and my own journey, where I was, where I came from and where I am going."

The empty beach also represents one of her major sources of inspiration. "I love to travel. I'm inspired by water and open spaces. When I'm travelling, I'm out of my comfort zone and it helps me to clear my head and keep me on track."

60 Seconds is getting regular rotation on campus and community radio stations out west and on the University of Toronto's CIUT.

Tamara Miller looks at the positive side of things.

TAMARA MILLER

60 Seconds

"I've had some really good feedback, but I have to keep on banging on doors and keep pursuing it," she says. "If you're just a dreamer, it's not going to work. It's not enough to sit down in your bedroom and write songs. I'm writing all the time, going to gigs and connecting with other artists and networking all the time. I'm also co-writing songs, which opens up a lot of doors for me."

Attending gigs is also another source of inspiration.

"I'm really inspired after a live show, seeing an act I can relate to, especially one with piano-driven sounds," she says. She likes to write very early in the morning or late at night. "I do really well late at night – I'm a bit of a night owl. I light some candles and feel really at ease and peaceful in that zone."

Currently, Miller is working hard trying to showcase her CD and "get it out there." She hopes to go out west, where her CD is getting radio play, and play small-town gigs and festivals.

She will perform songs from *60 Seconds* and more in Toronto at the Cameron House on Queen St. W. on Aug. 22 at 9:30 p.m.

You can sample her songs at www.myspace.com/tamaramiller and visit her website at http://tamaramiller.coffeehouse.ca

60 Seconds is available on iTunes, amazon.ca, puretracks.com and hmv.ca

Correction

In "Young entrepreneur organizes anti-poverty fundraiser" (Heebonics, July 31), the date of Pitch For Israel was incorrect. The event takes place on Aug. 17. *Heebonics* regrets the error.

The Flying Bulgars give klezmer a modern twist

By RITA POLIAKOV
CJN Intern

For 20 years, the Flying Bulgars have been melding Yiddish tradition with jazz improvisation, all the while growing and changing musically.

Performing at this year's Ashkenaz Festival, the band is adding English vocals to the mix.

"After 20 years of loving and playing Yiddish music and doing songs in Yiddish, we wanted to see what happened if we opened ourselves up to English," said trumpeter, composer and band founder David Buchbinder.

"It's not that we're tired of Yiddish, but we had stuff we wanted to express, we had songs waiting to be written. We wanted to reach a wide range of people."

The Flying Bulgars, which is co-led by Buchbinder and vocalist Dave Wall, has played an important role in the revival of klezmer music. After years of instrumentals, the band's new album, which will be out by the end of the year, concentrates more on vocals and lyrics.

"Most of the songs are now actually songs," Buchbinder said. "All these years of being instrumental, I'm excited to be involved in something that will reach people directly, hopefully deeply. For most people, having poetry and music together makes it much more personal. It allows them to bring music into their own lives."

Another first for the band is the amount of collaboration between Wall and Buchbinder. What came out of this collaboration was a contemporary folk/alternative style with a bittersweet mix of darkness and light.

David Buchbinder

The Flying Bulgars perform at the Ashkenaz Festival on Aug 30. From left are Tania Gill, Peter Lutek, Max Senitt, David Buchbinder, Dave Wall and Victor Bateman.

"There's one song which is a satirical look at the issue of folk music as a consumer item. There are songs that are informed by the situation in the Middle East," he said.

Before beginning to compose, both Buchbinder and Wall sat down and wrote short stories.

"The songs aren't random, they came out of a creative process. We wrote some stories just to give us something to start writing from. It gave us a lot of images," Buchbinder said, adding that the stories were rooted in Judaism. "It's a Jewish band so that was the way our minds went."

Buchbinder, one of the founders of the Ashkenaz festival, admits that his music may be going in a more modern direction, although the instrumentals are still rooted in the past.

"The instrumentals may have gotten a little more traditionally inspired. It used to be a lot more extreme jazz experimentation, but personally, I don't need to do that in the band anymore."

Eric Stein, the festival's artistic director, said that he's seeing a contemporary move in the klezmer music scene.

"I know that [Buchbinder's] goal has been to try to take it in a more contemporary kind of direction. A lot of people are doing that, a number of artists in the klezmer music scene are making music out of English lyrics. It says more about contemporary impulses by a number of musicians working in this world to make it accessible," Stein said.

This year, the festival will offer several acts that appeal to a younger generation.

"I've put a slightly stronger emphasis on putting in more programming for kids and families. We realize that the future of this thing really depends on the next generation," Stein said.

Some of this programming includes Nayekhovichi, a hard-rock klezmer group from Russia, and Abraham Inc., a Jewish funk band.

Buchbinder believes that the Flying Bulgars' new songs will appeal to younger audiences.

"For people who have never heard of the band, especially younger people, there's a lot of stuff they can get into and appreciate," he said. "I think the music is compelling. The songs are really interesting, they're very accessible and engaging and they've got some edge to them."

Like all of the Flying Bulgars' music, the new songs are rooted in Jewish traditions.

"Anybody coming [to the festival] to hear some Jewish music will not be disappointed. In the middle of a Yiddish festival, I'm very proud of these tunes. I like the stuff we've come up with," Buchbinder said, adding that the festival is perfect for connecting with Jewish culture.

"The festival as a whole is the best place to check in, spend all weekend and soak it in. I see there are a lot of great artists. It's a great chance to immerse [in Yiddish culture.]"

The Flying Bulgars perform at the Ashkenaz Festival on Aug. 30 at 7 p.m, and the show is free. For more information, visit www.harbourfrontcentre.com.

Festival's former artistic directer launches a CD at Ashkenaz

By SHERRY SMITHER
Special to The CJN

While performing at Toronto's Ashkenaz Festival in 2006, singer Mitch Smolkin, the festival's artistic director at the time, found the band with which he wanted to record a CD.

"While I was saying goodbye as the Ashkenaz artistic director, there was an intimate moment when I got on stage to perform with [Marcelo] Moguilevsky and [Cesar] Lerner from Buenos Aires and Boris Sihon from British Columbia, who I brought together because individually they were incredible musicians," Smolkin says.

Smolkin is launching *A Song Is Born*, the CD he recorded with these musicians, at this year's Ashkenaz Festival on Aug. 30 at 7 pm in the Enwave Theatre at Harbourfront Centre.

Smolkin had toyed with the idea of making a Yiddish album for a few years, and after he performed with the musicians in 2006, it came together. "Then all of a sudden everything finally made sense. I've been thinking about [the CD] for five or six years. I was in the studio twice, about to record an album and decided in both cases it wasn't the right direction," he says.

"Then when I knew what musicians I wanted to play with, I ended up choosing songs that were formative for me in the genre of Yiddish music."

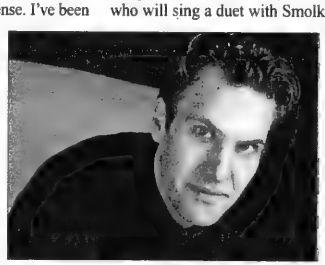
Musicians featured on the CD include Moguilevsky and Lerner of Klezmer en Buenos Aires; Berlin-based trumpeter Paul Brody; percussionist Sihon; vocalist Aviva Chernick; and guitarist Levon Ichkhanian, who produced the album. They will perform with Smolkin at Harbourfront.

Song selection for the album began two years ago. Smolkin chose songs that told stories that are aspects of his life and the lives of others who preceded him.

Unter Dayne Vayse Shtern (Under Your White Starry Heaven) a song by Abraham Sutzkever about being an exile, connects Smolkin to his late grandfather, who was an orphan left after World War II.

"My grandfather could never talk about it [his experience], so I would tell the audience, and ostensibly my grandfather… that because he could not tell me his story, I would sing about how desperate he was to find nobody left."

Smolkin will perform all 13 tracks from *The Song Is Born*, including two original songs. One is by Winnipeg composer Sid Rabinovitch, the other by Moguilevsky, who will sing a duet with Smolkin at Harbourfront.



Mitch Smolkin

Toronto singer Chernick, the backup vocalist on the album, will also perform a solo.

"Our sound is ground in melody – that's very important. People will hear definite melodic influences, but [the music] also incorporates a lot of the strengths of the musicians and draws from a whole array of musical influences to produce a sound that's very refreshing," Smolkin says.

The group's sound includes jazz and a choral piece with classical underpinnings, as well as featuring the didgeridoo – an Australian aboriginal wind instrument. Armenian guitarist Ichkhanian brings Middle Eastern influences to the mix.

Smolkin says it made sense to come back to Ashkenaz as an artist, "to give my gift in a different way. It's very important that it comes full circle and I release the album at Ashkenaz."

Concert tickets are \$18 in advance and \$25 at the door. Contact the Harbourfront Centre box office at 416-973-4000 or online at www.harbourfrontcentre.com. Smolkin's website address is www.mitchsmolkin.com.

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Eye on Arts

By BILL GLADSTONE

EARLY NOVEL BY MORLEY TORGOV WINS PRIZE IN ITALY

At age 80, Toronto author and lawyer **Morley Torgov** has taken a new direction with his sixth novel *Murder in A-Major* (RendezVous Crime). It is the first of a mystery series set in the world of classical music. The book was released in Canada in June, and French- and Greek-language rights have also been sold.

Torgov's classic 1982 novel *The Outside Chance of Maximilian Glick* was recently published in Italian and has won Italy's Adei-Wizo Prize, worth 600 euros. Torgov, who still practises law as he writes the second mystery in the new series, will have to tear himself away from his busy schedule if he wishes to attend the awards ceremony in Turin in late October.

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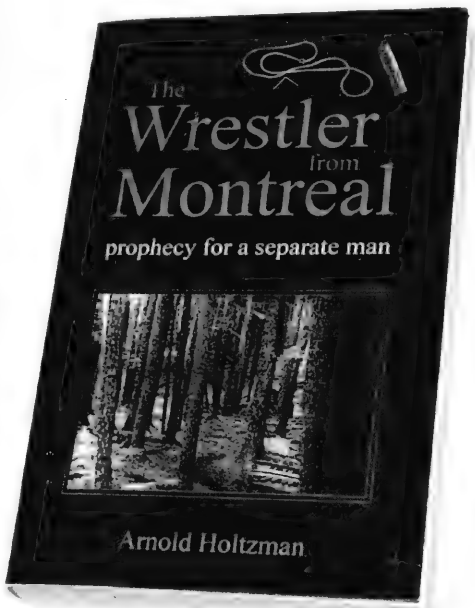

The Wrestler from Montreal: Arnold Holtzman grew up on the streets that come to life in his new novel, *The Wrestler from Montreal*. He lived in the midst of the Jewish immigrant population that came penniless to Montreal in the early 1900s. His book salutes this generation.

After graduating from college in Montreal, Holtzman moved to Israel and established a rose nursery devoted to hybridizing new garden varieties. Eventually he returned to academic studies and published two textbooks on genetics-related subjects. He speaks of *The Wrestler from Montreal* as his richest creative experience. The book is available at bookstores and online. www.montrealwrestler.com

* * *

Documentary Nominated: *Kike Like Me*, a feature documentary by Toronto native **Jamie Kastner**, is up for a Grierson, the British documentary award, in the category of most entertaining documentary.

Produced and directed by Kastner, the provocatively titled black comic road movie is essentially about Jewish identity. *Kike Like Me* follows Kastner's continent-hopping journey to find out what it means to be perceived as Jewish nowadays. Along the way he gets booted from **Pat Buchanan**'s Virginia mansion, almost starts a riot outside Paris and enjoys a bitter hot dog lunch at Auschwitz.

The doc earned top audiences and considerable media attention at the Hot Docs International Documentary Festival in April 2007. It has since been screened at festivals from Sao Paulo to Berlin and was recently picked "audience favourite" at the Munich Dokfest. It's also been widely shown on television, including on TVOntario. The Griersons are named after the Scottish-born filmmaker **John Grierson**, founder of the National Film Board of Canada.

* * *

Abraham Inc. at Ashkenaz: One of the centrepieces of the upcoming Ashkenazi Festival is **Abraham Inc.**, a new 10-piece supergroup that has already performed at such venues as Carnegie Hall, France's Transmusical de Rennes Festival and Harlem's historic Apollo Theater. Consisting of klezmer clarinettist **David Krakauer**, funk trombonist and arranger **Fred Wesley** and Canadian Yiddish hip-hop renegade **Socalled**, the band "stretches across musical and racial boundaries to create the most sophisticated and explosive fusion of Jewish music with hardcore funk ever produced."

Abraham Inc. releases its debut CD at its première concert at Ashkenaz, Thursday, Aug. 28, 8 p.m., Sirius Stage, Harbourfront Centre. $18 advance, $25 door. Ashkenaz runs Aug. 26 to Sept. 1 at Harbourfront and various other locations.

www.ashkenazfestival.com

* * *

TSO Seat Sale: The Toronto Symphony Orchestra's annual seat sale continues until Friday, Aug. 18 at noon. The Now or Never Sale allows patrons to purchase a minimum of three tickets at a cost of $39 each, a savings of up to 70 per cent. The sale is available online. Details at tso.ca.

* * *

Israeli 'Idol' Winner: Boaz Mauda, the winner of Israel's version of *American Idol*, called *A Star Is Born*, and a finalist in Eurovision 2008, the popular song contest, will be performing at UJA Federation of Greater Toronto's campaign launch on Aug. 19 at 7:30 p.m. at Roy Thomson Hall. Tickets are $25. www.ujaevents.com/registration/2009campaignlaunch

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At the Galleries

• Makom: Seeking Sacred Space is a photography exhibition that combines **David Kaufman**'s series on past and present synagogues of the Plateau Mont-Royal and **David Cowles**' images of Jewish sites in North Africa. The photographs explore how sacred space is created, experienced, preserved and transformed over time. The exhibition, a partnership between the Miles Nadal Jewish Community Centre and the Koffler Centre of the Arts, is on view at the MNjcc's Jacobs Lounge, Aug. 18 to Sept. 15.

• Driftwood artist **Jerry Friedman** is showing his work at the Artists of the Limberlost Open Studio Weekend, Aug.16 and 17 in the Huntsville area. For a map and details of participating artists and studios, visit the website at www. artistsofthelimberlost.ca.

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Lufthansa celebrates 40 years operating in Israel

By SHELDON KIRSHNER
Staff Reporter

For the past seven years, Lufthansa, Germany's national airline, has been the largest foreign carrier serving Israel.

Lufthansa – which started flying to Israel 40 years ago come November – wrested that honour away from British Airways a year into the second Palestinian uprising, said Lufthansa's communications manager in Israel, Tal Muscal, in an an interview in Tel Aviv last month.

As tourism to Israel plummeted with the eruption of the intifadah in September 2000, foreign airlines reduced their service to Ben-Gurion Airport.

Lufthansa, a global airline that flies to 192 destinations in 78 countries, including 20 North American gateways, resisted the trend.

"We took a calculated risk to continue our flights to Israel," said Muscal, a former *Jerusalem Post* reporter who covered aviation and tourism.

"We've stayed in Israel during difficult times," noted Muscal, saying that Lufthansa continued flying to Tel Aviv during the 1991 Gulf War, when Iraq fired 39 Scud missiles at Israel.

Although it was a late comer to the Jewish state, commencing service on Nov. 3, 1968, three years after Israel established diplomatic relations with what was then West Germany, Lufthansa has become a major force in Israel's vital tourist industry.

Today, Lufthansa offers 14 weekly flights from Frankfurt to Tel Aviv, seven morning flights using an Airbus 340-300 and a daily afternoon flight using a Boeing 747-400.

The 3½-hour flight to and from Israel does not serve pork, and the menu in the business class section is printed in German, English and Hebrew.

"We carry about 1,600 people to and from Israel every day," said Muscal, noting that Lufthansa's market share currently stands at 4.2 per cent.

El Al, Israel's national carrier, is the premier airline serving Israel, with a market share varying from 37 per cent to 40 per cent.

By contrast, Continental is the largest American airline servicing Israel.

Air Canada is absent from the list of the top-10 airlines flying to and from Israel, said Muscal.

Last year, Lufthansa carried 402,000 passengers to Israel, compared to 366,600 in 2006, 363,000 in 2005 and 361,000 in 2004.

Last month, Lufthansa and CAL, the Israeli credit card company, launched a credit card for frequent flyers.

In its first year of operation, when it offered a grand total of two weekly flights to Israel, Lufthansa carried 1,200 passengers to Ben-Gurion Airport.

Since then, Lufthansa has flown some eight million passengers between Germany and Israel.

"For us, the 40th anniversary of our operations in Israel is a real milestone," said Muscal. "When you look at our growth, it's a real success story. It's a profitable route for us and one we are trying to expand."

Last November, Lufthansa requested permission from the Israel Civil Aviation Authority to resume flights from Munich to Tel Aviv.

Lufthansa offers 14 weekly flights to Israel. [Sheldon Kirshner photo]

The route was suspended in 2003 following a drop in German tourism to Israel, Muscal said, adding that Lufthansa plans to restart it once Israel and Germany sign a new aviation agreement.

Three years ago, Lufthansa hired a manager to expand incoming tourist and business traffic to Israel from its worldwide gateways. The person in question, Uri Amiram, began his career at Lufthansa's Jerusalem office in 1987.

"We're the only foreign airline with a manager who encourages tourism to Israel," said Muscal.

According to his figures, approximately 20 per cent of tourists using Lufthansa fly to Israel from its gateways outside Europe, and more than 60 per cent of its passengers on Israel-bound flights are non-Israelis.

In 2000, one of Israel's best years for tourism, some 250,000 Germans visited Israel, much to the benefit of its economy and its pivotal relationship with Germany.

Muscal said that, in promoting Israeli tourism, Lufthansa continually brings travel agents, tour operators and journalists to Israel.

From the outset, Lufthansa has tried to serve as a bridge between Israel and Germany, fully recognizing that Germany's central role in planning and implementing the Holocaust still casts a giant shadow over German-Jewish relations.

With this in mind, Lufthansa has sponsored many cultural events in Israel. It has flown the Berlin Philharmonic Orchestra to Tel Aviv and enabled the Pina Bausch dance company from Wupperal, Germany, to perform in Israel.

Lufthansa also sponsored a Marc Chagall exhibit at the Israel Museum in Jerusalem and funded an exhibition of the works of Alfred Eisenstadt, the German-born father of photo-journalism whose photographs graced the pages of *Life* magazine.

As well, Lufthansa has supported environmental projects in Israel, funding the satellite tracking of migrating cranes, Lufthansa's corporate symbol.

Each year, an estimated five million cranes fly over Israel's Hula Valley on the way to Europe and Africa.

One of the world's largest airlines, Lufthansa flies out of its hub at Frankfurt airport, which recently inaugurated a new passenger handling area between concourses C and D in terminals 1 and 2.

Frankfurt airport, a gleaming maze of interconnected buildings, has the only airport synagogue in Europe, according to Lufthansa.

Located in Terminal 2, opposite gate D4, the shul, with blue wall-to-wall carpeting, 16 chairs, a table with a brass menorah and a few prayer books on a shelf, is open 24 hours a day. It is close to Christian Orthodox, Protestant, Catholic and Muslim prayer rooms.

Sheldon Kirshner flew with Lufthansa from Toronto to Israel via Frankfurt. Between flights, he stayed one night at the Sheraton Hotel at Frankfurt Airport.

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Books & Authors

Insider's view of America's role in Mideast peacemaking

By SHELDON KIRSHNER
Staff Reporter

Aaron David Miller was an integral member of the United States State Department team, led by Dennis Ross, that tried to settle the Arab-Israeli conflict.

From the Madrid conference to the Oslo peace process, Miller was in the thick of things, working for Democratic and Republican administrations alike as he and his colleagues attempted to achieve reconciliation between Israel and the Palestinians and Israel and Syria.

Aaron David Miller

Miller, a Jew who regards himself as an American "who happened to be Jewish, not the other way around," was involved in these herculean diplomatic efforts for 15 years.

Having resigned in 2003, he has now written an important and revealing book about U.S. diplomacy in the Middle East. *The Much Too Promised Land: America's Elusive Search For Arab-Israeli Peace* (Bantam Books) will be of interest particularly to readers who have paid attention to the permutations of peacemaking in that region.

Prior to the 1991 Madrid conference, which he claims "legitimized" Arab-Israeli negotiations, he was a skeptic. "I was always negative, ever cynical that American diplomacy could overcome the dead weight of generations of conflict," admits Miller, now affiliated with the Woodrow Wilson International Center for Scholars. "Middle East diplomacy seemed to be for dreamers..."

Miller's views changed profoundly once the Madrid conference was convened. But in the wake of the second Palestinian uprising and the collapse of the Oslo talks in 2001, he was subjected to a cold dose of reality.

Having been chastened, Miller is more cautious today. "That I'm suspended now somewhere between despair and hope is not all that surprising given the turn of events," he writes soberly. "It's probably where I should have been all along."

He has learned the hard way that the primary responsibility for peacemaking rests with Israel and the Arabs, not with the United States. Washington, nevertheless, has a key role to play. "We can't produce peace… but we can help to diminish conflict, defuse crises and broker political agreements…"

In *The Much Too Promised Land*, Miller offers a keen analysis of the Oslo talks and Israel's tortuous negotiations with Syria.

For Yasser Arafat, the president of the Palestinian Authority, Oslo was a trade-off. As Miller puts it, "In exchange for recognizing him as the only Palestinian partner for Israel and America, he agreed to an interim process that deferred big issues like Jerusalem and refugees."

Miller believes that the logic of Oslo was sound. Interim accords would enhance mutual confidence and trust and prompt the Israelis and Palestinians to address permanent status issues such as borders and settlements. But this never happened, despite three false starts in 1996 and 1999.

He blames both sides for Oslo's ultimate failure. Arafat never abandoned violence as a tool, nor did he crack down on terrorism and arrest terrorists. In addition, the Palestinian Authority-controlled media generated anti-Israeli and anti-Semitic propaganda. Israel continued to build settlements, confiscate land and impose closures on the West Bank and the Gaza Strip.

In retrospect, he thinks, Washington should have been tougher with Israel and the Palestinian Authority.

"I don't recall a single, tough, honest conversation in which we said to the Israelis, 'Look, settlements may not violate the letter of Oslo, but they're wreaking havoc with its spirit and compromising the logic of a gradual process of building trust and confidence.'"

He concedes that the United States was also too easy on the Palestinians. "By any standard, we should have been far tougher with [Arafat] on violence, terror, incitement, the absence of rule of law, transparency of governance and honest fiscal management of Palestinian institutions." Washington, too, did not retaliate when Arafat "indulged" Hamas and Islamic Jihad, he adds.

He has high praise for Yitzhak Rabin, the Israeli prime minister who ushered in Oslo. Rabin was a great leader who combined courage, caution and pragmatism. Arafat, however, failed his interlocutors and his people, he notes.

In Miller's judgment, Rabin's assassination accelerated Olso's demise. "Had Rabin lived, the crisis triggered by Oslo's flaws would still have come, but it would probably have been less severe."

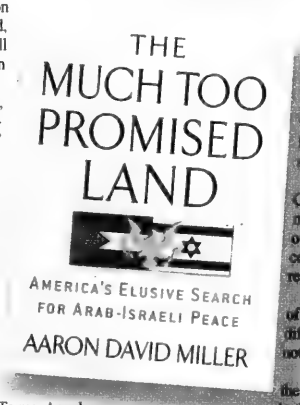
He has cool words for Rabin's successors, Benjamin Netanyahu and Ehud Barak. Netanyahu's policies were "erratic and often obstinate." As for Barak, he moved too quickly, jettisoning Rabin's gradualism too abruptly.

His appraisal of the ill-fated Camp David summit in 2000 is clear-headed. Arafat bears "a huge responsibility" for its failure, but Israel is at fault as well. Barak offered Arafat about 90 per cent of the West Bank, but Arafat wanted nearly 100 percent, what Israel was apparently prepared to give the Syrians, on the Golan Heights.

In analyzing Israel's talks with Syria, which unfolded between 1991 and 1996 and again from1999 to 2000, Miller is rather critical of Hafez Assad, the then-Syrian president. "To me, Assad, whom I dubbed 'the Frank Sinatra of the peace process,' wanted to make peace 'his own way.' This meant getting more than [Anwar] Sadat and giving less. The Egyptians got the international border; Assad wanted the June 4, 1967, lines."

And Assad, at least in the early stages of the negotiations, had no real intention of normalizing relations with Israel, Miller suggests. "Assad seemed to want us simply to deliver the Golan to Syria. Forget cold peace. In 1993, his idea of the future with Israel looked like a blizzard."

Once the Palestinian track was activated, he goes on to say, the prospects of signing a peace treaty with Syria faded. "Rabin's Oslo deal… made any agreement to withdraw from the Golan almost unthinkable while Israel was giving up territory to the Palestinians."



Miller, whose first boss was James Baker, the secretary of state, says that while he was not a grand strategist like Henry Kissinger, he had a knack for recognizing opportunities. Baker was smart and brilliant at times. He was a showman who honed his negotiating skills through humour, emotional reactions and a no-nonsense persona.

As for former U.S. president Bill Clinton, he "cared more about and invested more time and energy in Arab-Israeli peace over a longer period than any of his predecessors." And he revered Rabin, whom he regarded as a teacher and father figure.

In closing, Miller says that the attainment of Arab-Israeli peace will be "excruciatingly difficult, painful and time-consuming," but not impossible.

"What stands in the way of a solution is the absence of political will and leadership on both sides to understand what's necessary to meet the other side's needs and to take the political decisions to move forward," he observes in a trenchant comment.

He is convinced that a resolution of the Arab-Israeli dispute would be of benefit to the United States. "It is now more vital to our national interests and to our security, than at any time since the late 1940s."

Are presumptive presidential candidates Barack Obama and John McCain listening?

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BAYVIEW / YORK MILLS
$8,800,000
Estate-sized lot. Tennis court, pool, exq. grdns. Dramatic 2-storey foyer w/ circular rotunda & spectacular skylight. 4 + 2 br's , 9 bth's. Entertainment room, wet bar w/ full kitchen, exercise rm & spa

HISTORIC KLEINBURG
$4,780,000
Superbly built, custom design ~ 7,000 sq. ft. bungalow w/ loft, 4 + 1 br's, 7 bth's, 12' & 16' ceilings. Finished Lower level entertainment rm, w/o to salt-water pool. 3 acres natural setting.

TIMELESS CLASSIC - OLD YONGE
$8,500,000
Gorgeous park-like setting on approx 2 acres with mature trees, manicured lawns & sparkling pool. 7 br's , 5 bth's. Charming breakfast room with domed octagonal cathedral ceiling & expansive bow window.

FOREST HILL $3,770,000
Richard Wengle masterpiece, built by Valentino Homes. 4,550 sq. ft. luxurious details: limestone floors, 4" white oak hardwood. 4 + 1 br's, 6 bth's. Fin. l.l. w/ exercise rm, w/i wine cellar.

THE HAZELTON
$7,500,000
Ultra luxury penthouse in the heart of Yorkville. Designed with Old World European flair balanced with small scale exclusivity. Amenities include pool, fitness centre & spa & 24/7 concierege.

THE CHEDINGTON
$3,395,000
One-of-a-kind, 2-storey penthouse w/ breathtaking ravine views. Pvt. elevator access to both floors. 5,390 sq.ft. Walnut floors, cherry paneled library, bow window in dining room & mstr ens. 5 br's, 7 bth's. 4 terraces.

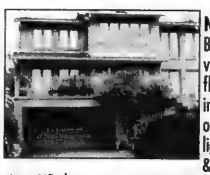
URBAN VILLA - $6,995,000
Urban villa, Parisian art deco style built for Lawren Harris, 1931. 5 br's, 7 bth's. 3rd level loft library, very large family room & nanny's suite Lower level w/ entertainment room, wet bar & exercise rm.

MID-TOWN TORONTO
$2,198,000
Custom designed by Poku. 4 + 1 br's, 4 bth's. Dramatic 2-storey foyer showcased by spectacular skylight. Fr. doors open to terrace & patio. Privacy of ravine setting yet close to amenities of Avenue Rd/ Bloor.

FOREST HILL - $5,995,000
Metron Construction w/Carol MacFarlane interior. Orig. staircase & paneling. 2nd level sound proofed music room w/programmed sound system. Htd stone flrs thru-out 3rd level exercise rm & spa, office. Wine cellar, work shop.

SUMMER HILL
$1,595,000
Charming home w/ impeccable details. Open concept & high ceilings. Wall-wall & floor-ceiling windows w/ sky-lights & Fr.dr. w/o to terrace. 4 + 1 br's. Landscaped gdns by Janet Rosenberg 2 car gar.

ST THOMAS MEETS CHARLES
Powell & Bonell design, Downsview Cabinetry, Viking Professional appliances, Kohler fixtures. Shimmering 10' floor-ceiling expanse of glass on exterior walls. 3 br's, 4 bth's. Breathtaking southwest panoramic views of the U.of T. Campus $5,679,000



N. OF BRIAR HILL – $1,375,000
Beautifully landscaped w/large front veranda & private back garden. Main floor family room w/fireplace, built-in cabinets, wet bar, sliding glass doors open to terrace. Solarium w/tinted skylights. 5 br's, 6 bth's. Lower games rm & sauna.

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3000 BATHURST CONDO — NEW LISTING

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BATHURST / HILLMOUNT — NEW LISTING

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BATHURST / COLDSTREAM — NEW LISTING

RARE OPPORTUNITY! Fabulous, 46 X 135' Building lot In choice location surrounded by many luxury homes. Existing bungalow Is rentable. Existing survey available. **ONLY $649,000.** Call David Eichorn* (416) 787-1712.

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FOREST WOOD RAVINE — PRIVATE RETREAT IN THE CITY

Spectacular 5,877 sq. ft. 2 1/2 storey + fin. bsmt. mansion on a 50 x 215 ft. lot. 6 + 1 bedrooms, 5 + 1 baths,10 ft. ceilings on main floor, 9 ft. ceilings on 2nd floor. Gourmet "Cameo" Kosher kitchen, elevator, marble floors, marble & onyx fireplaces, state-of-the art electronics & designer upgrades throughout. Call David Eichorn* (416) 787-1712.

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BATHURST / GLENGROVE

Custom renovation & addition, 4 + 1 bdrms., main floor family room, finished basement. Gourmet family-sized kitchen, luxurious details throughout. **ONLY $999,000.** Call David Eichorn* (416) 787-1712.

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1 GLEN PARK CONDO

Bright, charming 1 bdrm. unit in boutique building w/all the bells & whistles incl. health spa. Extremely desirable location close to shuls, TTC, shops. **ONLY $199,000.** Call David Eichorn* (416) 787-1712.

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APARTMENT FOR RENT — FRASERWOOD AVE.

Spacious 3 bdrm., 2 baths, pkg. Close to park, subway, shuls, schools, shops. $1,300 / mo, avail. Sept. 1. Call David Eichorn* (416) 787-1712.

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PRESTIGIOUS GLEN RUSH BLVD. — NEW PRICE

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Large 5 Bedroom Custom Home, Finished basement with Nanny's Quarters + Walkout, Kosher Kitchen, Granite Marble & Hardwood, Shows Great! Must See! Asking $1,090,000. *Ted Waxman

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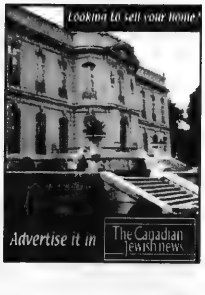

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Coast to Coast

CONGREGATION WELCOMES A NEW TORAH: Jack Kalb, seen under the chupah carrying a new sefer Torah, is greeted by sifrei Torah from Congregation Kahal Yereim. Kalb, his wife, Edie, along with family, friends and community members, donated the Torah in memory of Jack and Edie's son, Brian Kalb, who died suddenly last year at 32. Brian Kalb was popular for the warmth and encouragement he showed young people. Funds raised that were not needed for the Torah or its ornaments will be used to create two annual scholarships for Orthodox day school students who need academic and financial assistance. Bathurst Street near Glencairn Avenue was closed to accommodate the estimated 300 people who joined the procession to welcome the new Torah. [Mani Melnick photo]

Gospel singer to kick off Winnipeg CJA campaign

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Federation of Winnipeg has announced that black Jewish gospel singer Josh Nelson will be the featured performer at this year's annual Combined Jewish Appeal campaign kick-off evening on Sept. 7.

Nelson refers to his musical style as "kosher gospel." While gospel music is identified with Christianity, Nelson points out on his website that the origins of gospel music go back to Africa and slavery.

"Gospel originated in work songs sung by African slaves," he says on the site.

He notes that while most of the slaves became Christian, some reverted to Islam after emancipation and a few became Jewish. He himself grew up in a black Jewish synagogue in New York. While he considers himself Orthodox and grew up in a family that kept kosher, he notes that he is sympathetic to the Reform movement. He studied at both the Hebrew Union College and Hebrew University of Jerusalem, and he teaches Hebrew to Middle Years students at a Hebrew school in New York in addition to his musical endeavours.

Nelson, 25, discovered gospel when he was eight years old. He came across a record by Mahalia Jackson at his zaida's house. He recorded with Jackson when he was 13. Since then, he has performed worldwide with many great performers, including, Aretha Franklin and Wynton Marsalis, Cab Calloway and Dizzy Gillespie, as well as klezmer groups and prominent Christian gospel singers.

In 2001, he was the subject of a documentary, *Keep On Walking*, which has been featured at numerous Jewish film festivals.

Nelson sees no contradiction between gospel music and Judaism. He says that what he has done is add soul to traditional Jewish liturgical music.

The target for this year's CJA campaign is $5.5 million, up $250,000 from last year.

"We have kept our targeted increase smaller than in recent years," says Rael Ludwig, the chair of the 2008 campaign. "That's because we have several large capital campaigns in the community over the past couple of years," he said, citing the Rady Jewish Community Centre and Sharon Home (for Jewish seniors) expansions, and the Canadian Museum for Human Rights that was conceived by the late community leader Israel Asper.

"Many of the same donors have been approached for the different campaigns."

Ludwig, a lawyer, has been an active member of the federation for several years.

"I have filled a number of federation executive positions," he said. "I felt that it was time for me to chair the CJA campaign, so I volunteered."

The target for the CJA's Women's Campaign this year is $1.175 million, which is included in the overall $5.5 million campaign target. Sharon Allentuck is chairing it for the second year in a row. Allentuck is a past national chair of the National Council of Jewish Women of Canada's Israel Family Counselling Association fundraising project.

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CHAT grad heading to U.S. college on golf scholarship

By PAUL LUNGEN
Staff Reporter

If you check the PGA's statistics, you'll find the longest hitters are not necessarily the most successful golfers.

It's pretty much the same on the ladies' tour – with one notable exception – and that should suit Stephanie Klein just fine.

Stephanie Klein
[RCGA photo]

At 5-4 and all of 112 pounds, she's not strong enough to be long, so she's learned to rely on other aspects of her game to shoot low scores. Her success depends on accuracy, course management and mental toughness – the qualities that earned her a partial athletic scholarship to the University at Albany-SUNY, which she'll begin later this month.

Klein, who graduated last June from the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, is a competitive golfer who ranks among the best in her age group in Ontario.

A few weeks ago at the Ontario junior girls championship, which attracted the best young golfers from across the country, she finished 15th in a field of 70.

At the four-round Toronto Star Amateur, she finished 22nd in a field of 110, losing 2-1 in match play to the eventual tournament winner. Later, at the Investor Group Ontario Women's Amateur championship, which included adult golfers, she finished 38th in a field of 110.

More recently at the CN Future Links Atlantic Championship at the Gowan Brae Golf Club in Bathurst, N.B., she was in second place after two rounds, but on the third and final day, she shot six over after only eight holes.

Shaking off that poor start, she pulled herself together and played the rest of the round one over, resulting in a second-place finish. Her average score over three rounds was 79, seven over par.

Klein attributes her comeback to "mental toughness and focus."

Last year, Klein was ranked 88th in the Royal Canadian Golf Association's Order of Merit standings for junior girls. This year she's moved up to 45th.

Her improvement is certainly not due to long hits from the tee. Klein, 17, admits to hitting her drives only about 200 yards, far short of most of her competitors.

"It's a little frustrating to be short," because she needs long irons to reach the green when her competitors are pulling an eight iron out of the bag, she said.

Klein makes up for that lack of distance by stressing accuracy and a strong short game. She estimates she hits 12 of 18 greens in regulation and she's pretty good at getting up and down when she misses.

She also has noticed that "I do well on tougher courses… When it's too easy, I don't focus, I guess."

Her coach for the past 3½ years, Henry Brunton, said that "Stephanie has done a tremendous job improving" and is now a national-level player.

"She has excellent technique. She's very consistent and she's able to manage herself very well… She manages her emotions. She's very mature, managing herself under stress."

Brunton, an RCGA coach whose base is the Eagles Nest Golf Club, believes Klein must work on "her wedge play, putting and pitching. Her length is adequate at this point in time."

Over the summer, Klein devotes herself to golf. Between her lessons at Eagles Nest, practising and playing at her home course, the Ladies Golf Club of Toronto, she spends eight hours a day on golf.

She also plays lots of weekend tournaments. Her dad introduced her to the sport when she was 10, but she didn't play competitively until she was 13.

She loved the game right away. "I like to be out doing something different. No girls were doing it."

She enjoys the challenge the game presents and dismisses suggestions that golf can be boring.

Every course presents different challenges, she said. Even playing the same course, you never get the same lie twice. "It's always so different."

While golf is the centre of her sporting life, Klein is also an excellent student. At CHAT, she had a 95 average, winning the Eric and Marsha Slavens Award for academic and athletic achievement.

While she's looking forward to the golf at SUNY, she's not considering it a stepping stone to a career as a pro. She chose the school because of its reputation for academic excellence. She's enrolled in a pre-med program.

"I want to become a very accomplished player, but I also want an education," she said.

Tragedy mars swimmer's Olympic dreams

By ROY EITAN
JTA

JERUSALEM — Israeli swimmer Alon Mendel realized his father's dream when he qualified for the Olympic team.

Sadly, his father won't be there to see his son compete, after an accident at the family's Netanya home claimed Costa Mendel's life.

In a tragic irony, Alon, 20, was in Beijing preparing to vie for a medal when he learned his father suffered fatal head injuries after falling off a ladder outside the family home two days before the Aug. 8 opening ceremonies while trying to hang up a banner honouring his son's Olympic bid. Mendel was Alon's longtime coach.

"How do you say 'semifinals' in Chinese?" read the hand-painted banner, a testament to Mendel's optimism about the prospects of his son, who joined the Israeli delegation after another swimmer was disqualified.

For the Mendel family, the loss was made more acute by the dilemma of whether to recall Alon from the Games. He was scheduled to compete Monday in the 200-metre butterfly race.

Alon's mother, Rina, decided the best way to honour her husband's memory would be for her son to compete. Alon's sister Maya joined him in Beijing, while another sister remained in Netanya to help arrange the funeral.

"You have to stay there and be strong," Rina Mendel told her son by phone in a conversation recorded by Israel's Channel 10 television.

"You know your father waited for this moment. Your parents waited for this. We will be among 42 sets of parents watching," she said, in reference to the size of Israel's biggest-ever Olympic delegation.

Not everyone agreed with the Mendels' thinking. Reams of comments on websites disapproved of the swimmer staying in Beijing.

Channel 10 quoted him saying that when he swims, he will imagine his father sitting in the audience, cheering him on along with the rest of his family and the State of Israel.

According to *Ha'aretz*, Alon will fly back to Israel after competing to take part in what remains of the shivah week.

Jewish athletes vie for medals at Olympics

JTA

The following is a list of Jewish athletes competing in the 2008 Summer Olympics in Beijing (members of the Israeli team were listed in last week's *CJN*).

UNITED STATES
Fencing, Women: Sara Jacobson, sabre
Kayaking: Rami Zur, 500-metre individual
Swimming, Men:
Jason Lezak, 100-metre freestyle, relays
Garrett Weber-Gale, 100 freestyle, relays
Ben Wildman-Tobriner, 50 freestyle, relays
Swimming, Women: Dara Torres,
50-metre freestyle, relays
Track and Field, Women: Deena Kastor, marathon

ARGENTINA
Field Hockey, Women: Gisele Kanevsky
Judo, Women: Daniela Krakower
Swimming, Men : Damian Blaum
Table Tennis: Pablo Tabachnik
Weightlifting, Women: Nora Koppel

AUSTRALIA
Table Tennis: David Zalcberg
Soccer, Women: Tal Karp

CANADA
Baseball: Adam Stern
Wrestling:
David Zilberman, 96 kg
Ari Taub, 120 kg plus

CHILE
Tennis, Men: Nicolas Massu

GREAT BRITAIN
Rowing: Josh West

Shock, but also relief

Sadly, because I work in the news business, nothing tends to shock me, because I've likely heard a variation of all horror stories before. But the recent news of the gruesome and random beheading of a 22-year-old man on a bus has given me unshakeable nightmares.

The victim, Tim McLean, was the quintessential twentysomething: he worked at a fun summer job and was travelling the cheaper way, communicating by text message and enjoying the sounds of life through an iPod and the scenes of life through Facebook.

He was one of us.

While every aspect of this story has shocked and terrified me, the one detail that has bothered me the most has been the role played by the media. When I found out that Tim's family learned of the news when a reporter knocked at the door, my stomach turned with shame.

Tim might have been one of us, but I know that I am one of "them."

I remember my first story at a major paper. Two teens died in a boating accident, and as the newbie, I was asked to do the grim task of locating the families and speaking to them.

Luckily for me, the families of the boating victims turned out to be wonderful, and even grateful for the opportunity to speak about their children, but since then, I've knocked on the doors of many grieving families, only to have them slammed in my face.

I never blamed them.

I remember one family that I now wish would have slammed the door in my face. An elderly woman was left homeless after her grown son allegedly burned their house down after the two of them got into a dispute. The insurance company taking care of the claim refused to give her money, because her son was living in the home when it burned down.

I was pretty proud of myself when I tracked the woman down and got her to talk to me through her despair. But as the adrenaline began to wane, I wondered if my story was really worth making this nice old lady, who had already been through so much, shed a few more tears.

Sometimes, I'm so focused on making it in this profession that I forget that my job is to reflect human nature, not make a mockery of it.

As a person in her twenties, it's no wonder that Tim McLean's tragic fate has made me shudder as much as it has. This could have happened anywhere and to anyone.

But as a reporter, this story has made me question what life is all about.

There will always be a debate about how far a reporter should go to get a story, and I guess each journalist has to figure out his or her personal boundaries.

It's tough to react like a human being when your day is saturated with bad news from around the world. As I said, nothing tends to shock me anymore, and that makes me really sad.

I remember discussing this issue with a friend of mine who is a police officer. We observed that it's ironic that the professions that are supposed to reinforce a human being's belief in justice, peace and freedom do so by dehumanizing the people who work in them.

When I reacted the way I did to Tim McLean's story, I felt a wave of relief, because it meant I had a little bit of innocence left in me that allowed me to feel the shock.

All I can do now is hope that the little bit of humanity I have left will still be there the next time I have to knock on a stranger's door.

RAINBOW SLAW

- 1 small green cabbage, thinly sliced (about 8 c)
- 1 small red cabbage, thinly sliced (about 8 c)
- 2 med carrots, peeled, grated
- 1 small red-skinned sweet potato, peeled, grated
- 1 lrg unpeeled Fuji apple, cored, grated
- 1 lrg unpeeled Golden Delicious apple, cored, grated
- 1 med green pepper, cored, seeded, thinly sliced
- 3 green onions, finely chopped

DRESSING:

- 1 1/2 c mayonnaise
- 2 tblsp apple cider vinegar
- 1 tblsp sugar
- 1 tblsp pure maple syrup

Whisk mayonnaise, apple cider vinegar, sugar, and maple syrup in small bowl. Place slaw ingredient ingredients in very large bowl. Pour dressing over; toss. Season to taste with salt and pepper. Cover and chill 1 hour. Sprinkle with paprika.

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About Life

Dear Ella,

I am about to embark on a real-life reality show. You might call it the "almost Brady Bunch." I am a 37-year-old divorced woman with two daughters, ages 11 and 13. Jeremy, my fiancé, is 41 with two sons and one daughter. His kids are 10, 13 and 16. Obviously, this situation is not without its problems and adjustments, but for the most part, we're all managing beautifully. We all live together, but our wedding date is fast approaching.

- The big question for now is last names. Jeremy is uncomfortable with me keeping my ex-husband's name. I have kept it because of the children. I really don't want to start changing my name to be different than my kids at this time in their lives. I don't know what the proper thing to do is in this situation. Any ideas?

Almost Brady

Dear Almost Brady

Your family now consists of five tweens and teens and two adults. If it's going as well as you say, who cares what your last name is?

Blended families today are not unusual. There are siblings in the same school, and sometimes even the same class, with different last names or hyphenated names. It doesn't change who they are.

You can't wipe the slate clean and start over. I understand that having the same last name would, in theory, create a feeling of unity, but each one of you carries a past that includes the kids. Why would you want to erase that part of your lives?

There are other ways to feel like a unified family without sharing the same last name – by sharing, understanding, love, fairness, honesty and strength.

Unity and harmony will be created as you and your fiancé stand together as one.

Once you and Jeremy are comfortable with your decision, you can discuss it with the kids and get their input. Remember: kids are growing up today in a changing world. Different last names are not unusual.

Whatever you decide, it's important that you're both comfortable with it. Your children will look to you for stability, safety and a sense of belonging. If it works for you, it will work for them.

Together you will blend your family into a strong, loving unit.

Readers may submit their questions to Ella at The CJN.. *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

Choosing love over fear can transform your life

Love has always been an integral part of my work. My first book dealt with weddings and marriage, and my most recent book is about using anecdotes, stories and memories to tell our children how much we love them. Love really is the most powerful force.

I did a segment recently on CBC's *Steven and Chris* about "The seven L's of a long-lasting relationship," and a viewer wrote me to say that the segment, which focuses on being loving to your mate, loving to others and even loving to yourself, really transformed her marriage and her life.

When you are kind and loving to yourself and take yourself by the hand as you would a small child, acting in a caring, respectful and loving way, your whole being responds in a wonderful way. Similarly, in interacting with other people, even difficult ones – try proceeding from a place of love and watch the dynamic change to a more peaceful and joyous one.

So, in my quest to help people "find their bliss" as it were, I know that it helps to begin from this loving place. Sometimes you don't feel loving toward someone, and it might feel false at first. But as Anne Frank once said: "When we feel love and kindness toward others, it not only makes others feel loved and cared for, but it helps us also to develop inner happiness and peace."

With this in mind, how can we begin to foster more love and caring in all of our human interactions? How do we make love the springboard that we start from?

In *Conversations with God*, Neal Donald Walsch has an amazing explanation of how love can heal and purify everyone and help people to experience life in its fullest glory.

"Every action taken by human beings is based on love or fear, not simply those dealing with relationships," Walsch says. "Decisions affecting business, industry, politics, religion, the education of our young, the social agenda of your nations, the economic goals of your society, choices involving war, peace, attack, defence, aggression, submission, determinations to covet or give away, to save or to share to unite or to divide – every single free choice you ever undertake arises out of the only two possible thoughts there are: a thought of love or a thought of fear.

"Fear is the energy which contracts, closes down, draws in, runs, hides, hoards, harms. Love is the energy which expands, opens up, sends out, stays, reveals, shares, heals… Fear rankles, loves soothes. Fear attacks, love amends.

"Every human thought, word or deed is based on one emotion or the other. You have no choice about this, because there is nothing else from which to choose. But you have free choice about which of these to select."

We always have choice, and choosing to act from a place of love will always stand us in good stead.

You know the feeling you have when you first fall in love. You have a perpetual smile on your face, you feel giddy, tingly and light with excitement and joy. You are walking on air. When you look at your children, you feel that beautiful, unconditional love. Imagine how wonderful it would be if we could take that emotion and use it much more in all of our human interactions.

Walsch says that "love is the ultimate reality. It is the only. The all. The feeling of love is your experience with God In highest truth… Fear is the other end of love. It is the primal polarity."

So in essence, what you most fear is what you will continue to attract. But thoughts rooted in love will always lead you to a better place.

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Brand Israel set to launch in GTA

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Israeli consulate in Toronto is gearing up for a 10-month pilot branding campaign to improve Israel's image, and its consul general, Amir Gissin, couldn't be more pleased.

"In my wildest dreams, I didn't expect how enthusiastically the Toronto community would receive my [Israel branding] initiative," Gissin told *The Canadian Jewish News* last week as he pored over tentative promotional material and finalized the details of next Monday's official inauguration of "Brand Israel" at the Miles Nadal Jewish Community Centre.

Upon his posting to Canada last year, Gissin made it clear that his mission was to "make Israel relevant" to Canadians and use Toronto as a test market for a new Israel brand during his term.

The lessons learned from Toronto will inform the worldwide launch of "Brand Israel" in the coming years, Gissin said.

Since his arrival in Canada, he's spoken on radio, TV and in print about how he wants to take the emphasis off the politics and strife in his homeland and shift it to what matters to Canadians.

To that end, Gissin has, among other projects, gamely gone fishing with TSN's Italo Labignan to promote fishing in Israel and relentlessly touted the national Israeli hockey program and the Canada Centre in Metulla. On Aug. 25, he will unveil the official Brand Israel logos and advertising that will go up across the GTA in bus shelters, on billboards, on radio and TV starting in September.

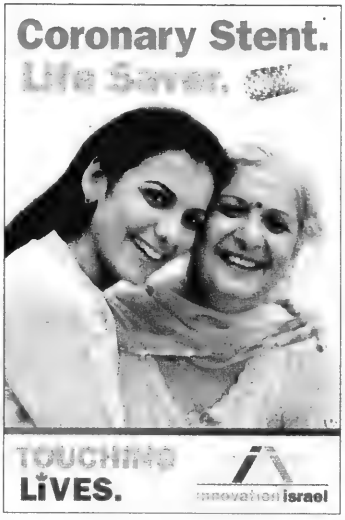
> ***Lessons learned will inform worldwide campaign***

"The media has lots of power, but it is, at best, an agenda-setter," Gissin said. "In Israel's case, people are already talking about it. It's on the agenda. Our job is to change the focus."

Gissin said the upcoming Toronto campaign is the outgrowth of partnerships with local Jewish business leaders who are not afraid to "combine their businesses with their love for Israel."

According to Gissin, the campaign launch could not have been achieved without the help of a triumvirate of high-powered business leaders in the community, namely Sidney Greenberg, vice-president of Astral Media; Joel Reitman, president and CEO of MIJO Corporation; and David Asper, executive vice-president of Canwest Global Communications, all of whom have dedicated resources to Brand Israel.

Continued on page 12



The Brand Israel campaign was designed to connect with all Canadians and focus on Israel's innovative impact on the world. Above is one of several ads that will be displayed in the GTA starting in September.

Pleading for the gates to stay open

Some 5,000 Israelis from Ethiopia demonstrated outside the Prime Minister's Office in Jerusalem on Monday to protest the government's decision to end aliyah from Ethiopia. An estimated 9,000 Falash Mora – Ethiopians whose ancestors, once Jewish, purported to practise Christianity – remain in rundown camps in northern Ethiopia. More than 17,000 Falash Mora are in Israel among the 120,000 Jews in total from Ethiopia.

[Israel photo]

Eikev
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Profile of Israel's new UN ambassador – please see page 28

The News in Brief

Canada

BBYO Gets Grant

TORONTO — B'nai Brith Youth Organization's Lake Ontario region, headquartered in Toronto, received a $73,500 Ontario Trillium Foundation grant, the provincial agency said this month. To be dispensed over two years, it will fund staff, workshops and more youth-led recreation activities, as well as promote leadership and expand BBYO's alumni network. The grant was one of 485 totalling just over $3 million announced Aug. 5.

Family Drops Lawsuit

WINNIPEG — The family of an elderly Jewish man who died while at the centre of an end-of-life medical treatment dispute has dropped its lawsuit against the agency responsible for the hospital that tried to take him off life support. Samuel Golubchuk, 85, died June 24 after spending seven months on life support at Grace General Hospital. Doctors there wanted to take the Orthodox man off life support, but his family sued the Winnipeg Regional Health Authority to stop them. He died before the case could come to trial. The end of the lawsuit means the case won't set a precedent for how to deal with dying patients in similar situations, the *Winnipeg Sun* reported.

World

Reporter Injured

TBILISI — *Yediot Achronot* reporter Tzadok Yehezkeli suffered serious chest wounds Aug. 12 while covering fighting between Georgian and Russian forces in Gori, the newspaper said. Yehezkeli, 52, was taken to a hospital in Tbilisi and was in stable condition. Several journalists have been killed or wounded in the war over Georgia's breakaway South Ossetia region. Georgian President Mikheil Saakashvili has accused Russian troops of deliberately firing on news reporters.

Radio Station Closes

LONDON — London's only Jewish radio station shut down after losing a libel lawsuit. George Galloway, a British MP and vocal critic of Israel, won $28,000 (US) in damages against the station, forcing its closure. He sued the station, Jcom, after an impersonator named "Georgie Galloway" used the phrase "Kill the Jews, kill the Jews" in a broadcast. The station apologized for the November show, which was heard online by 36 people and in a small area of north London.

Lawmaker Censured

TEHRAN — Iranian lawmakers condemned an official who said he was willing to be "friends" with Israelis. A statement signed Aug. 12 by 200 parliamentarians, urged Iran's President Mahmoud Ahmadinejad to dismiss the vice-president for tourism, Esfandiar Rahim Mashai, calling his remarks "unforgivable." On Aug. 10, Mashai repeated his comment that Iranians are "a friend of all people in the world, even Israelis and Americans." An ally of Ahmadinejad, Mashai stressed that his country opposes Israel, not Jews.

President Pledges To Fight Anti-Semitism

CARACAS — Venezuelan President Hugo Chavez promised visiting Jewish leaders he will condemn "all forms of anti-Semitism."

Chavez's pledge came in an Aug. 13 meeting in Caracas with leaders of the World Jewish Congress, arranged by the presidents of Argentina and Brazil. WJC president Ronald Lauder said Chavez promised to initiate a meeting with leaders of those nations to jointly condemn "all forms of anti-Semitism, discrimination against minorities and anti-Muslim sentiment."

Hugo Chavez

A leftist career military man, Chavez came to power in 1999 and has unsettled the West with his fierce criticism of global economic policy and his embrace of rogue leaders such as Iranian President Mahmoud Ahmadinejad and former Cuban leader Fidel Castro.

Chavez was accused of anti-Semitism after a 2006 speech in which he said the "the descendants of the same ones who crucified Christ" controlled the world's wealth, although some Venezuelan Jews said the critics took the comments out of context. Under Chavez, the Venezuelan Jewish community has declined by about 25 per cent, the WJC said.

"The world Jewish community is calmer now about President Chavez," Latin American Jewish Congress president Jack Terpins said after the meeting. "He has demonstrated that he is a great friend of this community."

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Cemetery restricts access after explosion

'We were lucky,' president says of blast's timing, limited damage

By CAROLYN BLACKMAN
Staff Reporter

Mount Sinai Memorial Park Cemetery should be up and running on Sunday, Aug. 24, said Neil Cohen, president of the cemetery association.

By Aug. 18, most hazardous materials on the grounds were to have been removed. As well, toppled stones were to be placed upright and damaged ones stored, he said.

Four burials were to be held this week – with only limited numbers of mourners – and this coming Sunday, 14 scheduled unveilings will go ahead as planned, Cohen said.

As bad as the damage was due to the massive Aug. 10 propane explosion next door, it could have been a lot worse, said Cohen.

"No one was there at that hour, and the one big piece of propane hit where there are no graves. I don't like to say that we were lucky, but we were," Cohen said of the early-morning blast at Sunrise Propane.

Located north of Wilson Avenue near Keele Street, the cemetery has about 11,000 graves in 21 burial sections. It sustained damage to two of them – those of the Toronto Independent Benevolent Association (TIBA) and the Kiever Synagogue. As well, chapel windows were blown out, and grass was singed.

Coincidentally, Cohen said, two gravestones were damaged – out of about 20 that were damaged in all – next to his grandparents' gravesite in the TIBA section.

"We received about 500 calls [the day after the explosion], and I understand people's shock and concern. A proper burial is one of the most important aspects of Judaism, and when something happens, you get caught off guard. Emotions are strained even at the best of times."

While the cemetery was closed to the public, funerals were held on a "restricted" basis, Cohen said.

Continued on page 14

A propane gas explosion forced Mount Sinai Memorial Park to close its gates last week. It is scheduled to be open by this Sunday. [Jeff Rosen photo]

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Very 'hollow men'

From the editor's desk

Many years ago, when I was much younger, and my English literature teachers attempted to instil in my class an appreciation for poetry, as well as for the insights of some of the world's outstanding poets, we studied *The Hollow Men* by T.S. Eliot.

More than four decades later, I have lost even the little I understood then about that poem specifically and Eliot's poetry in general. But the severe, stark, cheerless image of the "hollow men" who "lean together" and "whisper" meaningless things to produce in the end, only nothing, has stuck with me ever since.

The image came immediately to mind last week after I read a news report of the response by the Palestinian Authority to a proposal for territorial compromise that had allegedly been made by the Olmert government.

The proposal was alleged to have been made several months ago in the wake of the much photographed and much publicized peace push by U.S. President George W. Bush at Annapolis, Md., last November.

That it was leaked to the Israeli press last week was likely due to two factors:

• The imminent departure by Ehud Olmert from the leadership of his party and the prime ministership of Israel, to show Israelis that he has tried to advance the peace process; and

• The imminent arrival by U.S. Secretary of State Condoleezza Rice to the region, to show the American administration that the Olmert government has tried to advance the peace process. (In fact, Rice's visit to Jerusalem and Ramallah may have been postponed due to the crisis in the Caucasus. As of this writing, her trip was still scheduled.)

According to reports, Israel offered to withdraw from 93 per cent of the West Bank. In exchange for the 7%, the Palestinians were to receive land in the Negev for the West Bank settlement blocs.

Under the proposal, Israel would reportedly give the Palestinian Authority (PA) a swath of land adjacent to the Gaza Strip and a road connecting Gaza and the West Bank equal to the seven per cent of the land in the West Bank retained by Israel. The proposal is predicated upon Gaza being controlled by Mahmoud Abbas' forces and not by Hamas.

The border between the countries would be based upon the existing security fence. Ma'aleh Adumim, the Gush Etzion bloc and the communities surrounding Jerusalem and some land in the northern West Bank would remain part of Israel. Thus, most of the people who live in the West Bank communities, but not most of the communities themselves, would be within Israel.

The proposal reportedly contained detailed suggestions for the timing and the nature of evacuation of Israelis from their communities that are tied to the fulfilment of commitments by the PA.

In addition, there are reportedly detailed protocols in the proposal for security arrangements.

According to the reports, the subject of Jerusalem is pointedly not addressed.

In response to the reported proposal, Abbas' spokesperson Nabil Abu Rdainah said: "The Israeli proposal is not acceptable. The Palestinian side will only accept a Palestinian state with territorial continuity, with holy Jerusalem as its capital, without settlements and on the June 4, 1967, boundaries."

It comes as no surprise that the PA would characterize the proposal as "unacceptable." Such is the nature of interim proposals and bargaining positions of the other side, that they become "acceptable"only when they are agreed upon and enshrined into a final contract.

But for how long will PA leaders continue to mutter the mantra of the June 4, 1967, boundaries?

The constant, public repetition of the non-compromise of those boundaries merely conditions their own people to be forever frustrated and disappointed by the immutability of unrealistic expectations.

Moreover, if the PA leaders' response is to be taken at face value, it makes a mockery of the very idea of negotiations with Israel. Over what, exactly, other than the surrender of the Jewish state to every PA demand, would they be negotiating? What possible progress can such "negotiations" yield? Indeed what is the point of negotiations, other than for public relations, if they are doomed to fail?

Mahmoud Abbas

Thus, the image of the PA leaders meeting with and hectoring Israelis, posturing for the cameras, but not believing in bona fide give-and-take negotiations, evoked the memory of the image of Eliot's hollow men.

[They] are the hollow men
[They] are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
[Their] dried voices, when
[They] whisper together
Are quiet and meaningless...
Shape without form, shade without colour,
Paralyzed force, gesture without motion.

(With apologies to the poet for the changes in the excerpt from his poem.)

–MBD

THE KHARTOUM CONFERENCE: Egyptian President Gamal Abdul Nasser, waving to the crowd, precipitated the events that led to the Six Day War in June 1967. The war ended in disaster for the Arab world. After the war, at the end of August, eight Arab heads of state met in Khartoum, Sudan, to formulate an official response to the Jewish state's plea to negotiate peace. They answered with the famous "three noes": no peace, no recognition, no negotiations. Nasser attributed the Israeli victory to the intervention and assistance of the United States.

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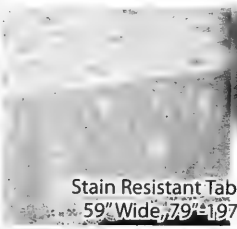

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Community marks shloshim for soldiers' return

By CAROLYN BLACKMAN
Staff Reporter

The process that led to the return of Ehud Goldwasser and Eldad Regev was based on Jewish values, Amir Gissin, Israel's consul general in Toronto said at last week's shloshim community memorial for the two soldiers.

Goldwasser, 31, and Regev, 25, were kidnapped by Hezbollah on July 12, 2006, in a raid on Israeli territory. Their remains were returned to Israel on July 15 in a prisoner exchange with Hezbollah.

"There was a lot of criticism about how the deal was created, but it shows that we care about each other, and that is what brought the boys home," Gissin told a capacity crowd at the Toronto Centre of the Arts' George Weston Hall. The event was sponsored by UJA Federation of Greater Toronto and more than 50 other Jewish community organizations, including shuls, social service agencies and schools.

Chen Shalita, an Israeli soldier who served in the Second Lebanon War, said that he didn't know the two soldiers personally, but he still waited for their return.

"The Jewish people's secret weapon is that we care for each other in a way that cannot be measured," Shalita said.

"This cannot be taken for granted. It is this [caring] that made it possible for us to bring home [these soldiers.] This is a sad day for all Jewish people, but we must remember to build and support Israel."

Maj. Gen. Elazar Stern as seen on the large screen monitor

Maj.-Gen. Elazar Stern, who worked closely with the two families in the two years that Hezbollah denied them any information about the soldiers, said that the way they conducted themselves strengthened Jews around the world.

"I was the one to tell them that their loved ones had been abducted, and from the first moment it appeared that they were noble families. They [continued] to maintain their dignity," said Stern, who is also the liaison with the family of Gilad Schalit, who has been held captive by Hamas since June 25, 2006.

In marking two years since the Second Lebanon War, he said, it must be remembered that "no matter where we come from, whether we are secular or religious, or [no matter what walk of life], there is only one Israeli army," Stern said.

"We are proud of our soldiers, and we believe that we are the army of Israel and of the Jewish people."

Stern, whose parents lived through the Holocaust and settled in Israel in 1949, said that if Israel had existed during World War II, there would not have been "that genocide. Israel is a Jewish state and a democratic state, and we must never forget that we all share the same fate."

Elyse Lackie, co-chair of Impact, UJA Federation's committee that connects Jews aged 25 to 40 to the community through philanthropic, volunteer and social opportunities, was MC for the service.

She said that all Jews grieved when the soldiers were kidnapped, "and our hearts collectively broke. We grieved with their families, with Israel, and with Jews around the world.

"Tonight we grieve together, along with Jews in Winnipeg and Calgary." (Similar services were held in those cities.)

Rabbi Reuven Tradburks of Kehillat Shaarei Torah recited the *Prayer for the State of Israel* and the prayer for the members of Israel Defence Forces.

Cantor Gershon Silins of Temple Sinai chanted prayers for the dead and *Hatikvah*.

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No regrets over withdrawal

By SHELDON KIRSHNER
Staff Reporter

Elazar Stern, one of the highest ranking Orthodox officers in the Israel Defence Forces, has no regrets.

Three years after being demonized by Israel's national religious camp for supporting the unilateral withdrawal from the Gaza Strip and a handful of settlements in the West Bank, he firmly stands by his convictions.

"It's important for Israel's existence that all soldiers obey all orders," said the 52-year-old retired major-general, who was in Toronto last week.

Here at the invitation of UJA Federation of Greater Toronto, he spoke at a memorial for Ehud Goldwasser and Eldad Regev, the Israeli soldiers whose remains were returned to Israel from Lebanon last month in a prisoner exchange with Hezbollah .

In an interview prior to his public appearance, Stern talked at length about the still-fresh and emotionally wrenching events that unfolded in Israel in the summer of 2005.

During Israel's withdrawal from Gaza and parts of the West Bank, some soldiers refused to carry out orders to evacuate Jewish settlers, having been egged on by rabbis and politicians affiliated with the settler movement who claimed that the Israeli government had no right to surrender holy land.

Stern, who until recently headed the army's human resources department, had no such compunctions, even though he is thoroughly observant and wears a knitted kippah, a symbol of the religious Zionist movement.

As a result of his principled position, of which he is proud, he was not only ostracized but physically attacked.

When he turned up at a settlement in Gaza on the eve of Israel's withdrawal, right-wing radicals slashed his tires and hurled insults at him within earshot of journalists covering his visit, accusing him of being a traitor.

Several months later, dozens of Jewish worshippers, led by a rabbi, yelled epithets and jostled Stern as he and his family tried to reach the Western Wall in Jerusalem to pray.

Looking back at these unpleasant incidents, Stern adopted a philosophical tone toward his detractors.

"I hope they understand I was doing my duty," he said.

But in a reference to the rabbi who attempted to block his path to the Western Wall, he was far more critical.

"I tried to convince him he was wrong, but he ignored me," said Stern, whose military career spanned 34 years. "He didn't understand the deeper meaning of democracy."

Stern was also disappointed by the reaction of the National Religious Party, one of the pillars of the settler movement in the territories, suggesting that its leaders should have condemned extremists in its ranks.

Stern declined to be drawn into a discussion regarding his views of Israel's pullout from Gaza. "I'm a soldier," he said flatly.

Continued on page 13

Organization offers scholarships to Ethiopian Israelis

By RITA POLIAKOV
CJN Intern

After visiting the Ethiopian community in Israel, Jason Rubinoff and Elyse Lackie realized that something needed to be done to help the young generation.

"You could see these were people having a tough time. It wasn't about the mothers and fathers, it's about the next generation," Rubinoff said.

"They're in a standstill. Education is really the only way they can get out of this. That's when we came up with an idea for a scholarship program."

Two years ago, during a trip to Ethiopia and Israel, Rubinoff and Lackie developed Investment Program Ono (IPO).

This is a program that helps send Ethiopian Israeli students to Ono Academic College, a prestigious Israeli school in Kiryat Ono known for its business and law programs', by selling shares at $2,500 each.

IPO is an initiative of the National Ben-Gurion Society, a Young Leadership program implemented by UIA Federations Canada in cooperation with Canadian federations. The Ben-Gurion Society is made up of donors who contributed $1,000 or more to the United Jewish Appeal or Combined Jewish Appeal campaigns.

IPO has already raised enough money to send eight students to Ono. This summer, the organization has brought three of these students to intern in Toronto for one month.

According to Doron Haran, the vice-chairman for Resource Development at Ono, internships are invaluable to Israeli students.

"Israel is the land of connections," he said at a gathering last week held at Lackie's house, where donors met the Ethiopian students. "That's how this system works. [Ethiopian students] don't have connections because their parents are not playing the game. They must have an internship, but no one can find it. So we are calling. It's working in an unbelievable way."

Rubinoff and Lackie chose to work with Ono because of its enthusiasm for the program.

"A lot of schools aren't interested. [Ono] loved the idea," he said.

For Maor Sanvete, a law student at Ono who will be interning at a Toronto law firm, the college opened doors that did not exist in Ethiopia.

"I was born in a little village – we were in a separate village from modern things. I wasn't allowed to go to school in Ethiopia. I was a shepherd, it was a simple life. We left all our important things – our house, money. We took what we could and just walked away to Jerusalem," he said. "When I came to Israel, I started from nothing. I was just 12 years old, I started Grade 7. Everything for me was very hard."

While addressing the group of donors last week, Sanvete refused to accept applause. Instead, he offered his thanks.

"Thanks for Ono Academic. They support us," he said.

To Orly Sahalo, an Ethiopian Israeli who will also be interning at a law firm in Toronto, the college offers a chance to make her parents proud.

"My parents came through the Sudan in 1981. They lived in a small village… and dreamed about Jerusalem all the time," she said. "One day, they said, 'We're going to walk now' and snuck away at night. My parents walked through the desert with four little children… and lost their little girl," she said.

"Me and my two brothers were born in Israel. My parents got a simple job. They wanted us to get an education. They didn't want us to be like them. So I went to Ono Academic to study law, for my parents to be proud of me. This is for my parents and the next generation."

Ono is both a prestigious college and an expensive one. For many Ethiopian Israelis, an education at a school like this is unattainable. When he was initially approached by IPO, Haran was surprised by that.

"We realized that we were not aware that this community is stuck in gridlock. The abilities are there," he said. "Parents haven't been able to create economic stability and support. [Ethiopian students] need a push at the beginning. It's not affirmative action, it's a total win-win. They're good students."

From left are Jason Rubinoff and Elyse Lackie, co-founders of Investment Program Ono (IPO); students Kinneret Sahalo, Orly Sahalo and Maor Sanvete; and David Schlesinger, IPO recruitment chair.

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Putin crashes Georgia, Iran takes note

Perhaps they were distracted by the ebullient fanfare of the Olympics. Perhaps they were simply stunned into disbelief by the swift, punishing brutality of the Russian attack against Georgia. Whatever the reason, it's clear that the West responded to Russian Prime Minister Vladimir Putin's putsch into Georgia with justified indignation, but tepid expressions of irritation, umbrage and condemnation.

To be sure, the sudden events surprised most observers. A hard-line western military response was out of the question. Showdown too often mutates into confrontation, and confrontation just as often into unintended conflagration.

It took nearly a week for the West to respond coherently.

The example of the presidents of Ukraine, Poland, Latvia, Lithuania and Estonia was very compelling. They flew last week to Tbilisi, despite the raging war over their shoulders, so to speak, for a demonstration of solidarity with the people of Georgia, and with Georgian President Mikheil Saakashvili in particular. Of course, their countries are most threatened by Putin in the same manner and for the same reasons as the threat to Georgia. The Russian strike at Georgia was also aimed at them.

The solidarity rally gave courage to the embattled Georgians and undoubtedly helped focus the remarks the following day by U.S. President George W. Bush.

"The United States and our allies stand with the people of Georgia and their democratically elected government," Bush said, pointedly warning Putin not to attempt the overthrow of the government of Saakashvilli. "The days of satellite states and spheres of influence are behind us," Bush added, letting Russia know that the independence of the Baltic states, for example, would not be undone.

German Chancellor Angela Merkel travelled to Tbilisi over the weekend to announce that NATO would help with reconstructing and rebuilding Georgia's military once Russia withdraws. U.S. Secretary of State Condoleezza Rice was scheduled to attend an emergency session of NATO this week in Brussels to help bring forth a more detailed response to Russia's actions.

Such a response must make plain to the leaders of Russia that there are consequences to its brutish, violent behaviour and that the countries of the West are prepared to exact the full measure of those consequences – multilateral, economic, diplomatic and other – from the Kremlin.

As of this writing, Russia has just begun to withdraw its troops from Georgia. It is unlikely, however, that it will let go of the coastal area it occupies and control of the pipelines there leading to the West.

The worrisome fact for the West and alas, for Israel, too, is that Iran undoubtedly took full notice of the West's initial response and is closely watching the followup.

25 years ago in *The CJN*

During a visit to Canada, Moshe Many, president of Tel Aviv University, said impending government budget cuts of 20 per cent across the board would hurt higher education at a time of growing enrolment. His remarks came as Menachem Begin's Likud government was set to implement an austerity program to fight a ballooning deficit and rampant inflation.

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Disregard for Olympic principles

Four years ago at the Olympics in Athens, an Iranian wrestler refused to compete with an Israeli. He came home to a hero's welcome and was given a large financial award by the Iranian government. Brian Williams, a Canadian TV commentator, called for sanctions against, Iran but nothing occurred. I and others wrote to Dick Pound, Canada's International Olympic Committee representative, but those letters went unanswered. At the current Olympics, an Iranian swimmer refused to compete against an Israeli swimmer, claiming sickness ("Iranian swimmer won't compete against Israeli," *CJN* Montreal, Aug. 14). Both these incidents demonstrate a flagrant disregard for the principles upon which the Olympics are said to be based. While in the scheme of things these incidents pale in importance when compared to Iran's nuclear ambitions, nonetheless, they still show how Iran can insult and even threaten Israel with impunity.

Bert Raphael
Toronto

* * *

Russia's invasion of Georgia

It will be a show of moral cowardice and an undermining of our own security if the West acquiesces to Russia's criminal use of force to strangle Georgia as it embraces democracy and looks toward Europe as a model for its future progress. It will be even worse if the West concedes to Moscow's argument that Russia has the right to determine the politics of its former vassals and in doing so cravenly becomes a party to the re-division of Europe. An exhausted West did not resist the emergence of Russia's Iron Curtain when it could in 1945. We must not repeat that mistake.

The Canadian Coalition for Democracies (CCD) urges Ottawa to show moral leadership through concrete steps that include recalling the Canadian ambassador from Russia for urgent consultation; proposing a suspension of Russia from membership in the G-8; demanding an unconditional restoration of status quo ante in Georgia; and demanding that a team comprising G-7 members proceed immediately to Tbilisi, Georgia, to evaluate the destruction of lives and physical assets caused by the Russian invasion.

History has shown us that to delay in stopping a bully brings only greater death and destruction.

Salim Mansur
Senior Fellow
Canadian Coalition for Democracies

Don't stop Ethiopian aliyah

I was very surprised to read that the Israeli government wants to end the aliyah from Ethiopia ("Has the end arrived for Ethiopian aliyah?" *CJN*, Aug. 14). The Ethiopian aliyah is vital for Israel's survival. Former Israeli prime minister David Ben-Gurion once said to American Jews, "Do not send only money to Israel. Send your sons and daughters also." Every Jew has the right to make aliyah from any country in the world. The sons and daughters of Ethiopian Jews serve in the Israel Defence Forces. I saw many of these fine men and women when I visited Israel. I hope that this Israeli government will not make another big mistake!

George Stern
Toronto

* * *

Embarrassing statement

I was taken aback by the opening passage of the column by Rabbi Yehiel Ben Ayon ("Highlighting a double standard," *CJN*, July 31): "Perhaps no other nation other than Nazi Germany has sufficiently recognized the power of propaganda. The Nazis even went so far as to elevate it to a ministry and appoint Joseph Goebbels as its minister. We Jews could take a few lessons in this art of propaganda."

I found this a rather embarrassing statement, to the say the least. Do "we Jews" want to "take lessons" from the Nazis in this or any other respect?

Carl Rosenberg
Vancouver

* * *

Women for Soviet Jewry

I am pleased that Eugenie (Genya) Intrator is remembered for her involvement with Soviet Jewry ("'Charismatic' activist fought for Refuseniks," CJN, Aug. 14).

I was president of the Federation of Jewish Women's Organizations. Our mandate was to serve all women's organizations, and every organization had a representative on our board. It was the forerunner of Toronto UJA Women's Division.

I give Intrator credit for fighting to bring Jews out of the Soviet Union, but she was not the founder of Women for Soviet Jewry, just an active and dedicated volunteer. May her memory be for a blessing.

Gerda Frieberg
Toronto

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How a Northern Ontario trapper helped the fledgling Jewish state

In celebration of Israel's 60th anniversary, The CJN has been running feature stories about Canadians who were there to help secure the birth of the nascent Jewish state during its founding. With this essay, we present a story about one of the many Canadians who helped the cause from here.

By DONALD CARR

At 11 years old, Jack Leve was sent alone by his parents to stepsisters in Montreal in order to avoid continuous pogroms – one of which had killed a younger brother – in Bialystok.

An incident outside the cheder that he attended in Montreal – involving a snowball and a rabbi, followed by a beating – took him away from family and led him to New York. There, he started his education in the fur trade by cleaning the pelts of skunks in a factory.

Years later, he returned to Canada, to volunteer for the Canadian army in World War I. He established his home again in Montreal, married, had children (one of whom would later become my wife) and, later, settled down in Sudbury, where he carried on the business of a fur trader from the 1920s until the 1970s.

That business saw him constantly spending time with native Indians, working their trap lines, staying in their homes on reservations or in wigwams during his travels of hundreds of miles in winter and summer through Canada's North.

He travelled by snowshoe and dog sled and carried a gun at all times when he was on his expeditions, each of which lasted for several months. He became a friend of the famous Grey Owl, the Englishman, who masqueraded as an Indian. His life was very much like Mordechai Richler's Solomon Gursky.

Jack Leve, holding up a rather large fish he caught, displays some of the trappings of his Northern Ontario life: bottom left, on snow shoes with his shotgun and top right, standing with holstered pistol in front of a teepee.

[Photos courtesy of Judy Feld Carr]

The raw furs that he bought from the Indian trappers, or were the result of his own trapping and skinning – whether beaver, wild mink, marten, fox, otter, raccoon, weasel (ermine) or muskrat – ended up in his Sudbury office or in the basement of his home.

There, they were sorted, packed into specially constructed crates and shipped to a variety of buyers. Some were sold at regularly held fur auctions in North Bay or Montreal. Others went to manufacturers in Montreal, New York and Europe, depending upon the best prices he could negotiate.

A Zionist from the time he was a young man, Leve became the president of the only synagogue in Sudbury and was a delegate from Northern Ontario to Canadian Jewish Congress for years.

In 1947, it became clear that there was going to be a Jewish state in Palestine. From time to time, strangers visited the Leve home and met with him behind closed doors in his study. He never spoke about who they were or why they came.

As the holder of a trapper's licence, Leve was able to purchase all kinds of ammunition. The family became aware over a period of time that he was buying and storing boxes of different types of bullets. He stacked them from floor to ceiling, separately, depending on their calibre, against the basement walls.

One day, Leve told his daughter, Judy, aged nine, that he wanted her to help with an important job of packing special furs. He also "recruited" his wife and mother-in-law and a few community friends to the job. There, in the basement, he showed that strange amalgam of helpers what he wanted them to do.

They were to take the skins, which had been turned inside out, and insert into the furry "inside" of the pelts a select number of rounds of different sized ammunition. The ammunition was to be positioned in a particular way. A precise number of the smaller rounds went into the narrower parts of the "body." Another precise number of the larger cartridges went into the wider part. The number of bullets so used depended on the kind of animal skin that was being packed.

He taught them how to roll the rounds by deeply massaging the leathery side of the skins, which was on the outside, until the bullets were completely hidden in the long, unsheared fur inside. Leve would then make a small cut at the tail-end of the pelt with his hunting knife. Through this slit, he would pull the tail, forming a secure closure to the ammunition-laden pelt.

Recruited team of volunteers to stuff pelts with ammunition

The pelts were then packed into the wooden shipping crates. However, because the weight of each crate had to be no heavier than normally expected, there were many fewer pelts in each crate than usual.

For weeks on end, his "recruits" found themselves in the Leve basement carrying out the mysterious pelt-packing activity. Leve's wife, Sarah, prepared sandwiches and drinks for them as they carried out their secret work.

As the crates were packed and the lids nailed down, Leve prepared them for shipment to a fur coat manufacturer in Paris and to a friend's fur business in Montreal.

Crate after crate made those journeys.

When they were inspected, only raw furs were seen through the usual open slats, which were needed on the crates to permit the furs to "breathe."

From Paris and Montreal, the crates found their way to Palestine, to a furrier in Tel Aviv named Schneidmann.

Schneidmann was a survivor of the Holocaust. He carried on a brisk trade in a salon and workshop at the corner of Bograchov and Ben Yehuda streets in Tel Aviv, designing and making furs for the wives of British Army officers and of officers in the Palestine Police. The authorities, therefore, did not question the amount of furs that he received.

However, having more furs than he could handle, Schneidmann arranged for other furriers to share in these shipments, but not before the *Haganah*, the underground defence forces that reported to the Jewish Agency, or the *Irgun*, the underground forces commanded by Menachem Begin, or *Lehi*, the Stern gang, in which future Israeli prime minister Yitzchak Shamir was a member, had relieved the Canadian pelts of their hidden contents. Leve did not know who received them.

The defenders of the soon-to-be-declared State of Israel welcomed this ammunition for their rifles, which had come from Czechoslovakia without bullets, as well as for other weapons, which otherwise would have been useless.

Jack Leve obtained the fourth visa issued by Israel in 1948, and he almost literally disappeared for some five months, travelling to Israel via Marseille, where he boarded the Kedma, a former refugee ship. He did not tell his family what he did in Israel during that time, and it remains unknown, except for some movies that he took, with a very unskilled hand, in various parts of the country.

Donald Carr, a longtime community activist, is a lawyer and president of The Canadian Jewish News.

Shabbat, unplugged

It used to be that when you left work, you stopped working. My father rode home on the subway, worrying about this sale and that bill, but no longer working. He left the receipts and samples back at the office. Today, my children leave the office and continue to send text messages, e-mails and receive important phone calls. Work never stops.

Norma Baumel Joseph in Montreal

We live in a different world, one that's not necessarily better. After we fought for the privilege of a 40-hour work week and the right to have a weekend, capitalist modernity seems to have stripped some of us of those fundamentals. In some non-emergency professions, people need to be available 24/7.

Whatever happened to our sense of the necessity of leisure and privacy? I remember a cousin's wedding day being disrupted by the arrival of work that he had to take with him on his honeymoon.

Surely our new work ethic has destroyed many of the boundaries between the public and the private. Cellphones, laptops and other technologies, invade our homes on evenings and weekends. Plugged into our ears, they bring the office with them wherever we go.

Have you ever been to a restaurant and watched couples working instead of eating together?

When do we get to relax? When do we get to think things over? When do we get personal and family time away from all the distractions of the office?

These are important lifestyle questions that we no longer have time to ponder or respond to. And time is another factor lost in this rush to work.

It used to be you got a letter and took some time to think about your response. It wasn't expected in seconds. With e-mail, there is no time to think, much less do anything else except respond to e-mail all day long.

When do we say enough and unplug ourselves?

I worry for my children and grandchildren when it comes to this increasing abuse of our time. Many of us complain, but what can we do? It's hard to shut out the technology we rely on, and it's impossible to work without it. Some disciplined individuals can decide to work at their own pace and refuse the encroaching control of technology. But most of us are not so determined, or have jobs that demand constant contact.

I feel fortunate that I have one day a week when I can unplug without guilt.

Shabbat comes and I turn it all off.

Some see Shabbat as a day of restrictions. Others see it as a day of liberation. The public arena of work can't invade this private space of sacred personal and family time. Thank God.

Kashrut is also about ethics

Readers may know Rabbi Shmuel Herzfeld, but I had not heard his name before. He is the rabbi of Ohev Shalom, the National Synagogue in Washington, D.C. A member of the Orthodox Rabbinical Council of America, he heads a growing modern Orthodox shul.

Jean M. Gerber in Vancouver

Rabbi Herzfeld has written a stunning *New York Times* opinion piece on recent events surrounding Agriprocessors, the kosher meat-packing plant in Postville, Iowa, that was the subject of massive immigration raid on May 12.

Oy, what a mess.

Having previously heard about the company and this latest scandal, I had already confirmed that our local kosher butcher gets all his meat and poultry from Toronto – just in case – when I read the Times piece by Rabbi Herzfeld.

The rabbi described the situation: children forced to work long hours, unqualified to be wielding knives; teens working 17-hour shifts, six days a week; illegal immigrants with no recourse to the law or protection from abuse, etc.

If proved in court, these accusations make the meat being produced there suspect – not because it may be actually treif, since no one has said that – but because the ethics of its production make it unfit for observant Jews who connect kashrut with ethical behaviour, rather than with stringency in food laws alone.

My rabbi, Zev Solomon, taught the following regarding the true meaning of kashrut: In relation to the question "How can one serve God except by first serving men?" Rabbi Levi Yitzchak of Berdichev was asked by a group of his Chassidim to remind them of the most important requirements to be careful for when preparing matzah.

Rabbi Levi answered: "You have asked the wrong question. First and foremost, be careful to see that the women who are hired to fetch the water are sufficiently paid. Depending on the answer, that will make the matzah kosher or not."

Rabbi Herzfeld brought another version, attributed to Rabbi Isroel Salanter, who also responded that the treatment of workers would determine if the food is kosher or not.

Whichever version you prefer, the message is more than clear. Unethical practices count as much as the sharpness of the knife, the clarity and health of the organs, the salting, the time of soaking and washing, or the speed of the mixing (for matzah).

Kashrut is not a mechanical process that we embrace and follow because its physical observances make our table an altar. What makes kashrut so important is the ethical behaviour that should accompany it.

I gather that this plant has been certified by the Orthodox Union. According to Rabbi Herzfeld, as well as others familiar with the company, this certification has not included in its scrutiny of the company any regard for the ethical treatment of both man and beast.

When we made the decision to keep a kosher home many years ago, we were tutored in the details by wonderful families who cared not just about mechanical rigour, but most importantly about the ethics and the philosophies behind observance. Their teaching made our observance meaningful.

To say the Agriprocessors' behaviour embarrasses us as a caring and compassionate people is to understate things by a mile. It demeans us, and it holds up a distorted mirror of our religion to the world, where some are already willing to believe the worst.

But most of all, it tells us that we have not taught the right lessons. It tells me that maybe I have not been diligent enough in teaching my own children the meaning behind kashrut. I will check on that. It tells me that perhaps schools that teach the details should be looking at the ethics as well as the knives. It tells me that those who set standards of what is and is not kosher may also need to step back from minutiae and recall the ethical reasons for kashrut.

Rabbi Herzfeld calls on the OU to send a delegation to inspect and assure that the plant upholds both the laws of kashrut and of the United States, and that it treats its workers fairly.

For all of us, there is a further message.

Let's remember those pious women who fetch the water. If they're not paid a fair wage, the matzah is treif.

Religion and public policy

Previously, this column has discussed the connection between religion and politics as well as religion and the formulation of public policy. These discussions emphasized how widespread these interrelationships have been throughout history and in modern times.

Gerald L. Gall in Edmonton

Once again this became evident in response to a truly bizarre situation. Recently, an innocent passenger travelling on a bus from Edmonton to Winnipeg fell victim to a gruesome attack by another passenger. The victim, Tim McLean, was stabbed repeatedly and then beheaded. He neither knew his attacker, nor had he in any way provoked any kind of altercation.

Despite the international media attention that followed the event, his family planned a quiet, private period of bereavement. In response to this tragic event, some members of the Westboro Baptist Church, an unaffiliated American sect, illegally entered Canada and had planned to picket McLean's funeral.

This group had taken the position that the murder of McLean was justified in that it reflected the wrath of God directed at a Canadian as punishment for Canadian policies and laws relating to abortion, homosexuality and adultery. Already well-known for its protests at the funerals of American soldiers, the sect has been considered by some as little more than a hate group. Fortunately, the protest at Mr. McLean's funeral did not, in fact, occur, however, the threat was hurtful to both the McLean family and the memory of an innocent victim.

Surely, any individual can espouse personal or religious views on a given public issue. Religion has been described as a specific fundamental set of beliefs, practices and theology generally agreed upon by a number of persons. Politics has been described as the art of influence.

However, we should not turn religion into politics by attempting to influence policy-makers to subscribe to a particular set of religious values, norms and policies applicable to all. There have been many examples of religious leaders taking action to force their views on society as a whole and to attempt to influence a national agenda.

It is particularly objectionable when, in the name of religion, a group or individual uses someone's personal tragedy (such as the McLean murder) to advance a political agenda.

United States' presidential candidates publicly express their adherence to faith in order to raise campaign funds and, indeed, in order to win votes. Just recently it was reported in the *National Post* that in order for Barack Obama to win the upcoming presidential election, "his future rests in the hands of… evangelicals." The appeal to faith-based groups is now an accepted norm of U.S. politics. Almost every country has experienced this phenomenon. We are all aware, for example, of the influence of religious parties in the formulation of Israeli public policy.

Religion codifies or provides us with our values – moral tenets that we apply in our daily lives. It is understandable that we would want our values to be reflected in the public policies and laws established by our various levels of government. However, it is not acceptable to expect governments to adopt particular religious interpretations as a result of attacks on individuals or groups. The planned disruption of McLean's funeral is an example of insensitivity and emotional violence against innocents to further particular religious or moral precepts.

The Canadian Jewish Congress espouses certain views on public issues. But the issues, although sometimes based on aspects of Jewish theology, are universal in their appeal to individuals of all religious persuasions. Who can argue against the elimination of child poverty, the cessation of genocide in Sudan and the curtailment of hate propaganda? They are, to be sure, desirable policy objectives. These objectives represent the present policies and subjects of advocacy of Congress. We, as a community, do not argue that everyone should subscribe to particular tenets of our faith, but rather that all persons respect the basic norms of decency, civility and human rights.

Politics is politics and religion is religion and ne'er the twain shall meet. Or, at least let us be reasonable and moderate in mixing these social influences. The practice of religion and the formulation of public policy should both remain strong and healthy activities but should do so within their respected spheres.

The Kirshner File

Tom Perlmutter revitalized National Film Board

The National Film Board of Canada is unique, says its top official, Tom Perlmutter. "There is no such cultural organization anywhere else in the world," he said in a recent interview. "We're lauded and looked upon with envy. No one, not even in the United States, can match our body of work."

Sheldon Kirshner in Toronto

Perlmutter, whose five-year appointment as NFB chair and government film commissioner was announced last year by Heritage Minister Bev Oda, is the second consecutive Jewish person to hold that position. His predecessor, Jacques Bensimon, currently heads Cinémathèque québécoise.

Founded by an act of Parliament in 1939, the NFB, with headquarters in Montreal, produces and distributes documentaries, animated shorts and digital content on a diverse range of topics from a Canadian perspective and is thereby integral in promoting Canadian values. In a typical year, it is involved in some 200 projects.

Since its establishment almost 70 years ago, the NFB has made about 13,000 films and won 5,000 prizes, including 12 Academy Awards and 90 Genies.

Quite an achievement, to say the least.

Yet when Perlmutter, a filmmaker, writer and producer, joined the NFB in 2001 as its director-general of English programming, it was on the skids, having been gutted by shocking cutbacks.

"It had lost a substantial part of its budget and staff and was in a state of post-traumatic stress," said Perlmutter, who was recently in Toronto to attend the annual Hot Docs Canadian International Documentary Festival and on whose board of directors he has sat since February. "It was looking for relevance," added Perlmutter, who presented nine NFB films at Hot Docs.

Perlmutter – who worked for a succession of Canadian production companies before joining the NFB – gradually pulled it out of its misery.

He revitalized the documentary and animation unit, forged ties with a host of overseas partners (*Flipping Out*, an NFB-Israeli co-production, is but one example), started programs for talented filmmakers in remote communities, encouraged marginalized members of the industry, such as women, and oversaw state-of-the-art technological advances.

"We were pushing boundaries and taking risks," he said, sipping a cappuccino in a downtown cafe. Now 59, he accomplished his goals with a miserly budget. "We tried to be more focused and disciplined in our choices," he explained, citing the film *Up the Yangtze*.

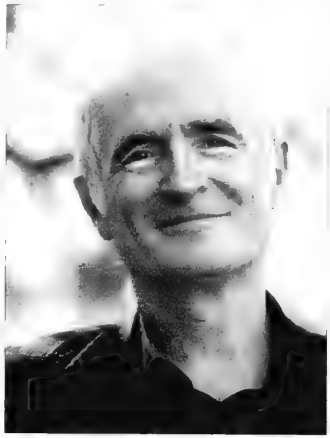
In his relatively new job, he has a lot more on his plate. As head of English programming, he concentrated solely on the creative dimension. But since June 11, 2007, he has been in charge of human resources (the NFB has 490 employees), strategic planning, finance, production, distribution and marketing.

Perlmutter, who describes the NFB as "a niche player," joined the the organization after a long and fruitful career in Canadian film.

At Primitive Entertainment, where he was a partner from 1999 to 2001, he produced *The Team*, an eight-part documentary on young black men in Toronto. At CineNova Productions, where he worked from 1997 to 1999, he specialized in science and history documentaries. And as founding head of documentaries at Barna-Alper Productions, he produced, among others, *The Turning Points of History*, *The Sexual Century* and *The Body*.

Prior to that, as executive director of Alliance for Children and Television, he specialized in children's programming. And before that, he was Toronto bureau chief of the trade magazine *Cinema Canada*. "I enjoyed that job very much. It gave me a grounding in the realities and players of the Canadian film and broadcasting industry."

The son of Hungarian Holocaust survivors, he was born in the town of Sarospatak, in the northeastern corner of Hungary. His father, Sigmund Danziger, a forced labourer during the Nazi occupation, died shortly after Perlmutter was born. His mother, Olga, is an Auschwitz survivor.



Tom Perlmutter

Olga and her two sons (Perlmutter's older brother, Joseph, is a realtor in California) settled in Petah Tikvah, Israel, in 1949. "She was a single mother and a factory worker, and life for her was very hard," he said.

In 1952, at the invitation of an uncle in Montreal, they arrived in Canada. Perlmutter attended Herzliah High School and earned a BA, majoring in Chinese history, at McGill University. From 1970 to 1980, he lived in Britain, studying European history at Oxford University and then working as an assistant editor and commissioning editor at a publishing house.

Returning to Canada, he accepted a job as marketing manager of a Toronto publisher before going back to school to finish an MBA degree at the University of Toronto. That degree was beneficial to Perlmutter. "It gave me a whole range of financial and business skills, which was very useful."

Perlmutter, who has two grown children, Daniel and Laura, both in the film industry, flitted in and out of jobs before finally landing at the NFB. Asked why he never stayed too long at any of his previous positions, he replied, "A restlessness, a voracious curiosity, a need to extend myself, a desire not to repeat myself."

Obviously happy with his occupational situation, he said, "I am passionate about the National Film Board. It is, I think, one of the most vital cultural institutions in the world today, a distinctive and original Canadian creation, loved at home and admired abroad. It has a unique role to play as a kind of cultural conscience and innovator for Canada, a role more urgent than ever in a rapidly shifting digital media universe."

Three emerging Israeli filmmakers

The Israeli film industry is growing and maturing and could be a force one day. Feature films such as *Beaufort*, which was a contender for this year's Academy Award for best foreign movie, and documentaries such as *The Champagne Spy*, which has won a slew of prizes, inspire hope that Israel is going in the right direction. Whatever happens, Israel's fate, in this respect, is largely in the hands of its young and up-and-coming filmmakers.

At a recent event sponsored by Canadian Friends of Tel Aviv University in Toronto, I got a chance to see three new films made by students who have either graduated from or who are still studying at the university's department of film and television.

Pinchas, by Pini Tavger, brims with empathy and compassion, and is about a nine-year-old boy who's left to his own devices when his struggling Russian single mother goes to work at night or entertains her boyfriends on her days off. Feeling lonely, Pinchas, a sweet and endearing kid whose mom feeds him ham sandwiches, finds solace in religion and in the company of a warm Moroccan family. There is a happy ending. One day, his heretofore self-absorbed mother says, "Today's Shabbat. Let's take a walk." Hope springs eternal.

Roads, a gritty, heartbreaking film by Lior Geller, takes place in Lod's Arab quarter, a rundown neighbourhood infested with drug dealers, and unfolds to the beat of Arabic rap music. Ismayil, 13, is a courier for a notorious drug dealer. Daniel, a traumatized ex-soldier who served in Lebanon, buys drugs from Ismayil. Both seek an escape hatch and find one.

Dessert, a trenchant character study by Amit Sakomski about a bickering elderly couple, pits an obsessive stamp collector against a master baker. Get ready for some fireworks.

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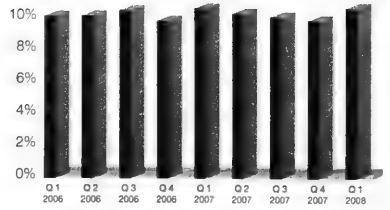

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'We want everyone to have a personal stake in this process'

Continued from page 1

In addition to himself, a roster of notable guest speakers will make presentations at next week's Brand Israel conference, including Larry Weinberg, executive vice-president of Israel 21c – a California-based non-profit, Internet news feed about Israel – and Barak Orenstein, a brand manager for Absolut Vodka in Toronto.

Orenstein will talk about "how to introduce a brand into Toronto" with emphasis on grassroots exposure, Gissin said.

This last point is something the consul general cannot stress enough.

"We want everyone to have a personal stake in this process," he said. "The idea behind brand initiative has been coalition-building… [and] with the conference, we want to continue recruiting people within and outside the Jewish community."

Amir Gissin

The consulate sent out invitations to select organizations and individuals in the community and expects around 200 people to attend the branding conference. Gissin hopes guests will take it upon themselves to disseminate the information they hear at the event.

"The way to fix negative images of Israel is to present Israel in a positive light elsewhere," Gissin said.

A major part of this fix will revolve around ads featuring Israeli medical developments and technology, including testimonials from patients who benefited from the Holy Land's medical innovations and the doctors who implement them will run on local radio.

Gissin said the ad blitz will be "an attack on all the senses."

The Brand Israel initiative will also pay specific attention to wooing other ethnic communities, particularly the Asian communities of Toronto.

"Asia is important to Israel. It's a major market both politically and culturally," Gissin said. "But the direct relation to [Brand Israel in Canada] is that these cultures hold their own weight in North America. I'm very interested in inter-community dialogue."

Brand Israel ads will also be strategically positioned within these communities around the city, he said.

Gissin added that the consulate is also "building bridges" with the Muslim-Somali communities in the GTA, adding that the consulate is bringing in Israeli-Ethiopian performer, Yossi Wassa, to speak to these communities exclusively next month.

"This will be our modest contribution to the Israeli-Muslim dialogue in Toronto," he said.

The consul general also alluded to other major plans for next year in his Brand Israel attack arsenal.

He revealed the Dead Sea Scrolls are scheduled for exhibition in Toronto in 2009 and that plans are in the works for a major Israeli presence at next year's Toronto International Film Festival, with numerous Israeli, Hollywood and Canadian entertainment luminaries on hand.

With the help of the Canada-Israel Cultural Foundation, Israel will also have a "significant presence" at this year's TIFF, he said.

In the interim, Gissin plans to expose Canadians to "an exceptional number of Israeli cultural acts and scientific achievements" over the next year.

When asked if the Brand Israel initiative would be affected by a leadership change in Israel now that Prime Minister Ehud Olmert has announced he will step down, Gissin said he believed that since the initiative is being run in co-operation "with local partners, I'm confident everything we plan to do will happen, regardless of the situation in Israel."

As the campaign unfolds over the next year, research to gauge the brand's efficacy with "opinion leaders" will ensue. This will be conducted every three months by Northstar Research Partners, Gissin said.

"We have a real product to sell to Canadians… but above all, we need to make Israel relevant to Canadians.

Golf tourament fundraiser planned

The Kinder Foundation's 13th annual golf tournament, at the Station Creek Golf Club in Stouffville, Ont., on Sept. 18, is a fundraiser for Bloorview Kids Rehab.

The foundation has already raised more than $1 million for the rehab centre. To date, it has funded the purchase of two specialized vans to transport the children, exercise equipment and a gymnasium in Bloorview's new complex.

Proceeds from this year's "bar mitzvah" tournament will be directed to Bloorview's Autism Services, formerly at the Hospital for Sick Children and currently being incorporated into Bloorview's Child Development program.

When Joe Arfin and Marshall Kideckel founded the foundation in 1996, their plan was to raise funds for a variety of children's charities.

"I used to run a small annual tournament for our company," Arfin says, "and decided to try to make it into a charity event." He recruited Marshall, his colleague at the International Pool and Spa Company and Jadaco Recreation Management.

"A number of friends subsequently joined us and we've become increasingly successful," Arfin says. "We raised about $15,000 with our first tournament and are now averaging over $100,000 each year.

The Kinder Foundation is also a tribute to Arfin's brother, David, who died at age 23. The brothers had been very close and had dreamed of working together in business and in helping the needy.

Bloorview is Canada's largest children's rehabilitation hospital, providing care, research and education. It serves infants, children and youth born with physical and developmental disabilities and those with rehabilitation and complex health needs resulting from accidents or illness. Bloorview's research and other programs are shared nationally and internationally. Dr. Golda Milo-Manson, Bloorview's chief of medicine and co-ordinator of medical education, recently presented a paper at a conference in Eilat, Israel.

For more information about the Kinder Foundation's golf tournament, call 416-665-6400 or 416-590-0645. www.kinderfoundation.com

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General took flak for views on Gaza pullout

Orthodox officer backed 2005 move

Continued from page 6

However, he observed that the police rather than the army should have supervised the withdrawal. "The police should carry out such missions. The army should avoid them."

Stern, a former commander of the army's paratroopers training school and officers training school, urged caution in assessing the problem posed by religious soldiers who refused to obey orders during the pullout.

Noting that only 10 to 20 soldiers disobeyed orders, he said that the vast majority of soldiers aligned with the national religious camp did their duty, and that most are loyal to the state and wish to serve society.

"They want to be the best soldiers they can be," said Stern, a father of five children whose own son is an officer.

Yet when he was asked what the response of the national religious camp might be should Israel agree to withdraw from much of the West Bank as part of an agreement with the Palestinians, Stern said, "I don't know."

A thorn in the side of the religious Zionist camp, Stern has also been criticized for his view on the hesder yeshivot program.

Established after the Six Day War, it combines Torah study with shortened military service. In many cases, its graduates have been assigned to segregated, religiously homogeneous units.

"It's a good system, but it would be a better one if religious and secular soldiers were placed in the same units" said Stern. "Let religious soldiers get to know secular soldiers, and let secular soldiers get to know religious soldiers. Let's bring them together."

As well, Stern believes that the number of students in the program has grown too large and that rabbinical authorities should be more discriminating in choosing candidates.

On a related topic, he said that too many able-bodied haredim wriggle out of military service altogether.

The son of Holocaust survivors who settled in Israel in 1949, Stern is one of only a few staunchly observant soldiers who rose in the ranks to general.

When he was conscripted in 1974, there may have been one or two such generals in the army. Today, there are about 10. In another sign of the times, a greater number of religiously observant officers command platoons, he pointed out. In general, the percentage of religious officers is considerably higher today than it was before the Six Day War, Stern added.

"It's easier being religious in the army today," he said. "You can observe Shabbat, and you are not alone. Kosher meals are universally available. You don't feel hatred. Yeah, it's easier, more convenient."

Asked why this is the case, Stern said, "Demography."

There are simply more religious Jews in Israel today and their needs must be accommodated, he explained.

In closing, Stern said his biggest contribution to the army was introducing extensive Zionist and Jewish identity courses and sending officers to Poland to heighten their knowledge and awareness of the Holocaust.

Maj. Gen. Elazar Stern [IDF photo]

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Sunday August 24, 2008	5:00p.m.	Shaarei Tzedec Synagogue
	Refreshments	397 Markham Ave. Toronto
	7:30p.m.	
Monday August 25, 2008	6:30p.m.	Barbara Frum Public Library
	Refreshments	20 Covington Rd. North York
	8:30p.m.	
Tuesday August 26, 2008	6:30p.m.	Barbara Frum Public Library
	Refreshments	20 Covington Rd. North York
	8:30p.m	

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Two special guests from UJA/Federation Toronto – Ted Sokolsky and David Koschitzky - were invited by Joe Lebovic to join him at the dedication of The Joseph & Wolf Lebovic Reservoir at Lachish in mid-June. The Lebovic Reservoir at Lachish was the major project of the Jewish National Fund of Toronto arising from the Negev Dinner Tribute to Joseph & Wolf Lebovic in 2005.

Ted Sokolsky, President & CEO, UJA Federation, David Koschitzky, Chair, UJA/Federation, Joe Lebovic dedicating The Lebovic Reservoir at Lachish

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UIAFC reaffirms commitment to Sderot

By ANDY LEVY-AJZENKOPF
Staff Reporter

The people of Sderot will always have an ally in Canada's Jewish community, UIA Federations Canada says.

Linda Kislowicz, UIAFC's CEO, said in statement earlier this month that her organization, which raises money for Jewish initiatives in Canada and abroad, will "always be there to help fortify and strengthen a secure future for [Sderot's] brave and highly motivated residents."

UIAFC said it's upholding an "ongoing promise" to the embattled Israeli town, and to other periphery communities in Israel, to always come to the aid of its citizens.

"Just as Qassam rockets [from Gaza] continue to fall – even after the declaration of a ceasefire – so, too, will Canadian support always be there for Israel and the people of Sderot," Kislowicz said.

UIAFC has dedicated $3.5 million over a three-year period – starting last year via the Israel Emergency Campaign – for the people of Sderot. It said it has also received another $3 million in funds from partner agencies, including its Israeli office (UIAC), Keren Hayesod, the American Jewish Joint Distribution Committee and the Jewish Agency for Israel.

UIAFC has allocated more than $125,000 for summer programs in Sderot in 2008. These include funding for summer camps, transportation and money for the "Youth City of Sderot" program, a project administered by Israel's Ministry of Public Security's Community and Crime Prevention Department, which organizes a week of games, entertainment and food for thousands of Sderot youth. The program is now in its second year.

Yossi Tanuri, director general of UIAC, told *The CJN* via e-mail that to date, nearly $2.5 million of the funds have been spent, with $1.5 million funding a "short-term need for summer camps outside of missile range" for Sderot youth, and for "trauma relief programs" at home, in schools and at walk-in clinics.

Another $1 million was allocated for the construction of a "fortified second floor" to make Sderot's main community centre Qassam-proof this year.

"Our two initial goals have already been achieved: creating sustainability of programs by offering a three year commitment and anchoring young communities in Sderot by funding their programs for youth [and] creating a comprehensive coalition of service providers for youth," Tanuri said.

He added: "While we are already observing and benefitting from the initial fruits of UIAFC investment in Sderot, [our] Israel office... together with our local partners in Sderot, envision a deepening of dialogue between local organizations that will lead to new joint ventures in the future."

For more information or to donate, visit www.jewishcanada.org

Sderot children got a chance to play and relax at UIAFC-funded camps in Sderot in July. [Jewish Agency photos]

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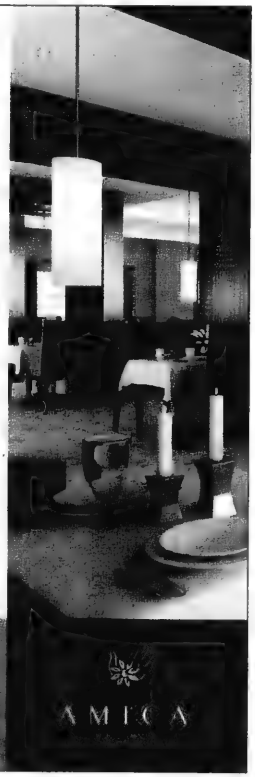


Funerals continue on 'restricted' basis

Continued from page 3

"The fire department [monitored] the safety of the air quality and the debris littering the grounds, and gave us permission to allow the lead car, the hearse, and one or two family cars per funeral. Guests attending services at the funeral parlors will be advised," he added.

"As well, there [were] no visitations and no unveilings."

The important thing, he said, is that the bodies were treated with dignity and buried within the proper amount of time.

Cemetery manager Phil Grenfell said that "by the grace of God, it happened when it happened. It would have been a terrible tragedy if it happened [in the afternoon that Sunday]."

He said that all repairs will be covered by insurance and would begin when all the metal from the explosion is removed and the police wrap up their investigation.

Families were to be notified about damaged gravestones once the cemetery assessed the damage, Grenfell said.

As of *The CJN*'s deadline, the annual memorial parade by the Wingate Branch #256 of the Royal Canadian Legion – scheduled for this Sunday – had been cancelled, a branch spokesperson said.

A helicopter circles above the cemetery. [Jeff Rosen photo]

With files from Jeff Rosen.

Human rights complaint dismissal spurs more debate

By PAUL LUNGEN
Staff Reporter

Earlier this month, the director of the Alberta Human Rights and Citizenship Commission dismissed a complaint against the *Western Standard* magazine for re-publishing cartoons of the Muslim prophet Muhammad that had already been printed in Europe, yet the magazine's former publisher is far from feeling vindicated.

It took the commission 900 days before it rejected the case, and in that span, he ran up $100,000 in legal bills, while the province's bill is $500,000, Ezra Levant said.

Levant is particularly perturbed that in the end, it was a decision by a commission bureaucrat that determined the magazine did not run afoul of human rights legislation when it published the controversial cartoons in 2006.

"I should have the right to publish even if a second-rate bureaucrat does not approve it," he told *The CJN* in a telephone interview from Alberta.

The power of the commission to investigate complaints and potentially restrict freedom of speech "is a huge problem not just for me, but for every journalist in the country, " he said.

The complaint against the *Western Standard* and Levant was brought in May 2006 by the Edmonton Council of Muslim Communities, prompting an investigation by the commission's southern regional director. In dismissing the complaint, the commission stated that, "given the full context of the republication of the cartoons, the very strong language defining hatred and contempt in the case law as well as consideration of the importance of freedom of speech and the 'admonition to balance,' the southern director concludes that there is no reasonable basis in the information for this complaint to proceed to a panel hearing."

The cartoons in question were first published in Denmark and sparked rioting and deaths in the Muslim world. The *Western Standard*, along with the *Jewish Free Press*, a small newspaper in Alberta, were the only Canadian publications to reproduce the cartoons. (The complaint against the *Free Press* was dropped after it agreed to print a rebuttal.)

The *Western Standard*/Levant case highlights an ongoing controversy that has ebbed and flowed in Canada for years, if not decades. On the one side are those advocating a liberal interpretation of freedom of speech, in which the media should not be subject to administrative review by the likes of human rights commissions. Proponents of that view include Alan Borovoy, general counsel of the Canadian Civil Liberties Association, who was one of the earliest advocates of human rights legislation. He has said that the laws were intended to combat discrimination in lodging and services, not to police expression.

On the other side are those who argue there is no unlimited right to free speech in Canada and that federal human rights commissions and similar provincial bodies should regulate hate speech to protect vulnerable minorities. Mainstream Jewish organizations share that view.

Levant suggested that the only reason the commission dropped the case was because of the bad publicity it had spawned. "I could afford lawyers and take it to the Supreme Court and beat up on the Human Rights Commission. That's why I was let go. They were worried about the daily PR beating they were taking."

Had the case gone forward, Levant said he would have argued that it's "unconstitutional for a government bureaucrat to look through my magazine and say what I can or cannot publish."

Ezra Levant

He criticized what he called "official Jews" – Canadian Jewish Congress, B'nai Brith Canada and Friends of the Simon Wiesenthal Center – for supporting human rights commissions, which he said had focused primarily on anti-Semitic cases in the past.

"Jews are not about censorship," he said. "It's very un-Jewish to censor your opponent. It's Jewish to debate your opponent."

Levant applauded B'nai Brith Canada for its recent announcement calling for urgent reforms of the human rights system in Canada. It was a good "first step," he said.

In a news release, B'nai Brith said it was "long concerned with the defense and improvement of Canada's human rights system [and] is calling for urgent reform of human rights commissions."

David Matas, B'nai Brith's senior legal counsel, said the recent case involving Levant, as well as one against author Mark Steyn and *Maclean's* magazine, were catalysts that prompted the organization to re-examine the commissions.

Maclean's and Steyn are facing a human rights hearing in British Columbia over excerpts of Steyn's book, *America Alone,* which the magazine published. The complaint was launched by Mohamed Elmasry and Naiyer Habib of the Canadian Islamic Congress. The book argues that radical Islam poses a threat to western societies.

"I think the fact that the cases came forward show that there are complainants prepared to use the institutions for a political purpose," Matas said.

B'nai Brith has met with Richard Moon, a law professor who is reviewing the Canadian Human Rights Commission's mandate on hate literature. The organization has recommended changes to the commission's procedures to rule out politicized complaints, Matas said.

Those would include limiting complaints to a single jurisdiction, awarding costs against those who attempt to abuse the system by harassing "bona fide respondents" and educating investigators on the "get-political context within which they operate."

Matas said unlike Levant, B'nai Brith doesn't want to see the commissions refrain from adjudicating speech cases. "The right to be free from incitement is worth protecting," he said. "The incitement to hatred can have an impact on people that can lead to violence."

Bernie Farber, CEO of Canadian Jewish Congress, said Congress first expressed "serious concerns on the need to reform" the federal human rights legislation last October.

Congress believes the process can be improved by speeding it up, as well as by putting in place a mechanism to ensure frivolous cases are dismissed quickly, awarding costs to the winner, and perhaps appointing an ombudsman or "someone well versed in human rights law" to approve complaints.

"The Steyn and Levant cases should never have come before commissions," Farber said, but he added that this doesn't mean the entire process should be eliminated.

The Supreme Court of Canada has upheld the constitutionality of the human rights legislation, and even though some see it as an infringement on the Charter right to free speech, "the anti-hate laws have been used as a shield and they provide a sense of protection to minority groups," he said

Leo Adler, director of national affairs for the Friends of the Simon Wiesenthal Center, agreed the federal human rights legislation could be improved, but he argued Canadians have chosen to adopt a European model of restricted free speech and not the more open American model.

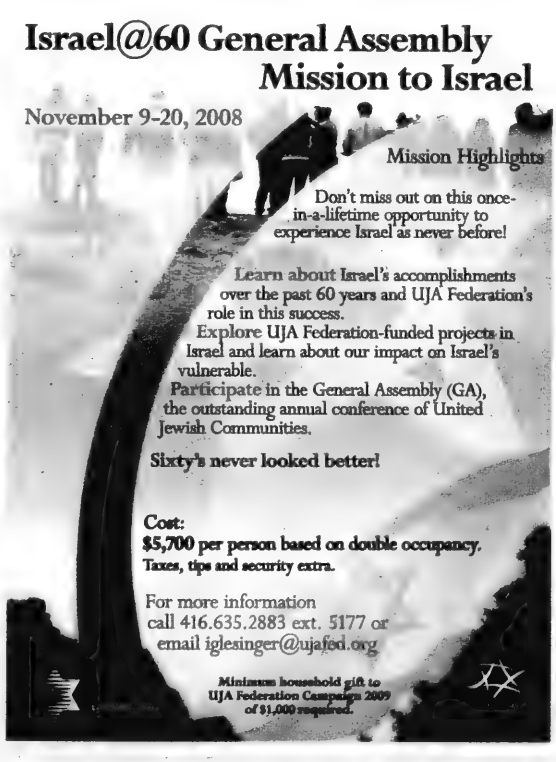
Asked to comment on Levant's argument that the process in itself is the punishment given the costs needed to defend against a complaint, Adler replied, "We live our entire lives under ABCs – agencies, boards and commissions – that govern different aspect of our lives." Lawsuits, police investigations and other legal matters might require an individual to incur costs by hiring a lawyer, he said.

He said that every genocide, including the Holocaust, started with words. "We don't want words that have the potential for causing these catastrophes."

Levant, however, dismissed that line of argument. Hitler, he said, gathered strength in the Weimar Republic, which had legislation against hate speech.

"What killed Jews in the Holocaust was not hate speech." As well, he noted, the Shoah was preceded by the Nuremberg Laws and the removal of Jewish rights to property, self defence and even life itself.

"We're foolish if we think that controlling speech will protect us from real violence," he said.



Mom sees son as 'casualty' of She'arim closing

By FRANCES KRAFT
Staff Reporter

Andrea W. is taking her son who has learning disabilities out of the Jewish day school system and putting the nine-year-old in a private school that caters to students like him.

"I guess we're one of the first casualties," she told *The CJN*, referring to the decision earlier this year to close the Dr. Abraham Shore She'arim Hebrew Day School 27 years after its opening.

Debbie Gladstone, executive administrator, Mercaz

She'arim, which last year had 75 students, served children from grades 1 through 8 with learning disabilities, attention deficit hyperactivity disorder, and mild forms of autism.

Andrea, who asked that her real name not appear in print, said it recently became apparent that her son "needs a proper program" above and beyond the extra help he was already getting at his school.

Because he was not already a student at She'arim, he was not eligible for the new program being set up to serve the needs of former She'arim students at Associated Hebrew Schools.

Similar programs, each of which constitutes, in effect, a school within a school, will also be running at Netivot Hatorah Day School (for middle school students) and at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (for Grade 8 students).

Of She'arim's 50 students who were not graduating, 15 have enrolled in TanenbaumCHAT's Grade 8 program (along with three students who were not at She'arim). Fourteen will be at Associated, and seven at Netivot.

"We have placed over 70 per cent of She'arim children who need to be placed at host schools, and we're very happy with that," said UJA Federation of Greater Toronto spokesperson Howard English.

Or Haemet Sephardic School is taking at least one former She'arim student, English said. So is Eitz Chaim Day School.

"They wouldn't let them in unless they could accommodate them," English said.

The schools hosting the post-She'arim programs will provide art and music therapy, as She'arim did, English said.

The three programs are being developed this summer, said Debbie Gladstone of the federation's Centre for Enhancement of Jewish Education (formerly its Board of Jewish Education, now known informally as the Mercaz).

Gladstone, who was the director of the now-defunct Tikun Chaim – the Mercaz's special education division, which closed a year ago and whose services have been redistributed within the organization – now has the title of executive administrator and is involved in various projects.

As far as the other Jewish day schools are concerned, they "are able to provide support on a much larger spectrum than they could before," said Gladstone, who noted that some students still need help above and beyond that.

"There's a lot happening in the schools today that didn't exist even five years ago."

For students who are entering the three post-She'arim programs, the segregated nature of the programs will give the staff time to work with them, get to know them and see what areas they can be mainstreamed in, as well as to develop individual education plans, she added.

Tuition will be the same as it was at She'arim, because "the services will be comparable, and the support will be comparable," English said. The actual cost, which is being partially subsidized by federation, is "considerably more than tuition," he said.

The new programs are in place for the coming year, and "the objective is for them to be able to continue," he added.

"I don't know that She'arim would have been the right place [for my son]," mused Andrea, who said she regrets having to pull out of the Jewish school system. "[But] when you're in the Jewish day school system and they already talk about not losing anybody, it's pretty sad that we're gone."

She is also not sure how to continue her son's Jewish education now. "He doesn't fit in to the regular [supplementary school] program," because he has a more intensive Jewish background, she said.

Earlier this summer, Andrea was looking more seriously at Jewish overnight camps. "Maybe we would have waited one more year, but it's really important to us that he's involved."

The added financial burden of camp, coupled with the loss of a subsidy that will not be matched at a private school, is also a concern, Andrea said.

Parents face difficult choices

Andrea W. and her son are not the only ones who have faced difficult choices as a result of She'arim's closing.

According to Sidney Braun, co-president of She'arim – which still exists as a corporation and a charity – a group of parents have been looking into sending their children to Eitz Chaim because it is more reflective of their lifestyle.

Kathy Manoim, former She'arim principal, said there are some Orthodox parents who wanted a "more religious environment" than what's offered by TanenbaumCHAT or Associated – two out of the three schools, along with Netivot HaTorah, that will host special programs for She'arim students this fall. Also, Manoim added, some parents wanted a less religious environment.

Kathy Manoim, former She'arim principal

At She'arim, she said, children were "united by the fact they all had learning issues." There were no expectations regarding home observance levels, although there was always "a [high] level of observance" at school, she added. Manoim will continue working with former She'arim students as supervisor of the social work program in the three schools.

Avraham Birenbaum, 10, will be returning to Eitz Chaim after a year at She'arim, in part because the school's religious outlook is compatible with the family's, said his mother Suzanne. She noted, however, that being with children of differing observance levels at She'arim "added a whole new positive dimension to Avraham's life."

Her son – who has ADHD and fine motor issues that affect his handwriting, but who is also academically gifted – doesn't want to go through another move to a new school, and prefers to be with his friends at Eitz Chaim, she said. Suzanne noted that he has been studying Gemara with a tutor, which was not part of the She'arim curriculum.

Avraham has been accepted as a regular student at Eitz Chaim, Suzanne said.

Jana Kofler's 12-year-old son, who is eligible for the program at Netivot, will be attending public school next year in Thornhill. The school offers "full integration, with dedicated support," she said.

"We were looking for more integration," added Kofler, who didn't favour the "school-within-a-school model."

"We decided the best value was to invest [money previously allocated to day school tuition] into private tutoring for Jewish subjects, and math and English."

"There just isn't a perfect solution," Braun said. Parents who have opted for other Jewish day schools will not get the same benefits as the three designated schools, he noted.

Manoim noted that even during She'arim's last few weeks of operation, she received calls from three or four people who were interested in enrolling their children and hadn't heard that the school was closing.

English said that the Mercaz has been "in constant communication" with She'arim parents.

Susan Yalowsky and her husband, Stuart, have two daughters who were She'arim students. Emily, 13, who just graduated from She'arim, is continuing on to the program at TanenbaumCHAT.

Sydney, 11, would have been accommodated at Netivot under the new plan, Yalowsky said, although the school, which is modern Orthodox, separates boys and girls in higher grades, and Sydney would have been the only girl moving to Netivot from She'arim.

Rebecca Moses, the only other girl in Sydney's grade at She'arim who might have gone to Netivot, will attend public school next year, also in Thornhill.

Initially, Rebecca's mother, Ann, wasn't as positive about the public school option, but she changed her mind after meeting with staff there.

Moses added that she was planning to try private tutoring to keep up her daughter's Hebrew. "It's a pity I had to take her out of the system, but we have to do what's best for them."

"It's been very difficult," said Susan Yalowsky, who along with her husband weighed several options, including public school, before settling on the Toronto Heschel School.

"At this point I'm just happy to have the situation settled… I'm happy she'll be in the Jewish system," she said, adding that she hopes more support will be forthcoming from the federation.

"Every school has children with learning disabilities."

Yalowsky had only positive comments about Netivot, which she said would have accommodated her daughter. Among her reasons for choosing another day school was that Netivot is "not our lifestyle," she said.

"There's no situation that's perfect," Yalowsky said. She believes, however, that closing She'arim was "a disaster" for the students.

But Joy Koplowitz, a senior psycho-educational consultant for JVS who also works at TanenbaumCHAT and Associated, said she's "positive" about the plan that's in place for students who were at She'arim.

Emily, left, and Sydney Yalowsky

She said the students she has worked with "have a lot of strengths to bring to the learning table." She believes the biggest challenge for the schools they will be attending in the fall will be to help socially integrate them. "I think that's the challenge they face – to create an environment where everybody's differences are appreciated and accepted."

"I just hope that these schools are going to find programs to socially integrate them, whether through Shabbatons or through some subjects, [such as] gym."

Social issues are a particular challenge in middle school, she noted. Speaking in a general sense, she noted that "social differences are hard to manage" at that stage.

"It's less likely a teacher's going to intervene at the middle school level. Often, they don't hear what's going on in the hallways… I think that emotionally kids at that age are also very sensitive."

She credited She'arim for building students' confidence and self-esteem, but said she didn't think the school was as strong in social integration, because "for the most part, the students have been segregated."

– F.K.

New teacher workshops planned for fall

By FRANCES KRAFT
Staff Reporter

The Lola Stein Institute is branching out this fall with a new initiative: a series of nine independent dinner workshops for teachers called "Food for Thought."

The Toronto-based institute, which focuses on teacher training and curriculum development, was founded in 2003 within the Toronto Heschel School.

Earlier this year, the institute brought Columbia University's New Teacher Academy program to Heschel to increase teacher retention and encourage leadership in the classroom.

In March, it began publishing a quarterly newsletter called "Leadership in Education." An e-newsletter was set to launch Aug. 15.

The institute's first Food for Thought workshop will be held in September. The workshops will incorporate philosophies of "integrative" – meaning cross-disciplinary – and "integrated" education – blending Jewish and general themes – and will run monthly until May 2009.

Four of the sessions are for elementary and junior high educators from all school systems. The rest are designed for teachers in Jewish schools.

The workshops will be held at the Wagman Centre. Among the topics are Metaphor and God, the Five Senses and the Five Books of Moses, Write to Think, Democratic Citizenship from a Jewish Perspective, teaching Jewish Texts Through the Arts, and Ancient History and Me.

Each workshop is hands-on and provides training on creative methodologies for teaching a particular topic, according to a news release.

Co-founder and institute chair Pam Stein said that the institute "has separated from the Toronto Heschel School so that children, at schools of any denomination, public or private, worldwide, can benefit from the accumulation of best practices in integrative study, thinking skills and learning through the arts."

The institute is named in memory of Stein's mother-in-law.

She noted that there are non-Heschel people involved in the institute, which is headed by director Gail Baker, who co-founded the institute with Stein and is also head of school at Heschel. Greg Beiles, Heschel's head of curriculum, serves as the institute's director of curriculum and training.

"We piloted the institute's original integrative approach and distinctive program for the past decade at a Toronto Jewish day school," Baker said in the news release. "For that setting, we developed and implemented a unique integrated studies curriculum, using the integrative and arts-based methods, so the students would see the world through two overlaid lenses all day long – a universal lens and a Jewish lens."

Stein, a mother of one Heschel student and three Heschel graduates, noted that, more typically, North American Jewish day schools have split the day, with half the time devoted to Jewish studies and the other half to general studies.

For further information, visit lolastein.ca or call 416-635-1876, ext. 658.

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To make Torah study accessible to everyone — time limitations, geographic restrictions, or financial constraints notwithstanding — WebYeshiva, the world's first online yeshiva, is offering a full complement of classes during Elul, the Hebrew month preceding Rosh Hashanah and Yom Kippur, in preparation for the High Holidays.

For more information, go to http://tinyurl.com/6hnnd4.

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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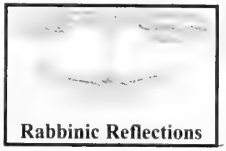
God watches over the Land of Israel

By RABBI YOSSI MICHALOWICZ



The Torah tells us that the land of Israel is not like any other land.

Unlike Egypt, which has a constant supply of irrigation from the Nile River, the Holy Land drinks water by the rain of the heavens. Indeed, this lack of readily available water has always been a major issue for Jews living in Israel.

Recent concerns that the Kinneret has receded below its "black line" bear out this point. The fact that water is so sparse in Israel is probably why the tiny Kinneret, which is smaller than many hundreds of lakes in Ontario, is referred to as a *yam* – a sea . That term is relative to the size of the rest of the country.

Yet, the Torah also tells us that the Land of Israel is a good land. One must wonder what's so good about a land that lacks the most basic natural resource of all – water. Water is such a vital need. Without it, people die.

I believe this seeming contradiction can be best understood using the following analogy. As young children growing up, we need our parents to support us. Some children get an allowance, while others don't. But who benefits more – the child who can count on a set, weekly supply of cash, or the one who must approach his or her parents with each need?

I believe the latter child benefits more. The child with the allowance may have an automatic income, but this limits contact with his or her parents.

The child with no allowance must come to the parents more often. This benefits both parties through added interaction. Discussing the child's needs and daily activities ensures that the parents become more involved in the child's life. Turning to one's parents, and feeling their love through their desire to continuously give, can only strengthen the parent-child bond. Even when being turned down, the child is being taught that perhaps not all things that we ask for are good for us.

Not only does the child bond more with the parents, he will probably end up receiving more than the child who has a mutually agreed-upon, steady allowance. It's harder to say no to a child who totally relies on you.

I was one of those children who never received an allowance, and often I would hesitate to ask for too many things, but I gained so much from the feeling that I could call on my parents at any time knowing that they would always give me what I needed, if I deserved it.

Likewise, many countries are blessed with an abundance of natural resources, so much so that they may never need to ask God for anything and will, therefore, not bond with the loving Creator. But the lack of water in Israel forces us to turn to God on a regular basis and ask Him to give us water from the heavens as we need it, constantly reaffirming the biblical statement that Israel is a land where the eyes of God are always upon it.

Indeed, the land of Israel is a good land – a land that forces us to constantly appreciate the gifts that God showers upon us. Only in Israel can you find people genuinely happy when it rains and pours. They never complain about their plans being ruined. Rather, they enjoy feeling the loving embrace from their Father in heaven.

Rabbi Yossi Michalowicz is spiritual leader of the Westmount Shul in Thornhill, Ont.

Going back, 30 years later

IDEAS ON IDENTITY

By Rabbi Elyse Goldstein

This past June, I attended my 30-year college reunion. (OK, now you can figure out my age. I don't get why women are so uptight about that, but that's for another column some day.)

It was powerful and bittersweet at the same time.

It was bittersweet because you simply can't go home again. Going to your college reunion drives home the point that you aren't young and carefree any more. It reminds you that you aren't, for the most part, in a highly stimulating intellectual and academic atmosphere every day – sitting in classes, learning fascinating new things, making new friends, going to lots of parties, and hearing amazing speakers (all in one day!). It's a reality check. You return home from the reunion to your work, bills, kids, aging parents, relationship challenges, house repairs and the daily mundane trivia that fills your life.

But it was powerful because reunions lead you to look at your life and see how much you've accomplished, how far you've come, and how (or if) you've grown. It forces you to look at your life reflectively.

Generally, only "successful" classmates come to reunions – the ones who are still married, still working and still healthy – and that's OK.

But they're also still happy, for the most part – maybe even happier than they were 30 years ago, and that's the powerful part.

Why? Because not only have we changed, but the world has changed. Because my female classmates don't have to fight so much anymore for rights and recognition. Because my gay classmates have been able to come out, find partners, have kids and live open lives. And because some marriages and friendships actually lasted, like the one between my college roommate and I who are still very close friends (and roomed together at the reunion), and like the couples that you knew were "going to make it" and actually did. (Some really bad relationships also ended – the ones you doubted even back then proved you right.)

The weekend was profound, too, because superficial conversation soon gave way to real sharing. After all the "How are you?" and "You look great" comments, the weekend would quickly have become boring if we didn't talk about real things. So we did, and I found that people who were interesting 30 years ago still were, and they had deep insights that still touched me the way they did back then.

I must say that I went with trepidation, but I am so glad I did go. You bring the sweetness of who you were to who you are now, then relive the moment for just a moment and move on.

I also met my Canadian classmates, whom I'm sure I ignored for four solid years, thinking – in my American ignorance – that they must have lived in igloos and come to college by dog sled.

Everyone I saw remembered that I had wanted to become a rabbi back then, and that reminded me of the passion I had. I even made some new friends, heard some great speakers, went to a party, sat in a class and, for a brief weekend, felt just a little young and carefree again.

Talmudic zoning laws stress safety

Money Matters

By Rabbi Jay Kelman CA

I was woken on the night of Tisha b'Av by a massive explosion, and the sight of a huge fireball in the sky over Toronto and the continuing sounds of explosions were quite disconcerting, to say the least. The proximity of our home to the blaze added an element of fear and uncertainty – appropriate feelings for Tisha b'Av. It made me think about how much worse it was for those who have actually had to endure bombings in their cities.

In the aftermath of the event – thankfully, considering what could have happened, the term "disaster" is an overstatement in this context – the question of the appropriateness of storing gas tanks in residential areas has been raised.

One of the key issues in city planning is balancing the commercial needs of a town's residents with the desire for people to live in a quiet residential area. Jewish law prohibits the opening of a commercial enterprise in a residential neighborhood, accepting the claims of the nearby residents that they "can't rest from the noise of those who come and go."

Commercial activities should take place adjacent to residential areas, which in modern times might translate into separate streets. Nonetheless, you are allowed to make vessels in your own home to take to the marketplace to sell. In this instance, the claims of the neighbours that the noise disturbs them is rejected, since such activity is deemed normal and natural, provided it doesn't involve excessive noise, with such definitions presumably determined by each locale.

In addition to noise pollution, our rabbis were quite sensitive to the impact of sight and smell on the quality of life. Thus, slaughterhouses, cemeteries, tanneries and the like had to be set up outside city limits, far enough from the impact of prevailing winds. Similar injunctions forbade activity in my own yard that might negatively affect my neighbour, such as having my tree overhang a neighbour's property.

A much more serious set of zoning laws was instituted to safeguard against the enormous potential damages and danger caused by fire. In instances where the fire spreading could have or should have been foreseen, a perpetrator would be liable for damages caused despite any inadvertent result. An example might be a fire caused by carelessly burning chametz before Pesach. In these instances of liability, our sages debated whether a person is liable for hidden damages, such as money that is hidden in a tree that accidentally burned down.

However, we are not responsible for events beyond our control. These might include lightning strikes, earthquakes and excessive winds spreading fire from one property to the next. The talmudic discussion focuses on the levels of expected safeguards, beyond which we are not responsible. Recognizing that it's next to impossible to give exact criteria, the accepted ruling is that each case must be judged individually – it's more difficult, but it's a fairer system, one that requires forethought and analysis.

Certain activities carry inherent risk, so that despite precautions being taken, we're still responsible for ensuing damages. In talmudic times, members of a courtyard would share an oven that would be kept outside the home. If you wanted to have an oven in your home, you had to ensure a distance of at least four cubits between the oven and the ceiling. Nonetheless even if the necessary safeguards were taken you are still liable for damages caused. Such a principle might obligate you for unexpected damages caused by barbecuing.

To remove all potential dangers from a neighbourhood is impossible. The role of zoning laws is to ensure that appropriative safeguards are taken for expected contingencies. It's not our responsibility to protect against acts of God, nor are we capable of this.

Comments to rabbijay@torahinmotion.org.

Hebrew through sight and sound

By MARK MIETKIEWICZ

Last week, we looked at websites that help teach Hebrew. Today, we continue to look at Hebrew on the web and focus on lessons that you can listen and watch, too. Some of these lessons are quite conventional, others come out of left field. All will help you learn the language.

Tiqva BarOn, a Hebrew lecturer at Rice University, has created a great site that improves both oral comprehension and reading skills. Her Hebrew e-Book for Beginners has 33 recorded dialogues, in increasing levels of difficulty. Each one has its entire text transcribed so you can listen and follow along. And about half of them have corresponding exercise sheets that you can download, too. **[lang.rice.edu/baron]**

Hebrew at Stanford: Multimedia is another gold mine. There are links to dozens of clips with such scenes as Hebrew video tours of an apartment, buying a newspaper and ordering food and drink. While on the site, don't miss the link to the excellent online drills. The one on colours lists Hebrew words and challenges you to find corresponding answers from a pull-down palate. This is a wonderful site for intermediate-level students. **[tinyurl.com/stanfordheb]**

From Stanford we travel south to Texas for more clips that re-enact everyday situations. If you are really keen, you can even purchase the textbook mentioned at the site. The book complements the clips and tutorials on the website. **[tinyurl.com/texasheb]**

If all that sounds a bit too advanced, then you can go for simple at the Travlang site and you'll hear native Hebrew speakers tell you everything from "*Ani ro'tse liknot*" ("I'd like to buy…") to "*Eifo hasherutim?*" ("Where's the bathroom?") **[tinyurl.com/travlang]** And if you're interested in comparative languages, the same words are available in about 100 other languages, including Esperanto, Chipewyan, Hawaiian and Xhosa. **[travlang.com/languages]** (This site is worth visiting, but make sure your browser's pop-up blocker is on or you will be inundated by numerous, annoying ads.)

If you're the type who prefers to soak in your Hebrew passively, then just leave the radio on all day. It's easy to do with any of the dozens of Israeli radio stations that stream programming live over the Internet. Lawrence Grossman's JewishWebcasting is the best catalog of Israeli and Jewish media on the web, with links to Hebrew-language radio stations, including Galei Tzahal and Kol Yisrael. **[tinyurl.com/hebradio]**

I want to give a plug to some software that has greatly simplified listening to Israeli radio for me. "Israel Radio" is a toolbar that becomes part of your browser when you download it. Once the software is installed, you'll see preset buttons for about 20 Israeli radio stations. Click on one of them and a station will start playing almost immediately. I can't guarantee how this software will operate on your computer, but I've never had a problem with it. **[israelradio.lihi.co.il]** (Unfortunately, it only has limited functionality on Macs.)

One of the hottest hip-hop groups in Israel is Hadag Nachash (whose music is featured in Adam Sandler's *You Don't Mess with the Zohan.*) Their most famous song is *Shirat Hasticker* (*The Sticker Song*), which was written by Israeli novelist David Grossman. The song's lyrics are a very clever listing of popular and often contradictory Israeli bumper stickers – most authentic, some slightly altered.

More than a novelty, this is a fascinating and provocative song that gives you a glimpse of the passions roiling throughout the country. You can listen to the song **[tinyurl.com/stickermusic]** and download the lyrics and a generous package **[tinyurl.com/stickersong]** that explains the significance of the various slogans. Quite an education.

Hebrew may be the language of the Book, but could it be the language of the stars, too? Now that you have mastered the language (and even if you haven't), take a listen to how it's spoken by a couple of well-known names. Start with Natalie Portman, the Israeli-born actress who speaks of her ties to the country of her birth. **[tinyurl.com/nportman]** And then listen as Borat (Sacha Baron Cohen) speaks with an Israeli journalist about his life and career. Borat is adamant that he's speaking Kazakh. But to me it sounds much closer to the language revitalized by Eliezer Ben-Yehuda. **[tinyurl.com/boratheb]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

לכבוד דעם 100סטן יובילעום פון דער יידיש־קאָנפערענץ אין טשערנאָוויץ

פון אַלעק סילווער
(פערטער טייל)

אזעלכע און ענלעכע טענות האָבן זיך ווּאָס אמאל מער געלאָזט הערן. דערווייל האָט זיך די יידישע ליטעראטור ווּאָס אמאל מער אנטוויקלט.

נאָך דעם ערשטן פּאָעטן־דור איז נעקומען אַ צווייטער און־אַ דריטער, ווּאָס אמאל מער האָט מען זיך באַנוצט מיטן יידישן לשון, ווּאָס אמאל מער איז עס אַריין אין כלל־זאכן, ווּאָס אמאל מער האָט מען געפּילט דעם חוב מיטצוהעלפן צו זיין אנטוויקלונג: דורך מאכן אַרדענונג, דורך אויפצייכענען זייַנע געדעצן, דורך רעגולירן זיין שרייבן. ווּאָס אמאל העכער האָט זיך געהערט דער פאַרלאַנג, אַז מ'זאָל יידיש אנערקענען פאר א באַזונדערער שפּראַך.

און היינט דערלעבן מיר זיך, אַז פון פאַרשיידענע לעגרער זייַנען נעקומען צו אונדז יידן, כדי זיך מיט שטאָלץ צו באַקענען צו אונדזער שפּראַך, כדי זיך צוגוליפצורעדן ווּאָס מ'קאָן טאָן ווּעגן אונדזער ליבן יידיש. און מיר האָבן דאָס גליק צו זען בּיי אונדז יינגע גרויסע יידישע שרייבער, ווּאָס אפילו די קעגנער און אפלאכער פון אונדזער שפּראַך שטאָלצירן מיט זיי און גיבן זיי אפ דעם גרעסטן כבוד.

איר זעט, מיינע געערטע בעסט און מיטגלידער פון דער קאָנפערענץ, אַז דאָס לעכערלעכקייט האָט אונדז נישט נעקוילעט, עס האָט אונדז אפילו נישט אבּיסל געשאַדט, און ווייטער וועט עס אונדז אוודאי נישט שאַטן, אזוי לאַנג מיר האָבן נאָך נעקומפּט אלס יחידים, איז עס אפשר נאָך נעווען מעגלעך, מיר זאָלן פאַרלירן דעם כּוח, דעם מוט און די געדולד. איצט אָבער, אַז מיר האָבן זיך צוזאַמענגענומען פון דער גאַנצער וועלט, האָבן מיר פאַר גאָרנישט מער וואָס מורא צו האָבן.

מיר וועלן אוודאי מיט קיינעם נישט דאָשטעפען; אויך אַז פאַנאַטישע קעגנער וועלן [אויך] אונדז אָנפּאַלן, וועט אונדז נישט אָרן, זיי קאָנען אונדז גאָרנישט טאָן. ערלעכע קעגנער מיט דרך־אָרץ וועלן מיר אוודאי ענט־פערן מיט דרך־אָרץ. נאָר דער עיקר: מיר מוזן אַרבעטן, אַ סך אַרבעטן, גוט אַרבעטן, שטיל אַרבעטן. די קו־מענדיקע פּינף טעג קאָנען נאָר זיין דער אָנהייב פון אונדזער אַרבעט, אָבער מיר וויסן, אַז יעדער אָנהייב איז שווער און פאַרקניפט מיט א סך פאַראַנטוואָרטונג.

נעערטע נעסט און מיטגלידער פון דער קאָנפערענץ! איך פריי מיך, ווּאָס איך זע דאָ אזא גרויסע צאָל אי לידהאָבער פון דער יידישער שפּראַך אי פון אזעלכע, וועלכע זענען אמווייניקסטן פאַראינטערעסירט אין דעם, ווּאָס מיר וועלן דאָ רעדן און אויפטאָן. איך דאַנק איך און באַגריס אייך אלע זייער הערצלעך, און בפרט דאַנק איך פאַר דעם כבוד, ווּאָס זיי נעבן אונדז אפ מיט זייער קומען צו אונדז און באַגריס . . . (דער רעדנער רופט אויס די נעמען פון די אנגעזעענע נעסט).

איך דאַנק אויך אלע, ווּאָס האָבן מיטגעהאָלפן צו די צוגרייטונג־אַרבעטן פאַר דער קאָנפערענץ, בפרט דער אקאדעמישער פאַרבינדונג „יידישע קולטור", ווּאָס זיינע מיטגלידער זענען זיך נאָר מוסר נפש נעווען.

און איצט לאָזן מיר וייטער פירן, ווּאָס זיי האָבן אנגעהויבן. איך עפן די ערשטע קאָנפערענץ פאַר דער יידישער שפּראַך.

מיר ווילן נאָך אַמאָל דאַנקען פּראָפ. לאָזער בירנבּוים און יענ בּרודער דוד פאַר דערלויבן אונדז צו דרוקן דעם 100־יאָריקן מאַטעריאַל, ועלכער איז איצט אזוי וויכטיק אין לעבן פון אונדזער שפּראַך. א האַרציקן דאַנק צו אונדזער לייענער יצחק ראָזאָעל, פאַר מעגלעך מאַכן אונדזער טרעפונג מיט פּראָפעסאָר בירנבּוים.

Dairy-free delights for everyday enjoyment

By NORENE GILLETZ
Special to The CJN

Cooking and baking successfully using dairy-free ingredients is always a challenge for the kosher cook, but there are also many people who have to steer clear of dairy ingredients on a daily basis due to lactose intolerance or allergies. Levana Kirschenbaum, restaurateur, chef and cooking instructor, to the rescue!

Kirschenbaum has worked diligently for the last few years to compile a creative collection of luscious recipes made with natural dairy alternatives such as soy, rice, oat, almond and coconut milks. Her new book *Levana Cooks Dairy-Free!* (Skyhorse Publishing) includes a wide range of both vegetarian and meat fare, including, lasagna, cauliflower au gratin, chicken breasts in mustard cream sauce, ice cream, cheesecakes, truffles and even tiramisu! Kirschenbaum takes into account that most people don't want to spend all day in the kitchen, so she keeps her recipes simple, using fresh, natural ingredients that yield fantastic results without fuss or muss.

Beautiful full-colour photographs accompany each recipe, so if you've had problems with dairy dishes, now you don't have to look at the pictures and dream. It's time to eat and enjoy Kirschenbaum's collection of natural, delicious recipes for your favourite "forbidden" foods!

And if you are planning a trip to New York City, check out Kirschenbaum's cooking classes. For more information, visit her website at www.levanacooks.com.

The roasted tomato soup is a wonderful way to use up the harvest of tomatoes from your garden and it's delicious hot or cold.

LEVANA'S ROASTED TOMATO SOUP

Do not attempt to make this soup with canned tomatoes. Roasting them along with the other vegetables is all you have to do in order to make this soup delicious. Make it when good, ripe tomatoes and basil are plentiful. The flavour of garlic mellows as it roasts.

Roasted Vegetables:
5 lb. tomatoes (7-8 large, or 16 plum), halved
3 heads garlic, points sliced off, leaving the cloves exposed
4 medium red onions, halved
3 red peppers, halved and seeded
1/4 cup olive oil
coarse sea salt to taste

***

6 cups water
1/4 cup olive oil
1 cup dry white wine
2 cups tomato juice
1/4 cup tomato paste
1 tbsp. paprika
1 cup basil leaves, packed
2 good pinches saffron threads
freshly ground pepper to taste
4 cups soy or other non-dairy milk (rice, almond, grain, oat)

Preheat oven to 450 . Mix the first set of ingredients in a bowl, spread on a cookie sheet, and roast for about 45 minutes, until the vegetables look charred. When the garlic is cool enough to handle but still warm, squeeze the heads until all the pulp is forced out of its skin.

Place all the roasted vegetables, including the garlic pulp, and all the remaining ingredients except the milk, in a wide, heavy pot. Bring to a boil. Reduce the flame to medium and cook, covered, 30 minutes.

Add the milk and cook until just heated through. Cream in a blender or with an immersion blender until perfectly smooth. Adjust seasonings and consistency. Serve hot or chilled. Makes a dozen servings.

CHEESECAKE WITH STRAWBERRY SAUCE

I love all my "babies" but this is one of my greatest triumphs. My daughter Bella recently asked me with great urgency whether I had thought of including this recipe in this book. "Whatever you do, don't forget this one!" she said, smacking her lips and patting her belly. Okay, so no, it is not dietetic food, but it is somewhat leaner and is not laden with cholesterol as is its dairy counterpart. You will never want to go back to the dairy version. The strawberry sauce can be used with many other desserts (ice cream, pound cake, bread pudding, etc.)

Crust:
2 packages graham crackers (about 10 oz. total)
1/3 cup oil

Batter:
4 containers Tofutti brand cream cheese
1 container Tofutti brand sour cream
1/3 cup lemon juice
1/4 cup cornstarch or arrowroot
1 1/4 cups sugar
4 eggs
1 tbsp. vanilla extract

Preheat oven to 375. Make the crust: In a food processor, grind the graham crackers and the oil to a fine powder. Press the ground mixture hard into the bottom of a 10-inch round spring form pan. Bake for 10 minutes. Remove the pan and reduce the temperature to 325.

In a food processor or with an electric mixer, cream all the batter ingredients until smooth (not longer) and pour over the crust. Bake 1 hour and 10 minutes. Turn off the oven and leave the cake inside 2 more hours, without ever opening the oven: Take out and chill completely. Serve alone or with strawberry sauce (recipe follows).

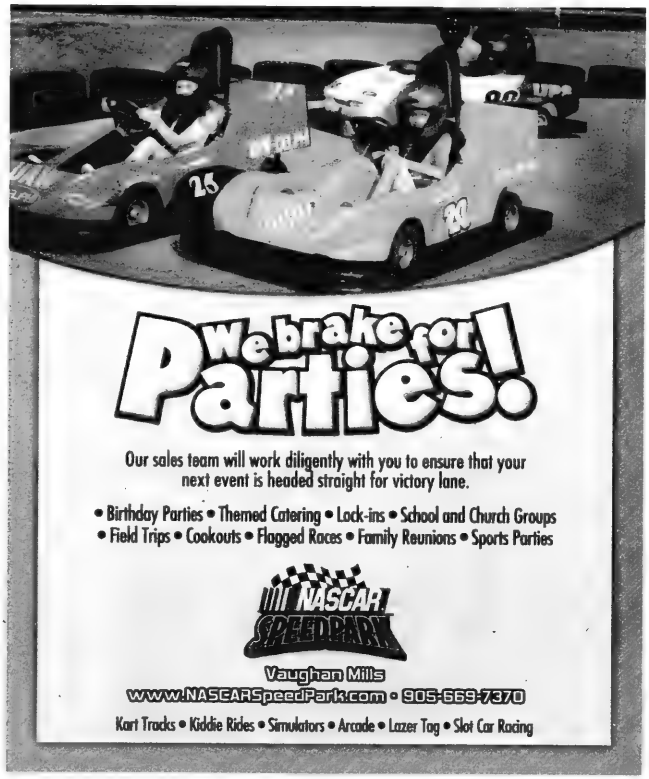
Strawberry Sauce:
1 (12-oz.) bag frozen unsweetened strawberries (or raspberries, strained to remove the seeds)
1 cup cranberry juice
1/4 cup creme de cassis (from liquor stores)
1/4 cup fresh lemon juice
1 tbsp. cornstarch (or potato starch or arrowroot), mixed with a little water until dissolved

Bring all but the last ingredient to a boil. Reduce the flame to low, add the cornstarch mixture and cook, stirring, until just thickened and the mixture is no longer cloudy, about 1 minute.

Puree in a blender or with an immersion blender until smooth. Cool completely before serving. Makes about 3 1/2 cups or 16 servings.

For more recipes, go to www.cjnews.com.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For updated information about her services, call 416-226-2466 or visit her website at http://www.gourmania.com.



FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4

or email to: cblackman@cjnews.com

Mazel tov Danny & Lauren Shulman on the birth of Addison. Grandparents, Jeff & Gloria Block, Ruth Shulman, Ralph Shulman. Great-grandparents Anna Newman, David & Jerry Block.

Honey Mahl and Gail Gold are thrilled to announce the engagement of their children Tammy & Corey. Lovingly remembered are their fathers, Jerry Mahl and Leonard Gold.

It's a girl!

Jodi Charto & Mark Smith are thrilled to announce the arrival of **Alexandra Jordan**, born on Aug. 9. Proud grandparents are Vicki & Marvin Charto. Excited uncles & aunt are Michael, Mitchell & Andréa. Thrilled great-grandparents are Jessie & Harry Abramovitch & Elsie Krangle. Alexandra's Hebrew name is **Henia Aviva.** She is named in loving memory of her great-grandmother Henia Charto & great-grandfather Arthur Krangle.

Mazel tov Stacey Pedvis, Russel Lang and big brother Lexx on the birth of Zevv Harley born Aug. 20, 2007. Grandma Brenda Pedvis is thrilled!

Happy first birthday on Aug. 31, Zachary Ryan. With all our love, mommy, daddy, proud big brother Adam and the entire Sandberg-Goldberg mishpachah.

Feliz Cumpleanos to a beautiful girl inside and out from Mami, Ethan, Ita, Ito, Tio, Tia Caryn, Eden and Ari.

Mazel tov on the wedding of Michelle-Chana Benhaim of Montreal to Yaakov Gamliel of Columbia, South America, July 3 in B'nei Brak, Israel.

Mazel tov to Ralf & Ileana Gold on their celebration of their 25th wedding anniversary. May they be blessed with many more! With love, Dana.

Happy second birthday Caleigh Madison Sperling. Proud parents Matthew & Jenna Sperling, Philadelphia. Thrilled bubbie & zaidie, Mel & Brenda Sperling.

Mazel tov to Whitney Berg-Sherman & Stuart Detsky on their engagement. Love from their parents, Kevie & Jeannie Berg-Sherman and Howard & Mirah Detsky.

Say it with Trees
"Mazel Tov on your Special Anniversary"
JEWISH NATIONAL FUND
416-638-7200

What's New

By REBECCA NADLER

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NOTE HOLIDAY DEADLINES. What's New deadlines: Monday, Aug. 25, is the deadline for the Sept. 4 issue, and Thursday, Aug. 28, is the deadline for the Sept. 11 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Sunday, Aug. 24

SINGLES WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+, for a History Walk through Riverdale South. Includes a visit to one of the city's oldest Jewish cemeteries. Meet at 9:30 a.m. at 58 Hogarth Ave. For information, e-mail walkandtalketc@hotmail.com.

PARADE CANCELLED

The Wingate Branch #256 of the Royal Canadian Legion's annual Memorial Day Parade at Mount Sinai Cemetery, Wilson/Keele Ave. has been cancelled.

VLADIMIR RADAIN SINGS

Dr. W. Filderman B'nai Brith Lodge hosts My Long Lost Town, a concert with **Vladimir Radain,** singing chassidic tunes, Italian and Viennese arias and Jewish and Russian songs. Accompanied by **Marius Dumitrescu**. 6 p.m. at 15 Hove St. $12. For information, call **Felicia Lowy**, 416-631-0634, or **Neti Badulescu**, 416-733-1214.

Monday, Aug. 25

THE KABBALAH CENTRE

The Kabbalah Centre offers a six-week course on the power of Kabbalah. Begins tonight 7 p.m. $335. Register, 416-631-9395.

Tuesday, Aug. 26

SUMMER CLOSET SALE

National Council of Jewish Women of Canada, Toronto section, holds the last Summer Closet Sale, 9:30 a.m.-1:30 p.m. 4700 Bathurst St. 416-633-5100

Wednesday, Aug. 27

EXERCISE AND ARTHRITIS

Baycrest offers a free information session: "Get Moving: Exercise and Arthritis," with **Tina Wells-Rowsell**, a physiotherapist and co-ordinator of PACE-Ex (Program for Arthritis Control Through Education and Exercise) for tips on how to work moderate exercise into your daily routine. 1:30-3 p.m. in the Wellness Library. Register, 416-785-2500, ext. 3374, or lkamenitz@baycrest.org.

JEWISH JOKERS GROUP

The Jewish Jokers, Humour and Trivia Group meets at 7 p.m. at the Antibes Community Centre. All ages welcome. $3. Call **Irv Helpert** for info, 416-661-2541.

SAR-EL INFO MEETING

Find out about the Sar-El program, civiljan volunteers working on Israeli army supply/maintenance bases. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or www.sarelcanada.org.

ADLER: A YIDDISH GIANT

Shaarei Shomayim Brotherhood and Entertainment Committee hosts **Ralph Wintrob** and **Alan Simons** in an evening about **Jacob Adler**, widely regarded as the dean of Yiddish theatre. He has performed in *Der Yiddisher King Lear* and as Shylock in *The Merchant of Venice*. 8 p.m. Members free, guests $2. 416-789-3213

Other News

2008 ASHKENAZ FESTIVAL

The seventh Ashkenaz Festival takes place Aug. 26-Sept. 1 at Harbourfront Centre and various satellite locations throughout Toronto. The festival celebrates Yiddish and Jewish culture with artists/groups from Canada and around the world, who work in music, film, theatre, dance, literature and visual arts. Most events are free. Info, 416-979-9901 or www.ashkenazfestival.com.

Continued on page 23

ASHKENAZ FESTIVAL
Ashkenaz Festival
Canada's largest festival of Jewish culture
Aug 26 to Sept 1 ◦ Harbourfront Centre
70+ acts ◦ 200 performers
most events are free!
Featuring:
Konsonans Retro, Kosher Gospel, Pharaoh's Daughter, Deep Minor, Nayekhovichi, Adrienne Cooper
And homegrown Canadian favourites:
Batsheva, Beyond the Pale, The Flying Bulgars, Marilyn Lerner, Sisters of Sheynville, Michael Wex
& many more
Tix: 416.973.4000
www.ashkenazfestival.com
Special ticketed events
ABRAHAM INC. Jewish funk supergroup w/ Fred Wesley, David Krakauer & Socalled
Aug 28, 8pm • $18 advance/$25 day-of
MITCH SMOLKIN "A Song is Born" CD Release
featuring Klezmer en Buenos Aires
Aug 30 7pm • $18/$25
ALLAN MEROVITZ'S IF COWS COULD FLY
A musical play about growing up Jewish in the Ottawa Valley
Aug 31, 1:30pm & Sept 1, 5pm • $15/$18
ZULLY GOLDFARB
Yiddish Tango from Argentina
Aug 31, 6:30pm • $18/$25
FLORY JAGODA
Bosnian Ladino music legend
Sept 1, 1:15pm • $15/$18
THERESA TOVA Award-winning singer/actress
pays tribute to the great women of the Yiddish Theatre
Aug 31, 9pm • $18/$25
ANDY STATMAN
Klezmer-bluegrass-jazz alchemist
Sept 1, 6pm • $25

What's New

Continued from page 22

CD LAUNCH

The Renanim Youth Singers launch their second CD *Israel @ 60: Despair to Triumph*, Tuesday, Sept. 2, 6:30-8:30 p.m. at Beth David Congregation. Contact **Susan Michaels** at 416-449-2296; at susan.michaels@rogers.com; or visit www.renanimchoirs.com.

HIGH HOLIDAYS, HEALING

Jewish Healing Program presents two opportunities to participate in "Coping with the High Holidays Following a Loss." Mondays, Sept. 8-22, 7:30-9 p.m. at 196 Keewatin Ave. or Tuesdays, Sept. 9-23, 7:30-9 p.m. at the North York General Hospital, Branson site, Jewish chapel, 555 Finch Ave. W. $75 (Fee reduction dependent on ability to pay.) Registration and information, **Laila Clein Friedman**, 416-638-7800, ext 287, or lfriedman@jfandcs.com.

KOFFLER PROGRAMS

The Koffler Centre of the Arts offers more than 65 classes in visual arts, music and dance for children and adults. Visit kofflerarts.org for a complete listing of programs, including music ensembles, printmaking, sculpture, painting, ballet, jazz, hip hop and more.

BOWLERS WANTED

Join women 40+ for social 10-pin bowling, Wednesdays, 9:30-11:30 a.m. at Newtonbrook Bowlerama beginning Sept. 3. Info, **Elaine**, 416-498-6543 or **Wendy**, 905-707-3499.

Bowlers interested in a weekly five-pin mixed league, Sundays 7 p.m. at Bathurst Bowlerama. First-time bowlers welcome. Info, **Evelyn**, 416-638-2803.

Maven Bowling, a social league with male and female bowlers between 30 and 50, is looking for new bowlers for the fall season. Bowl three games, Thursday evenings, 7:30-9:30 p.m. at Newtonbrook Bowlerama. Info, **Ron**, 416-518-8333.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Aug. 27; Sunday dance, Sept. 7; seniors walking group, Tuesdays and Thursdays, 9-10 a.m.; conversational Hebrew, Tuesdays, 10-11:30 a.m. Info about club activities, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881

Chai Society opening program takes place Wednesday, Sept. 3, 10:30 a.m. **Marilyn Herbert** reviews *People of the Book* by **Geraldine Brooks**. Bring a family heirloom to show and tell its history and enjoy lunch while learning new High Holiday tunes with **Cantor Eric Moses**. $15. To reserve, call **Rivy**, 416-783-6103, ext. 228.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Session on disposing of old medications. Free of charge. Tuesday, Aug. 26, 10:30 a.m.-1:30 p.m.

Trip to Stratford Festival to see *The Music Man*, Thursday, Aug. 28. Members $90, non-members $100. Tickets, ext. 113.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

The Andy Kozma Jazz Concert features the George Grossman Trio, Thursday, Aug. 21, 3-4 p.m. Register by Aug. 18 at ext. 2267.

Fall fitness program begins Sept. 7. Register at ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Registration continues for September 2008 for BJCC morning school for Tic Tac Two, nursery and junior kindergarten. The program includes music, Hebrew, fun centre time, gym time and swimming. Call ext. 248 for info and to book a tour of the school.

Thursday evenings join Conversation Café, a joint program with JIAS offering newcomers to Canada a chance to practise English in a social environment. Info, ext. 30.

Red Cross babysitters course Sept. 14, 9:30 a.m.-4:30 p.m. For 11- to 14-year-olds who want to learn how to handle emergencies. Register, ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Registration is open for Hebrew classes, klezmer music ensemble, swim lessons, fitness classes, children's programs and Sundays music, film and Jewish life lectures. Call ext. 0.

Sundays on Bloor launches its 2008-09 season. Includes **Shlomo Schwartzberg** presenting a six-lecture journey exploring the international Jewish experience in film, making stops in Israel, France and South America. **Jordan Klapman** presents a seven-lecture series on Rock 'n' Roll Jews, singers and songwriters who made popular music in North America what it is. Also an array of Jewish life lecturers covering everything from Jewish pirates to pioneers. Pay as you go, buy a film or music series, or buy the Sunday Go Pass for 19 great Sunday morning breakfast talks for $100. Info@mnjcc.org or ext. 0.

Jacobs Lounge Visual Arts Space presents "Makom: Seeking Sacred Space," an exhibition of photographs by **David Kaufman** of once and present synagogues of the Plateau Mont-Royal, and **David Cowles'** images of Jewish sites in North Africa. Through Sept. 15. Info, ext. 0.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

Volunteers needed

KADIMA SCHOOL

Kadima School: Continuing Jewish Education for Adults with Exceptionalities is seeking volunteers to assist in teaching adults with special needs about Jewish holidays, prayer, Torah and Hebrew literacy through art, music and dance. Artistic or musical talent an asset. Community hours are available for all volunteering students. Kadima School is housed in Beth Emeth Synagogue, Sundays 10-11:30 a.m. beginning Sept. 7. For information, contact **Marcel Cohen**, supervisor, at 416-633-3838 or marcelcohen2003@yahoo.ca.

BERNARD BETEL CENTRE

The Betel Centre needs male volunteers to visit isolated male seniors. Regular friendly visits to isolated seniors helps them improve physical, mental and emotional health, as well as gain a more positive outlook on life. Choose the day that best suits you and give 1-2 hours per week. For information, contact **Naomi Ziegler**, 416-225-2112, ext.127, or naomiz@betelcentre.org

CIRCLE OF CARE

Do you speak Russian? Circle of Care needs volunteers to visit a *babushka* in our community once a week. For information, contact **Selena**, 416-635-2900, ext. 462.

NA'AMAT DELEGATION HOSTED AT AMBASSADOR'S RESIDENCE: A delegation of 19 Canadians in Israel for the 15th Triennial Na'amat Convention attended a reception at the home of the Canadian Ambassador John Allan in Herzillah Petuach. In the foreground is Allan; his wife, Claire Hersh, is to his left. [Mollie Rothman Photo]

TORONTO DENTIST VOLUNTEERS AT JERUSALEM CLINIC: Dentist Steven Kazman spent the first week of August volunteering at Jerusalem's Trudi Birger Dental Clinic. Through Dental Volunteers for Israel (DVI), dentists such as Kazman provide free dental care and oral health education to thousands of needy children in Jerusalem every year. This is his eighth trip to Israel to volunteer with DVI. Kazman has a general private practice in Toronto and is married with two sons, one of whom is a dentist. His dream is to volunteer for DVI together with his son. For more information, e-mail skazman@rogers.com or michelle@dental-dvi.org.il.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kelemen, Jeanette	Aug. 1/08	Private
Zimmerman, Leslie	Aug. 2/08	7 Geddes Crt
Jaffe, Joseph	Aug. 3/08	6200 Bathurst St
Shtykan, Irina	Aug. 3/08	755 Steeles Ave W
Rader, Haim	Aug. 3/08	6101 Bathurst St
Diamond Ora	Aug. 3/08	15 Tangreen Crt
Schapira, Meir	Aug. 4/08	32 Clarissa Dr.
Segal, Marie	Aug. 4/08	9800 Yonge St
Davis, Doris	Aug. 4/08	Private
Mosoff, Harold	Aug. 6/08	66 Franmore Circle
Stone, Norman	Aug. 6/08	10 Senlac Ave.
Fokshanskaya, Ada	Aug. 7/08	4 Ladyslipper Court
Ublansky, Daniel	Aug. 8/08	94 Allingham Grdns
Basch, Raphael	Aug. 10/08	110 Promenade Cir
Soifer, Regina	Aug. 10/08	768 Cummer Ave.
Dikshtein, Gita	Aug. 10/08	Private
Kane, Rose	Aug. 11/08	7440 Bathurst St.
Lazar, Sarah	Aug. 11/08	3560 Bathurst St.
Fenson, Leo	Aug. 11/08	484 Steeles Ave. W.
Colomby, Molly	Aug. 12/08	2 Rustwood Rd.

BENJAMIN'S PARK MEMORIAL CHAPEL

David Rotstein	Jul 11/08	47 Fairleigh Cres
Susie Greene	Aug 3/08	1460 Highway 2
Noah Zanichis	Aug 2/08	805 Ridley Drive
William Hershorn	Aug 3/08	139 Glendale Avenue
Heather Stern	Aug 4/08	95 Prince Arthur Avenue
Leonard Atkins	Aug 4/08	784 Centre Street
Sadie Goldberg	Aug 5/08	91 Townsgate Drive
Gideon Saguy	Aug 5/08	241 Walmer Road
Linda Freedman Druker	Aug 5/08	3636 Bathurst Street
Sheila Swimmer	Aug 8/08	36 Forest Wood
Joe Sprackman	Aug 9/08	55 Skymark Dr.
Victoria Shaul	Aug 9/08	5935 Bathurst St.
Clara Goldman	Aug 9/08	7601 Bathurst St.

HEBREW BASIC BURIAL

Sid Edelist	Aug 5/08	15 Canyon Avenue
Harold Schwartz	Aug 5/08	21 Howland Avenue
Freda Silverstein	Aug 11/08	473 Bathurst St

DOCTOROW, MAX - On Saturday, August 9, 2008 at Lincoln Place Nursing Home. Max Doctorow, beloved husband of the late Betty Doctorow. Loving father of Mervyn, and Frani Doctorow. For day and time of service, kindly call Benjamin's Park Memorial Chapel at 416-663-9060 or visit www.benjamins.ca The burial will then follow at the Beth Sholom Synagogue section of Mt. Sinai Memorial Park. Mervyn and Frani will be receiving friends following the burial, at the Westin Prince Hotel, 900 York Mills Road, Toronto, 416-444-2500. Memorial donations may be made to the Alzheimers Society of Canada, 416-480-8772.

The unveiling of a monument honouring the memory of the late
FREDA SIMCHOVITCH ז"ל
will take place
Sunday, Aug. 24TH
11:00 a.m.
Pardes Shalom Cemetery
Labour Zionist Alliance Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
LAZAR ROSENFELD ז"ל
will take place
Sunday, Aug. 24TH
10:00 a.m.
Pardes Shalom Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

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Study identifies Crohn's disease genetic factors

By LEILA SPEISMAN
Staff Reporter

A large-scale international research study, which included Toronto's Mount Sinai Hospital, recently reported that it has identified 32 genetic factors involved in Crohn's disease.

Dr. Mark Silverberg, staff gastro-enterologist at Mount Sinai and assistant professor of medicine at the University of Toronto, explained that Crohn's is a chronic inflammatory disease of the digestive tract that can cause diarrhea, bloody stools, malnutrition and weight loss, fever, fatigue, bloating and pain.

Dr. Mark Silverberg

There is no cure, he said in an interview.

Together with ulcerative colitis, a chronic inflammatory disease of the rectum and colon, it is one of several conditions referred to as inflammatory bowel disease (IBD).

Jews are four times more susceptible to IBD than a similar group of non-Jews, Silverberg said.

He said Crohn's was not much known until the 1930s, when American gastro-enterologists, including Dr. Burrill Bernard Crohn identified it. It is not clear what happened in the 1930s to make it more prevalent.

Over time, Silverberg added, it became evident to the medical and scientific communities that IBD tends to run in families. In fact, he said, "you find people in the same family having either Crohn's disease or ulcerative colitis."

Large population studies in North America, Britain, France and Belgium discovered one gene involved in IBD in 2001. In 2007, using technologies and techniques from the Human Genome Project (an international research study that mapped all the genes in the human body), 11 more were found.

Investigators decided to probe further, and, by analyzing more than 3,000 people all over the world, found another 21 genetic factors.

"The next step," Silverberg explained, "is to look at each of those genes, discover how an individual gets the disease [not everyone in an affected family gets Crohn's or colitis] and to find what puts people at risk."

The more genes that are isolated, he said, the more likely you are to find out what is going on, and perhaps to find a therapy.

For instance, he said, we may find that a gene or genes may not recognize the healthy, normal bacteria that are present in each person's digestive tract and fight against them.

The goal, Silverberg said, is not to find a cure, but rather to find a way to prevent it, such as with vaccination, probiotics or antibiotics.

Silverberg believes that the studies so far have been so successful because "the team of international researchers has worked together for 12 or 13 years. We collaborate with each other. One person may not get all the glory, but we get much better results."

For more information, contact Mount Sinai Hospital department of gastro-enterology Inflammatory Bowel Disease Group, 416-586-4800, ext. 8349.

Israel references crop up in odd places

News last week from the Beijing Olympics and Russia's conflict with Georgia pushed stories from Israel to the margins.

Still, references to Israel emerged from time to time in unusual but instructive, and even disturbing, ways.

According to Reports

By PAUL MICHAELS

For instance, in his in-depth story "Taunting the Bear" for the Week in Review section of Sunday's *New York Times* (Aug. 10), James Traub examined the complex background that led Russia to attack Georgian forces in the "disputed" breakaway province of South Ossetia and noted the same situation applied to another breakaway province, Abkhazia, in the northwestern part of Georgia. Commenting on the nature of Russian-Georgian hostility, Traub wrote that "[t]he roots of this bitter relationship are deep and entangled, as is practically everything in the archaic world of the Caucuses."

While it would be very misleading to try to draw any historical parallels between the Israeli-Palestinian conflict and the Russia-Georgia conflict, on one key point about historical complexity, Traub, who visited Georgia and the province of Abkhazia in late June, had the following observation to make: "Talking to the Georgians about Abkhazia, and the Abkhaz about Georgia, was like shuttling between the Israelis and the Palestinians."

To western audiences unfamiliar with Georgian-Russian history, especially with the obscure provinces of Abkhazia and South Ossetia, the competing narratives of both sides are as baffling as those of the Israelis and the Palestinians. However, unlike the Palestinian-Israeli conflict, which is frequently reported in black-and-white terms, some journalists, such as the *Toronto Star*'s Thomas Walkom ("Bear gets eagle's attention" Aug. 13) were anxious to emphasize that, "In moral terms, the [Russian-Georgian] conflict has been typically grey."

Other reporters, such as Samuel Segev in his Aug. 12 *Winnipeg Free Press* story, "Israel's link to the Georgia-Russian conflict," drew attention to an Israeli connection to the front-page story by describing Israeli arms sales to Georgia. Segev noted that when, in April, Russia shot down "an Israeli-manufactured drone reconnaissance plane" over Abkhazia, Russian Foreign Minister Sergei Lavrov wrote to Israeli Foreign Minister Tzipi Livni protesting Israeli arms deliveries. According to Segev, Russia is using its anger over such arms sales to Georgia as an additional excuse for not restricting its own military sales to Syria and Iran.

Segev explained that Israel's security arrangements with Georgia began, reluctantly, in 1993 when then-Georgian president Eduard Shevardnadze tried to help Israel by inquiring about the fate of Israeli navigator Ron Arad when he, Shevardnadze, visited Iran. In turn, Shevardnadze called on Israel to provide much-needed arms to quell Muslim rebels in Abkhazia, who were being assisted by Russia.

Unlike Segev, who tried to put the Israeli-Georgian relationship into context, well-known writer Misha Glenny ("Georgia on the middle" *Globe and Mail*, Aug. 14) used the conflict to raise an old hoary allegation. Glenny wrote that "under the influence of an energetic neocon lobby in Washington and with considerable support from Israeli weapons manufacturers and military trainers, [Georgian President Mikheil] Saakashvili and the hawks around him came to believe the farcical proposition that Georgia's armed forces could take on the military might of their northern neighbour in a conventional fight and win."

Thus, in one gratuitous paragraph stuffed with unproven claims, Glenny oversimplifies the reasons for a conflict that has befuddled those who see it in far more complex terms.

Given substantial arms sales to Georgia – including tanks – from Ukraine, among other countries, we might ask what per cent of Georgia's overall supply of military equipment comes from Israel? And precisely who among the U.S. "neo-cons" have been actively pushing Saakashvili toward reckless adventurism?

A special El Al flight landed at Ben Gurion Airport last week carrying returning Israeli holiday and business travelers who had become trapped in the wake of the Russian invasion of Georgia. [Israel photo]

It's disturbing when, without evidence, "Israeli weapons manufacturers and military trainers" and "an energetic neo-con lobby in Washington" – that too-often-used code word for Jewish power – are singled out as the root of evil and much suffering.

Paul Michaels is communications director for the Canada-Israel Committee.

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The message: protect yourself

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 26 years

Question. I have a single girlfriend who purchased her first home (mortgaged) as an investment many years ago. She agreed to have her new boyfriend, who hasn't worked in more than 25 years, move in as he needed a place to live at the time. After many years of denying rumors, he apparently admitted to being recently engaged to another woman after my girlfriend found a receipt for a diamond ring. He was told to leave immediately. Six months later, after he turned 65, he called my girlfriend to say he loves her and wants to come home, that he's made a mistake.

I am nervous that he might be using her to get half of her house, as this has been a statement he's made around his friends during his absence. This is not the first "affair" he's had since their relationship and he's told other women that he owns this house. He has previously been married twice before. My girlfriend is very hurt, but has stated to me if he makes a commitment (marriage), she might accept him back. Can he marry her for a few months, then demand a divorce with the house as part of the settlement? I don't want to see my girlfriend lose the only thing she has and this is the feeling of many that know both people involved. There are no children in this relationship.

Answer. Just convince your friend to retain a family law lawyer, who will draft a cohabitation agreement or marriage contract. They don't have to get married; the cohabitation agreement automatically becomes a marriage contract once they tie the knot. Once such an agreement is signed, and if the parties have the benefit of a Certificate of Independent Legal Advice and mutual full financial disclosure, then poof: The contract protects her entire interest in the house, if it is properly drafted. If the gentleman, who now appears to have a "change of heart," is truly sincere, then he'll sign. If not, she's found him out.

On the other hand, if he has made some honest financial or indirect investments in the home, he may have some legitimate objections about signing away his rights. Those objections can always be sorted out in negotiations in the way the contract is worded to account for those present and future contributions in the event of another separation or upon death. In making such decisions I always remind clients: Remember for Whom the Bell Tolls, so protect yourself.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

Neither Garfin Zeidenberg LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion.

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Expats return to bid farewell to historic shul

By DAVID BALE
Special to The CJN

SAINT JOHN, N.B. — "Ya'amod re-vee-ee," intoned the gabbai, calling up the next aliyah.

Then he added what you don't usually hear in a Shabbat Torah service.

"Ontario," he called out.

Then, what seemed like half the congregation ascended to the bimah. Like a sea of red plaid, they surrounded the Torah.

The red plaid refers to the kippot that were specially created for this day, bearing the provincial tartan of New Brunswick. Wearing them proudly, a reunited Saint John Jewish community was called up for aliyot in groups by the geographic regions where they now reside.

The swarm of Ontarians comprised the largest contingent to make the physical, as well as symbolic, ascent of returning home to say shalom – goodbye – to the venerable building of Shaarei Zedek Synagogue, their hometown's one and only shul.

The service was part of a three-day reunion held over the August long weekend that saw more than 150 former Saint John Jews arrive from all over Canada and the United States, and from as far away as Australia. The reunion was one last hurrah before the closing of their beloved shul.

The historic building had been the epicentre of their close-knit, small-town communal lives for generations.

Located just blocks from the Saint John Harbour, Shaarei Zedek was sold recently to the city of Saint John. The deal also included the adjacent Saint John Jewish Historical Museum, which before 1986 served as a Jewish community centre and Hebrew school.

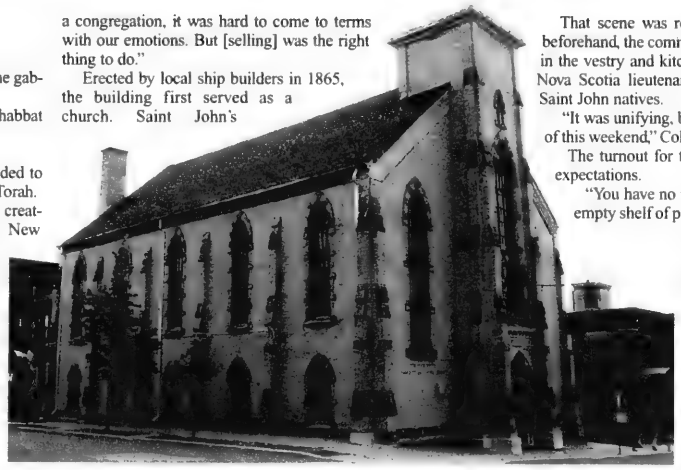
Both buildings will cease operation in November and are slated for demolition to make way for an urban renewal project.

Since the 1950s and 60s, Saint John's Jewish population has dwindled from 300 families to 30 today. Despite strong emotional ties to the building, the unwieldy overhead costs and the challenge of attracting a minyan led to the inevitable decision to sell.

"We knew the path we were on," said Dan Elman, the gabbai who has led prayer services ever since the community lost it's ability to support a full-time rabbi 25 years ago.

"We knew we had to make a choice, and as a board and as a congregation, it was hard to come to terms with our emotions. But [selling] was the right thing to do."

Erected by local ship builders in 1865, the building first served as a church. Saint John's Jewish community, which dates back to 1858 with the arrival of tobacconist Solomon Hart, took possession of the structure in 1919 following an influx of eastern European Jews and the amalgamation of two earlier synagogues.



Shaarei Zedek Synagogue in Saint John, N.B.

Shaarei Zedek became regarded as Atlantic Canada's most beautiful shul.

At first an Orthodox congregation, it later became Conservative egalitarian. But throughout its history, it provided a spiritual centre for a flourishing Jewish presence in New Brunswick's port city.

"My grandson is a sixth-generation Saint Johner," said Senator Ermine Cohen, who was part of the reunion planning committee. "We were blessed to grow up in what was considered the golden years of the synagogue in a huge community that had everything."

The shul was more than merely a place of worship. It was the cultural hub for youth groups, drama clubs, sports teams, and significant family and community milestone life events.

In fact, "because we had only one shul, we've always considered everyone here today as extended family," so, family events became community events, Elman said.

"For years, our bar mitzvahs were famous everywhere, because everything was cooked and baked in the synagogue's kosher kitchen," Cohen said.

"The women would plan menus a couple months in advance, everybody taking responsibility for her specialty, whether it was sweet and sour meatballs, lokshin kugel, tsimmis, or strudel."

That scene was recreated at the reunion. For days beforehand, the community's women busied themselves in the vestry and kitchen, including Cohen and former Nova Scotia lieutenant governor Myra Freeman, both Saint John natives.

"It was unifying, because everyone owned a little bit of this weekend," Cohen said. "This was their simchah."

The turnout for the reunion weekend exceeded all expectations.

"You have no idea how wonderful it is seeing an empty shelf of prayer books," Elman said, referring to the unusually full Shabbat sanctuary.

He added, "I noticed people looking around, upstairs and down, pointing and saying 'This is where Bubbie used to sit, or so and so sat in those rows.'"

"And that's why there were so many tears today," Cohen said. "Because although people have been removed for 25 years and longer, it was like they'd come home and they're losing their shul. They probably belong to another synagogue somewhere else, but they consider this home."

Referring to the reunion's theme, "Shalom Shaarei Zedek," Cohen pointed out that shalom has two additional meanings, other than goodbye. "It means peace, in that we were all in agreement that this was the path we had to take."

It's also a greeting ,and the expat Saint Johners returned just in time to greet the newly purchased building that will replace their shul.

It's a former funeral home, just a few blocks away, where Shaarei Zedek has held funerals in recent years. Smaller and more affordable, it will meet the community's changing needs.

To help with moving and resettling costs, renowned Maritime artist Herzl Kashetsky donated his painting of the interior of Shaarei Zedek for auction.

In one of the more climactic moments of the weekend, the painting sold for $19,000. It's believed the purchaser will want it hung in the new shul.

If the weekend was bittersweet, Cohen focused on the sweet.

"We have a new lease on life," she said, citing developments that could bring new members to the Saint John Jewish community: growth of the local Irving oil refinery, a new power plant, and a new medical school, all currently in the works.

Striking an optimistic tone, she reflected on the difficult decision to sell and move forward.

"It was part of a legacy from our parents, our grandfathers and our great-grandfathers to go on with a Jewish presence in Saint John."

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*September 22, 2008–
Toby Saltzman will review
Book of Longing by **Leonard Cohen**

*October 27, 2008–
Janna Nadler will discuss
Kaspian Rain by **Gina Nahai**

*November 17, 2008–
Author **Joseph Kertes** will present his book, ***Gratitude***

*December 1, 2008–
Harriet Morris will analyze
A Pigeon and the Boy by **Meir Shalev**

*March 30, 2009–
Cynthia Good will focus on
A Sharp Intake of Breath by **John Miller**

*May 11, 2009–
After we watch the movie, ***Counterfeiters,***
Heather Kassel, will appraise it

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'80 per cent of Georgian Jews think about moving to Israel'

By ANSHEL PFEFFER
© Ha'aretz Daily Newspaper Ltd.

TBILISI — Rossiko Harnavi stood at the entrance to the Israeli Embassy in Tbilisi last week, waiting to receive the visa that would enable her to immigrate to Israel. After awhile, a security guard told her to come back the next day.

Harnavi is a resident of the capital, and at the moment, the beefed-up staff was concentrating on applications from Jews who fled from battle zones, many of them with only the clothes on their back.

About 300 Jewish refugees came into Tbilisi this week from the bombarded city of Gori. Most have already filed applications to immigrate to Israel, and 140 have received immigration permits, although normally they would have had to wait a month. Thirty-four had landed in their new country by Thursday morning.

A woman from Georgia is greeted at Ben Gurion Airport last week. [Israel Sun photo]

Pleas for rescue have also come from other Georgian cities that have become besieged enclaves in the wake of the Russian army's invasion. But in Tbilisi, where more than 10,000 Jews live, no signs of panic are evident as yet.

Even Harnavi, a 30-year-old English teacher, said she doesn't intend to leave Georgia in the near future. "I just want to have a visa in hand, in case the situation deteriorates."

She said "80 per cent of the Jews are already thinking about leaving," in fear that the Russian army will reach the capital. The embassy, however, says that only a handful of immigration applications have been submitted by Jews from Tbilisi.

Still, a Jewish Agency staffer said, "during the entire last year, only 200 Jews immigrated to Israel from Georgia. Now, we have received nearly the same number of applications in only two days."

The crisis in Georgia has given senior officials at the Jewish Agency, Nativ (the liaison bureau) and the American Jewish Joint Distribution Committee more work than they have had for many years.

Georgia's 12,000 Jews – the remnant of a splendid community, most of whom have been in Israel for many years already – have become a coveted target. Emissaries have set out from Israel and from locations throughout the former Soviet Union to reinforce the small delegation in Tbilisi.

Meanwhile, however, apart from a few hundred who lost their homes in the fighting, the Jews prefer to remain where they are.

"I'm staying here," said Georgian Reintegration Minister Temor Yakobashvili, who is responsible for liaison with the separatist areas in South Ossetia and Abkhazia. Yakobashvili, who speaks fluent Hebrew, is a former Zionist leader, but he is now more representative of members of the Jewish community who are well connected in Georgia.

"This is a very patriotic community that has strong ties to the local culture and society," said a senior Nativ official. "Their tendency at the moment is to identify with the rest of the Georgian people in the struggle against Russia. But their determination also derives from the belief that in the end, Russia will not attack the city. If the columns of tanks continue to move forward and Tbilisi is attacked, then we'll see a different picture here, and thousands could arrive at the embassy."

Should that happen, an airlift will arrive at Tbilisi or at an airport in a neighbouring country; convoys of buses will transport people to the planes along secured routes; and thousands of Jews will be absorbed simultaneously in absorption centres that will be opened especially for them.

Everything is ready. Only the Jews, at least for the moment, are not showing up.

Iran ready to put Muslim countries' satellites in orbit

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran said on Monday it was ready to help fellow Muslim states launch satellites into orbit after it successfully put a dummy satellite into orbit – a move that may increase western suspicions over its atomic ambitions.

Iran said on Sunday it had put the home-grown dummy satellite into orbit on a domestically made rocket for the first time. The long-range ballistic technology used to put satellites into space can also be used for launching weapons.

Iran says it has no intention to do so.

Head of Iran's aerospace organisation Reza Taghipour said Iran wanted to help Muslim countries to launch satellites.

"I am announcing now that Iran is ready to launch satellites of friendly Islamic countries into space," Taghipour told state television.

Embroiled in a standoff with the West over its nuclear ambitions, Iran in February tested another domestically made rocket as part of its satellite program.

Washington, accusing Iran of aiming to equip missiles with nuclear warheads, called the February test "unfortunate." It cites Iran's missile potential, among others, as the reason why it needs to install an anti-missile defence system in eastern Europe.

France and Russia both said the February test raised the suspicion that Iran was seeking to develop nuclear weapons.

The United States and its European allies fear Iran is trying to obtain nuclear arms under cover of a civilian program. Iran, the world's fourth largest oil producer, insists it needs nuclear technology to generate electricity.

The UN nuclear watchdog body in a report in May expressed "serious concern" over alleged Iranian research into nuclear warheads and said Iran should provide more explanation of questionable missile-related activities.

Iran has so far said it was not the agency's business "to delve into those allegations".

Iran says it has home-grown missiles with a range of 2,000 kilometres, meaning it could hit Israel or U.S. military bases in the Gulf.

Western experts say Iran rarely provides enough details for them to determine the extent of its technological advances, but that much Iranian technology consists of modifications of equipment supplied by China, North Korea and other countries.

Iran has been hit by three rounds of UN sanctions for defying demands that it suspend its uranium-enrichment program. Six major powers are working on another one.

Taghipour said Iran was planning to build and launch more satellites by 2010.

"We are working on these satellites and gradually they will be put into orbit," he told the semi-official Iranian Mehr News Agency.

In related developments, Iran announced last week that its warplanes can reach Israel.

Iranian warplanes now have ranges of up to 1,800 miles, Tehran state television quoted air force chief Ahmad Mighani as saying Sunday.

At their closest points, Israel and Iran are about 500 miles apart.

The report, which gave no technical details, was greeted with skepticism from independent experts who noted that Iran's air force is largely antiquated.

As international scrutiny grows on Iran's nuclear program, its leaders have recently made a series of sabre-rattling comments, apparently in hope of warding off any pre-emptive strikes by Israel or the United States.

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Israel's new UN ambassador is a political outsider

By DINA KRAFT
JTA

TEL AVIV — An exceptional intellect paired with an unflappable exterior are traits Gabriela Shalev's high-powered colleagues and friends say will serve her well when she leaves for New York to become Israel's next ambassador to the United Nations.

Shalev, an internationally renowned law professor, will be the first woman to serve in the post. She was appointed to replace Dan Gillerman.

"She has a strong will and she knows what she is talking about," said Meir Shamgar, a former chief justice of Israel's Supreme Court.

Shamgar first encountered Shalev when she was a student in a course he taught at Hebrew University. A few years later, Shalev joined Shamgar as a colleague on the university's law faculty, where she worked until 2002.

More recently, the two served together on a panel outlining ethics guidelines for cabinet ministers.

Shalev, 67, is an expert in contract law and a political outsider not associated with any party who has been serving as the rector of Ono Academic College near Tel Aviv.

Gabriela Shalev, the new Israeli ambassador to the United Nations

In appointing Shalev, Foreign Minister Tzipi Livni indicated that she was determined to put a highly qualified woman in the role.

Prime Minister Ehud Olmert reportedly had favoured Alon Pinkas, a former Israeli consul general in New York and a Labor party member.

Some Israeli commentators criticized Livni for picking a political outsider, but *Jerusalem Post* columnist Calev Ben-David said Livni's choice may work well for the audience that perhaps matters most: international public opinion.

"Livni was justified in wanting a woman for the post for reasons beyond gender advancement: polls show that given Israel's militaristic image abroad, women make the best general impression as our advocates in the international media," Ben-David wrote.

> ***Women make best impression in international media***

Despite some grumbling from the diplomatic corps that one of their own again was passed over for the important position in New York – Gillerman also had been a political outsider until his selection – Shalev's supporters say she is a quick study who will compensate for any foreign policy inexperience with her talents as an orator and a team player.

Shalev declined a request by JTA to be interviewed for this story. Her office said she will not be giving interviews until she assumes her post in New York, ahead of the UN General Assembly opening in September.

The daughter of German Jewish refugees in what was then British Mandate Palestine, Shalev grew up with a strong work ethic. She helped support her family while a student at Jerusalem's Hebrew University, from where she earned a bachelor's degree and a doctorate in law.

She also did post-doctorate work at Harvard University after her husband, an Israeli army officer, was killed in the 1973 Yom Kippur War. Shalev raised two young children alone.

"The experiences of Israel are part of her, and she's also paid a price," said Orna Lin, a former student of Shalev's and a good friend.

Lin described Shalev as a relentless worker who also knows how to find time for students and friends, and who can talk as easily about her passions for opera, classical music and art as she can about legal disputes.

This was not the first attempt to draw Shalev into government work. Shalev declined several high-profile posts, including judgeships and the office of attorney general. Nevertheless, she is no stranger to public positions.

Shalev has been a member of the Jewish Agency board of governors and was chair of the Israel Broadcasting Authority.

Shalev has spent time in the United States as a visiting professor at such schools as Tulane University, Temple University and Boston College.

Alan Hoffman, the director general of the Jewish Agency's education department, called Shalev's selection "an inspired choice."

"She has all of the tools to be able to interpret Israel to the nations of the world," Hoffman said. "I think she is unusual in the academic world in that she has not only been a professor but very active publicly."

Lin says Shalev is always calm and in control.

"She can deal with any situation and never seems to be baffled by anything," Lin said. "I think her intelligence will help prevent her from falling into the landmines that await in a place like the UN."

Her predecessor, Gillerman, is a former businessman who, upon leaving his post this summer, was lauded as a seasoned diplomat with excellent rhetorical skills. Observers said Gillerman succeeded in raising Israel's profile at the UN and bolstering its image around the world.

At a farewell party last month for Gillerman, UN Secretary-General Ban Ki-moon offered deep praise for the Israeli envoy's tenure at the world body, noting the "special challenges" of representing Israel.

Shalev will have plenty of challenges awaiting in New York. Most notably, she must navigate the notoriously anti-Israel atmosphere at the United Nations and help push for diplomatic support for Israel's efforts to halt Iran's suspected pursuit of nuclear weapons.

Israel & the Jewish World

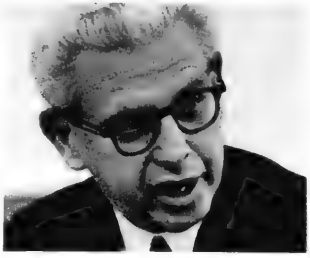
Prominent Jews spied for U.S. against Nazis

JTA

WASHINGTON — Several prominent Jews spied for the United States during World War II, newly released documents show.

Former Supreme Court Justice Arthur Goldberg, philanthropist and businessman Laurence Tisch and baseball player Moe Berg were among the 35,000 men and women whose files from their service in the World War II-era Office of Strategic Services were released last week by the National Archives.

Moe Berg



Arthur Goldberg

The files cover 35,000 Americans, both civilian and military, who worked in some capacity for the intelligence agency , the precursor to the CIA.

Goldberg's file notes that as both a civilian and a member of the army, he supervised a section in the Secret Intelligence Branch of OSS to maintain contact with labour groups and organizations regarded as potential resistance elements in enemy-occupied and enemy countries. He organized anti-Nazi European transportation workers into an extensive intelligence network.

Steve Tilley, director of the textual archives services division of the National Archives, said Jewish Americans of that era might have been particularly attractive as recruits to the agency because of their education and their European background, particularly their knowledge of languages.

TV chef Julia Child and Middle East negotiator Ralph Bunche were among the other names in the records.

Israel Briefs

Land swap on offer?

Israel offered the Palestinians land in the Negev in exchange for West Bank settlement blocs. The idea was part of a draft peace deal that Israeli Prime Minister Ehud Olmert presented to Palestinian Authority President Mahmoud Abbas last week, *Ha'aretz* reported.

Under the proposal, which was leaked to the newspaper, Israel would keep West Bank settlement blocs, turn the West Bank security fence into a border and evacuate settlers east of it. In exchange for what would be, effectively, an annexation of seven per cent of West Bank land, Israel would cede a parcel of the Negev to the Gaza Strip.

The Negev land would be equivalent to 5.5 per cent of the West Bank. The shortfall would be made up for by a road connecting Gaza and the West Bank, allowing for free Palestinian passage between the territories.

Acceptance of refugees?

Israel reportedly has offered to admit 20,000 Palestinian refugees as part of a final peace accord. As part of U.S.-sponsored talks revived last November, the Olmert government proposed that Israel absorb that number of refugees over a decade, *Ha'aretz* reported. According to the newspaper, the refugees would be admitted on the basis of "humanitarian" criteria, such as whether they had relatives living in Israel. Prime Minister Ehud Olmert's office denied the report, saying Israel stands firm in its demand that all Palestinian refugees belong in a future Palestinian state rather than in the Jewish state.

U.S. pressuring Israel?

An Israeli government official dismissed claims that the United States was withholding arms from Israel to dissuade the Jewish state from attacking Iran. The official told *JTA* that U.S.-Israel negotiations over arms sales are taking place independently of any considerations over Iran. "They're two separate things," the official said, referring to a *Ha'aretz* report that the United States was withholding arms from Israel for fear they would be used in an attack on Iran. Similarly, the officials dismissed *Ha'aretz's* speculation that the United States was intensifying its missile defence co-operation with Israel as an incentive against an attack on Iran. "There's ongoing co-operation between us on missile defence, but there's nothing new on that," the official said.

Gaza rockets reach farther

Terrorists in Gaza said a new rocket could reach Ashkelon and Ashdod. The Popular Resistance Committees, the umbrella body for terror groups in Gaza, recently allowed journalists to tour the factories where the Nasser 4 was being manufactured. They said the rocket has a range of about 15 miles, meaning it could reach major population centres along Israel's southern coast. Israeli spokespeople said the manufacture of the rockets could violate the fragile truce Israel forged with Gaza's Hamas rulers two months ago. Popular Resistance Committees spokespeople said they don't expect the truce to last.

– with files from JTA

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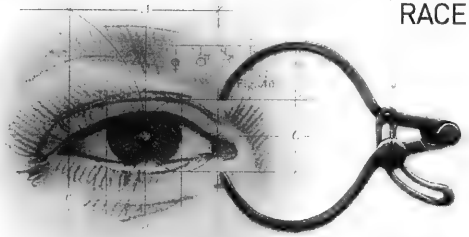

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1948...They Were There

'I had to go' to help Israel

By RITA POLIAKOV
CJN Intern

Jerry Rosenberg slides open his balcony door to reveal an array of flowers. A tiny waterfall peeks out from under a shock of herbs and petals while a ceramic frog stands guard. Rosenberg bends over his little garden, pointing out its finer points.

It's hard to believe that 60 years ago, Rosenberg, now 85, was on a boat to Israel, ready to fight for the independence of the new state.

"During the Second World War, people didn't know the truth [about the Holocaust.] It looked like the Arabs were trying to finish the job that the Nazis started," he said. "I decided I had to go."

Rosenberg grew up in Hamilton with his twin sister, two brothers and an older sister.

In the 1930s, Canada was rife with anti-Semitism, he said. "Stores had signs saying, 'No dogs or Jews allowed.'"

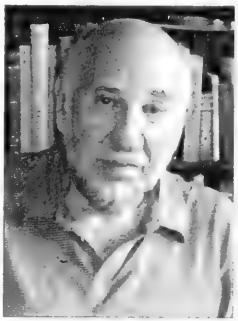
In 1940, when he was just 17, Rosenberg lied about his age to fight in World War II, and he dealt with his fair share of discrimination in the armed forces.

"Most of the crew in the engine rooms in Nova Scotia were brought up on anti-Semitism. When I got talking to them, I changed a few of their minds," he said.

"There was one guy – he was an anti-Semite. He always bugged me. One day, I picked him up and hit him as hard as I could. I sent him flying… I met him again and we were best friends," he said.

Rosenberg joined the navy and spent six years overseas, staying an extra year sweeping for mines in the English Channel.

Back home, however, "it wasn't long before the troubles in Palestine were getting to me," he said.



Rosenberg, now 85, left for Israel only two years after coming back from fighting in World War II.

Two years after returning, Rosenberg approached the Canadian Zionist Organization about volunteering to fight in Israel.

He soon found that getting to Israel wouldn't be easy.

"I was fortunate enough to already have a passport. The Canadian government made it very difficult to get passports. Nobody was happy guys were going over."

Rosenberg took a train to Montreal and then another train to New York, being careful to keep the purpose of his trip a secret, even from his parents.

"I told them that I was going to New York for a week or so. Then I wrote them a letter from France and Haifa," he said.

From New York, he sailed to the north of France with 18 other Machal volunteers for training.

"We used one gun as a weapon to train. Every time it was pulled out, the general guard came by and we needed to hide it. We pretended to be farmers," he said.

After training, Rosenberg and his fellow Machalniks left for Israel on a ship called Kedma, meaning forwards in Hebrew. When the ship landed in Haifa in late February or early March of 1948, a long table of British officials had been set up to greet them and check their documents.

Rosenberg joined the Haganah, the underground defence forces that reported to the Jewish Agency, and fought in the first platoon of the 52nd Givati Regiment.

It wasn't long before he got a taste of his first battle in Basheet village near Yavne.

With little more than one machine gun, a 14-inch mortar, rifles from World War I and a few grenades, Rosenberg's platoon, along with others from the Haganah, fought off the opposition.

"It was just around sun-up, and we were all embedded down in the yard. It was pretty stinky," he said. "All night the bullets were firing."

One soldier, a Hungarian who had served in the British army during World War II, made the first move.

"Around sun-up, he swore at them in English. It confused them… Then we attacked," Rosenberg said.

It was during this battle that Rosenberg saw his commander, nicknamed "El Dube," get shot three times but refuse to leave.

"He wouldn't leave until the situation was secure. When I saw him last, he was blue," he said, adding that he met him again years later and he was healthy.

Rosenberg is seen with his twin sister, Mary Panitch, before he left for World War II.

On May 14, when David Ben-Gurion declared the state of Israel, Rosenberg and his platoon were in the middle of a battle. Rosenberg only found out about the declaration later, but didn't really comprehend its importance until years later.

"It was only years afterward that it was able to sink in – we had a Jewish state for the first time in 2,000 years," he said.

After awhile, Rosenberg's platoon was broken up and he decided to join the Israeli navy. Because of his experience in World War II, Rosenberg became a communications officer and helped build codes and ciphers.

"The ships I served in [in World War II] had difficulties in communication. Israeli ships were equipped with radio telephones," he said. "You don't fool around at sea."

He was stationed on the Josiah Wedgewood, a ship that was sent to disrupt land communications in the Lebanese city of Tyre. Rosenberg's ship was also involved in the sinking of the Emir Farouk, an Egyptian ship carrying 500 soldiers who were trying to stop Israel from capturing the Negev and the roads to Eilat.

One of the most controversial incidents the Wedgewood was involved in was the Altalena operation.

The Altalena was a ship armed with weapons for Irgun, a right-wing Jewish underground force that refused to merge with the pre-state militia. When Ben-Gurion learned of the shipment of weapons, he demanded that the Altalena hand them over to the government. This order was ignored, and on June 22, when the ship neared Tel Aviv, Ben-Gurion sent orders to the Wedgewood to fire at the Altalena.

"The ship was armed by the French, they were bringing the ship into Israel during a truce, it didn't look good. They landed halfway between Tel Aviv and Haifa and we were ordered to make sure the ship didn't pull out," Rosenberg said.

"The landing ship can move up right onto the land. If they had done that, there would have been a terrible battle."

The Altalena was sunk before it got to shore.

Around 1949, Rosenberg, prompted by the Israel Defence Forces in his area, began preparing to leave Israel.

"I spent almost a year teaching naval cadets in Haifa. [The IDF thought] we were an impediment. They wanted us out. They kept saying, 'When are you going home?'

"We were stopping them from getting advanced," he said. "It was a different situation. Things were coming back to normal."

When Rosenberg came back to Canada, the adjustment wasn't easy.

"I got a suit from Tip-Top Tailors and tried to get back into normal, civilian life. After eight years of war, it's difficult."

After the war, Rosenberg, who has a son living in Haifa, a daughter, four grandchildren and two great-grandchildren, worked with Jewish organizations. He currently speaks at schools about his war experiences and has joined some Birthright Israel trips.

In his Toronto home, Rosenberg holds out an old newspaper article about a memorial to those who fought in 1948. He smiles proudly as he reads the headline, which is a quote from Yitzhak Rabin: "They came to us when we needed them most."

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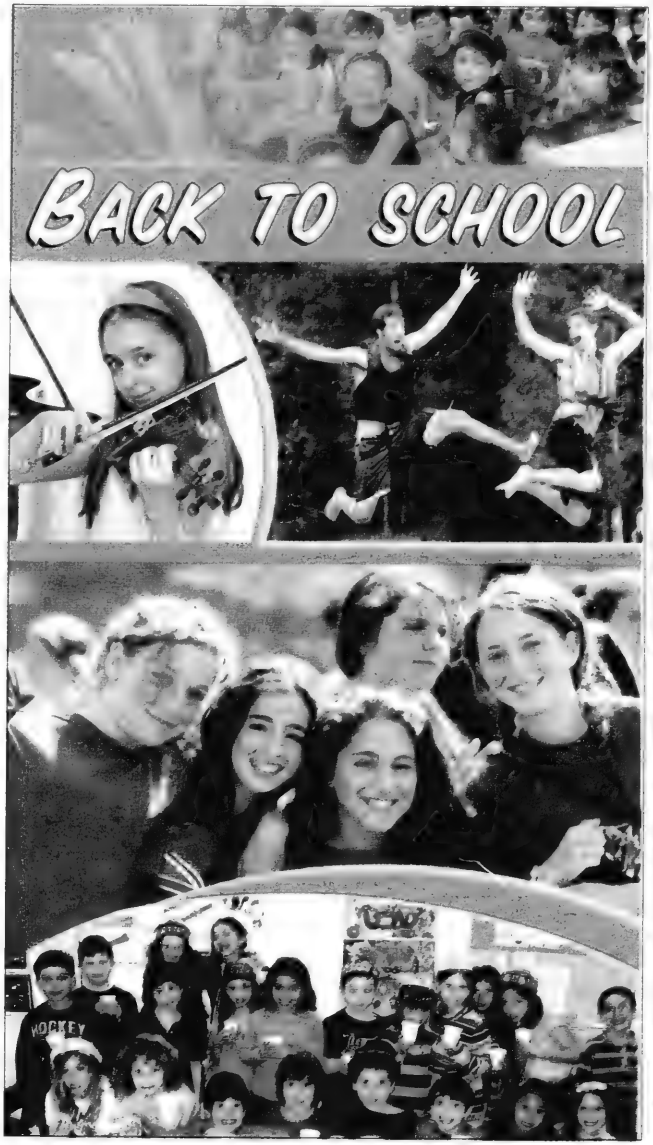

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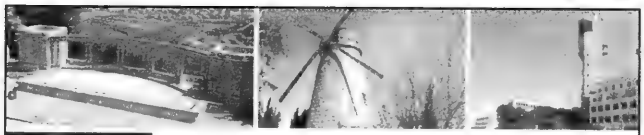

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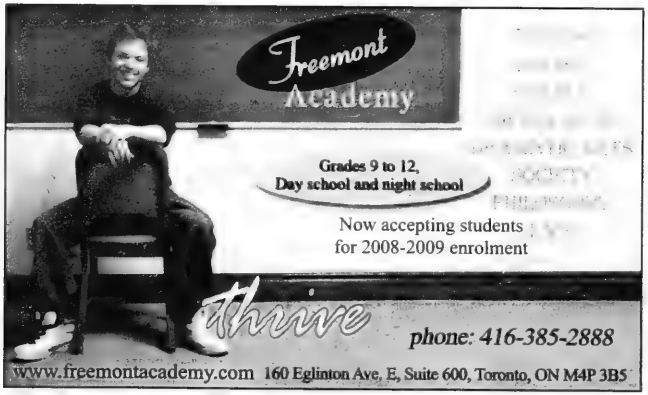

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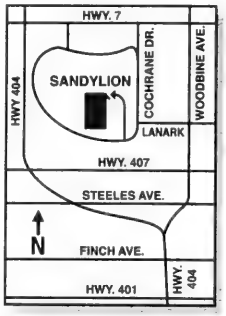

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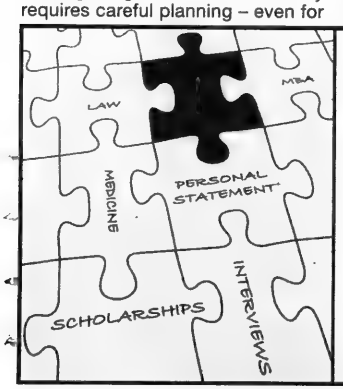

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On Campus

Hebrew U students develop cholera-prevention program

By SHERI SHEFA
Staff Reporter

Hebrew University of Jerusalem students have developed a cholera-prevention program that has been adopted by the Red Cross in Kenya.

They are also working toward having it institutionalized by Kenya's Ministry of Public Health and Sanitation.

The students, who are medical and public health practitioners from North and South America, Africa, Asia and Europe, have been studying in Israel in the one-year international master's program in public health at the Hebrew University-Hadassah Medical School's Braun School of Public Health and Community Medicine.

As part of the program, the 27 students in the class were split into groups to develop a scientifically sound prevention program in one of the countries represented in the team. One group out of seven chose to shine a light on cholera – a disease that student team leader Solomon Nzioka said doesn't get the attention it deserves.

"If HIV is a national disaster, hence justifying its wide global attention, cholera and other diarrheal diseases are a generational disaster that kills children under the age of five in larger proportions than any other known cause in Africa," said Nzioka, who is from Kenya.

He said that cholera outbreaks, which are usually the result of flooding that contaminates water supplies or a result of seepage from latrines into wells, is a bigger problem than HIV.

He said the most vulnerable age group to cholera is children under the age of five and that it is the cause of 75 per cent of disease-related deaths in developing countries.

"This creates a vicious cycle where a country's development potential is affected adversely owing to the big loss of [the] young generation… HIV is now a chronic disease courtesy of scientific advancements in the last 10 years. In essence, cholera is a world notifiable disease [contagious diseases that must be reported by a physician] in the class of anthrax, ebola, SARS and other hemorrhagic fevers, since it spreads like bush fire," Nzioka said.

He added that one of the biggest challenges in beating this disease is to depoliticize and destigmatize it. Many cases are unreported because government officials fear economic loss in tourism.

"Politization and stigmatization of cholera has kept it away from national and international agendas, and as a result, nobody is providing a sustainable financing option to stamp out cholera," he said.

"NGOs go the way of international interests, and I will dare say that in Kenya, cholera has never received the kind of attention that it deserves. If the media publicity efforts seen in the case of HIV could be replicated to stop cholera, governments will listen and stigma will be gone, just like it happened with HIV when everybody started talking about it."

The system Nzioka and his team developed was used effectively by the Red Cross in refugee camps during the recent political crisis in Kenya. The International Committee of the Red Cross (ICRC) and the International Federation of Red Cross and Red Crescent Movement (IFRC) are also working to implement the program beyond the camps.

Solomon Nzioka

The students have applied for funding from Kenya's Ministry of Public Health and Sanitation, with help from the World Health Organization in Kenya, in the hopes of institutionalizing the program.

According to the Hebrew University website, "if funding is secured, the students expect that in three years' time, the program will increase access to safe drinking water from 47 to 80 per cent; raise awareness about cholera epidemics; upgrade early-response systems; and prevent spread of cholera in the district through the strengthening of partnerships between community and government levels."

The students also have ambitions to bring the program to other countries, including Nigeria and Ethiopia, where cholera is also prevalent.

The key to the success of this program, Nzioka said, is to create partnerships with the international community and to make fighting cholera a priority.

"We now know that donors will stop, listen and act to the cry of young innocent African children who are dying due to a cause which they should not be dying of in the 21st century with all the world potential there is today," he said.

"This is where the Hebrew University Cholera Program starts, but it is useless if it does not find mutual partnerships in the world media with whom together they can shout out on behalf of the voiceless African children."

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And now for something completely different: HEEBONICS

Toronto neighbourhoods, public transit, inspire award-winning book

By RUTH MESTECHKIN
Special to The CJN

Author Rebecca Rosenblum was washing her hands in a movie theatre washroom recently, when she spied a pair of 17-year-old girls emerging from the stalls. She watched them swap whispers, yelps and hugs. Then they approached Rosenblum and asked her for a tampon.

The moment was commonplace. But it's the incidental individuals who strike her – the people who aren't a part of her life, but simply step in.

"We have this moment, and I don't know if those girls remember it, but it definitely hit me really hard," Rosenblum says. "And the fact that we live in this world and we're missing 90 per cent of what goes on. But sometimes you get a little glimpse of what other people's lives are like."

Rosenblum, 30, records these moments in her blog, Rose-coloured (rebecca-rosenblum.blogspot.com). But most thrilling for her now is her forthcoming first collection of short stories, *Once*, to be published by Biblioasis. *Once* won the Metcalf-Rooke award for best new work. Her win was announced last fall, incidentally at a reading for another book.

"It was for a Diana Kuprel translation of *I Wrote Stone*, and I was enjoying that. And at the end they announced that I had won and everybody clapped and turned and looked at me, and I'm like... hi," she says sheepishly, re-enacting a hand-wave with a laugh. "It was a nice moment."

Rosenblum, originally from Mount Hope, Ont., a farming community outside of Hamilton, Ont., currently lives in Toronto. She moved to the city in 2003 and finished her master of arts in creative writing at the University of Toronto. She credits certain city elements such as public transit and neighbourhoods for inspiring her tales in Once, due to be launched on Sept. 15. But the stories are also anchored to the characters.

"I think it's a lot about being young and wondering what comes next," she says. "And being uncertain and feeling like you don't necessarily know where you fit or what's going on or what you should do. That's really an overgeneralization, but I think in all the stories there's a sense of that, a sense of that kind of confusion."

Some authors use autobiographical material for their work. But Rosenblum tends to stray from this practice.

"I get very wrapped up in what actually happened, and what everyone would feel like if they knew I was writing about them. And that takes a really long time to work through," she says.

Rosenblum often dreams up a situation that is removed from her, but she transposes her emotional experiences into it. And although she says her imagination only extends so far, she is not afraid to take on challenges. In the fall, she will have *Linh Lai*, a short story written from the perspective of a Vietnamese immigrant, published in the *New Quarterly*.

"To a certain extent, I did do research for it, but it was more an act of empathy. And it's an artistic challenge to write around the things I don't know," she says. "The more experience, the more I can write. But the more I grow as an artist, the more I can write."

Rosenblum uses her non-fiction blog to push her limits, too. She says she tends to become self-conscious when expressing her opinions. Through her blog, she sharpens her reviewing and criticism skills, writing about movies and music and doing restaurant reviews. Blogging, for Rosenblum, is a way of setting low stakes.

"No one has to read it, no one's paying for it – if they're bored they can go away," she says. "But at the same time, to write for an audience and try to tell them what I think, in some way that's interesting and meaningful. So it's my attempt to learn to write non-fiction. So far, so good!"

The encumbrances don't stop short at non-fiction writing, either. Rosenblum's genre of choice is the short story, but the literary media often dismisses the genre as ready to peter off and perish. She says there's much talk about the difficulty of selling short stories, because people want a novel, where the piece is centred on one single thing – and the thinking goes that if you like the first page, you'll probably like the rest.

"The short story is something different, because it's more various and there's more freedom in 15 pages to do something wild or something weird, or something very intense, because you don't have to sustain it for 200 pages. And there's a lot of freedom in that artistically," Rosenblum says. "I don't know how easy or how hard it is to sell, but I think it's wonderful to read and wonderful to write, and I wouldn't want to see it go. But I don't think that could ever happen."

Rosenblum's stories have appeared in the journals *The Danforth Review*, *Exile Quarterly and Coming Attractions*.

Every time she puts the pen to the page, she says she's very particular about reaching for the perfect word.

"And that's one of the pleasures of my job – that I can think about words all day. And I think about grammar, I think about commas," she says. "I don't think an artist would ever think that 'brushstroke doesn't matter.' I think that writers think that way about 'buts' and 'ands' and 'semicolons.'"

Although Rosenblum has landed several successes this year, she admits she does feel nervous about trying new things. And one particular blog post notes that the song *That's Not My Name* by the Ting Tings – a song about a girl who's always getting her name forgotten – makes her feel less alone and anonymous. She says in certain circumstances, she does feel this way.

"I float around and no one's really sure who I am," says Rosenblum. "I think that's why anybody writes, why anybody tries to put their own experience on paper or into music, in the hopes that there's someone else out there who's struggling with this stuff and we can do it together. I'm really interested if anyone's going to relate to this stuff. I really hope so."

The book launch for *Once* is Sept. 15 at the Gladstone Hotel, 1214 Queen St. W., a This is Not A Reading Series event presented by Pages Books.

Rebecca Rosenblum is the Metcalf-Rooke award winner for her debut collection of short stories titled *Once* which is scheduled for release next month.

A microscopic examination of Richler's life and letters

By BILL GLADSTONE
Special to The CJN

A new critical biography of Mordecai Richler by Reinhold Kramer, a Manitoba English professor, offers an engaging, thorough and microscopic examination of the life and letters of the iconic Canadian Jewish novelist and essayist, complete with some penetrating psychological insights.

In researching *Mordecai Richler: Leaving St. Urbain* (McGill-Queen's University Press), Kramer attained access to never-before published material from the Richler archive. He spent months studying the contents of some 265 boxes of papers, letters and other documents on deposit at the University of Calgary. He also attained the co-operation, if not outright blessing, of various Richler family members.

One of Kramer's well-demonstrated theses is that Richler rarely strayed far from his own life experiences in his fiction. As this astute literary biographer puts it, "No matter what sophisticated literary structures Richler built on top of his foundations, the foundations were almost always roman à clef."

Richler's family and circle of cognoscenti knew this only too well. His mother, Lily, was shocked upon reading *Joshua Then and Now* that Mordecai had made the protagonist's mother a strip-teaser, and nothing could persuade her that he hadn't been writing about her.

"Can you imagine, he said I was a strip-teaser!" she would tell people. When Richler's first quality novel, *Son of a Smaller Hero*, appeared in 1955, his literary associate, author Brian Moore, scolded him that there were "too many real people" in it.

Indeed, Kramer presents a handy chart indicating that the novel's protagonist Noah Adler is really Richler, Noah's father is really Richler's father, Noah's mother is really Richler's mother, and so on. Richler's famous grandfather, Rabbi Yudel Rosenberg, an author and Hebrew scholar in his own right, is also represented.

To punish her five-year-old boy, Richler's mother once called Eatons department store and, with Mordecai listening, told them that she wanted "to exchange my bad little boy for a nice girl." As an adult, Richler acted on a reciprocal impulse and all but cut his mother out of his life. Kramer marshals all the considerable evidence at his disposal to examine the author's thorny and uncomfortable relationship with his mother and how it presented itself in his fiction.

As an interesting revelation, Kramer uncovers the manuscript of an early novel called *The Rotten People*, an "unpublishable" book about unlikeable people doing ugly things; he calls it "a very bad novel." Richler, a brash and talented youngster in his early 20s, was writing about his family and the people, mostly Jewish, that he knew. Because of the unresolved anger towards his mother that he carried throughout his life, maternal figures in Richler's fiction often come to bad ends.

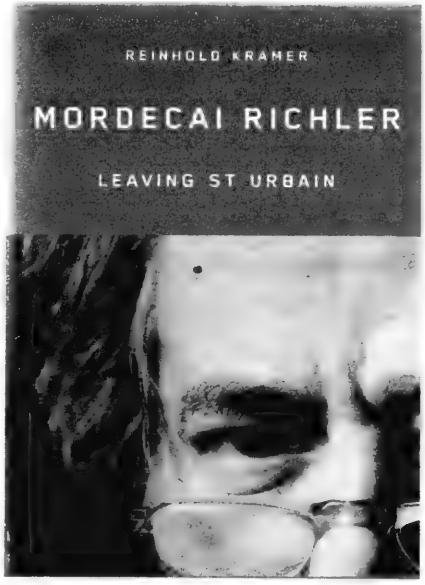
As Kramer observes, *Son of a Smaller Hero* marked the second time that Richler killed off his mother in fiction.

That novel also marked Richler's first success as a writer. A virtual unknown, he turned up at a literary agent's office in Paris in 1954, "strange, wild-eyed, diffident with a great big manuscript under his arm." The agent "read the book that very night and claims to have jumped out of her chair at the recognition of both his talent and the impossibility of getting the mammoth published," Kramer writes.

"The next morning she phoned and said, 'Young man you should not know such words at your age.'" But she took the book and helped him "rein in the excesses of his style" and find a publisher.

Kramer observes that Richler's early writing ranges "from a somewhat romanticized Sholom Aleichem voice, to a clipped version of Callaghan and Hemingway, to a very showy attempt at avant-garde colloquialism."

Eventually, he meshed "formal literary qualities with a colloquiality rooted in Yiddish inflections and English everyday speech." Although Richler tended towards bohemianism in his footloose Paris days, he discovered that, if he wanted to survive as a writer, he could not cut himself free from the



St. Urbain Street domain of his past.

In 1947, the teenaged Richler belonged to a Zionist organization and marched in a rally down Saint Catherine Street, waving Israel flags, singing *Am Yisrael Chai*, and dancing the horah. Several years later, needing a complete break with his past, he began his long self-imposed exile in Paris, Ibiza and London. Still, he became famous satirizing and ridiculing the Jewish world he had known in acclaimed novels such as *The Apprenticeship of Duddy Kravitz* (1959), *St. Urbain's Horseman* (1971) and *Solomon Gursky Was Here* (1989).

The irony of his life was that all roads led him back to the Jewish Montreal he had tried so hard to escape, which would always comprise the essence of his internal landscape.

The author of much ephemeral magazine satire, Richler sometimes found himself in a catch-22 situation because editors who admired his work because "it didn't reproduce middle-class Anglo-Saxon" values sometimes told him they'd had their fill of satire on the Jews.

Richler moved back home to Montreal in the 1970s and redefined himself in the 1980s as a highly visible opponent of the Parti Québécois, ridiculing the undemocratic and risible wiles of the separatist movement in international forums such as the *New Yorker* magazine. In a chapter titled *Tongue Trooper*, Kramer observes that Richler turned polemical and fiery around 1988.

"In the late 1980s and throughout the 1990s, no fiction writer was more significant in the Canadian polity than Richler," he writes. "While his stance alienated many Québécois, his federalist political involvement made him a truly national figure, in a way that no mere novel could do. Montreal's Jews began to invite him to Jewish book fairs and even to father-and-son breakfasts. Once the prodigal son of Montreal Jews, he now starred on the 'lox-and-bagel circuit.'"

Several good books have appeared on Richler in recent years, including Joel Yanofsky's fanciful *Mordecai & Me: An Appreciation of a Kind* and Michael Posner's engrossing oral history, *The Last Angry Man: Mordecai Richler*. With *Mordecai Richler: Leaving St. Urbain*, Reinhold Kramer brings Richler scholarship to a much higher level. The book is diligently researched, well balanced, critically nuanced and well written. While it offers much more information than casual readers will require, scholars and diehard Richler fans will find it highly informative and entertaining.

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Eye on Arts

By Bill Gladstone

THREE WORTH READING

Some years back, during a visit to New York, my flight home was cancelled due to an intense winter snowstorm, and I stayed an extra night at the leading luxury hotel that had been hosting my visit. As luck would have it, a gathering of travel writers was scheduled for the same hotel that evening. The participants, intrepid souls that they were, all showed up; and I, a displaced but kindred soul from Canada, was invited to mingle with them.

Standing at a window overlooking snowy Manhattan with an eggnog cocktail in hand, I began chatting with travel writer **Tania Grossinger**, who was soon engrossing me with tales from her colourful childhood at Grossinger's, the famed Catskills resort operated by a cousin of hers.

Tania's story has long been available in hardcover, but Skyhorse Publishing has just released her book *Growing Up at Grossinger's* in paperback. It makes great reading and perfectly evokes the backstage drama that went on at one of the most popular Jewish resorts in America of the 1950s and after.

Another current title that I'm enjoying is *Evil of the Age: The Charles St. Clair Chronicles*, by the prolific Winnipeg writer-historian **Allan Levine**. The book is set in New York of 1871 and represents the first in a new series of mysteries. Levine has evidently retired his previous hero, Sam Klein, who was featured in a series of mysteries set in Winnipeg. Hopefully, the more universal setting of the Big Apple will draw in more readers.

Sidura Ludwig, our former colleague at *The Canadian Jewish News*, has made a bold foray into the literary world with a first novel, *Holding My Breath* (Key Porter). It is now available in Canada in paperback (Tindal Street) and has been released in the United States by Shaye Areheart Books. The story is a poignant coming-of-age tale told from the point of view of Beth Levy, the youngest in a household of two generations of strong Jewish women. The setting is the Jewish community in Winnipeg in the decades after World War II. The book has received enthusiastic praise.

* * *

Ashkenaz Highlights: The seventh Ashkenaz Festival takes place at Harbourfront Centre and various satellite locations, Aug. 26 to Sept. 1, and features many free and ticketed events. Highlights include:

• **Daniel Kahn And The Painted Bird** offers a rebellious and satirical brand of edgy original Yiddish music. Drake Hotel, $10. Wednesday, Aug. 27, 9 p.m. Free at Harbourfront's Brigantine Room. Saturday, Aug. 30, 11 p.m.

• **Nayekhovichi**, perhaps the world's only klezmer garage band, direct from Russia. Drake Hotel, $10 on Wednesday, Aug. 27, 9 p.m. Free at Harbourfront's Brigantine Room. Aug. 30, midnight.

• **Abraham Inc.**, is a "unique new 10-piece super group featuring the titanic trio of klezmer clarinet master **David Krakauer**; legendary funk trombonist and arranger **Fred Wesley** (of **James Brown**, **George Clinton**, and **Maceo Parker Band** fame); and Canada's own Yiddish hip-hop renegade **Socalled**." Harbourfront Centre, Sirius Stage, $18 advance, $25 day of; Thursday, Aug. 28, 8 p.m.

• **Mitch Smolkin**'s *A Song Is Born* CD release takes place at the Enwave Theatre, Harbourfront Centre, Saturday, Aug. 30, 7 p.m. $18 advance, $25 day of.

• *If Cows Could Fly* is an autobiographical musical play about growing up Jewish in the Ottawa Valley region, performed by Allan Merovitz. Studio Theatre, Harbourfront Centre, $10. Sunday, Aug. 31, 1:30 p.m. and Monday, Sept. 1, 5 p.m.

• An Evening of Yiddish Tango with **Zully Goldfarb** from Argentina and Toronto tangoists **Roxana** and **Fabian**. Features Yiddish classics from *Papirosn* to *Mayn Yiddishe Mame*. Enwave Theatre, Harbourfront Centre, $18 adv, $25 day of; Sunday, Aug. 31, 6:30 p.m.

• **Theresa Tova** in *Oy is dus a leben: A Tribute to the Great Women of the Yiddish Theatre*. Enwave Theatre, Harbourfront Centre, $18 advance/$25 day of; Sunday, Aug. 31, 9 p.m.

• **Flory Jagoda** performs Judeo-Spanish songs from Bosnia. Enwave Theatre, Harbourfront Centre, $15 advance, $18 day of; Monday, Sept. 1, 1:15 p.m.

• **Andy Statman** presents his enthralling musical amalgam of bluegrass and American roots, avant-garde jazz, and Jewish sounds from klezmer and chassidic sources. Enwave Theatre, Harbourfront Centre, $25. Monday, Sept. 1, 6 p.m. www.ashkenazfestival.com

***

Yiddish Actor Jacob Adler: Ralph Wintrob and **Alan Simons** present a program on the famous Yiddish actor **Jacob Adler** (1885-1926), widely regarded as the dean of Yiddish theatre, whose most celebrated impersonations included the roles of King Lear and Shylock. Shaarei Shomayim Congregation, Sisterhood Hall, 470 Glencairn Ave. Presented by the Brotherhood and Entertainment and Cultural Committee. Non-members $2; refreshments. Wednesday, Aug. 27, 8 p.m.

Agent changed Hollywood for better

By BYRON PASCOE AND PAUL TELNER
Special to The CJN

In 2006, a Hollywood icon opened his sprawling Beverly Hills office to two Canadian guys who wanted to spend time with a legend.

Obituary

There was no reason for him to agree to our phone interview request or to meet us later in Los Angeles, but he did and was a complete mensch. He was smart, funny, supportive, classy and warm, and we knew we were in the company of someone who's lived out his dreams and changed Hollywood for the better.

Bernie Brillstein

We spent an hour with Bernie Brillstein, one of Hollywood's greatest managers, pioneers and moguls, and were impressed by his charming style, quick one-liner jokes and insight.

On Aug. 7, Brillstein died of the complications of heart disease. Many Hollywood tributes have since followed for the man who helped give several Canadians, including Jewish performers, the opportunity to shine, among them Jim Henson, John Belushi, Lorne Michaels, Dan Akroyd and Martin Short.

"Canadian talent is halfway between the U.S. and England. Canadian sense of humour is really off. It's very different, and if you get it, you have a real good time," Brillstein said.

"Marty Short is a great talent and family man. I watch him and I'm in awe. He is so talented and nice. Lorne as well. They are my friends, and I happen to be in business with them," Brillstein told us.

He grew up in Manhattan, playing ball, going to camp and school, and being introduced to show-business people through his uncle, the comedian Jack Pearl. After college and the army, he worked at the talent agency William Morris. At 24, he read letters being sent from executive to executive, to learn the business.

"You know the show *How To Succeed in Business?*, I actually did that. I came in at 8 a.m., the bosses came in at 8:15. I opened my tie, walked around and bumped into them. They'd ask what I'm doing there so early. I'd say, 'There's so much to do,'" Brillstein said.

After nine years at William Morris, he worked for Management III until 1969, when he founded the Brillstein Company. Its first packaged television show was *Hee Haw*. The company's other television credits include *The Muppet Show* and *Saturday Night Live*, and it was involved with the films *Ghostbusters*, *The Blues Brothers* and *Dragnet*.

In 1991, Brillstein joined Brad Grey to form Brillstein-Grey Entertainment. Brillstein-Grey created the television series *Just Shoot Me*, *Politically Incorrect with Bill Maher* and *The Sopranos*. The company also manages the actors Brad Pitt, Jennifer Aniston, Nick Cage and Adam Sandler.

"We're not dealing with widgets. We're dealing in bodies, minds, and it's very hard. You can't do it well if you just do it for money," Brillstein said.

He was also on the speakers' circuit. "I speak at every agency mailroom and every college that they want me to go to. You've got to give back, that's why I wrote the books. *Where Did I Go Right?: You're No One in Hollywood Unless Someone Wants You Dead*; *Little Stuff Matters Most;* and *It's All Lies and That's the Truth* summarize what it means to succeed today using a true old Hollywood style," he said.

Brillstein loved his work. "How can you be so lucky to be in this business? I mean honest to God, I've been in it 51 years, and I've had so much fun and met so many people. Where do you get the chance to live a life like this and enjoy coming to work each day – it's fantastic," he said.

"When *The Muppets* exploded and Jim Henson became a worldwide genius and I knew I had something to do with it – you can't get that feeling from anything except a fantastic love affair that lasts a whole life. The good news is my obituary has already been written, and I don't have to bother. They'll say things I never did but that's fine," Brillstein said.

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Arts & Travel

Local artist takes on human rights violators

By ANDY LEVY-AJZENKOPF
Staff Reporter

Using nothing but his guitar, his voice and some web savvy, a Toronto singer-songwriter and playwright is taking on human rights violators against the backdrop of the Beijing Olympics.

Evan Malach

On the first day of the 2008 Olympics, Evan Malach, 23, launched the Revolution Rising Campaign, a grassroots affair using the "powerful vehicle of the protest song" to raise awareness of the plight of Tibet, Darfur and Burma.

"My grandparents survived the Holocaust, and they taught me to stand up for other people," Malach said. "If China wants the spotlight shone on them, then they also have to show what's been going on in Tibet."

With the help of his friends and fellow musicians – Daniel Sadowski on lead guitar and backup vocals and Johnny Simmen on percussion and backup vocals – Malach went into studio and cut three tracks for the *Revolution Rising* CD he released for the cause last week.

Malach has set up sites on Facebook and MySpace to promote the campaign and said that any money collected from the sale of the album and from general donations will be distributed to charities working in Tibet, Darfur and Burma through Amnesty International.

The goal is to raise $1 for every 50 people who join the group or listen to one of the songs, and have 500,000 people become fans of Revolution Rising's Facebook site by this time next year.

He penned three acoustic guitar-driven songs – *Revolution Rising*, *Bittersweet Democracy* and *Celebrate* – over the past two years. The lyrics for *Revolution Rising* are an indictment of the West's lack of response to the atrocities occurring in the affected areas.

"So what will you do for the poor/ Being raped and ravaged in Darfur?/ Will you take action or sit secure…?/ There's a revolution rising," Malach sings on the title track.

Since putting the project together and releasing the songs online on Aug. 8, Malach said the response has been "amazing."

"We have more than 300 people on Facebook, with many taking part in an online dialogue. The response online has been just unbelievable," he said.

He added: "We've raised a lot of awareness. Any money we raise is a bonus, but we want people to know the details of the situation in Darfur, Tibet and Burma."

To that effect, both the Facebook and MySpace sites for *Revolution Rising* contain links to and information about the three countries and their struggles.

Malach said he wrote the song *Revolution Rising* after leading a Birthright trip in 2007, during which he met a refugee from Darfur and "looked into his eyes. It was the most haunting experience."

The cover of Revolution Rising, Evan Malach's newly released CD

The album is being backed by Malach's production company, Infinite Potential Productions, which he founded last year.

Despite being the point person, Malach insists the Revolution Rising Campaign is not a one-man show.

"It's a team effort. It's too important to handle on my own," he said. "And my parents have given me the freedom to explore my interests. They've been very supportive… I'm not getting much income out of it."

Malach views the campaign as an extension of his belief in tikkun olam and said the whole project is "being done with a Jewish consciousness."

Still, he admitted that some of the dialogue on the Facebook site has turned confrontational, with certain people posting vitriol about his campaign's lack of focus on the plight of Palestinians.

"I've been getting really challenged, but it's been a good debate," Malach said.

Malach said he hopes the Revolution Rising Campaign will expand its reach by recruiting other artists to contribute to the cause. He'll be playing benefit concerts in support of the campaign over the next month.

Plans are also in the works to record a full-length album of protest songs.

For more information, e-mail revolutionrisingcampaign@gmail.com or visit their website at www.myspace.com/revolutionrisingcampaign

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Arts & Travel

Audition-weary Toronto actor produces a play

By RITA POLIAKOV
CJN Intern

Adam Korson is not the type of actor to sit around and wait for success.

Tired of auditioning for the few available roles in the Toronto theatre scene, Korson decided to produce a play instead.

"It's so tough in Toronto as an actor. You don't have the same opportunities as in L.A.," he said. "With theatre, it's hard. There are only so many characters to play. I'm not one to wait. I thought, 'Let me get off my butt and do it myself.' A lot of times, if you don't make it happen yourself, it won't happen."

Adam Korson, the producer of the play *Closer*, which opens at the Annex Theatre on Aug. 19.

With the help of first-time director Stephanie Sinclair, Korson is acting in *Closer*, which he is also producing. The play, which was written by Patrick Marber and adapted into a movie starring Natalie Portman in 2004, is about the complexities of two relationships. Filled with sex, cheating and a search for meaning, the play immediately caught Korson's attention.

"It's a great play. It's blunt, it doesn't sugar-coat. It's very honest. The characters have depth to them," he said.

In *Closer*, Korson plays Dan, an obituary writer who cheats on his girlfriend. "Dan felt that he had no voice as a novelist – he went for the safe route," Korson said of his character's job.

Korson said Dan falls in love with the idea of love.

Korson, who said he couldn't imagine cheating on his girlfriend, had a difficult time relating to the character.

"In one part of the play, Dan tells [his girlfriend, Alice] that he's leaving her. To be with someone for two years and cheat, I don't understand that," he said.

Even so, he was drawn to Dan.

"Humanity is what draws me to characters like that. There's so much depth to him, he's so lost," he said. "In the play, everyone's cheating," he said.

For Korson, it was difficult not to get lost in his character.

"The human mind is such a delicate thing. There is a line, if you go too far past that line, it's dangerous. I get lost in all my characters," he said. "I truly believe that, as an actor, you can't understand the character if you don't understand yourself."

Korson is what the acting world would call a triple threat. He graduated top of his class from the Randolph Academy for the Performing Arts, where he excelled in dance, singing and acting. His theatre experience includes starring in *The Book of Liz* and *The Mystery of Edwin Drood*. He has also appeared in various television and film roles, including *The Nature of the Beast* and *Breakfast with Scot*. When not acting, Korson works as an MC for Sole Power Productions, a Toronto entertainment, production, management and promotions company.

A Jewish boy who grew up in Toronto, Korson believes that not all Jewish audiences will enjoy the play.

"The stories are very universal. I think the modern Jewish person will enjoy it," he said. "I think that Orthodox Jews will not see it, they'll walk out. I grew up in a Conservative Jewish home. When you marry someone in the Jewish religion, or in general, that's for life. When you cheat, that's big."

Korson agrees that the play may push the envelope, but he's not apologizing for it.

"What art does, it taps into those places you don't really want to talk about. As an actor, in art, you don't want to do what is deemed to be the right way of doing things. Artists… take people to places that aren't comfortable."

Closer is at the Annex Theatre from Aug. 19 to 22 and from Aug. 26 to 29. For tickets, call 416-419-2865.

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Actor/playwright performs klezmer musical at Ashkenaz

By RITA POLIAKOV
CJN Intern

In the late 1970s, Allan Merovitz heard about James Keegstra, an Alberta high school teacher who denied the Holocaust in the classroom.

Merovitz's first reaction was anger; his next was to write a play.

"I think from that moment, I was pretty determined to try and do something. My background was in theatre," he said. "I had an idea that I would merge my personal history and family history. This would be my little contribution to Canadian theatre."

Around 1978, Merovitz, whose family left Kishinev, Moldova, in 1903 to settle in Canada, started interviewing family members.

"I basically travelled to Toronto, Ottawa, Montreal and Smith Falls, Ont. The outcome was a shoebox full of cassette tapes. From that I pieced together this show," he said.

The show was originally titled *Zaide Didn't Want To Be a Soldier*, but later turned into *If Cows Could Fly*, based on a dream that his dairy farmer cousin had.

The one-man musical follows Merovitz's family from Poland, Lithuania and Kishinev to western Europe and Smith Falls.

Armed with little more than a background screen, Merovitz flits from character to character, portraying everyone from his zaide, who escaped conscription from the Russian army, to his Uncle Hy, a war hero and demolition expert.

For Ron Weihs, the director of *If Cows Could Fly*, dealing with so many different characters in a one-man show was a challenge.

"Every time that a character comes in, that character has to be there," he said. "It doesn't seem like a one-man show because [Allan's] such a good storyteller. He makes all these different people come alive."

In 1999, Merovitz approached Weihs, the co-founder of Artword Theatre, for help developing the script. With Weihs and his Artword Theatre co-founder Judith Sandiford, who is also the designer for Merovitz's play, *If Cows Could Fly* was the first production to run at the Artword Theatre's location in Hamilton, Ont., in 2000.

While Merovitz's play was a response to ignorance about the Holocaust, it is by no means a Holocaust play.

"There's hardly any mention of the Holocaust. I did that intentionally. I didn't want to draw up the bogeyman. Yet it's there, in the music and the stories. These are Jews, not Greeks," he said.

Merovitz believes that his play reflects many Canadian values.

"I think it's an especially important Canadian kind of statement. We're multicultural. I just see it right now as a very universal kind of Canadian [play.] The show just happens to focus on the plight of Jews," he said. "The reality is that all of us are immigrants here."

Apart from his play, Merovitz also sings with various klezmer bands, including Chutzpah, Hou Tsa Tsa and his own band, the KlezMerovitz.

If Cows Could Fly is steeped in Yiddish culture and klezmer music.

"I grew up speaking Yiddish. I knew quite a few older Yiddish folk songs. My great-grandmother had sung to me in Yiddish. I incorporated some of those older folk songs into the show," he said.

Merovitz is joined on stage with a klezmer band made up of Henri Oppenheim on accordion, Frank Rackow on clarinet and Weihs on fiddle.

It was with Weihs' encouragement that Merovitz turned the play into a musical.

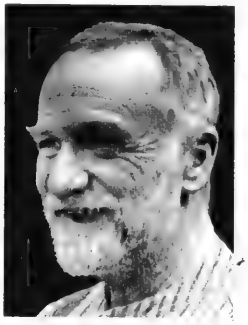
"The songs are so good and they tell the story so well. The songs represent different ways of looking at Jewish culture," Weihs said.

Merovitz agreed.

"Klezmer music is a wonderful sound scape for the different scenes and emotions and the internal psychological psyche that is working through the play," Merovitz said.

While the show's time frame includes two world wars, Merovitz was careful to keep it light.

"I know it's very much a family show, it's not a heavy show for kids. We do not focus on the oppression, we focus on the journey and how people adapt and move and adjust to new situations," he said. "Darkness is never a direct statement."



Allan Merovitz performs his one-man musical *If Cows Could Fly* at the Ashkenaz Festival on Aug. 31 and Sept. 1.
[Artword Theatre photo]

Merovitz will be taking his play to the Ashkenaz Festival this year.

"I would hope that [the audience] would come away with some history. They'll hear some beautiful klezmer and Yiddish music, and some tunes perhaps they've never heard before and some stories that I know will tickle their fancy," he said.

If Cows Could Fly is on at the Studio Theatre on Aug. 31 and Sept. 1. Tickets are $15 in advance, $18 day of. Contact the Harbourfront Centre box office at 416-973-4000 or online at www.harbourfrontcentre.com. For more information, visit www.ifcowscouldfly.com.

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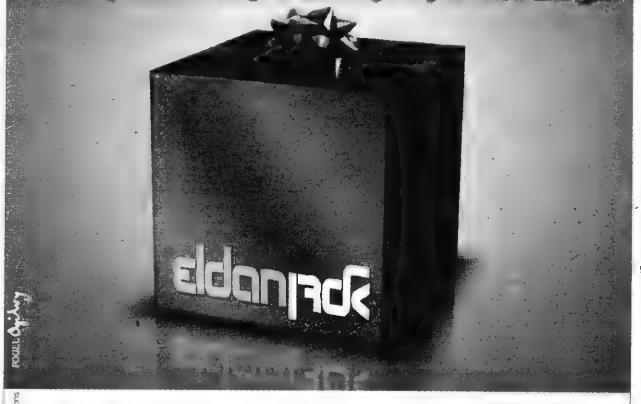

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HOMES

Bathurst/Lawrence – New Price – 4 level sidesplit, 3 bedrooms, 4 bathrooms, finished basement, giant pie shaped lot on prestigious street with custom homes, live in now and build your dream home later. Asking $849,900

Bathurst/Lawrence – Great Starter Bungalow, 3 bedrooms, 2 baths, updated kitchen and bathroom, updated windows, finished basement with potential income, rear deck, large lot, updated, shows well, asking $529,900

Bathurst/Lawrence – New Listing! Bungalow on 55 x 132 lot! 3 bedrooms, 2 baths, great location, asking $499,900

Bathurst/Shelborne – East Side, lovely building lot in great location, 50 x 117, Build your dream home! Available immediately, asking $699,900

CONDOS

Bathurst/Lawrence – "The Encore" at 8 Covington – approx. 1019 sq.ft. , 2 bedrooms, 2 baths, master ensuite with shower stall and Roman tub, south exposure, balcony, outdoor pool, 24HR concierge, steps to shopping and buses, asking $299,900

Bathurst/Lawrence – 3000 Bathurst, 1 bedroom suite, about 860 sq.ft., parking spot, large solarium, patio, great value at $209,900

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All bedrooms ensuite + 6 bedroom/comp room, Scarlet O'Hara staircase, elevator, walkout basement, outdoor pool, 3 car garage. $2,589,000. Michelle Kahn** Ext 612

679 BRIAR HILL AVE – EXCLUSIVE
Upper Village, 50 ft frontage, landscaped south facing lot, Enlarged and renovated kitchen. Main floor den/family room and power room. Main floor laundry room, two car garage. An outstanding family home. Call Howard Biderman** Ext 320

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SUPERB VALUE

BATHURST / GLENGROVE
Custom renovation & addition on generous deep lot. 4 + 1 bdrms., main floor family room, fin. bsmt., 9 ft. ceilings on main floor, gleaming hardwood floors, gourmet family-sized kit. Extensive use of granite, porcelain & travertine, custom railings, antique-style vanities, pot lights, luxurious details throughout. **ONLY 999,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

BATHURST / GLEN PARK
Custom designed & built luxury home, approx. 3,000 sq. ft. + fin. basement, 4 bedrooms, 4 baths, hardwood floors on 2 levels, w/o to gorgeous deck, huge rec. room, close to subway. **ACT NOW — ONLY $1,129,000.** Call David Eichorn* (416) 787-1712.

• • •

FOREST WOOD — ONE-OF-A-KIND RAVINE HOME
Spectacular 5,877 sq. ft. 2 1/2 storey + fin. bsmt. mansion on a 50 x 215 ft. lot. 6 + 1 bdrms., 5 + 1 baths,10 ft. ceilings on main floor, 9 ft. on 2nd floor. Gourmet "Cameo" Kosher kitchen, elevator, marble floors, marble & onyx fireplaces, state-of-the art electronics & designer upgrades throughout. Call David Eichorn* (416) 787-1712.

• • •

SPECTACULAR GLEN RUSH BLVD. — NEW PRICE
Traditional warmth meets state-of-the-art upgrades! Custom ren. & addition on 50 x129 ft. lot. 5 + 1 bdrms., 6 baths, oak hrdwd flrs. on 2 levels, huge gourmet Kosher kit. w/stainless appls., marble, granite & custom cabinetry; oak-panelled lib. w/built-in bookcases; 2 gas frplcs., +++. **$1,975,000.** Take a virtual tour at **eichornrealty.com** and call David Eichorn* (416) 787-1712 for private viewing.

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BATHURST / COVINGTON
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3000 BATHURST CONDO
Spacious 2 bedroom 2 baths, 1,200 sq. ft., renovated & decorated, new kitchen. **ONLY $319,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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10 PRUE CONDO
Rare opportunity! Spacious 2,500 sq. ft. penthouse unit, 3 bdrms. + fam. room, walk-up to private rooftop terrace, 2 parking. **PRICED FOR IMMEDIATE SALE AT $699,000.** Call David Eichorn* (416) 787-1712.

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BATHURST / COLDSTREAM — NEW LISTING!
Rare opportunity! Fab. 46 X 135 ft. bldg. lot in choice location surrounded by luxury homes. Existing bungalow is rentable. Existing survey available. **ONLY $649,000.** Call David Eichorn* (416) 787-1712.

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1 GLEN PARK CONDO
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BATHURST / HILLMOUNT
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NEW LISTING - BATHURST & DUPONT
$699,900. Semi-detached property containing 2 separate units in the heart of the annex. W/O to deck & private backyard from main floor. W/O to balcony on 2nd floor. Sought-after location. Can be converted to single family dwelling

AVENUE RD/LAWRENCE
$949,000. 2 Storey, 3 + 1 bdrm, 4 bath home on 150' deep lot!!! Hardwood on main & 2nd floors, sunken family room w/beamed ceilings, brick fireplace & walkout. Basement has high ceilings, rec room, 4th bdrm, 3 pce & storage. Great value!

CONDO - BATHURST/GLENCAIRN
$379,000. Fabulous 2 bdrm, 2 bath suite w/beautiful south west view Approx. 1175'. Kitchen has Granite counters, pot lights, & breakfast bar Master w/ 5 pce ensuite. His & Hers closets w/organizers. Exercise rm., w/wlpool., sauna & rec rm. Central location

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Thornhill

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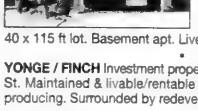

BATHURST / SULTANA (left) Wonderful, custom built & well maintained 2 storey home on 40 x 132 ft lot. Family sized kit., approx. 3000 sq. ft., in-law apt., sauna & more.

• • •

BATHURST / WILSON East of Bathurst! 3 bedroom bungalow on 40 x 115 ft lot. Basement apt. Live now build later. Priced to sell.

• • •

YONGE / FINCH Investment property! Huge 64 x 110 ft lot just off Yonge St. Maintained & livable/rentable home, loads of parking and income producing. Surrounded by redevelopment. Great opportunity to build.

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$3,890,000! LOWER VILLAGE – NEW HOME!
Stunning stone 4+1Bdrm, 6Bath, 4700' cream marfil flrs-kit+hall. Hrdwd thru-out, 2 laundry rms, cameras! J. Jesin* 416-226-1987

$1,499M – UPPER VILLAGE CLASSIC! UPDATED!
Spectacular home! 4+1Bdrm, 4Baths, fam rm, library+2 kitchens, Double car garage, prof lndscped. B Westbrook* 416-226-1987

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$725,000! Bathurst N/Wilson! Dare to compare! Fab kit/brk/fam rm combo o/l's park! Nanny ste! Move in! Sandon Schwartzben** 416-226-1987

7 ELDORA AVENUE! FABULOUS 43.37X114' LOT!
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****ARMOUR HEIGHTS** RENO'D HOME! $699,900**
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26 WEDGEWOOD DRIVE! YONGE NORTH OF FINCH!
$659,000! Unbelievable 4+1Br, 3Bth s/s w/nanny ste! Gorg'us! 50x200' lot! Impeccable move-in cond! Sandon Schwartzben** 416-226-1987

$569,000! AVENUE RD/WILSON! 31 BURNCREST DR
Lovely bungalow on large lot finished basement apt, attached garage. Immaculate move-in condition! Ruth Silver* 416-226-1987

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$6,149M! MAJESTIC CHATEAU! INCOMPARABLE WRK OF ART!
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$2,395M! 111 NORTHDALE ROAD! GORG'US 6000' HOME!
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$2,099M! HUGE POOL SIZED LOT! YORK MILLS/BAYVIEW!
Stunning 5Bdrm, 1.5 yrs new! Huge 60x160' widens to 100'! 2nd floor lounge! Exellent location! Debi Stone* 416-226-1987

$1,398M! EAST OF YONGE S./STEELES! EARL HAIG SCHOOL!
Custom 4+1 stone 1.5 yr new! Granite foyer, hdwd thru-out! Gourmet kit o/l fam rm, lib, lwr lvl w/o+apt! Janie Jesin* 416-226-1987

NORTH PROPERTIES

5 FAIRLEA AVENUE! FABULOUS 100X160' LOT!
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1ST AD! 9970 PINE VALLEY DRIVE! SOUTH OF MAJOR MAC!
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Granite countertops, plank flrs w/neutral décor & 9' ceilings! Must be seen! 2 parking spots! Andre Levy-Bencheton* 416-226-1987

30 GLOUCESTER STREET! STEPS TO U of T+RYERSON!
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15 HOUSES FOR RENT

Hillhurst & Bath., 4 bdr. det. sidesplit, dble. gar., dead end st., park, subway, all appls. Sept. 1 $2,995. Call 416-840-3440.

30 CONDOMINIUMS FOR SALE

Bathurst/Wilson. 2 bed., 2 bth. $259,900. For app't. call after 6. 905-764-7217. Private sale.

35 CONDOMINIUMS FOR RENT

Magnif. 1,700 sq. ft. 2 bdr. condo. at Bath./Glencairn, Sabbath elev., 2 car pkg., avail. immed. $2500./monthly. Call 416-486-7017.

3000 Bathurst Street - 2 bdrm. 2 baths. Facing east. Call 647-228-6789.

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Bath/Glencairn - 2 br. priv. apt. ground floor, A/C. Close to subway/tennis crt/park/belt line trail. Student or Prof. Rent negotiable. 416-787-7613.

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280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw for July 2008: Lynn Zand, Jeanette Goldman, Judy Gisser, Abby Andrew, Fern Cohen, Alice Shapiro, Dalia Hayek, Nurit Shachter, Ruth Beder, Maytie Sivkin, Nathan Peck, Sam Consky, Barbara Grossman, Lyle Cappe, Shirley Glatt, Dr. Gerald E. Pearson, Linda Mandlsohn, Muriel Weisbarth, Lillian Saiger, Chaya Srubiski, Norma Barkin, Faye Zweig, Robyn Brown, Yehuda Danzig, Peggi Milgram, Gail Roth, Ellen Sokoloff Biller, Wendy Gruenberger, Bonnie Myers, Shirley Billinkoff, Linda Rosenblatt.

To place a classified ad please call 416-391-1835

280 ANNOUCEMENTS

Congratulations to the following winners in Nishma's Thirst for Knowledge Lottery:
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2nd Prize: G. Frankel;
3rd Prize: M. Edelstein;
4th Prize: M. Hart;
5th Prize: R. Schaumer, R. Strigberger, J. Hart, H. Kanner, W. Hart;
Early Bird Draws: S. Bernstein, F. Lebovic, J. Abecassis, R. Wagner, S. Flatt, I. Zagdanski, R. Zauderer, J. Adler

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Director's film debunks Iraqi stereotypes.

Documentary depicts Iraqi Jews before 1970

By SHERRY SMITHER
Special to The CJN

Twelve years ago when film director Joe Balass was watching home movies from the 1960s taken in his birthplace of Iraq, he was astonished to see women in miniskirts dancing the twist.

"When I first saw the home movie and saw the dancing, it was a bit of a shock. I couldn't put two and two together in terms of what I had known or heard about Iraq – and then this footage stood in such stark contrast to everything I had imagined about the country," said Balass, director of the documentaries *The Devil in the Holy Water* and *Nana, George and Me.*

Joe Balass

"I didn't think of Iraq as such a progressive place and I didn't think of it as such a liberal place, and dancing the twist in miniskirts seemed completely at odds with everything I had thought about the country," said Balass, who left Iraq when he was four years old.

For Balass, the dancing became representative of the community finding comfort at a time when Jews were singled out. After 1967, his father was imprisoned three times just because he was Jewish. Balass' mother, Valentine, put her life on the line to free her husband, and in 1970, the family left Iraq.

Four years ago, Balass decided to make *Baghdad Twist*, to give people a different image of Iraq and to reveal the country's recent past.

Focusing on the period before 1970, the film shows what it was like for Jews living in a multicultural Middle Eastern country. It also gives context to the present-day situation in the Middle East and honours his mother's story.

Baghdad Twist, directed by Balass and produced by Germaine Ying Gee Wong of the National Film Board, will be shown at the Toronto International Film Festival, which takes place Sept. 4 to 13. It consists of archival footage, photos, home movies and an interview with the filmmaker's mother. Although she does not appear on camera, her voice is heard as she shares memories with her son about life as an Iraqi Jew.

"For me, [the film] is a story about Iraq. It's a story about an exile and it's a story about memory. I wanted to convey the notion of how we construct our sense of identity and our sense of history through oral transmission and through fragments we come across as we grow up," Balass said from his Montreal office at Compass Productions.

"I want to underline [that] it's important to talk about Jews from the Middle East as Arab Jews, and for me the idea is to bring people together. I think the situation in the Middle East is really polarized, and one advantage that we have here in Canada is we can have dialogue between people."

At one time there were 180,000 Jews in Iraq, mostly living in Baghdad, with some in northern Iraq and the remainder in Basra, Balass' mother says in the film, but as Jews began to fear for their lives, the numbers diminished greatly.

In a recent *New York Times* article, it was reported that the Jewish Agency for Israel estimates the number of Jewish Iraqis is seven, fewer than the10 men required for a minyan.

For more information, visit www.compassproductions.ca.

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Jewish U.S. swimmers haul in medals

JTA

Jewish American swimmer Dara Torres won two more silver medals in Beijing.

Torres won the medals Sunday in the women's 500-metre freestyle and 4x100 medley relay.

Two more Jewish American swimmers, Jason Lezak and Garrett Weber-Gale, each added a second gold medal. Lezak joined Michael Phelps and two teammates to win the men's 4x100 medley relay final. Weber-Gale competed in the heat that led to the final.

Israeli athletes did not fare as well Sunday. Alex Shatilov finished last in the men's floor exercise final, the only apparatus final the Israeli gymnast qualified for in the Beijing Games.

Shatilov fell on his final landing, and received a score of 14.125 after a .400 penalty. The gold medalist in the event was Zou Kai of China with a total score of 16.050.

Shooter Doron Egozi finished 36th, while Gil Simkovitch finished 38th, in the men's 50m rifle 3 positions event. Shooters Guy Starik and Simkovich also competed Friday in the men's 50m rifle prone qualification round, but neither advanced to the final. Starik came in 12th with a score of 594, while Simkovich was 22nd with 592 points. This finish was an improvement on Starik's Athens finish of 16th. He joins sailor Yoel Selais as the only Israelis to compete in four Olympics.

Israeli windsurfer Shahar Zubari, who was leading in first place after five races, slipped to third place after his seventh race in the men's RS:X competition. Zubari finished 17th in Race 5, sixth in Race 6, and 19th in Race 7. He was able to maintain a first place position after Race 5 because he is allowed to drop his worst performance, but after continuing to perform outside of first place, he no longer retains his top rank.

Israeli windsurfer Shahar Zubari, competes in the men's RS:X windsurfing competition last Sunday. [RNS/Reuters photo]

Israeli windsurfer Maayan Davidovitch is 14th in the women's RS:X competition after seven races.

Israeli sailing duo Nike Kornecki and Vered Bouskila finished their eighth race in first place, and moved up to third in the women's 470 two-person dinghy event. With two more races until the top 10 boats in the fleet qualify for the medal race Monday, the Israeli pair looks solid for advancement.

* * *

Last week, Israel's top judoka, Arik Zeevi, was knocked out of the Olympics.

Zeevi, who took a bronze medal at the 2004 Athens Games in the under-100 kilogram category, lost two fights Aug. 14, in Beijing, effectively ending Israel's hopes of a strong showing in judo.

Weeping at his losses, the former European champion told Israeli journalists that he might quit professional sports.

Maccabi Tel Aviv signs ex-Raptor for $5M

JTA

Maccabi Tel Aviv signed an NBA free agent in what is being called the richest transaction in team history.

Carlos Arroyo, 29, a veteran guard who played last season with the Orlando Magic, inked a three-year contract Monday that will pay him an estimated $2.5 million net next season ESPN.com reported.

Sources said the contract had an opt-out clause if Arroyo wanted to return to the NBA.

Maccabi coach Effi Birenboim appeared Sunday on Israel's national sports network, Sport5, to tout the deal.

Arroyo, a standout on the Puerto Rico national team that upset the United States in the 2004 Olympics, became the eighth player who was in the National Basketball Association last season to sign with an overseas club since free agency began July 1.

He averaged 6.9 points and 3.5 assists for the Magic last season in 62 games, but appeared in only four of Orlando's 10 playoff games.

Another ex-NBA performer, Rodney White, signed recently with the high-profile Maccabi club, which has a tradition of excellence.

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The path to safety

By MICHAEL GORDON

My favourite summer recreational pastime is cycling. I am not a great cyclist – perhaps I should say I don't do serious bicycle riding. On a good morning, I might cycle 30 to 40 kilometres, preferably on cycle paths. I do not like cycling in traffic.

The Senior Side of Life

On a recent outing on the Don Valley cycle path, where you can get to the Beaches from North York with almost no exposure to traffic, I was struck by the number of older cyclists on the path. For a geriatrician like myself, this was very satisfying. But something stood out quite dramatically – many of the people I saw were not wearing helmets.

When the first few passed me, I thought, "It's an anomaly – they should know better – maybe I should stop them and give them some unsolicited advice."

I reconsidered, however, and realized that such a move would likely not be welcome. It didn't matter that I was a geriatric medicine specialist, this was a matter of "choice," or so it would seem.

Still, as more and more rode by, I wondered what was going on. Of interest was that most of the un-helmeted cyclists were wearing hats to protect themselves from the sun, some quite elaborate affairs with wide brims, others the more durable Tilley types. I was willing to bet the riders had all slathered on sunscreen to protect their aging skin from the wrath of the sun's rays, and that they had bottles of water to protect them from the dreaded dehydration.

It made me think about how people look at the idea of risk. In my office practice, I often have patients and their families ask me about the side effects and risks of medications that I am recommending for some medical condition, one which may be serious or disabling and for which a medication holds a reasonable promise of benefit. Sometimes the drug, although not life-saving can have a profound beneficial impact on the condition. Sometimes a surgical procedure is in question, one that might relieve serious symptoms or prevent some awful event such as a bowel obstruction.

Understandably, when the issue of risk of treatment comes up, I try to alleviate anxiety and fear by presenting the benefits and risks in an equation that shows the balance to be on the side of treatment. For most people it works.

With that intrinsic concern about avoiding harm in most people, I wonder what kind of "blanking out" an informed senior would have to do to get on a bicycle without a helmet. We are not talking about an unusual procedure – most of the younger people on the path were wearing helmets.

The fact that a previous premier of Ontario rescinded a law requiring helmets because of some principle of individual choice is besides the point. Most people understand, for example, that the law related to seat belts is in place as part of public safety policy. Maybe older people assume that because they used to cycle without a helmet when they were younger, or because they are not racing, it doesn't matter. I know, professionally and personally, that it does.

Some years ago while cycling on the same Don Valley cycle path, I took a sharp turn over a bridge – a turn I had taken hundreds of times previously – but with a small amount of rain that had fallen, my wheel skidded and I went head first into the steel and wood railing. I was stunned, my helmet was cracked, but I escaped what likely would have been a serious head injury.

The message at every age: wear a helmet when cycling, for your sake and for your family's sake!

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents (Dundurn Press).

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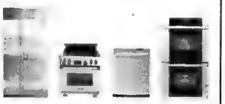

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Epi on Education

I am travelling to CAJE 33 in Vermont and it brings back memories. The Conference for Alternatives in Jewish Education, which is very much a product of my generation of Jewish educators, was born 33 years ago at Brown University in Providence, R.I.

Seymour Epstein

At the time, I was only seven years into my teaching career, but I was already very cognizant of some of the problems we faced as educators. Many of us were grossly underpaid, others were undertrained, and all of us were aware of the low status that Hebrew teachers had in society.

Curricular material was mostly unavailable, and what did exist was of poor quality. Even though Canada was an exception, most North American Jewish education was part-time, as were the teaching jobs. It was difficult for many of us to see ourselves as professionals.

CAJE came about with revolutionary zeal to cure all that. The rapid growth of the organization from a few score to several thousand gave us hope. As an aside, there was considerable resistance to CAJE from the established educational organizations, but one of the great exceptions was the late Rabbi Yitzchak Witty of Toronto's Board of Jewish Education. Rabbi Witty saw the potential in teacher development and in teacher morale, and both attended CAJE himself and encouraged others to do so with travel stipends. He was one of the few establishment educators who attended and understood the CAJE message.

Since that first fledgling conference, thousands have attended annual conferences, taken advantage of CAJE networks, used CAJE publications, and had their teaching spirits revived by being together with an inspiring group of colleagues. While mostly geared to the American model of supplementary education, the growth of day schools has added to the curricular content of CAJE, and educators of every mode of Jewish education can comfortably find their place in many of the hundreds of learning sessions that fill the program.

Even an old veteran like me can learn a new trick or two at CAJE.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Your dream can come true

By CYNTHIA GASNER
Special to The CJN

Very few people get to live their dream.

Hilliard Conway, however, has realized his dream three times.

A retired businessman who has never taken music lessons but enjoys using a baton to conduct recorded music, Conway has conducted the Toronto Symphony Orchestra three times, although at the age of 98, he says it may not be possible for him to do it again.

Born in 1909, Conway attended King Edward and Ogden public schools and went on to the Central High School of Commerce.

"At that time," he says, "it was very difficult for me to get a job with the name Davie Cohen. I am a kohen and my Hebrew name is Hillel Dovid, so I changed my name to Hilliard Conway."

As a teenager, he worked at odd jobs. His first major job was at the downtown Yonge Street Arcade.

"When customers bought a record, they got a baton. So that's when I decided to conduct music to records, and that's when I first dreamed of leading a symphony orchestra."

He went on to manage three movie theatres, in Toronto, Brampton and Hamilton, and he presented amateur programs at the Colony Theatre in Toronto.

Hilliard Conway when he was guest conductor of the Toronto Symphony Orchestra in the '80s.

He then worked at Regent Electric on Spadina Road in Forest Hill Village and ultimately bought the appliance store from Oscar Joseph. In the store, which was renamed Hilliard Conway Ltd., he sold black and white televisions, and later sold many people their first colour television, he recalls.

At the same time, he held onto his dream, and in 1981, the women's auxiliary of the Toronto Symphony Orchestra had a fundraising dinner and a silent auction that included the opportunity to conduct the symphony. He was determined to win the auction.

"I was the highest bidder, and for $1,500, I conducted the symphony at Massey Hall. My dream had come true."

After bidding at two more auctions, in 1984 and 1990, he again became the conductor of the symphony, both times at Roy Thomson Hall.

"I wanted to do it and I went after it hammer and tongs," he says, adding with a smile: "The next two times, the cost had increased, [but] I got a standing ovation each time."

He stresses that if you have a dream and believe in it, "then do it. It has enhanced my life."

Conway, who has been in a wheelchair since he broke his hip some time ago, says that although it is more difficult, he continues to conduct to recorded music from his wheelchair. "I still love it."

He also talks about his other love – his three children, Audrey Mirvish, Richard, and Susan Mitchel, and eight grandchildren.

"The most satisfaction I have in life" he says, emphasizing the words, "is my family.

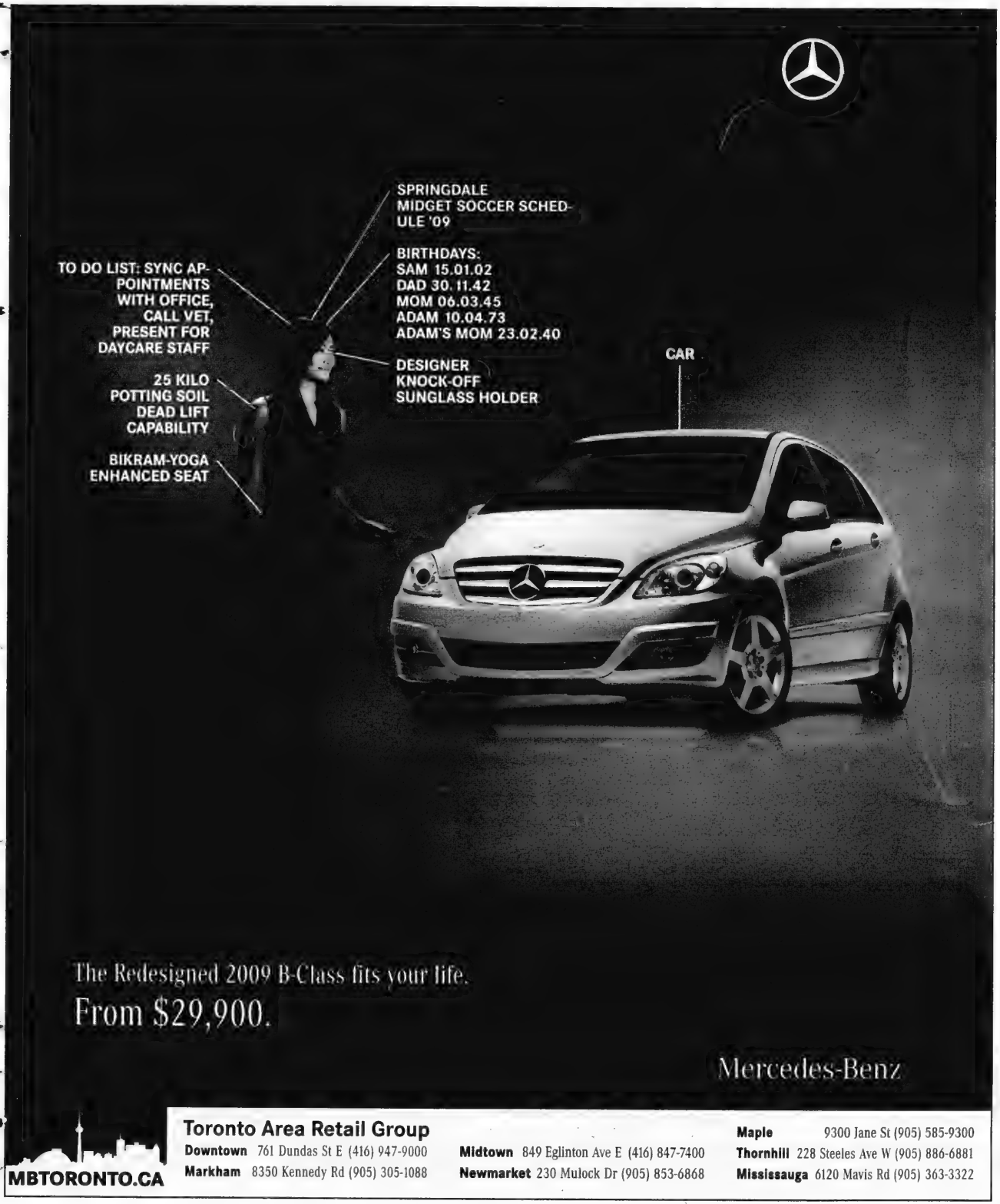
But he still dreams about conducting the orchestra. "I would like to conduct *Scheherazade* with the symphony, but it would be very hard from the wheelchair. I don't think I will be able to do it."

When Conway turns 99 on Aug. 26, his family is making him a birthday party.

It may not be with the Toronto Symphony Orchestra, but Conway will probably entertain the guests with his baton, conducting to recorded music – perhaps *Scheherazade*.

URBAN WRITER

WILL RETURN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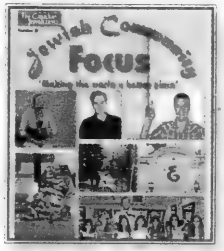
Jewish Community Focus



Making the world a better place. *Section B*

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Jews warily eye turmoil in Pakistan

By URIEL HEILMAN
JTA

NEW YORK — With control of the world's only nuclear-armed Muslim state up in the air, many Jewish and Israeli observers are watching the political turmoil in Pakistan with unease.

Pervez Musharraf, who resigned as Pakistan's president on Aug. 18, may not have been a great friend of the Jewish People, but he was seen as an ally of the West and a relatively moderate leader of a nuclear state with powerful Islamist elements.

He also had some ties to Jewish groups.

In 2005, Musharraf addressed a Jewish gathering in New York, where he said Pakistan would establish ties with Israel after the Palestinians have a state. During that same visit, Musharraf shook hands with then-Israeli prime minister Ariel Sharon at the UN General Assembly. Musharraf also is rumoured to have exchanged letters of friendship with Israeli President Shimon Peres.

Pervez Musharraf

With Musharraf out, it's not clear whether the open door Jewish organizational leaders have had in Islamabad is in danger of slamming shut.

"It's a big plus for the Jewish People to have an opening to the world's only nuclear-armed Muslim country," David Twersky, senior adviser for international affairs at the American Jewish Congress (AJC), said of the relationship between American Jewish groups and Musharraf. "I hope the idea of being open to American Jews doesn't get thrown out with Musharraf."

AJC chair Jack Rosen, who has shuttled between New York and Islamabad multiple times to meet with Musharraf on issues of Jewish interest, told JTA he's confident that the new government in Pakistan won't sever the country's dialogue with the Jews.

"I know everybody wants to talk about Musharraf the individual, who was at the centre of the stage for the past few years, and everyone wonders what happens next," said Rosen, who is also chair of the Council for World Jewry, which is affiliated with the AJC. "Our reason for having initiated the contact, and his reason, doesn't change with the new administration.

"For moderate Muslim leaders around the world, which includes Pakistan, they want to engage America, they want to engage the West, they want to have a dialogue with members of other faiths. That doesn't falter with Musharraf leaving."

Musharraf's tenure saw the first high-level diplomatic contacts between Israel and Pakistan.

Continued on page 33

Boaz Mauda

Israeli Idol winner visits Toronto

By RITA POLIAKOV
CJN Intern

When the winner of *A Star Is Born*, Israel's version of *American Idol*, was announced last year, and Boaz Mauda heard his name, his mind went blank.

"I don't remember anything from that moment. They said, 'Boaz Mauda,' and it was a blackout. I remember only flashes, interviews, a lot of people screaming."

Before *A Star Is Born*, also known as *Israeli Idol*, Mauda had never performed onstage.

"I first sang when I was a little boy, in the synagogue with my father. In *Israeli Idol*, it was the first time I came to a stage," he said.

Mauda, now 21, was in the army when a friend of his insisted that he audition for *Israeli Idol*.

"My friend told me, 'You must go.' My first audition was at 12 a.m., a few weeks after, I had an audition at 11 p.m. There are three levels until the judges. I sang my song and got to the final stage. I was honoured to be loved," he said.

During his first performance, Mauda couldn't help but feel nervous.

"It was complicated. I didn't know how I needed to sing. I could only let my voice out, not perform. It was beyond me," he said. "In the first week, I was very inexperienced, I was under a lot of pressure."

But during one performance, as Mauda looked out over the crowd, he said his dreams flashed before him and he suddenly felt at ease onstage as he began to sing.

"I saw some kind of vision, like I was a big star, and then I said, 'Let's do it.'"

Continued on page 40

Re'eh
Candlelighting: 7:40
Havdalah: 8:46

Greater Toronto Area

Israeli ambassador says goodbye – please see page 9

The News in Brief

Canada

Arts Appointment

OTTAWA — Heritage Minister Josée Vermeer has announced that entrepreneur and philanthropist Joseph Rotman is the new chair of the Canada Council for the Arts, replacing former ballerina Karen Kain. An officer of the Order of Canada, Rotman, 73, has been involved in the oil and gas industry, merchant banking and real estate. He is known for supporting numerous institutions, including Baycrest, the Art Gallery of Ontario and Toronto Hospital, and the University of Toronto business school is named for him. The Canada Council funds artists and arts organizations.

Fringe Winner

WINNIPEG — The Winnipeg Fringe Festival recently named playwright Daniel Thau-Eleff as winner of the Harry S. Rintoul Memorial Award for his play *Remember the Night*. Thau-Eleff is the first two-time winner of the award. He won previously in 2004 for his one man play, *Three Ring Circus: Israel, the Palestinians and My Jewish Identity*. The award is given for the best new Manitoba play each year.

Red Cross Questioned

OTTAWA — Senator Jerry Grafstein is asking the Canadian Red Cross to provide information as to any steps undertaken by the International Committee of the Red Cross (ICRC) to determine the condition of kidnapped Israeli soldier Gilad Schalit. Grafstein has asked the Red Cross to inquire whether the Red Crescent, a member of the ICRC that operates in Palestinian territories, has been enlisted to inquire into Schalit's fate. Schalit was kidnapped in Israel by Hamas and has been held hostage for more than two years.

World

Failure To Launch

WASHINGTON — Iran's test of a satellite launch was a failure, data show. *Aviation Week* reported that Iran's recent attempt to place a satellite in orbit was unsuccessful, despite Iran's claims to the contrary. Iranian television showed a successful liftoff, the magazine said, but radar and infrared data collected by U.S. armed forces monitoring the launch show that the vehicle spun out of control at higher altitudes.

Rabbis At Convention

DENVER — At least seven rabbis and many other religious figures were expected to play an unprecedented role at this year's Democratic convention in Denver, held last weekend. Rabbi David Saperstein, director of the Religious Action Center of Reform Judaism, was scheduled to deliver the invocation on Aug. 28 when Senator Barack Obama was to accept the presidential nomination before a crowd of at least 70,000 at Invesco Stadium. Rabbis from other Jewish streams were also expected to take part in the convention, which kicked off with a multifaith gathering that included scripture readings from Jewish, Christian, Muslim and Buddhist leaders.

Kosher Goes Upscale

BROOKLYN — A kosher supermarket being called the largest in the United States opened in Brooklyn. Pomegranate, an upscale kosher market with valet parking, opened last week in a 20,000-square-foot space in the Midwood section of the New York City borough. The kosher industry newsletter *Kosher Today* declared the market to be the largest in the country.

God's Name Banned

ROME — The Vatican has reiterated that the tetragrammaton, or four-letter name of God, is not to be pronounced in Roman Catholic liturgy. Bishop Arthur Serratelli, chair of the U.S. Bishops' Committee on Divine Worship, issued a note informing priests of the directive. Serratelli said the official liturgy would not be affected but the ban would have an impact on some hymns and other texts. A message June 29 from the Vatican's Congregation for Divine Worship and the Sacraments noted that the first Christians, following Jewish practice, did not pronounce the four-letter Hebrew name of God.

Rabbis Walk Off Job

POSTVILLE, Iowa — Kosher supervisors at the Agriprocessors meat packing plant temporarily walked off the job last week over reduced pay. A company spokesperson said the pay issue has been "simmering" since the arrest on May 12 of nearly half its workers in an immigration raid. With fewer workers, rabbis have been offered fewer shifts, cutting into their pay.

Extradition Permitted

PERTH — An Australian court has ruled that Charles (Karoly) Zentai is eligible for extradition to Hungary as an alleged Nazi war criminal. Zentai, 86, was released on bail after surrendering his passports. He is accused in Hungary of murdering Peter Balazs, an 18-year-old Budapest Jew who wasn't wearing a mandatory yellow Star of David in 1944. Zentai, who lost an appeal to the nation's highest court in April, is expected to appeal to Home Affairs Minister Bob Debus, who has final authority on Zentai's case. Australia has never extradited an alleged war criminal.

Ads Launched

NEW YORK — The Israel Project is launching a major TV ad campaign to coincide with the Republican and Democratic conventions. Two ads – one focusing on Israel's role in creating energy independence from Middle East oil and the other on Iran's backing for terrorists and its suspected nuclear weapons program – will air 1,300 times over the next two weeks on cable news networks.

Access to Holocaust Archives Requested

OTTAWA — Senator Jerry Grafstein is calling on the federal government to obtain a digital copy of Holocaust-era archives located in Bad Arolsen, Germany.

"The opening of the Holocaust archives in Bad Arolsen is a historic moment," Grafstein said. "It has taken more than 62 years to open the largest remaining Holocaust archive in the world."

Digital copies of the archive's documents have already been transferred to American and Israeli museums and have been made available to survivors and scholars. The move came after members of the International Commission of the International Tracing Service ratified an agreement allowing for greater access to the archives.

In a letter to Prime Minister Stephen Harper, Grafstein asks the government to request copies of the documents as it "would provide some closure to the survivors and their families of this tragic period in world history."

The archive contains approximately 50 million records on the fate of 17.5 million victims of the Nazi regime.

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UJA Fed kicks off 2009 campaign with song

Amy Sky [Amee King photo]

By ANDY LEVY-AJZENKOPF
Staff Reporter

UJA Federation of Greater Toronto kicked off its 2009 fundraising campaign in grand style on Aug 19.

Subtitled "The Campaign for Our Jewish Future" the evening saw *Israeli Idol* winner Boaz Mauda, Canadian chanteuse Amy Sky and conservative Fox News commentator William Kristol converge on Roy Thompson Hall as the evening's special guests.

Sky wrote a new song – *One Song, One Voice* – to sing in honour of the launch, and it was presented as part of a video montage.

After the opening montage, depicting Israeli and Canadian Jewish imagery set to a stirring soundtrack, Mauda, 21 – the 2007 *Israeli Idol* winner who was granted special leave from his army service to attend the launch – performed a high-energy set. His first Toronto show was well received by the more than 1,000 people in attendance.

Campaign 2009 co-chairs Fran Sonshine and Henry Wolfond then reminded the crowd of the federation's mission.

"We continue to energize the Jewish community and generations to come," Wolfond said. "The campaign remains committed to creativity, assisting the vulnerable and connecting Jewish youth with their roots. By joining us here tonight, you are helping us do exactly that."

Fundraising goal for the 2009 campaign is set at $70 million

The fundraising goal for the 2009 campaign is set at $70 million. As of last week, $16 million had already been raised, a federation spokesperson said.

"The Jewish world is changing and we are leaders in helping shape that world," Sonshine said. "We're moving from words into action. But we must raise [the $70 million] to engage in the fight for our Jewish future in full force."

Sonshine and Wolfond asked annual donors to consider increasing their gifts by 10 per cent in order to keep pace with 2009 funding needs.

"We live in a different world today [than a decade ago] when it comes to Jewish security," Wolfond told the crowd. "What will the next 20 years bring? What new threats might emerge and what dreams might inspire our future? To meet our challenges and… goals, we simply cannot accomplish what needs to be done without you."

Federation president Ted Sokolsky briefed the crowd on developments in the Georgian Jewish community. He said the federation's sister organizations – the Jewish Distribution Committee and the Jewish Agency – set up situation rooms and shelters in Georgia and began expediting requests for aliyah from Jews soon after the conflict between Georgia and Russia began earlier this month.

Continued on page 20

בס"ד
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Greater Toronto Area

Columnists focus on peace process, Iran

According to Reports
By PAUL MICHAELS

This week, a look at two newspaper columns: one that challenges conventional wisdom on the Israeli-Palestinian peace process and another one that seeks to assure us that the Iranian mullahs think like secular liberals.

In "War Without End" (*National Post*, Aug. 9), Robert Fulford argued that de rigueur talk about an Israeli-Palestinian peace agreement distracts us from the harsh reality that no peace is currently possible.

Fulford wrote: "Despite persistent evidence of Palestinian versus Palestinian warfare, and despite the fact that Israel's lame-duck prime minister lacks the credibility to commit the nation to anything, diplomats and politicians continue to dream of making peace between Israel and the Palestinians sometime soon. This diplomatic project has acquired the quality of a dying cult: it runs on an ideology that few believe in but everyone feels obliged to endorse."

He drew attention to U.S. president George W. Bush's Annapolis, Md., initiative with its near-impossible end-of-year deadline for Israelis and Palestinians to achieve a peace agreement, and recalled then-U.S. president Bill Clinton and Israeli defence minister Ehud Barak's futile efforts with Palestinian Authority president Yasser Arafat at Camp David and Taba in 2000-01. Arafat rejected a peace plan involving Palestinian statehood – violently as it turned out. (Almost a decade ago, the Palestinians were substantially united under a Fatah-dominant PA, while now they are deeply divided between Hamas-controlled Gaza and a greatly weakened Fatah in the West Bank.)

Fulford continued: "War is often called a form of madness. But there's also something crazy in basing diplomacy and politics on a peace that won't happen anytime in the foreseeable future. Speaking the language of peace in these circumstances amounts to mass hypocrisy. For those innocent citizens who believe their leaders and take their words seriously, it's also a cruel delusion."

"Peace is the desire of the world," he concluded, "but idle and bad-faith talk of peace is the opiate of the diplomatic classes."

This is why many Israeli analysts speak increasingly of conflict management rather than conflict resolution, even though the majority of Israelis want to achieve peace with the Palestinians based on significant territorial compromise and security – the very compromise that cannot be achieved in the current climate.

* * *

While Fulford takes on conventional wisdom, many western opinion makers are trying to assure us that we have nothing to fear from a nuclear-armed Iran, since it will behave as rationally and responsibly as other nuclear powers have. This again was argued by Bernard Avishai and Reza Aslan in "An Israeli strike on Iran, a plan that just doesn't fly" (*Washington Post*, Aug. 10).

Avishai and Aslan insisted that "the idea that one fine morning Iran will incinerate Tel Aviv is madness; [Israeli historian Benny] Morris' description of the mullahs' 'fundamentalist, self-sacrificing mindset' is a caricature."

They argued that the Iranian regime will almost certainly never attack Israel with nuclear-armed missiles, as this would leave Iran vulnerable to nuclear retaliation, and expose its "historic cities of Tehran, Qom and Esfahan" to destruction.

Other reasons why Iran will restrain itself, according to Avishai and Aslan, range from wanting to preserve its oil and gas reserves, along with the extensive economic and trade relations surrounding them, to the assumption that "in time" the ultra-conservative mullahs "will bow to internal pressure and open their country to global intellectual capital."

In the end, Avishai and Aslan are saying that since Iran using nuclear weapons against Israel is unimaginable to them, it must be unimaginable to the Iranian regime. This optimistic assessment ignores the fact that history is full of examples of leaders acting in unpredictable ways that defy "our" understanding and expectations.

Paul Michaels is communications director for the Canada-Israel Committee.

From the editor's desk

WILL RETURN

SeeJN CELEBRATING 60 YEARS OF ISRAEL

WHEN MURDER MARRED THE OLYMPICS

Terrorism marred the Olympic Games in Munich in 1972. Eight terrorists from Black September, a group with ties to Yasser Arafat's Palestine Liberation Organization, killed two Israelis and took nine others hostage. The attempt by German police to rescue the hostages failed. All nine were killed by the terrorists, while five of the kidnappers were killed in the operation. The remaining three were taken prisoner, only to be released six weeks later when hijackers of a German Lufthansa passenger jet demanded their release. This iconic photo of the massacre shows one of the terrorists on the balcony of the Israeli athletes' quarters. The 11 murdered Israelis were David Berger, Ze'ev Friedman, Yosef Gutfreund, Eliezer Halfin, Yoseph Romano, Amitzur Shapira, Kehat Shorr, Mark Slavin, Andre Spitzer, Yacov Springer and Moshe Weinberg.

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The Durban II Nightmare

The upcoming "UN Conference to Promote Antisemitism" will further demonize, delegitimize and discriminate against Israel. Find out why we should know more about this international hatefest.

Keynote Speaker,

ANNE BAYEFSKY, Professor, Political Science at York University and Editor, EYEontheUN.org, is a member of the International Law Association Committee on International Human Rights Law and Practice. She will address the ominous threat to Israel of Durban II.

and Guest Speaker,

ARYEH GREEN, Director, Media Central, Jerusalem, former policy advisor to Natan Sharansky, will discuss how the media portrayal of Israel so impacts the opinions and policies of the decision-makers.

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From left, city councillor Joe Mihevc; Fredelle Brief, chair of the community relations committee of Canadian Jewish Congress; sociology professor Cyril Levitt; Peter Ortved, chair of Heritage Toronto Board; and Judy Stoffman, chair of the Christie Pits plaque committee, unveil a plaque commemorating the Christie Pits riot of August 1933. [Rita Poliakov photo]

Plaque commemorates Christie Pits riot

By RITA POLIAKOV
CJN Intern

A dark part of Toronto's history was commemorated Aug. 17, when Heritage Toronto unveiled a plaque recalling the riot at Christie Pits park 75 years ago.

At the park, on Aug. 16, 1933, members of the Anglo-Canadian Pit Gang, also known as the Swastika Club, unfurled a large black swastika at the end of a softball game between the St. Peter's team and the Jewish Harbord Playground team.

Outraged, Jewish fans began to attack the gang members, and both sides ran for reinforcements and homemade weapons – baseball bats, broken bottles, bricks, broom handles and boots.

For six hours, the park was filled with hate and blood. Surprisingly, no one was killed.

"The riot that occurred here should be remembered for precisely what it was – one of the worst ethnic riots in this city's history, in which warring youths from two camps... beat each other violently and horribly with whatever weapons they had on hand," Peter Ortved, the chair of the Heritage Toronto Board, said at the ceremony, which took place in Christie Pits park.

While most of Heritage Toronto's plaques celebrate bright moments in the city's history, Ortved said that it is important to remember darker times as well.

"Cities and communities that understand themselves don't just remember the praiseworthy bits in their history. To do so leaves a dangerously lopsided perspective on the past. We are being painfully honest today. We are recognizing that Toronto was once a city which made an anti-Semitic race riot possible," he said.

At the time, Bloor Street was a kind of dividing line for the Jewish community. Jewish and Italian immigrants lived primarily south of Bloor, and British Protestants lived to the north. Both groups used Christie Pits park, located at Christie and Bloor streets.

Cyril Levitt, a sociology professor at McMaster and co-author of *The Riot at Christie Pits*, said Toronto in the 1930s was a British, Protestant city. About 81 per cent of the population was of British decent.

The riot symbolized the blatant anti-Semitism that was not uncommon in Toronto during the depression.

Signs like "No Jews or dogs allowed" were seen in the city. Jews were barred from certain social clubs, had limitations on admission to educational institutions and couldn't get certain jobs because of their religion.

As the Nazi party came to power in Germany, Toronto locals in the Beaches area formed "swastika clubs" in an effort to ban Jews from some Toronto beaches.

"The Toronto press had carried stories on a daily basis about Hitler's regime. The significance [of the swastika] was not lost on the Jewish youth of the city," Levitt said.

Lionel Mernick, 88, said the plaque was long overdue. He was there the night of the riot, but was too young to participate.

"I wasn't quite 14. I was just watching and making sure the telephone booth was clear. Guys in the Jewish community were waiting for the call. They went down the hill in one line," Mernick said.

While recounting his experience as a Jew in the 1930s, Mernick began to cry.

"It's hard for me to listen," he said of the presentation of the plaque. "For me to see a plaque finally put up, I never thought I'd see the day. As young as I was, I couldn't go into some of the parks. [People] would chase me out. It was a bad time. The riot helped a bit. We were a little stronger."

For many Jews, the story of the Christie Pits riot was passed from generation to generation. Judy Stoffman, the chair of the Christie Pits plaque committee, began noticing references to the riot in literature and decided that it was time for a plaque.

"The event rose from the mud. People were ready – not the initial generation, but their grandchildren," she said. "I just thought that the time was right. It was the last moment people who had been there would be available. It serves as a reminder that there are a few dark passages on the road to multiculturalism."

The plaque will be put up permanently by mid-September.

Jewish day school fees rise by up to 10 per cent

By RITA POLIAKOV
CJN Intern

As summer turns to fall, parents can expect early mornings, cranky children and higher tuition fees at Jewish day schools – often at amounts that exceed the rate of inflation.

Six of Toronto's seven largest day schools have increased tuition for nursery school to grade 8 by three to 10 per cent for the 2008-2009 school year, although many increases are roughly equal to or slightly less than the rate of inflation. As well, at least one school, the Toronto Heschel School, has limited the increase to one per cent in senior kindergarten, and Netivot HaTorah Day School has frozen tuition for most preschool programs.

According to the Bank of Canada, the annualized rate of inflation in July, the latest month for which data is available, was 3.4 per cent, the highest rate in more than five years.

Associated Hebrew Schools raised tuition by three per cent for half-day nursery and junior kindergarten, from $5,100 to $5,250. Half-day senior kindergarten fees increased four per cent from $5,100 to $5,325. Full-day nursery or junior kindergarten fees went up by three per cent, from $9,950 to $10,250. Full-day senior kindergarten went up by five per cent from $9,950 to $10,400. Fees for grades 1 to 6 rose four per cent from $10,700, to $11,150, while fees for grades 7 to 8 also increased by four per cent, from $10,950 to $11,400.

Bialik Hebrew Day School raised tuition for half-day kindergarten by three per cent, from $5,662 to $5,812. For full-day kindergarten to grade 8, tuition increased three per cent, from $11,325 to $11,625.

Parents of Leo Baeck Day School students will see increases of three per cent for all grades. Nursery and junior kindergarten half-day fees went from $5,225 to $5,375, while full-day junior kindergarten fees rose from $10,450 to $10,750. Senior kindergarten to grade 8 fees also increased from $10,450 to $10,750 for the 2008-2009 school year.

Many increases held to around the rate of inflation

At Netivot, fees in the following grades have stayed the same: morning nursery school, which remained at $3,125; nursery extended, which is $5,633; full-day nursery school, at $8,140; half-day junior kindergarten, which stayed at $5,570, and full-day junior kindergarten, which is still $10,585.

Half-day senior kindergarten fees rose three per cent from $5,570 to $5,710. Full-day senior kindergarten also increased by three per cent from $10,585 to $10,850. Tuition for grades 1 to 3 rose three per cent, from $11,310 to $11,950. Grades 4 to 6 increased by four per cent, from $11,540 to $11,950. Grades 7 to 8 increased five per cent, from $11,540 last year to $12,150 this year.

Heschel's junior kindergarten half-day fees rose by four per cent, from $5,600 to $5,800. Full-day junior kindergarten increased by 10 per cent, from $9,800 last year to $10,800 this year. Senior kindergarten saw a small increase of one per cent, from $13,800 to $13,900. Tuition for grades 1 to 3 rose by six per cent, from $13,800 to $14,600. Grades 4 to 5 increased by six per cent, from $14,000 to $14,800. Tuition for grades 6 to 8 went up by six per cent, from $14,300 to $15,100.

United Synagogue Day School also increased tuition in all grades. Its nursery school fees went from $4,950 to $5,200, a five per cent increase. Half-day kindergarten also went up by five per cent, from $5,500 to $5,750, as did full-day kindergarten, from $11,000 to $11,500. Grade 1 tuition rose from $11,400 last year to $12,150, a seven per cent increase. Grades 2 to 5 increased by four per cent, from $11,900 to $12,400. Grades 6 to 8 went up five per cent, from $11,900 to $12,500.

Calls to Eitz Chaim Day Schools were not returned.

Toronto's two largest Jewish high schools also raised tuition at rates well above inflation. The Anne and Max Tanenbaum Community Hebrew Academy of Toronto saw a tuition increase of six per cent, from $17,150 last year to $18,200 this year.

The Bnei Akiva high schools saw an increase of seven per cent at both Ulpanot Orot Girls' School and Yeshivat Or Chaim. Tuition went up from $16,900 last year to $18,000 this year.

Dennis Grubbs, interim director of Leo Baeck Day School, said the cost of education increases faster than the rate of inflation.

"All tuition goes up because the cost of living goes up, the compensation of employee base goes up. The cost of education increases much more than the cost of living," he said.

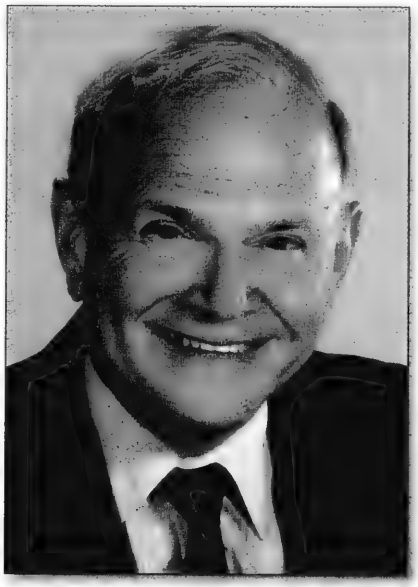
"I've been in the business in the [United] States for 40 years, and education has outpaced inflation almost two to one over that entire span, because somehow its one of the elements of the economy that seems to be on the high end… just like energy."

He added that "in the business of educating children effectively, you never want to be on the low side of what is happening in terms of technology needs, equipment needs, human resources… we need people who have expertise."

Seymour Epstein, senior vice-president of UJA Federation of Greater Toronto's Centre for Enhancement of Jewish Education (known as the Mercaz), said schools set tuition independently. He also noted that the federation provides subsidies for parents who can't afford the fees.

"We're constantly trying to increase [the amount available] to keep up with the cost of tuition," he said.

The federation allocates almost $8 million each year for subsidies. Last year, more than 30 per cent of students that attended federation-funded schools received them.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With great humility, sadness and resolve

Over and over again, without cease or relent, we must ensure that our Armed Forces know of the deep gratitude of the Canadian people for the Forces' hard work, courage and resolve so far away in the harsh, crusted gravel and sun-bleached sand in Afghanistan.

And, of course, they must also know of our equally deep sorrow when, inevitably, they fall in the line of their important duties.

Last week was a particularly difficult week for our soldiers. Three of our troops – Sapper Stephan Stock, Cpl. Dustin Wasden and Sgt. Shawn Eades – were killed and one was injured, when their vehicle hit an improvised explosive device (IED) hidden in the the road they were travelling west of Kandahar.

Since Canadian troops entered Afghanistan in 2002 as part of the NATO mission there, 93 Canadian soldiers and one envoy have been killed.

Our soldiers were killed on the same day that three Polish soldiers were killed in the central part of the country when they hit an IED.

Two days earlier, 10 French soldiers were killed and 21 injured in an ambush about 50 kilometres east of Kabul.

One week before that the Taliban ruthlessly gunned down four aid workers, including two Canadians, not far from Kabul. The vehicle in which the workers were travelling was clearly marked as a civilian vehicle. In fact, the Taliban murderers took great pains to register their kills, breaking the windows of the car before aiming their weapons at their helpless, unarmed victims.

As many observers have noted and as the rising tally of NATO and other western casualties attests, the Taliban seem to have re-grouped and reinvigorated their campaign against Afghan President Hamid Karzai's regime and its NATO allies. Of course, it has also been noted that the Taliban do not restrict their violence to non-Afghans. Their contempt extends to anyone who shows loyalty to the government. And thus, they slaughter Afghans too.

The uncertainty and the confusion surrounding the transition in Pakistan away from the tight, military rule of former president Pervez Musharraf is a perfect circumstance for the Taliban and their supporters in which to augment their forces and extend their bloody reach.

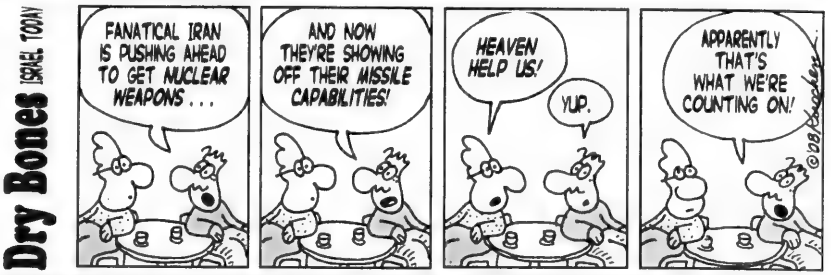
"The work that you're doing here is indispensable," French President Nicolas Sarkozy told his troops in Afghanistan standing in profound melancholy alongside the flag-draped coffins of their fallen comrades. We applaud his words.

And we apply them with similar humility, sadness and resolve to the work of the Canadian Armed Forces. Though so very far from our shores, it is true in every conceivable sense, that they stand on guard for us and indeed for all democracies.

Thus we say to our soldiers thank you, for we are deeply grateful.

25 years ago in *The CJN*

Israel's prime minister, Menachem Begin, stunned his cabinet by announcing his intention to step down after six years in office. At 70, Begin was beginning to show the ill effects of depression and stress caused by the death of his wife, and by the unresolved situation in Lebanon, where 517 Israeli soldiers died.



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She'arim closing

It was a sad day for Jewish education when the Mercaz (formerly the Board of Jewish Education) and the board of Dr. Abraham Shore She'arim Hebrew Day School decided to close the school. The closure prompted an outcry and frustration among She'arim parents and non-She'arim parents alike.

In "Debate on closure burdened by misinformation," David Koschitzky, chair of the Board of UJA Federation of Greater Toronto, rationalized that community funds have to be prioritized with a greater focus on the two-thirds of Jewish children not attending Jewish day schools (*CJN*, April 10). I replied with a letter to the editor stating that communal funds would better be spent on families whose children are already in the Jewish day school system, thus making Jewish education a priority in their lives ("Don't close She'arim!," May 1). By extension, She'arim was not only a Jewish day school, it was also a "one of a kind outlet" for Jewish children with special needs from diverse religious backgrounds. I suggested that closing She'arim would cause many former She'arim parents to remove their children from the Jewish day school system.

After reading "Mom sees son as 'casualty' of She'arim closing/Parents face difficult choices" (*CJN*, Aug. 21), I was not surprised, but saddened and dismayed, to read that about 24 per cent of former She'arim children will no longer be attending Jewish day schools. I was further disillusioned by the federation's indicating that they were "very happy" with placing "70 per cent of She'arim children who need to be placed at host schools." The reality is, who knows how many more "casualties" or "new" Jewish children will also not be attending Jewish day schools, as eligibility to this so-called "integration plan" is open only to former She'arim students? Those figures can easily be compounded by parents who have decided to go the public school route rather than have their children be part of an experimental program they feel can never be comparable to She'arim.

As Jewish parents, we are always concerned about the future of our children and grandchildren. Closing Jewish day schools and "losing" children to the public school system can never be positive. Who knows what ripple effect this will have on our Jewish community and the future generations of these children? Will their children re-enter the Jewish day school system?

Matthew Moyal
Toronto

* * *

Toronto community may decline

In his letter of July 16, Rabbi Cory Goldstein wonders why Toronto did not make the list of the top 10 Jewish neighbourhoods in the *Jewish Living* magazine ("Pluralism of Thornhill community," *CJN*, July 17). There may be an easy answer to this question: the cost of Jewish education. Although Toronto is blessed with a wide range of fine Jewish day schools, unless one is wealthy, chooses to limit family size, or chooses to forgo day school education, the current tuition situation poses an extremely steep hurdle for Jewish families with school-age children. While it is true that the problem is shared with many communities in the United States, it is to be noted that the situation in Ontario is an anomaly in Canada, where all other provinces with a day school provide some form of provincial assistance. In some parts of the Orthodox community, where family size tends to be larger, a trend of migration of young families out of Toronto is already taking place. As vibrant as the Toronto community seems at the present, if the problem is not addressed head-on in a serious and timely fashion, we may very well find ourselves in a declining community over the coming decades, with fewer people filling our large infrastructure.

Jerrold Landau
Toronto

* * *

Phoenicians didn't invent the alphabet

I wish to correct Alex Gropper's inaccurate and unfortunately widely held idea in an otherwise entertaining article – that the Phoenicians invented the alphabet ("The Phoenicians were Mediterranean catalysts," *CJN*, Aug. 7). The first non-cuneiform alphabetic writing was found at various sites in Canaan and in the southern Sinai desert and dated, at the earliest, to around 1700 BCE. That script, called proto-Canaanitic, was based on Egyptian hieroglyphic symbols but adapted to represent the sounds of Western Semitic. Proto-Canaanitic evolved into the Phoenician, Hebrew and Aramaic scripts in around the 11th and 10th centuries BCE. When the Greeks interacted with the Phoenicians and adapted their alphabet to write Greek, they may have thought that it was a Phoenician invention. It was not.

I refer Gropper and interested *CJN* readers to Joseph Naveh's *Early History of the Alphabet* and Gordon J. Hamilton's *The Origins of the West Semitic Alphabet in Egyptian Scripts*.

Alex Korn
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Shalom, lehitra'ot and au revoir Canada

Israeli ambassador says goodbye

By ALAN BAKER

After four years as Israel's ambassador to Canada, the time has come to pack our bags and return to Israel.

In many ways, this is both a sad and happy time. My wife and I are sad to be leaving so many good friends, made during the course of our living in Ottawa, as well as throughout Canada. It is sad to give up an extensive framework of solid political contacts in government, Parliament, and among the leadership and members of the various Canadian communities, especially the Christian and First Nations communities.

It is no less sad to say farewell to the many Jewish communities throughout Canada, large and small, that we have had the honour to visit and who have hosted us in such a warm manner as true family. It is sad to leave Canada after working hard to build up political support and good contacts in Canada's government, and seeing the fruits of such support in the relationship between the present Conservative government of Prime Minister Stephen Harper and Israel.

Outgoing Israeli Ambassador Alan Baker, left, is sheltered by Prime Minister Stephen Harper on a rainy day in Ottawa. At right, Baker stands with former PM Paul Martin.

We are sad to leave a country endowed with boundless beauty in all its provinces and territories, and a people so warm, welcoming and justifiably proud of their achievements in building such a country.

But, on the other hand, we are intensely happy to be returning to Israel, our home, to our family and friends, and to breathe the air of Israel. We have missed Israel from the first moment of our arrival in Canada, and the dramatic events that have accompanied our presence in Canada – culminating perhaps in the Second Lebanon War in the summer of 2006 – have only strengthened our longing to be home. We, too, have beauty in our land and intense pride in our achievements.

Above all, it is gratifying for an ambassador to be able to report home that the government of the country to which he or she is accredited solidly supports Israel, both in word and deed. Not many Israeli ambassadors are in the position to do that. I, as ambassador to Canada, have been proud to be able to say that such a development occurred during my term.

No less gratifying for an ambassador is the increase in bilateral commerce between our two countries, both in the public, intergovernmental sector, as well as in the private sector. To this should be added the positive results of a major effort by myself, together with some dedicated people in the Canadian legal and business community, to re-establish the Canada-Israel Chamber of Commerce as a body intended to facilitate commercial contacts between Canadians and Israelis, with a view to doing good business.

It is equally gratifying to see the supportive Jewish community of Canada that, while not always united internally, nevertheless unites to support Israel and showers affection on Israel's diplomatic representatives. The firm link between Canada's Jews and Israel is an example for all Diaspora Jewry.

However, perhaps one frustration has been an unexplained reticence on the part of some of the major Jewish community organizations and some Israel advocacy groups to maintain anything more than cursory contact with the Israeli embassy and ambassador, in order to mutually and reciprocally exchange views on developments in the respective spheres of activity. Despite efforts to forge such contact, and the resultant updating, co-operation and co-ordination that could be so mutually beneficial – especially in periods of tension in the Middle East – such ties have not materialized and remain an area for improvement.

But in departing Canada, I sense that the most worrying and frustrating specter that is looming upon all of us is the ongoing and continuously growing wave of hostile anti-Israel activity on major Canadian campuses generated by and among the more extreme Muslim and left-wing political organizations. This, regrettably, is now even enveloping some Jewish students and academic staff with its intensity and outreach.

Having attempted to reach most campuses during the course of our travels throughout Canada and to meet and address students in all spheres – Jewish and gentile – and to face this hostility head on, I have observed, over the years, an ever increasing tendency by organized anti-Israel groups to impose their will on university administrations and on the general student population, as well as to propagandize, to prevent open discussion and to insult those who attempt to defend Israel and present positions favouring Israel.

I myself have been subjected to ugly and sometimes insulting and even violent demonstrations and interruptions by these groups.

Today's students are tomorrow's leaders – leaders of Canada, parliamentarians, religious, business and social leaders. Similarly, today's Jewish students are tomorrow's community leaders. Minds and views are moulded during the period of studies at university. The Jewish community has a duty to itself to invest – as the major priority – whatever effort, resources, time and attention are necessary to ensure that Jewish students have the support, tools and basic requirements to be able to face the growing challenges on campus in a proud and confident manner, devoid of fear and apprehension. That means not just financial assistance, but a proactive willingness on the part of all members of the major organizations in the community – including the leadership – to go to the universities, to take part in the debates and demonstrations, to write articles in the press and to give the Jewish student bodies on every campus the active and real support that they need – in word and in deed.

The ongoing introspection involved in the various controversies that divide parts of the community, and the tendency of some major elements within the community to prefer to concentrate on organizing fundraising events for this or that organization, or to honour this or that community leader (which in itself is doubtless important), sometimes has the effect of shadowing or downgrading the gaping need for help on the campuses, as the major community priority.

My call to unite and help the Jewish students in Canadian universities is an earnest and heartfelt appeal, and in my humble opinion, it requires a serious and urgent re-adjustment of community priorities and a united effort by all organizations. The Hebrew expression benafsheynu (in our souls) perhaps well describes the significance and importance of giving priority to the Jewish student bodies on campus.

And so, in departing Canada, our second home, we will be taking a part of Canada with us to Israel. Canada has instilled in us the importance and vitality of a strong and warm Diaspora community as an integral part of our Jewish being and as a reassurance to Israel and Israelis that we are not alone. We remain one large family. Kol Yisrael chaverim!

May Canada and the Canadian Jewish community continue to go from strength to strength.

Shalom, lehitraot and au revoir, Canada.

Alan Baker is Israel's outgoing ambassador to Canada.

Will Uganda come to Israel?

More than a century ago, the Zionist movement rejected Uganda as a Jewish homeland. The Jewish commitment to the Land of Israel has been vindicated. But Uganda may not quite have rejected the Jews. Its Abayudaya region has had an indigenous Jewish community since 1919, spearheaded by a local military leader and renowned elephant hunter. One of its members, Gershom Sizumu, was recently ordained by an American Conservative rabbinic school and now acts as the spiritual leader. He has just opened an egalitarian yeshiva.

Rabbi Dow Marmur in Toronto

Recently, another 250 Ugandans embraced Judaism. An Israeli Conservative mohel travels there periodically to perform circumcisions. Members of my family who visited the community a couple of years ago were impressed by its way of life.

Speaking about the current fascination in Africa with the Abrahamic religions, Rabbi Sizumu said that "the relationship between God and the Jews in the Torah resonates for many spiritual seekers" on the continent. He deemed it essential that Judaism be available to them as an option.

Unlike most Jewish communities in the world, Uganda's Jews are in no position to show their commitment to Israel through philanthropy. In fact, they themselves are in need of financial help. It is, therefore, quite likely that some may decide to come to live in Israel both for religious and economic reasons. But Israel's Chief Rabbinate will probably refuse to acknowledge them as Jews, with the argument that they were converted under Conservative auspices.

Though interpretation of Jewish law may be the rabbinate's formal excuse and religious politics a strong motivation, racism is probably the real reason, as it has been to start with when it came to accepting Jews from other parts of Africa, notably Ethiopia. Many foreign workers would also happily embrace Judaism as an expression of their desire to live permanently in the Jewish state. The latest efforts by the Orthodox rabbinate in Israel to curb conversions should be understood in this light.

Sooner or later, however, decency, common sense and justice will prevail, as will necessity. As aliyah of Jews by birth is declining, Israel will be forced to be more hospitable to Jews by choice, irrespective of the colour of their skin. The current efforts to encourage immigration from western countries have yielded some results, but not enough to assure a Jewish majority in years to come.

Those wishing to establish a conversion procedure in Israel that would enable candidates to be accepted as Jews by one central authority, yet allowed to choose denominational affiliation, have failed so far. But things may change in the future, and the new Jews from Africa may show the way. With a piquant twist of history, Uganda may indeed come to Israel.

A vision of campus life, 10 years hence

Malcolm Dennis is walking to a protest at Carleton University.

An Israeli flag wrapped around his body, he joins a group of friends to walk to the University Centre.

The year is 2018.

The protest is against countries that abuse human rights and is considered the key event of Human Rights Week.

Human Rights Week is a recent development on Canadian campuses. It started as a response to Israel Apartheid Week and was originally called Islamic State Apartheid Week.

Mark Masters in Ottawa

Originally, critics lambasted the event as a veiled attempt by pro-Israel students to unfairly criticize Arab nations. But the name was soon changed to Human Rights Week and broadened to include all human rights abusers in the world, not just the Middle East.

Slowly, Human Rights Week became a staple on campuses as the Jewish Students Association (JSA) linked up with other groups such as Doctors Without Borders and the United Way on Campus to raise awareness of the terrible atrocities happening in the world.

Malcolm carries a sign that reads, "Give women equal rights." It's a response to policies in some countries that severely limit the ability of women to do anything other than what their husbands allow.

The event is part of a tremendous transformation on campus for Jewish students.

Only 10 years ago, anti-Israel and anti-American protests dominated student politics.

There is still a group of radicalized students, but they have been pushed out of the mainstream. Instead, a new student government on campus has endorsed Human Rights Week and even offered funding for the initiative.

The new student association president, Nick Bergamini, will give the keynote speech at the protest.

Bergamini was elected with the help of Jewish students and has always felt indebted to the community. Malcolm was one of several Jewish volunteers on his campaign.

A couple years earlier, Jewish student leaders had put forth a concerted effort to engage their community in campus elections. While Jewish organizations didn't endorse any one political group, they did forge ties with each candidate, ensuring no bridges were burned.

By earning the respect of Bergamini and other campus leaders, the JSA was able to get approval for a new multifaith centre to be built on campus.

The new multifaith centre offers religious groups space to hold events. Every Friday night, the JSA offers a free Shabbat dinner to anyone who wants to attend. The food is provided by community leaders who make generous donations year after year.

The new funding comes as part of a concerted effort by Jewish federations across the country to focus more on campus life in Canada.

Malcolm has attended many of the Shabbat dinners along with his friends in Alpha Epsilon Pi, the Jewish fraternity.

The fraternity is sponsoring a charity event next week. It's called Skate for the Cure and involves a big group of students skating down the Rideau Canal to raise awareness and funds for breast cancer research.

Malcolm is part of the organizing committee for the event, which has become an annual occurrence on the Ottawa calendar. Even the city's mayor drops by each year to officially open the skate.

Malcolm is living in an ideal world for Jewish students.

It took a lot of work by a lot of courageous people, but finally the cycle of anti-Semitism and anti-Israel behaviour on Canadian campuses has been pushed to the periphery.

A few years earlier, Jewish campus leaders decided not to let fear dictate how their community would operate at Carleton and other universities. Instead, Jewish students took a more active role on campus both politically and socially.

It was a long and hard fight. Malcolm still has to deal with one professor who makes off-hand comments about Jews and money, but he quickly reported the person to the top academic body on campus, and the professor has been suspended and is under review.

Malcolm doesn't let the anti-Semitic professor bother him too much. After all, he has a protest to attend and a fundraiser to organize.

What a time to be a Jewish student on a Canadian university campus.

Israel at the Olympics

For a brief 16-day period this month, the eyes of the entire world have been centred on Beijing. The Olympic Games, intended to be about the competition and camaraderie of sport, have increasingly become an arena for social and political demonstration and dissidence.

Jesse Mintz in Halifax

Amid antagonist calls from both social activists and Olympic purists, the Games have emerged to serve a third purpose beyond both demonstration and competition. They have long acted as a showpiece for involved nations, as participation carries inherent emblematic value.

A showpiece for what, though, is the question.

The United States, keeping with its place at the helm of world politics, has always sought to dominate the competition. China, in lieu of its emergence on the world stage, promised to provide the greatest spectacle the Games has ever seen. Israel, taking part in its 14th Games, has traditionally sought participation for the symbolic value alone – the Israeli flag flying aside the flags of nations the world over served as a legitimizing spotlight on the infant nation. A further goal has recently been set to establish Israel on the map of athletic world achievements with Olympic gold.

Watching the Games this year, though, something has become increasingly clear – Israel, despite its greatest attempts in the Olympic Games, is not like other nations.

Notwithstanding attempts to separate politics from sport, one needs look only to the Iranian delegations treatment of Israeli athletes for proof that political issues often overwhelm sports. For the second Olympics in a row, an Iranian athlete has bowed out of a competition involving an Israeli participant. Four years ago in Athens, Iranian Arash Miresmaeili showed up overweight to a judo match against Israeli Ehud Vaks. This time around, in Beijing, Mohammad Alirezaei of Iran called in sick before a 100-metre breaststroke heat in which Israeli Tom Beeri was competing.

Iranian excuses continue to mount – and they seem to constitute nothing more then an overt boycott of Israeli participation. They might as well blame the dog for eating their Speedo next time for all the plausibility they have garnered in the last two Games. But the fact remains that no Iranian athlete has competed against an Israeli – or even in an event that an Israeli shared – since the Iranian Revolution.

The last several Olympic meets have witnessed Israeli athletes establishing personal and national records, yet their achievements have been slow to translate into podium finishes. These Games represent the highest athletic commitment and the greatest number of athletes that Israel has sent – a whopping 43 participants. The number of delegates sent by other nations, such as Lithuania and Denmark, nearly double the Israeli contingent, while their respective populations represent merely a half and two-thirds of Israel's.

It is not difficult to understand why, either. In a summer that witnessed a much debated prisoner exchange with Hezbollah and another possible upcoming exchange with Fatah, it is no wonder that the best and most gifted Israeli athletes are preoccupied with other domestic issues.

While teenagers the world over spend their nights dreaming of the Olympics and their days training for them, Israeli teenagers prepare for army service. The Olympic motto – faster, higher, stronger – speaks to the spirit of sport and competition involved in the Olympics for aspiring athletes; it could easily be interpreted in Israel to represent the patriotic drive of many joining the armed service.

Only with prolonged peace and stability in the region will Israeli athletes – world-class competitors no doubt – begin contending on an equal playing field with athletes from other nations. I hope that when Canada welcomes the world in general and the Israeli Olympians specifically to Vancouver in 2010, we will greet a much larger Israeli delegation – a delegation that has enjoyed the stability necessary to foster Olympic gold.

The Kirshner File

Obama woos Jews in race for White House

Barack Hussein Obama, the harbinger of an America in which racial and ethnic minorities will comprise a majority of its population in the future, has broken barriers in this astonishing political season. He soundly defeated Hillary Clinton, a formidable opponent, in the Democratic party primaries and he walked away from this week's Democratic convention in Denver as the party's first African American candidate for president. Come November, he will face John McCain, the Republican candidate, for the greatest prize of all – the presidency of the United States.

Sheldon Kirshner in Toronto

But as he sets his sights on the White House, Obama, the liberal U.S. senator from Illinois, must surely wonder whether Jews – one of the most important and influential constituencies in American politics – will vote for him in sufficient numbers to carry him over the top. Judging by a recent survey commissioned by J Street, a Washington-based Israel advocacy organization, he may well have reason to be concerned. The survey found that only 58 per cent of American Jewish voters would definitely support him, while another four per cent said that they were leaning toward him. By contrast, the last Democratic standard-bearer, John Kerry, drew 76 per cent of the Jewish vote, while the previous candidates, Al Gore and Bill Clinton, both garnered about 80 per cent.

So Obama has his work cut out for him, even though he appears to enjoy more support among Jews than among white Christians. Consider these statistics: while more than 80 per cent of black voters have a favourable opinion of Obama, the comparable figure in white America is only about 30 per cent. Clearly, the prospect of a black president conjures up resistance in some quarters.

Nonetheless, Obama cannot take Jewish voters for granted, even though some of his earliest mentors, advisers and supporters are Jewish. Indeed, his candidacy is still dogged by what the mayor of New York City, Michael Bloomberg, recently called a "whisper campaign." Obama, whose mother was a white American Christian from Kansas and whose grandfather was a black Kenyan convert to Islam, has been the object of nasty e-mail messages suggesting that he is a Muslim, sympathizes with radical Islam and is lukewarm to Israel. Residents of southern Florida, home to the second-largest Jewish community in the United States, have been the recipients of many of these messages.

Being an Obama supporter, Bloomberg took the trouble of travelling to Boca Raton to refute these "rumours," which he denounced as "lies" and "wedge politics at its worst." Bloomberg, in comments at the Jewish Federation of South Palm Beach County, urged his listeners to reject the rumours, which have also surfaced in Israel.

Bloomberg's appearance in Boca Raton took place three weeks after Obama sought to assure voters there of his commitment to Israel's security, his opposition to Iran's nuclear program and his view of Hamas as an organization bent on Israel's destruction. Speaking at B'nai Torah Congregation, Obama – a practising Christian whose chief strategist, David Axelrod, is Jewish – also tried to dispel false rumours that he is a Muslim. Realizing that they may undermine his campaign, Obama has yet to schedule a talk at a mosque.

Obama reiterated these themes when he addressed the American Israel Public Affairs Committee's annual policy conference in Washington, D.C. in June. Prior to launching into his speech, he said, "I want to say that I know some provocative e-mails have been circulating throughout Jewish communities across the country. A few of you may have gotten them. They're filled with tall tales and dire warnings about a certain candidate for president. But if anyone has been confused by these e-mails, I want you to know that today I'll be speaking from my heart, and as a true friend of Israel."

Obama proceeded to say that he would work with Israel to pursue a peace agreement with the Palestinians within the context of a two-state solution, and that he would do "everything in his power to prevent Iran from obtaining a nuclear weapon."

Skeptics in the audience may well have been disarmed when Hillary Clinton, in her speech, said, "Let me be very clear. I know Senator Obama will be a good friend of Israel." For a politician whose pro-Israel credentials are impeccable, Clinton's comment may have had an effect.

Obama has presented himself as a staunch supporter of Israel in speeches and interviews before and since. In what may have been his most definitive observation on Israel, he told *The Atlantic* magazine: "I think that the idea of a secure Jewish state is a fundamentally just idea, and a necessary idea, given not only world history but the active existence of anti-Semitism."

Yet Obama does not agree with "every action of the state of Israel." He is known to oppose Israeli settlements in the West Bank and he believes that the status of Jerusalem will have to be negotiated in future peace talks.

These caveats aside, Obama is wholeheartedly in Israel's camp, as he demonstrated last month during a visit to Israel and in discussions with the Israeli leadership from Prime Minister Ehud Olmert on down.

He vowed he would not force Israel to make concessions that might jeopardize its security and pledged to preserve the United States' close relationship with Israel.

Prior to going to Jewish state, Obama described Israel as "a valued ally" and promised to maintain Washington's "unshakable commitment to supporting Israel's right and capability to defend itself."

Barack Obama meets Israeli Prime Minister Ehud Olmert in Jerusalem

Touring Sderot, a town in the northern Negev that has been hit and traumatized by thousands of Qassam rockets and mortar shells launched from the Gaza Strip, he said that Israel had every right to defend itself against attacks on its civilians.

As for Iran, Obama has said that its nuclear program will be one of his foreign policy priorities as president.

As he put it on the eve of his trip to Israel, "Through its nuclear program, missile capability, meddling in Iraq, support for terrorism and threats against Israel, Iran now poses the greatest strategic challenge to the United States in the region in a generation."

Unlike the Bush administration, Obama wants to engage Iran in "direct and aggressive diplomacy" on the nuclear file. Yet, in a reference to Iran's sabre rattling, he has warned that he will "always leave the threat of military action on the table" to defend Israel.

(Regarding Iraq, Obama has called for a phased withdrawal of U.S. combat troops, arguing that the current insurgency there has diverted the United States from the central front in the war against terrorism, the lawless region along Afghanistan's border with Pakistan. As he wrote in a *New York Times* op-ed piece, "It was a grave mistake to allow ourselves to be distracted from the fight against Al Qaeda by invading a country that posed no immediate threat and had nothing to do with the 9/11 attacks.")

Despite Obama's efforts to curry favour with Jewish voters, he has yet to win the hearts and minds of skeptical Jews who doubt his commitment to Israel and who worry about his past associations with three figures: the Rev. Jeremiah Wright Jr., a Chicago pastor who has delivered racially and politically charged sermons; Rashid Khalidi, a Palestinian American academic who has spoken on behalf of his people's cause, and Robert Malley, a U.S Mideast expert and former diplomat whose views have offended right-wing Jews.

To the majority of Jews, however, Obama, a man who represents the ascendancy of ethnic and racial minorities in America, comes across as a defender of Israel, a foe of the current regime in Iran, an adversary of Hamas, an advocate of social justice, and a proponent of a responsible and balanced foreign policy in the 21st century.

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United Jewish Appeal launches $70 million Campaign

More than 1,000 people gathered for UJA Federation's annual campaign launch at Toronto's Roy Thomson Hall on August 19, where they were treated to top entertainers, insightful speakers and a room full of great enthusiasm and spirit.

UJA Campaign 2009 Chairs Fran Sonshine and Henry Wolfond.

UJA campaign organizers are aiming to see this year's campaign eclipse last year's total of $66 million, and reach the $70 million mark. Last year UJA's total ranked third behind only New York and Chicago.

The evening's highlights included performances by award-winning singer/songwriter Amy Sky and Israel Idol winner Boaz Mauda, who was making his Canadian debut. New York Times columnist and Fox News panelist William Kristol shared his perspective on a number of topics such as the upcoming U.S. election and Canada's role on the international stage.

Campaign chairs Fran Sonshine and Henry Wolfond stressed the community's role as leaders in the Jewish world.

"We must respond to the unique challenges that we continue to face across the street and across the globe," said Wolfond. "What will the next 10 or 20 years bring? How will technological advances affect the way we and our children interact and live our lives? What new threats to Israel's and our own security might emerge? What dreams will inspire our future?"

"Our spirit of generosity and determination make us leaders in the Jewish world," said Sonshine. "Our Jewish education system is regarded as the best in the world; we have a network of services to assist the most vulnerable in our community that is the envy of North America; we have the highest participation rate in Birthright Israel programs and the most successful Birthright alumni programs anywhere and we have remarkable support for Israel," continued Sonshine.

Women's Campaign & Advocacy Chair Lisa Draper.

Keynote speaker William Kristol is flanked by Top Gifts Dinner Chairs Dan Daviau (L) and Seth Mersky.

Campaign Launch Chairs Judy Bronfman and Jeff Rosenthal.

Israeli singer **Boaz Mauda** rocks Roy Thomson Hall.

Campaign to assist those in need Across the Street. Across the Globe.

Ted Sokolsky, President and CEO of UJA Federation offered the audience an update on the critical rescue operation in Georgia, being carried out by UJA Federation partners JAFI (Jewish Agency for Israel) and JDC (Joint Distribution Committee). Within the first 72 hours after the conflict began on August 8, JAFI rescue teams evacuated 200 Jews under fire, processed aliyah applications and placed new olim on planes to Israel. Forty Georgian children have been sent to summer camp in Israel for a week to escape the war. JDC is providing food and humanitarian aid for 2,200 elderly Georgian Jews and 760 children.

"It is your continued support that allowed our partners to react immediately to the crisis in Georgia – to save lives. JDC and JAFI have been in contact with every Jew in Georgia. None is without food, shelter or medicine," said Sokolsky. "UJA Federation is truly making a difference across the street and across the globe."

EMI recording artist **Amy Sky** performs.

Boaz Mauda.

UJA FEDERATION
Live generously

New Shaarei Shomayim rabbi looks beyond 'labels'

By FRANCES KRAFT
Staff Reporter

Rabbi Chaim Strauchler's enthusiasm for Jewish learning is apparent when he mentions the Gemarah and Talmud class he teaches every morning at Shaarei Shomayim Congregation, where he took over as spiritual leader at the beginning of the month.

"It's early in the morning... at 6:15, but it's a good class," he said in an interview. "It's not me, it's the Gemarah – it's an inspiring section [currently being studied]," he added quickly.

He wants people to know that, even if they can't get up that early, "there's something really great about the opportunity to study Torah," he clarified.

Clear communication is a priority for the 31-year-old rabbi, who in his first sermon implored congregants to let him know about any mistakes he might make so that he could take appropriate action.

He sees his job at Shaarei Shomayim as being, "primarily, to care for the people in the synagogue, to be there for them in their time of need, and to shepherd them through the ups and downs of life, but also to inspire them, and to be a catalyst for personal growth and for family growth as well," he told *The CJN*.

For his first year, he said, he is making it a priority to get to know the needs of the congregants and begin to form a relationship with them.

In a broader context, he sees the synagogue as being welcoming and non-judgmental to all. He also sees it as "a centre for addressing larger communal issues" as they arise. He said Shaarei Shomayim is an institution that cares for Jews in Toronto, Israel and elsewhere, as well as for the non-Jewish community.

Rabbi Chaim Strauchler

In his initial sermon, Rabbi Strauchler told congregants they had "much Torah" to learn together, a flag to raise for modern Orthodoxy, a mission to be a light unto the nations, and "wounds to heal within this community."

Rabbi Strauchler, who served Beit Chaverim Synagogue in Westport, Conn., for the past three years, succeeds Rabbi Asher Vale – who served as interim rabbi for the past year following the departure of Rabbi Moshe Shulman – at the modern Orthodox synagogue, which has 840 member units.

The rabbi – whose last name is pronounced "Shtrow (rhymes with how) "-chler" ("ch" as in "Chaim) – said he's not afraid of the term "modern Orthodox.

"I think [the term is] useful in the sense that it reflects the basic problem of every Jew – whether they're Orthodox, not Orthodox, whatever colour or stripe – that modernity is something that is ever present in our lives, and it brings many advantages. It also brings many challenges. In the modern age, you can choose. You can choose to be Jewish, you can choose not to be Jewish. That did not exist before the modern era."

However, Rabbi Strauchler added, he believes that the terms "modern Orthodox" and "Orthodox" are "labels that were imposed upon us by others, and that fundamentally we're Jews. And it's important to be able to see past the labels, towards the right and towards the left, to be able to look at a person and to see the person for what they are, as opposed to the external dress they may have on at that moment."

Rabbi Strauchler, who grew up as one of four children in a modern Orthodox family in West Orange, N.J., has already demonstrated his ability to balance modernity and tradition.

An alumnus of Yeshiva University, Yeshivat Har Etzion and Oxford University, he was a premed science student – following in his parents' footsteps – before switching to English literature. In 2001, he became the first YU graduate to receive Oxford's prestigious Rhodes Scholarship. The rabbi has two master's degrees; one in religion from Oxford, and one in Bible from Yeshiva University.

He credits the legacy of his maternal grandfather, Rabbi Gershon Romanoff with inspiring him to become a rabbi. Rabbi Romanoff studied at Yeshiva University under Rabbi Moshe Soloveichik in the 1930s, and died when Rabbi Strauchler was a year old.

Rabbi Strauchler also said that studying with Rabbi Aharon Lichtenstein at Har Etzion was a key formative influence. "His lessons, his example, the sense of responsibility that he demonstrates to the Jews of the world and the world as a whole... came very much alive for me."

Rabbi Strauchler, who is married with three young children, spent three years at the yeshiva; he studied with Rabbi Lichtenstein for two of them.

Commenting on his own eclectic educational background, Rabbi Strauchler said, "You learn from every experience and from every person."

Beth Tikvah Synagogue 3080 Bayview Ave. Toronto

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September 9
Norm Gardner served as Chair of the Metropolitan Toronto Police Services Board. He also served on the Civil Rights Committee of the International Association of Chiefs of Police as well as the Dangerous Drugs and Narcotics Committee. He will discuss **Challenges in Policing and Civil Rights**.

September 16
Dr. Irving Abella, Professor at York University, author of "None is Too Many," will discuss **Canadian Jewish immigration**.

September 23
Moshe Hammer, renowned international violinist, will share personal anecdotes on "The Violin - a versatile instrument in any musical genre". Engaging and humorous, Moshe will include some musical illustrations.

October 28
"Finally: The U.S. Presidential Election" with **Dr. Ron Prussen**, Professor of American history at the University of Toronto.

November 4
Gerald Ziedenberg will speak on the life of Elie Wiesel and his impact on Holocaust recognition

November 11
Dr. Adam Chapnick on **"The United Nations: Blessing or Burden? A Canadian Perspective."** Dr. Chapnick has a PhD in Canadian History from the University of Toronto. He is currently Assistant Professor of Defence Studies and Deputy Chair of Education at the Canadian Forces College.

November 18
Marilyn Herbert will review **"The People of the Book"** by Geraldine Brooks. An Australian rare-book expert unlocks the history of the Sarajevo Haggadah, and builds a moving portrait of the people who created, owned, rescued and protected this beautiful and rare book over six centuries.

November 25
Prof. Joseph Glass is a geographer specializing in historical and contemporary issues in Israel, the Middle East, and Canada and a noted Israeli professor. He will discuss **"The Development of Modern Jerusalem 1800-1917."**

December 2
Michael Ettedgui, on **Cyberhate: Racism's New Frontline**. He is Educational Consultant for Friends of Simon Wiesenthal Center (Canada), a popular speaker for the Speakers Action Group and co-author of the annual CD-Rom report, *Digital Terrorism & Hate*.

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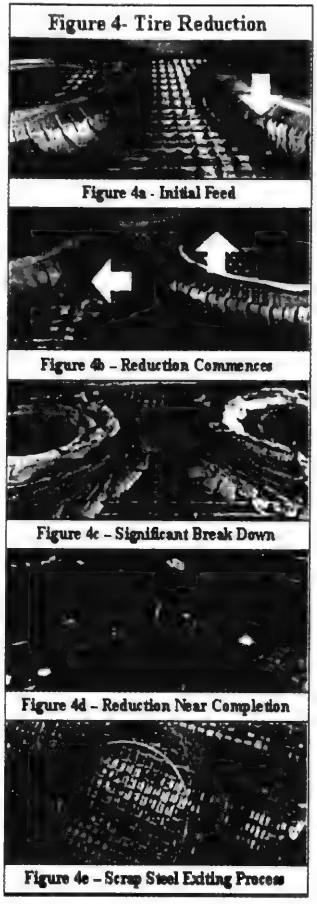
Israeli business interested in tire recycling



Environmental Waste International's reverse polymerization technology breaks down tires into organic materials that can be reused or resold.

By RITA POLIAKOV
CJN Intern

In light of last year's tire disposal legislation in Israel, some businesses there are becoming interested in a unique technology developed by Environmental Waste International, (EWI).

Located in Ajax, Ont., EWI specializes in waste management technology. The company has developed an environmentally friendly method of recycling tires through a process called reverse polymerization.

Reverse polymerization is a patented technology that breaks down organic compounds into simple molecules. Using this process, tires can be broken down into oil, gas, carbon black and steel, all of which have a commercial value. Reverse polymerization takes place in a nitrogen environment, which prevents any hazardous byproducts.

"Basically, it's a microwave-based technology that uses the microwave energy to literally overpower the molecular bonds of anything that has hydrocarbon or is carbon based," said Stephen Simms, president and CEO of EWI.

Currently, tires make up a large part of waste worldwide. In Israel, around 50,000 tons of waste tires are produced each year.

In early 2007, the Israeli government enacted the tire disposal and recycling law. Under this law, tire producers and importers will be responsible for recycling or disposing 50 per cent of used tires until 2009 and 70 per cent of used tires until 2011. After July 2013, they will be responsible for recycling all used tires. At that time, tire disposal at waste disposal sites will be prohibited.

"A lot of tires end up in illegal dumps or landfills… or are burned for their value as a source of energy. There's a big move both environmentally and politically to move away from burning tires," Simms said.

"In our system, we aren't burning that tire. We're breaking the tire down, gaining back original byproducts… so that the oil can be refined and used as similar to diesel. Carbon can be used in new manufactured rubber products.

"There's always been a need for the technology for tires," Simms said, adding that there hasn't always been interest. "There was an initial excitement in the early '90s when people heard of the company. But it took so many years to develop that it may have created too long a period for people to maintain excitement."

Les Bernstein, who is in charge of corporate development and investor relations at EWI, said the recent interest in this technology comes back to oil prices.

"The idea has been very popular lately because of the high commodity prices we're all paying everywhere. Oil has gone from $25 a barrel to over $130 a barrel," Bernstein said.

"The world's dependency on oil has created interest around the world for technology that will lessen your dependency. As well, it has encouraged projects all around the world to reuse, recycle and be energy efficient."

Apart from tire recycling, EWI also designs systems for waste water sterilization, medical waste reduction and food dehydration. In 2003, EWI received a contract from the United States Department of Agriculture for their liquid biological waste treatment system.

TRD Instrum Ltd., an Israeli manufacturer and developer in the dental field, is another of the companies interested in EWI's reverse polymerization technology. The company has been in talks with EWI, although TRD Instrum Ltd. may not be in the final deal, Simms said.

Stephen Simms, president and CEO of Environmental Waste International, which specializes in environmentally friendly waste management technology. Below: a tire unit.

Like Israel, Ontario is also becoming conscious of the importance of safe tire disposal. Ontarians throw away more than 10 million used tires a year, and only half of these are recycled. Ontario is currently developing a province-wide tire recycling program.

EWI may become involved in this program, Simms said.

"Because we don't have a system ready to take tires, we can't be included as an available processor of tires, but we can be down on the list of developing technology," he said.

While EWI has developed this technology, the company has not yet sold or installed a final commercial version.

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The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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Jewish Life

Let's link kashrut to ethics

In recent weeks, a debate has erupted on the pages of the *New York Times* regarding issues of ethical kashrut. While the topic has been on the backburner of many progressive minds for some time, the recent raid on the Agriprocessors kosher slaughterhouse in Postville, Iowa, has brought the question to the fore.

Class Act
By Daniel Held

If we certify the adherence to Jewish ritual laws of kashrut, should we not also certify adherence to Jewish ethical laws?

The case of Agriprocessors raised a number of ethical issues. Several months ago, after an animal rights group published a video of the slaughtering process at the plant, questions were asked relating to *tzaar baalei chayim*, the Jewish concept of avoiding cruelty to animals. In more recent weeks, after a raid by U.S. immigration officials, questions of workers' rights, illegal immigrants, minimum wage, abuse and even worse have also been asked.

Seth Winberg, a rabbinical student at the liberal Orthodox Yeshivat Chovevei Torah in New York recently wrote that it might very well be "abused workers, some of them children… producing the ritually slaughtered meat eaten at our Shabbat tables."

Activists, most notably the young upstart organization Uri L'tzedek, have advocated a boycott of meat from Agriprocessors and the establishment of a series of criteria for ethical certification. A similar "hechsher tzedek," or "certificate of righteousness" was recently proposed by a group of Conservative rabbis. The certification would be awarded to companies that pay fair wages, ensure workplace safety, follow environmental regulations and treat animals humanely.

In Israel, a system of ethical certification has been in place since 2004. There, Bema'aglei Tzedek, a student-run human rights organization has been offering a *Tav Chevrati*, a social seal, to restaurants, bakeries and other organizations that meet its criteria, including in employment practices and accessibility for the disabled.

When I go out to eat in Israel, I now look for two certificates – one for kashrut and one that covers social practices.

The critique of these systems of ethical certification is twofold. First, while there are clear benchmarks for standards of kashrut, similar standards are not as easily identified on issues of ethics. Second, the standards for workers' rights, minimum wage and other issues are the domain of government enforcement. The Orthodox Union, the kashrut certifier of Agriprocessors, has taken a "wait-and-see" policy, electing to wait for U.S. immigration and justice officials to complete their review before taking action.

In my mind, however, these critiques are not enough. It's time we took a stand not only on issues of ritual law, but on matters of ethical practice as well.

We are fortunate in Toronto and elsewhere to have reliable kashrut councils that are unanimously respected for their supervision of the ritual laws of kashrut. In some cities with multiple regulatory bodies, disagreements regularly erupt over which certifications follow which intricacies of the laws of kashrut.

Our zeal for mitzvot *ben adam l'Makom* – commandments involving the relationship between human and God – must be equalled by strict adherence to mitzvot *ben adam l'chavero* – between people. In our understanding of the laws of kashrut and many other aspects of Jewish life, there are times that we become so engrossed in one kind of mitzvot that we neglect our responsibility for the other kind.

While relatively little meat from the Agriprocessors plant crosses the border into Canada, its warning call certainly does. With Labour Day quickly approaching, it's incumbent upon us to learn a lesson from the suffering of the workers in Postville. It's time for kashrut regulators to welcome, if not insist on, the introduction of ethical certification. And it's time for us, as consumers, to take a more active stance in knowing the origin of our food and insist that the companies we do business with are socially responsible.

Simchovitch writes with sensitivity, compassion

***The Fiery Mountain – Collected Poems, A Bilingual Edition, Volume II*, by Simcha Simchovitch.**

Yiddish is at least 1,000 years old. In its earliest form, it was one of the dialects of Middle High German spoken by Jews in the Rhineland. Following the pogroms of the Crusades, many Jews fled to eastern Europe, bearing Yiddish with them as part of their cultural baggage. The flight of Jews eastward reached its zenith in the middle of the 14th century, owing to the massacres that resulted from the terror of the black plague.

Books
Bernard Baskin

Written in Hebrew letters, Yiddish gradually incorporated Hebrew words of a cultural and religious nature, as well as a wide-ranging vocabulary borrowed from the languages of countries in which Jews lived.

In the eastern European ghetto, Yiddish achieved special status. It was regarded as the only language in which the intricacies of the Talmud and kindred literature could be properly expounded. Even today, it remains the vehicle of instruction in most Yeshivot, even in Israel. Haredim regard Hebrew as a holy tongue that must not be profaned by secular use. They prefer to use Yiddish as their vernacular.

At its highest point in the 1930s, there were around the globe 12 million Jews who spoke Yiddish. In our own time, Yiddish has more and more become a subject of scholarship, nostalgia, or a respectful reminder of the Jewish past.

Yet, a dwindling number of Yiddishists refuse to believe that Yiddish is moribund. Convinced that it embodies the best of Jewish cultural traditions and values, they assert that its survival is inseparably linked with the preservation and continuity of Jewish spiritual life.

Simcha Simchovitch, an esteemed Toronto poet, is astonishingly creative. His latest volume includes about 150 poems, with the Yiddish text and the English versions side by side.

He writes with sensitivity, compassion, and great moral fervour on a wide variety of themes: love, the Jewish past, Canada, old age, the Holocaust, nature, Israel and admired personalities.

What follows are two of his typical briefer poems – accessible, elegiac and memorable.

Hope

The little flame of hope
flickers again before my eyes
like a star in a pitch-black night
for a faraway wanderer.

O God, do not extinguish
the only quivering light
in the long alien night
for us – lost wanderers.

* * *

Yiddish Tongue

Wherever I go, I carry
The orphaned voices
Of those who are no more –
My Yiddish language and lore.

I sucked it with mother's milk,
I drank it like daylight with my eyes,
I hearkened to it in pious sighs
Of mothers, grandmothers.

O Yiddish language, mother tongue,
You are sweet like honey
And, like wormwood, bitter,
With you I have risen and fallen,
With you I mourn and sing,
In your pained letters I sink,
Until my heartbeat will
Stand suddenly still.

The author concludes one of his poems with a tribute to those who have left "behind a treasure-trove to be discovered and admired." He could have been speaking about himself.

Jewish Life

What's in a Moroccan name?

By RABBI YEHIEL BEN AYON

Last names can often reveal fascinating hints about one's origins, and the surnames of the Jews of Morocco are no different.

The first thing one must keep in mind when studying these names is that in biblical times, there was no such thing as a surname – people simply had one first name. Usually, they were called by this name.

Perhaps only when further identification was needed, was one referred to as the "son of," as well. Hence, most common Moroccan surnames begin with "Abin," "Ibn," "Avin" and "Ben," which are all variations of the term "son of." The second rule in studying last names is that spelling is of little consequence –"Wa" or "O" also mean "son of."

As the world's population increased and identifying people by first names, and even by their father's name, became impractical, new surnames developed.

A common source for a surname was a family's geographic origin. Hence "Deri," "Ederi" and "Dray" denote families that originated in the Draa Valley. "Delmar," which literally means of or from the sea, was clearly someone who inhabited the coast. The names "Toledano" and "Elfassi" mean from Toledo and Fez respectively; and "Sarfati" denotes a Frenchman.

Then there were names that identified people by trade, such as "Assayag," which means jeweller, "Gabay," meaning religious functionary, and "Attar," which translates as herbalist.

There were also names that identified people by physical characteristics. "Azuelos" means having blue eyes, something that's not very common among Sephardim. "Moreno" means dark-skinned, a not uncommon characteristic of people whose origins are in the Mediterranean region.

Names such as "Cohen" or "Levi" could denote lineage, indicating that the person is a descendant of the kohanim (Israelite priests), or the Levites who served in the ancient Temple.

Names could also describe character: "Fehina" means wise and "Shem Tov" is of good repute. "Taib" is good, and "Kadosh" means saintly.

Some names were borne of ancient legend such as "Ben Shabat," the son of Shabat, which relates to an old Sephardi story.

Names could help reveal ethnicity, as many names are clearly of Arabic origin. Others are Berber, Spanish, Hebrew and even Phoenician. Last names such as "Gigi," "Knafo" and "Bouganim" are not Arabic at all, but rather Berber. The names "Calderon," "Soberano" and "Navaro" are Spanish. "Banon" is of Phoenician origin.

Although there have been many studies and publications about Moroccan Jewish names, the most recognized and respected research was done by the late Abraham I. Laredo in his more than 1,100-page work *Les Noms Des Juifs du Maroc*, published in Madrid in 1978. This publication is still the primary source and final word on the subject.

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By MARK MIETKIEWICZ

Hebrew libraries online

Sheket! Can't you see you're in a library?

Over the past two weeks, we have looked at some sites that will help you improve your Hebrew. Now that your comprehension is getting better – or if you already speak the language like a native – you have the chance to tackle some books that have been digitized and are free for the downloading. Granted, you are not going to find commercial works by Amos Oz or David Grossman here. These are older, copyright-free works. But if you do a bit of hunting, you can find works by some of the greatest names in Hebrew literature.

Start your browsing at Project Ben-Yehuda. The site aims "to make accessible the classics of Hebrew literature to the reader of Hebrew." When I took a look, there was poetry by Rachel, essays by Arlozorov and A.D. Gordon, as well as Chaim Nachman Bialik's Hebrew translation of S. Ansky's classic Yiddish play, *The Dybbuk*. There are thousands of other titles. **[benyehuda.org/e_faq.html]**

If you're looking for something a bit more contemporary, the "literature" site has modern poetry that you can enjoy for free. **[literatura.co.il]** Over at eSefarim, you can browse through more than 4,000 Hebrew titles before you purchase and download some onto your computer. **[esfarim.co.il/]**

When you walk into a Jewish bookstore or your synagogue's library, you are bound to run across many of the classics of Judaism. You can't get the same tactile experience online, but you will find many of the classics, from the Tanach and the Rambam's Mishneh Torah to the Talmud, both Babylonian and Jerusalem, at the Hebrew University's Snunit site. **[kodesh.snunit.k12.il/]**

But what about all the books annotating the Torah or Talmud that never became bestsellers? The aim behind HebrewBooks.org was originally "to preserve old American Hebrew books that are out of print and/or circulation." After having scanned 15,000, they have broadened their goal somewhat. "Currently, our mission has expanded to include all Torah seforim ever printed." **[hebrewbooks.org/about]** I came across two other sites doing similar work: SeforimOnline [seforimonline.org] and Daat. **[tinyurl.com/hebdaat]**

Of course, no library would be complete without a periodicals room. You may already know that you can view the Hebrew edition of *H'aaretz* **[haaretz.co.il]**, *Ma'ariv*'s NRG **[nrg.co.il]** and Yedioth Ahronoth's Ynet. **[ynet.co.il]** But here's another way to look at (a portion of) those papers and get a more realistic feel. Every day, the American site newseum.org makes available the current front page of hundreds of papers from around the world. From Israel, you can preview and print out today's front pages of *Israel Hayom*, the *Jerusalem Post*, *Yedioth*, *Ma'ariv* and *Ha'aretz* (Hebrew and English.) **[tinyurl.com/frontpage]**

Have you ever read the Hebrew papers *Halevanon*, *Hamagid* or *Hazefirah*? There's a good chance you haven't since most of them haven't been publishing for a century. The Jewish National and University Library has embarked on the Early Hebrew Newspapers project and is already making available more than 100,000 pages from Hebrew papers published before the establishment of the State of Israel. **[tinyurl.com/earlyheb]** The reading can be a bit dense, but occasionally you will happen upon a gem such as how the outbreak of World War I was reported in July 1914. Go to tinyurl.com/hebwwi and click on image seven.

The online Hebrew library never closes. Here are some more sites to keep you busy. **[tinyurl.com/hebbooks]**

* * *

In a previous article, I mentioned some online virtual keyboards that enable you to type in Hebrew. I received a tip from a reader about one more keyboard. Rather than trying to teach you the configuration of genuine Hebrew keyboards, Am ha-Aretz Translit makes it all so simple for English typists. When you type the letter "B," for example, a "bet" appears on the screen. Type a "G" and the "gimel" appears, and so on. With a few easy keystrokes, you are able to compose a Hebrew word or phrase. But what I find particularly useful is that the page connects directly to the Hebrew version of Google. Now you can easily type a word in Hebrew and do a Google search on it. **[amhaaretz.org/translit]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Lone soldier's house memorializes family's son

By ANDY LEVY-AJZENKOPF
Staff Reporter

On July 20, 2006, Israel Defence Forces' soldier Benji Hillman was killed in action at the start of the Second Lebanon War.

He died at age 27 in the Lebanese village of Moran Aras.

A company commander in the Egoz unit, Hillman was revered by the soldiers under his command for his caring-but-tough style and his loyalty to the unit.

He was killed just three weeks after marrying his wife, Ayala, leaving her and his close-knit family to grieve for what could have been.

Out of the grief was born the Benji Hillman Foundation, founded in August 2006 by the Hillman family to "continue Benji's legacy of caring for his fellow soldiers by building Ha'bayit shel Benji (Benji's House) in his hometown of Ra'anana.

The house is intended to provide specific care and support for lone soldiers – youths 18 to 30 who leave their families abroad to come to Israel and serve in the army and often find the move overwhelming – and for soldiers who come from dysfunctional or underprivileged families.

Once built, the house will employ a permanent "house mother" and a staff of volunteers to tend to the needs of the soldiers who pass through and to maintain the facilities.

It will provide accommodation for up to 50 soldiers and offer educational and vocational guidance for all of its residents both during and post-army service.

According to Ofer Einav, who served under Hillman and who later became a commander himself, Hillman was able to empathize with lone soldiers because of his background.

"There's a culture shock [for lone soldiers], and Benji felt close to some of those soldiers who came from outside," Einav said. "He was always concerned that all under his command were treated well."

Benji Hillman was killed in action at the beginning of the Second Lebanon War.

The Hillmans made aliyah to Ra'anana from London, England, in 1983 when Benji was four.

Einav explained that for many lone soldiers, time spent on furlough can be excruciatingly lonely and disorienting. And once their service is up, they often don't know how to adapt to Israeli cultural mores, forcing many to leave when they could be considering aliyah.

"The Bayit shel Benji will help them get their own room, bed, laundry service and introduce them to friends who share a commonality as lone soldiers," Einav said.

Einav spoke to *The Canadian Jewish News* last month while in Toronto visiting family and trying to raise awareness about Ha'bayit shel Benji with North Americans.

"Benji was an amazing person," Einav recalled. "He always looked you straight in the eye. He knew when to be tough, when to be kind and how to motivate."

Einav said he remembered how Hillman would always make time to share a moment with him, even when he was being summoned to speak with his superiors.

"He'd stop and say, 'Come back to my tent and we'll have a Coke.' And I would tell him, 'But you're supposed to go speak with your [superiors].' He'd tell me they could wait. He was like that... always a father figure to his men," Einav said.

Einav's uncle in Toronto, Jeff Kerbel, is helping to handle the fundraising in North America for the house.

According to Kerbel, the project has thus far raised more than $2 million from private donations in the United Kingdom, Israel and the United States but none from Canada.

The total cost is estimated at $3 million.

Hillman also had a special affinity for Toronto, having been sent here on occasion as an IDF emissary to speak with Jewish youth about Israel, Kerbel said.

Land for the house has already been set aside by the municipality of Ra'anana, and a groundbreaking ceremony is slated for this winter.

For more information, visit www.benjihillman.org or call Jeff Kerbel at 416-777-5772.

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Marvin (Mike) Grossman ז"ל

Mike served the shule with great distinction and enthusiasm for more than 20 years as Vice-President. His welcoming manner, easygoing nature, and flood of stories drew people like a magnet.

His memory will live in the synagogue forever.

Israeli water expert offers to help with algae problem

By JANICE ARNOLD
Staff Reporter

MONTREAL — Israeli water expert Elion Adar admits he feels a little like a mouse standing before a mammoth when he presumes to offer help to Canada in the management of its seemingly limitless supply of the wet stuff.

After all, Israel has but one freshwater body – Lake Kinneret – while Canada has 20 per cent of the world's total freshwater.

Nevertheless, Adar believes Canada can benefit from what Israel has learned from necessity over many years: how to keep the water it has pristine, and squeeze every drop, so to speak, out of it.

"Israel is the first country in the world to recognize that water is a scarce commodity, like oil," he said. Canada may have an immense quantity of water, but its quality is deteriorating quickly, he warned.

Adar, director of the Zuckerberg Institute for Water Research at Ben-Gurion University of the Negev, came to Montreal to meet with Line Beauchamp, Quebec minister of sustainable development, the environment and parks. He thinks he and his fellow scientists at BGU may be able to contribute to the reduction of blue-green algae that is contaminating some 70 of the province's lakes.

Last year, Quebec launched a 10-year, $200-million action plan to clean up the toxic growth.

He also hopes to foster academic exchanges with water experts at McGill University, the Université de Montréal and the Université du Québec, both in Montreal and Trois-Rivières.

Adar, and the Canadian Associates of BGU, which hosted his recent Montreal visit, want to develop with Quebec a similar relationship that now exists between Israel and Manitoba.

Adar had just come from the first-ever Manitoba-Israel water symposium, hosted by the province's water stewardship minister Christine Melnick, in co-operation with the Jewish National Fund. Adar was one of 12 Israeli water experts who met in Winnipeg with an equal number of their Manitoba counterparts for three days to share their knowledge on issues of common concern.

Adar is a world renowned scholar in the field of water management, specifically, in assessing how ground water flows into lakes and rivers. He is the developer of the Mixing Cell Model, that has revitalized waterways in Israel, as well as countries as diverse as Namibia, Mongolia and Kazakhstan.

Blue-green algae thrive on the overabundance of phosphates and nitrates, mainly from fertilizers and detergents, running off into bodies of water. Only if scientists have a better understanding of how these and other pollutants move above and below ground, can a means be found to stop their spread into lakes and rivers, he said.

But, he added, the cause of this algae is likely not only man-made. The natural decomposition of plants and minerals may also be contributing factors.

If scientists have a better understanding of how these and other pollutants move above and below the ground, they could stop their spread into lakes and rivers, he said.

The Manitoba symposium was the first time top scientists from any country were invited by the province to discuss water, which Adar takes as a huge compliment, given the fact that Lake Winnipeg is bigger than all of Israel.

Blue-green algae is a problem in Manitoba, too, and one of the issues examined was innovative techniques to remove the nutrients that feed these bacteria-laden growths from wastewater.

The Manitoba government has also launched a water stewardship scholarship program, in partnership with JNF, to encourage graduate-level students from the province to pursue water-related studies at post-secondary institutions in Israel. The program allows one student per year over the next 10 years to study in Israel.

Manitoba has also allocated $300,000 for scientific collaboration between the University of Manitoba and BGU on water management.

A thunderstorm was raging while Adar addressed a small gathering at the home of Associates' Montreal chair Gerry Feifer and his wife Sherry. Adar was envious; Israel has had four consecutive dry years which is straining its ability to supply water to Israelis and, to a certain extent, its Jordanian and Palestinian neighbours.

The Kinneret, the national water reservoir, provides less than a quarter of water needs, is healthy today and the water is safe to drink out of any tap in the country, he said, because it has been watched carefully for 45 years. But it supplies less than a quarter of Israel's water needs.

Israel is now desalinating 156 million cubic meters of water annually, Adar said, and that requires 4KW of electricity for every cubic meter.

Since the national water distribution system was put in place in 1964, the population has more than doubled and agricultural output is 3.5 times higher, yet the amount of water consumed is about the same, he said.

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ANDY STATMAN
Klezmer-bluegrass-jazz alchemist
Sept 1, 6pm • $25

Sokolsky addresses situation in Georgia

Continued from page 3

"While we're here this evening, another 16 Jews landed in Ben-Gurion [Airport]," he said. "As of tonight, because of your support, no Jew in Georgia goes without food and shelter. All have been accounted for and are safe. This is because of the work you have done [as donors] to provide the funds for this infrastructure."

Sokolsky then introduced Kristol, the evening's keynote speaker.

Kristol, a native New Yorker and editor of the *Weekly Standard*, said he has "many friends" in Toronto and thanked its Jewish community for being "strong" before proceeding to discuss his life as a Republican supporter and strategist, saying he was relieved to be in Canada where he doesn't have to worry about talking partisan politics.

"When I'm in the U.S., I have to make the case for Republicans to Jews… which is a hopeless case," he said to light laughter.

He then regaled the audience with anecdotes about conversations with prominent U.S. politicians and made detailed observations about the ongoing presidential election race, sharing his views on the chances of Barack Obama and John McCain.

Kristol said he believes Obama "should" beat McCain based on his popular support, but that the Republican hopeful still has a chance to beat Obama if he appeals to the American public's fear of unchecked power by the Democrats. He noted that the U.S. Congress is controlled by the Democrats and will be for at least two years.

He also conveyed the thanks of "the American public," whom he said are grateful that Canadian soldiers are "fighting alongside Americans in Afghanistan" and are "fighting aggressively and well."

He added: "There's a genuine respect for the Canadian military [in the United States]."

Kristol's speech made only brief allusion to the local Jewish community.

"The Toronto community does great things. I salute you for what you've done," he said toward the end of his talk, singling out what he called "the revitalization of Jewish youth here."

Mauda capped off the night with an encore performance and a moving rendition of *Hatikvah*.

In its Campaign 2009 literature, the federation outlined some of its upcoming priorities and projects.

They include Project 25/35, "an incubator for social entrepreneurs in the 25-35 age range"; the Jewish Camp Incentive Program, formerly known as Campright, which provides grants to "qualifying" campers in grades 2 through 7; dedicating more resources to Jewish campus life in Ontario, as well as to helping Jewish seniors and the community's indigent; and developing "specialized, culture-specific integration programs for Israeli and Russian [newcomers] to ease their transition" to Canada.

Federation said it will also continue to "stand with the people of Israel" by allocating more resources through UIA Federations Canada to vocational and social welfare programs in Israel, with specific emphasis on Bat Yam's Ethiopian community and the communities of Sderot and the upper Galilee.

According to federation figures, the funding allotment for programs in 2008-09, totalled more than $60.3 million, with the two largest items – "Israel/overseas projects" and "formal Jewish education" – accounting for more than half the budget, $17,662,000 and $14,308,000, respectively.

Other expenditures included $5,175,536 for "assisting the vulnerable," $5,052,000 for administration, $4,817,000 for "other" community allocations, such as "pre-development costs for the campuses that we are building, allocations to a variety of programs and agencies from Jewish Foundation proceeds (this is the money generated by endowment funds that are not designated by the donor for specific purposes), donor designated allocations, other miscellaneous programs [and a] contingency reserve fund," a federation spokesperson said.

Federation also allocated $3,895,000 for identity development among youth and young adults, $1,820,769 for newcomer integration, $1,413,701 for culture, $720,000 for community security and $554,359 for seniors.

A HOLE IN ONE: Proceeds from the Canadian Shaare Zedek Hospital Foundation's 18th annual golf tournament, On the Green, held at Copper Creek Golf Club, will go toward the construction of the new Wilf Children's Hospital at Shaare Zedek Medical Center in Jerusalem. The golf committee was led by Melanie Malach and Joel Solish, and lead sponsor was Wells Fargo Foothill Canada. This year On the Green raised more than $50,000. Seen here, from left, are the winning foursome, Ilan Braude, Lorne Greenwald, Milan Phillip and Kenny Greenwald. To view pictures from this event or to learn about upcoming events at Shaare Zedek, visit www.hospitalwithaheart.ca.

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On Campus

CJPAC relaunches fellowship program

By SHERI SHEFA
Staff Reporter

CJPAC is preparing to expose a new group of politically minded Jewish students to the Canadian political system through it's annual fellowship program.

Now in it's third year, The Canadian Jewish Political Affairs Committee's (CJPAC) Fellowship Program offers both graduate and undergraduate students across the country the opportunity to strengthen their political skills and engage with some of the major players in Canadian politics.

Josh Cooper

Throughout the school year, participants will take part in a political training program specializing in political campaigning, advocacy, strategy, and communication to be better equipped to advocate for the Jewish community and Israel.

"Our goal is always to engage the community in the political process on behalf of our issues," said Josh Cooper, executive director of CJPAC.

"In the fellows program, we are looking to have people who are trained at the highest possible level when they do engage in the democratic area. We are a multi-partisan organization, so the goal is to be able to put forth the best trained people to engage in the political system."

He said that in just three years, CJPAC fellows have gained a positive reputation through their interactions with politicians at conferences and events, and are sought after by political offices once they graduate.

Cooper said that the program was so successful that when the first group of 21 fellows completed the program, some asked organizers if they could apply again.

The following year, 12 students were accepted as "senior fellows," who acted as mentors for the 24 first-time fellows.

"The main thing we looked for was, 'What did you accomplish outside of the standard program in the past school year?'" Cooper said, adding that senior fellows had to reapply to be accepted back into the program and were only accepted if they fit the criteria.

"Some of them may have gotten involved in a local riding association, some of them may have run for student office on campus, some of them may have been running for a position in either municipal, provincial or federal politics."

Cooper said that some students opt to take part in the program twice, because each year offers unique experiences.

"Every year, we're always engaging with different political figures and every year, there are different things that are happening in the spectrum," he said.

"The first year we did the program, we had the Liberal leadership race… Last year, the federal political scene was somewhat quieter, and this coming year, we're either going to have, during the school year, at least three political conventions for federal parties, or you're going to have an election, or you could end up with both."

Cooper said that those who apply have to able to commit to a four-day training conference that will be held in Ottawa in November as well as other scheduled programming.

"Every three weeks we have a conference call with a guest speaker and it could be the leader of a community organization, it could be a key political figure, it could be anything to do with the community or politics… In addition, we also expect them to engage on campus as well," he said.

At the conference in Ottawa, Cooper said, students can expect to meet with party leaders, senior strategists and candidates.

"Last year, one person who went over well was a young MNA, a provincial member from Quebec who is the youngest elected official in the country," he said, referring to 22-year-old member of the national assembly Simon-Pierre Diamond.

"He was younger than some of the fellows. Here was someone they could really relate to and they went from meeting with him to meeting with Minister [of Public Safety Stockwell] Day and then after that, they met with the [national] director of the Liberal party, Greg Fergus."

He added that in addition to being able to meet and speak with elected officials, the students also get the opportunity to meet with those behind the scenes.

"We also get a lot of the backroom guys who aren't normally guest speakers at venues, but in this type of situation, they are celebrities, they are the guys our fellows want to learn from."

And judging by the success stories of some of the fellows, they do learn from the people they meet.

"We had one fellow from the first year who ran as a city councillor… The program has been tremendously successful in the sense that many have gone back into the political system upon graduating… Well over half of our first year fellows are now working somewhere in a political office somewhere in the country," he said.

Copper said he encourages any student who is fascinated by politics to apply.

"Basically, if you love politics, you'll love the fellows program. If politics isn't your thing, neither is this."

Applications are currently being accepted. For more information or to apply, please visit www.cjpac.ca/page/campus or contact Gabe Garfinkel at ggarfinkel@cjpac.ca.

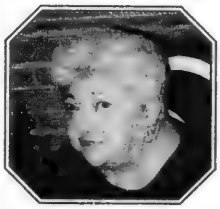
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov Dora & Morris Mirels on your 60th wedding anniversary and Morris' second bar mitzvah! You are incredible parents and grandparents. Health and happiness always!

Adele & Roy Flax are thrilled to announce the engagement of their daughter **KARI AVIVA FLAX** to **ANDREW LAMPERT BRATT** son of Stephen & Beverley Bratt of Montreal. Proud grandparents are Olga &Bill Inggs of South Africa, & Harry & Florence Lampert of Montreal.


Mazel tov Eva Kirsh on your 90th birthday. Love Harvey, Liz and Gerald, and grandchildren Kara and Nikke.

Brian & Yael Ginsler welcomed Ozzie Jack on July 2. Big sister Sadie, and grandparents Joyce & Larry Ginsler and Rolanda & Coby Sucher are thrilled!

Mazel tov to Davin Charney, who was called to the bar on June 20.

Lisa & Allan Brown are delighted to announce the engagement of their daughter Jody to Ian, son of Fredelle & Gus Richardson.

Mazel tov Sivanne & Jay Detsky on Jordyn's birth, May 30. Grandparents, Mirah & Howard Detsky, Debbie Lenchner. Great-grandparents, Sylvia Toporek, Marjorie Detsky, Miriam & John Webster.

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NOTE HOLIDAY DEADLINES. What's New deadlines: Thursday, Aug. 28 is the deadline for the Sept. 11 issue and Monday, Sept. 8 is the deadline for the Sept. 18 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Monday, Sept. 1

REMEMBERING BESS

Join the community for a tribute to **Bess Shockett**, who helped foster the careers of performers of Yiddish music. Tribute includes, **Batsheva**, **Lenka Lichtenberg**, **Michael Mandel**, **Mitch Smolkin**, **Theresa Tova**, **Gloria Valentine** and **Stella Walker**. 12:30 p.m. at the Studio Theatre, Harbourfront. Free.

Tuesday, Sept. 2

RENANIM CD LAUNCH

The Renanim Youth Singers launch their second CD, *Israel @ 60: Despair to Triumph*, 6:30-8:30 p.m. at Beth David Congregation. Info, 416-449-2296 or visit www.renanimchoirs.com.

Other News

2008 ASHKENAZ FESTIVAL

Ashkenaz Festival continues at Harbourfront Centre through Sept. 1. Program highlights include the Canadian premiere of Abraham Braham Inc., Thursday, Aug. 28, 8 p.m., $25; *If Cows Could Fly*, an autobiographical musical play about growing up Jewish in the Ottawa Valley region, Sunday, Aug. 31, 1:30 p.m. and Monday, Sept. 1, 5 p.m., $10.; ventriloquist storytelling with **Yehudit Shier Weisberg** and her counterpart "Yossel" in *A Shlemiel, a Mentsch and a Miser* Sunday, Aug. 31, 4:30 p.m. and Monday, Sept. 1, 5 p.m. Free; the North American premiere of **Zully Goldfarb** in An Evening of Yiddish Tango, Sunday, Aug. 31, 6:30 p.m.; **Theresa Tova** performing *Oy is Dus a Leben: A Tribute to the Great Women of the Yiddish Theatre*, Sunday, Aug. 31, 9 p.m., $18 advance/$25; **Flory Jagoda** performing Judeo-Spanish Songs From Bosnia, Monday, Sept. 1, 1:15 p.m., $15 advance, $18; and **Andy Statman**, Monday, Sept. 1, 6 p.m., $25. Also many free events. 416-979-9901 or www.ashkenazfestival.com.

STEINBERG SPEAKS TWICE

Canadian Friends of Bar Ilan University presents **Prof. Gerald Steinberg**, chair of the department of political science and executive director of NGO Monitor, speaking on Paying for the Propaganda War Against Israel: Europe, Canada and Israel, Sunday, Sept. 7, 8 p.m. at BAYT, and on Human Rights, Politics and the Arab-Israeli Conflict, Monday, Sept. 8, 8 p.m. at Holy Blossom Temple.

CHARITY GARAGE SALE

Advocates for Humanity, the Jewish Humanitarian Mitzvah Volunteer Group holds a garage sale to aid abused women and children. Sunday, Sept. 7, 9 a.m.-3 p.m., 4700 Bathurst St. Donate, advocatesforhumanity@rogers.com or 905-763-1136.

SPOUSAL EXPECTATIONS

Aish Toronto offers a lecture for married couples in their 20s and 30s on Sunday, Sept. 7, 8 p.m. with **Rabbi Shimon Green** on Being the Husband or Wife That Our Husband or Wife Wants Us To Be and Getting Our Husband or Wife To Be the Husband or Wife That We Want Them To Be. $18/couple, includes dessert reception. Register by Sept. 3, 905-764-1818 or aishtoronto.com.

HEBREW CLASSES

Beth David Synagogue offers a series of 20 conversational Hebrew classes offered over two semesters. Tuesdays, 7- 8 p.m. beginning Sept. 9. Beginners are welcome. $25/semester, non-members $40/semester. Additional classes begin in October. Info and registration, 416-633-5500.

Continued on page 23

Baycrest
Aging, Innovation & the Mind THE SPEAKER SERIES

Mental illness and the creative mind: The Brian Wilson Story

The Beach Boys leader's story shows how mental illness and the creative mind meet and how proper treatment and support can help people with mental illness build on their passions and enhance quality of life.

Tuesday, September 23, 2008
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Sr. Scientist
Rotman Research Institute

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www.baycrest.org

FRIENDS OF SIMON WIESENTHAL CENTER FOR HOLOCAUST STUDIES

Volunteers
Toronto, Ontario

Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC) is a national Canadian organization dedicated to countering antisemitism, hate and intolerance.

We are looking for teachers (current or retired) or teacher candidates to volunteer in our Toronto office.

Volunteers will be presenting programs on the Holocaust, genocide, racism and antisemitism, all created exclusively for FSWC, to students Grades 7 to 12. Volunteers should be available days and be able to offer a minimum of 3 hours per week. They should have an interest in education, working with young people, countering hate, antisemitism and violence and in promoting justice and Human Rights.

To apply, please send your resume and covering letter explaining why you are interested in volunteering at FSWC to:

Tracey Steyn, Friends of Simon Wiesenthal Center for Holocaust Studies
902-5075 Yonge Street, Toronto ON M2N 6C6
***Resumes may be emailed to* tsteyn@fswc.ca**

We thank all applicants however only those selected for an interview will be contacted.
Please, no phone enquiries.

See www.fswc.ca for detailed information about FSWC.

What's New

Continued from Page 22

COPING W/ HIGH HOLIDAYS

Jewish Healing Program presents Coping with the High Holidays Following a Loss, for those who have lost a loved one and find it difficult during the High Holidays, Mondays, Sept. 8-22, 7:30-9 p.m. at 196 Keewatin Ave. or Tuesdays, Sept. 9-23, 7:30-9 p.m. at the North York General Hospital, Branson Site. $75. (Fee reduction available.) Register, lfriedman@jfandcs.com or 416-638-7800, ext 287.

CMDA CARD GAMES DAY

Canadian Magen David Adom for Israel holds its third annual afternoon of card games to raise urgently needed funds for medical equipment in Israel, Thursday, Sept. 11, at the Bernard Betel Centre. 1:15-5 p.m. $18. Info and table reservation, **Sylvia**, 905-764-5686, or **Sadie,** 905-709-0859.

JUDY & DAVID CONCERT

Beth Emeth Synagogue membership drive kicks off with a concert by **Judy** and **David**, Sunday, Sept. 14, 9:15 a.m. $10/family, limit of five tickets/household. Tickets, 416-633-3838.

BODY, BRAINS & BEAUTY

The Baycrest Women's Auxiliary presents Body, Brains and Beauty: Getting Healthy, Wealthy and Wild with **Sue Johanson**, **Patricia Lovett-Reid**, **Dr. Joey Shulman** and **Linda Frum**, Wednesday, Sept. 17, 9:30 a.m.-3 p.m., Adath Israel Synagogue. Supports Baycrest's health sciences centre focusing on brain functioning and mental health. $150, $250 or $360, www.baycrest.org/WA, 416-785-2500, ext. 2045.

YIDDISH FOR CHILDREN

Committee for Yiddish, UJA Federation offers classes for children age 4 and up to learn to speak, write and read Yiddish through music, art, drama, games. Themes enhance learning, including musical performance for Chanukah and a model seder. Sundays, 9:30 a.m. to noon beginning Sept. 21 at the BJCC. $20. ecooper@ujafed.org or 416-635-2883, ext. 5389.

HIGH HOLY DAY TICKETS

Kehillat Shaarei Torah Synagogue, an Orthodox community, offers traditional services and interactive programs for adults led by **Dr. Elliot Malamet,** and activities for children. Tickets call 416-229-2600, ext 3.

Shaar Shalom Synagogue, a Conservative traditional synagogue in Thornhill, hold off site services at the Premiere Ballroom (Hwy. 7 & Leslie). Youth programming and babysitting available. 905-889-4975, ext. 23.

Join **Kolel** for a traditional egalitarian High Holiday service with interactive family programming and services at the Bathurst JCC. Tickets, 416-636-1880, ext. 255.

SINGLES 60+

Jewish men and women 60+ meet monthly social group for social and cultural activities. Info, 416-499-1391.

BOWLERS WANTED

Ladies Wednesday Evening League at Playtime Bowl is looking for bowlers. For information contact **Charlene**, 416-221-9328.

Women 40+ for 10 pin bowling, Wednesdays, 9:30-11:30 a.m. at Newtonbrook Bowlerama beginning Sept. 3. **Elaine**, 416-498-6543 or **Wendy**, 905-707-3499.

Women 65+ Thursday League plays 3 games every Thursday at 12:30 p.m. at Playtime Bowl beginning Sept. 4. 416-495-8055

Bowlers interested in weekly 5 pin mixed league, Sundays, 7 p.m. at Bathurst Bowlerama. Info, **Evelyn**, 416-638-2803.

Maven Bowling, men and women bowlers between 30 and 50, bowls 3 games, Thursdays, 7:30-9:30 p.m. at Newtonbrook Bowlerama. 416-518-8333.

BOOK AND FILM REVIEWS

Adath Israel Book and Film Review annual series begins Sept. 23 reviewing *Those Who Save Us* by **Jenna Blum**; Nov. 11, the film *The Counterfeiters*; Jan 20, *Then We Came To the End* by **Joshua Ferris**; Feb. 17, *The Gathering* by **Ann Enright**; March 24, the film *After the Wedding*; May 12, *The Book of Negroes* by **Laurence Hill.** View films in advance. Series $50, non-members $85, per review $10, non-members $15. 416-635-5340.

HIGH SCHOOL GROUP

This October, Downtown Jewish Community School's offers a High School Discussion Group, a monthly Sunday brunch, 11:45 a.m.-1:15 p.m. to meet friends, and engage in stimulating discussion. Students entering Grades 8-11 in September 2008 welcome. Info, **Joan Schoenfeld**, Principal, 416-924-6211, ext. 112 or joan@djcs.org.

KITCHENER GALA

Beth Jacob Congregation of Kitchener-Waterloo will honour its founding 100 years ago at a gala dinner Sunday, Oct. 26. **Prof. David Johnston**, former president of the University of Waterloo, will be the guest speaker. Reservations, 519-743-8422.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

LEADERSHIP DEVELOPMENT

Beth Emeth Congregation offers a leadership development program that includes seminars and interactive participation to provide personal and professional growth and the development of leadership skills which can be applied to any life scenario. Led by professionals. Topics include, The How to and Theory of Leadership, Conflict Resolution, Foundation of Negotiation, Mentoring and Public Presentations. Begins Oct. 2, and meet monthly. Apply, **Rosalie Shadlyn**, 416-633-3838.

JF&C GROUPS

Jewish Family & Child, 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

Young Widow/Widower bereavement Group. A 6-session series for individuals 60 and under to discuss coping with grief, living with loneliness and new beginnings. Begins Thursday, Sept. 18, 7:30-9 p.m. at the Lipa Green Building.

Birthdays, Hockey games and Holidays: Making It Work After Divorce. A workshop for parents facing issues around their children. Monday, Sept. 22, 7-9 p.m. - at the Lipa Green Building.

FOR SENIORS

Chai Society opening program takes place Wednesday, Sept. 3, 10:30 a.m. when **Marilyn Herbert** will review *People of the Book* by **Geraldine Brooks**. And bring a family heirloom to show and tell, it's history. Enjoy lunch while learning new High Holiday tunes with **Cantor Eric Moses**. $15. To reserve call **Rivy**, 416-783-6103, ext. 228.

Beth Tzedec Congregation Haverim Program hosts The Nashima Band, Monday, Sept. 8, 1:30 p.m. $2. 416-781-3511.

Beth Tikvah Friendship Group hosts afternoon featuring **Victor Borge** in Concert, Thurs. Sept. 11, 2-4 p.m. $3. All welcome. 416-221-1602.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444.

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Sept. 10; Sunday dance, Sept. 7; Info about club activities, Tuesday-Thursday, 9 a.m.-3 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Current events with **Doug Haddow**, Tuesday, Sept. 2, 10 a.m. $3, non-members $6.

Wellness lecture with Toronto Public Health on Breast and Colorectal Cancer, Thursday, Sept. 4, 1:30-2:30 p.m.

Health Panel, Ask Your Medical Questions, Wednesday, Sept. 10, 1-3 p.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts. 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Registration now for fall programs including aquatics, Jewish Discovery Museum, kids and youth sports programs, adult fitness and recreation, mah-jong, social yoga, theatre outings, variety of dancing, treasures book club, computer, recorder, bridge, and duplicate bridge and knitting. Call ext. 235 for information or registration.

Koffler Centre of the Arts offers these dance classes: Mondays, Israeli dancing, new beginner class, 7:30-8:30 p.m.; intermediate class, 8:30-10 p.m. beginning Sept. 8; ongoing Israeli dancing, intermediate/advanced, Tuesdays, 8-11 p.m.; international folk dancing, Wednesdays, 8-10:30 p.m. beginning Sept. 17. $7/class. Information, **Teme Kernerman**, ext. 364.

Red Cross babysitter's course for 11-14 years olds. Sun. Sept. 14, 9:30 a.m.-4:30 p.m. Register, ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Registration is open for Hebrew classes, klezmer music ensemble, swim lessons, fitness classes, children's programs, and Sunday music, film and Jewish life lectures. ext. 0.

Sundays on Bloor launches its 2008-09 season. A 6-lecture series with **Shlomo Schwartzberg** exploring the international Jewish experience in film. **Jordan Klapman** presents a 7-lecture series on Rock 'n Roll Jews, singers and songwriters who made popular music in North America what it is. Also Jewish life lecturers covering Jewish pirates to pioneers. Pay as you go, buy a film or music series, or buy the Sunday Go Pass for 19 Sunday breakfast talks for $100. Info , info@mnjcc.org or ext. 0.

Volunteers needed

CLUB FOR THE BLIND

The Hebrew Club for the Blind, a group of vision impaired active adults, needs a person capable of setting up and running a program that would offer stimulation, education and information on a once-a-month basis. To volunteer call **Michael**, 416-225-2088 The group also needs an event planner to organize a fundraising and public awareness program. To volunteer call **Bess**, 905-508-2892.

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Voronoff, Bennie	Aug. 11/08	326 Major Mackenzie
Kreitchman, Fira	Aug. 12/08	Private
Pancer, Bella	Aug. 12/08	110 Elise Terrace
Goodman, Helen	Aug. 12/08	3560 Bathurst St.
Bernstein, Saul	Aug. 13/08	91 Townsgate Dr.
Bermack, Sidney	Aug. 13/08	7 Townsgate Dr.
Debow, Bella Eva	Aug. 15/08	7 Trudy Rd.
Ginsler, Martin	Aug. 15/08	5 Pannahill Rd.
Nelson, Franklin Jay	Aug. 15/08	130 Eglinton Ave. E.
Farber, Ralph	Aug. 18/08	47 Snowshoe Millway
Solomon, Rayetta	Aug. 18/08	85 Skymark Dr
Greenspan, Tony	Aug. 19/08	343 Clark Ave. W.
Sadoway, Samuel	Aug. 20/08	Private
Rubinstein, Daniel	Aug. 20/08	47 Timberlane Dr
Shapiro, Frances	Aug. 20/08	

BENJAMIN'S PARK MEMORIAL CHAPEL

Joe Sprackman	Aug 9/08	55 Skymark Dr
Victoria Shaul	Aug 9/08	5935 Bathurst St
Clara Goldman	Aug 9/08	7601 Bathurst St
Maurice Pasternac	Aug 10/08	17 Arran Cres
Georgina Paikin	Aug 12/08	65 Spring Garden Ave
Sam Aaron	Aug 14/08	153 Denise Cir
Joyce Simon	Aug 13/08	5 Rosehill Ave
Bernard Lloyd Warner	Aug 13/08	260 Heath St W
Leonard Schelew	Aug 13/08	485 Roselawn Ave
Anne Cass	Aug 9/08	3560 Bathurst St
Neil Turner	Aug 14/08	119 Merton St
Sarah Dubinsky	Aug 14/08	69 Allingham Gardens
Mona Rosenbaum	Aug 14/08	3560 Bathurst St
Charlotte Tannenzapf	Aug 16/08	3560 Bathurst St
Helen Kershner	Aug 16/08	268 Ridley Blvd
Sarah Gangbar	Aug 14/08	3560 Bathurst St

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The unveiling of a monument honouring the memory of the late
LILLIANE YAFFA ז"ל
will take place
Sunday, Sept. 7TH
11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
Beth Tikvah Section
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of
JEAN WEINSTEIN ז"ל
will take place
Sunday, Sept. 7TH
1:00 p.m.
Bathurst Lawn Cemetery
Mozirer Society Section
Relatives and friends are invited to attend

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The unveiling of a monument honouring the memory of
YITZCHAK (IRVING) DONSKY ז"ל
will take place
Sunday, Sept. 7TH
11:00 a.m.
Pardes Shalom Cemetery
Community 5 Section
Relatives and friends are invited to attend

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

For all other notices, please call at least 10 DAYS prior to the issue date

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Obituary

Hundreds gather to pay respects to founder of Camp Walden

By SHERI SHEFA
Staff Reporter

For his family, friends, past and present Camp Walden campers, the day Ted Cole lost his long battle with leukemia was the day the music died.

On Aug. 19, Cole, 67, best remembered as the folk music-loving Camp Walden founder and director, succumbed to his illness and slipped into unconsciousness while surrounded by his loving family.

The funeral was held at Holy Blossom Temple on Aug. 21, where hundreds of people – many of whom were former Walden campers – squeezed into the sanctuary, overflowed into the balcony, and sat in silence for 10 minutes in anticipation of the start of the service.

Cole is survived by his wife, Elaine, his sons, Cory and Ryan, and their families.

Cole was 29 when he founded the camp outside of Bancroft, Ont., and shortly thereafter he met his wife who became both his partner in life and in work for 35 years.

According to a statement posted on the Camp Walden website, his "grassroots, no-nonsense approach combined with a provocative sense of humour and wit touched the lives of tens of thousands of campers, staff, and their families."

Cole incorporated his love of music into the camp experience by leading annual singsongs that all generations of Walden campers enjoyed.

"Ted's passion for folk music was one of the cornerstones of his camp direction. Since his days in high school, Ted worked to hone his skills as a singer, songwriter and instrumentalist… The songs that Ted loved and shared often contained messages of peace and individual courage," the statement continued.

Phil Epstein spoke at the service about his lifelong friend of 50 years, who he met, fittingly, when they were both 16-year-old campers at Camp Tamarack in Alberta.

"Ted had two loves: One was camping and everything to do with camping," Epstein said.

"As always, Ted was the consummate director, mentor, teacher and surrogate parent. He and Elaine made [Walden] feel like a second home for so many of you."

In addition to his work with Camp Walden, Cole was instrumental in founding many other camp programs, including Madawaska Camps and the Scarborough/Toronto Arts Camp Programs.

He also helped establish a charity called Kids In Camp, which is devoted to providing financial assistance to families who want to send their children to camp.

Cole was accomplished in his field, but to his son Cory, who spoke on behalf of his family, Cole was just as dedicated and devoted to Walden as he was to his wife and sons.

"Whether a life companion, family, friend, role model, mentor, inspiration – whatever you needed Dad to be, he was," he said. "He offered his soul to anyone who came by it honestly."

Continued on page 25

Obituary

Cole helped establish Kids In Camp charity

Continued from page 24

He added that his father was an "infinite dreamer. He inspired all those who walked in his wake to dream a little harder, to search a little longer, to fight a little stronger. This was his infectious gift, his poetic vision that the world we live in is the one we create."

And according to those who spoke about Cole at the service, the world that he created was filled with love.

Rabbi Arthur Bielfeld, who presided over the service with Rabbi Yael Splansky, said that before Cole lapsed into unconsciousness last week, "Ted's family had piled their hands on top of his. Ted opened his eyes and said, 'I feel I'm surrounded by a wall of love. Now I'm ready to go.' And he closed his eyes…

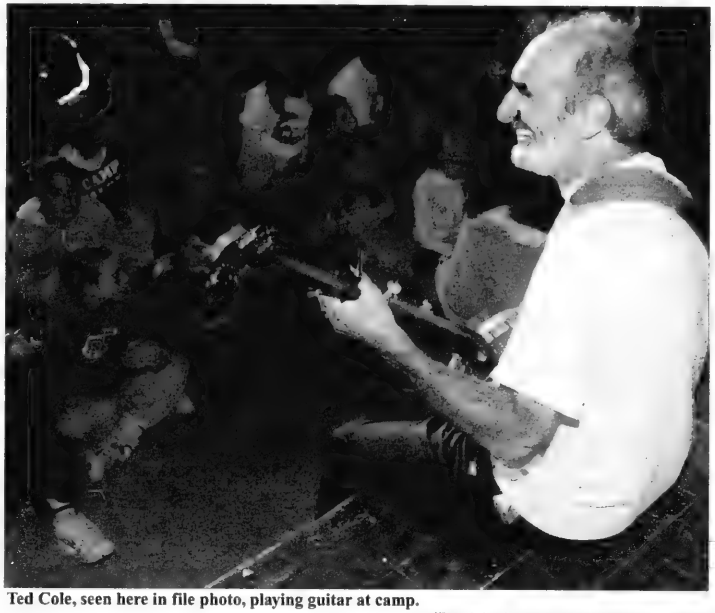
"If only Ted could serenade us right now, I know his song would contain the words of consolation you need to hear. They would be words of strength and candour and empathy and wry humour. It would be Ted," the rabbi said.

"Ted had been my closest friend for 50 years," Epstein said.

"The Ted I knew would not want us to grieve, but remember him as he was – vibrant, caring, irreverent, funny, committed and above all, loved."

He added, in reference to Cole's passion for music, that there is a theological question rabbis have debated for centuries.

"Is there is music in heaven? There is now."



Ted Cole, seen here in file photo, playing guitar at camp.

[Daniel Rinzler, Camp Walden photo]

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Feature

An invigorating hike in Israel's Judean Desert

By SHELDON KIRSHNER
Staff Reporter

EIN GEDI, Israel — There it was, looming like a mirage in a desert.

I could hardly believe my eyes. A hidden waterfall tucked into a crevice deep in an imposing limestone canyon.

On a sizzling day, when the temperature reached 40 degrees celsius, I found myself in one of Israel's most stunning nature reserves, the Ein Gedi National Park, which covers 3,587 acres on the eastern edge of the Judean Desert and which is adjacent to the Dead Sea.

Two valleys run through the park, Wadi David in the north and Wadi Arugot in the south, and both attract hikers the year round.

The hike through Wadi David is relatively easy, but the hike into Wadi Arugot is considerably harder. You should only attempt these hikes if you're physically fit.

I reached the park at around 8 a.m., having spent the previous night at a hotel on the shore of the Dead Sea. There, at the all-inclusive Golden Tulip Hotel, situated at the Ein Bokek complex of hotels, I took a dip in the Dead Sea – the lowest body of water on earth at 420 metres below sea level– and treated myself to a 30-minute Swedish massage administered by a Russian masseuse.

My guide, Noam Savion, accompanied me to the reserve, which is fed by four sweet-water springs. Starting out on the hike, we passed several ibexes, which live in herds and are famed for their ability to climb steeps hills, and a lone rock hyrax, which resembles a beaver. These are but two of the protected mammals that inhabit the Judean Desert. There are also red foxes, striped hyenas, gazelles and leopards, which are nocturnal and rarely seen.

Wadi Arugot's rugged landscape [Sheldon Kirshner photos]

Walking past a stream sheltered by thickets of aromatic reeds, we reached the base of a pool fed by a modest waterfall named after King David. During the summer months, the waterfall is reduced to little more than a glorified trickle.

As we ascended the escarpment, passing the odd acacia tree and Jericho balsam thorn struggling to survive in this generally harsh climate, the Dead Sea, the Moab mountains and Kibbutz Ein Gedi came into view.

By the time we hit the trail that leads to Wadi Arugot, which is also known as Nahal Arugot, an hour or so had elapsed. We each drank plenty of water to keep hydration at bay.

The unspoiled landscape was awesome, a desiccated panorama of tan limestone cliffs broken by narrow valleys dense with vegetation.

On this day, probably due to the heat, Nahal Arugot was virtually bereft of hikers. For all intents and purposes, we had it all to ourselves as we followed a marked foot path.

We went through a canopy of reeds in the shape of a tunnel, pausing for a refreshing drink of bottled water before walking up a series of winding paths close to the precipice.

The day was bright and clear, with nary a cloud in the sky.

The occasional bird flew by. Many types of birds are found in Nahal Arugot, including fan-tailed ravens, Egyptian vultures, sand patridges, red-breasted wagtails, Arabian babblers and white-crowned black wheatears.

After an hour, we descended deeper into the defile, slogging through a muddy creek partially shielded from the glare of the sun by shrubs, willows and tamarisks.

Then, lo and behold, I saw it. The pool and the waterfall.

In this merciless, bone-dry environment, it seemed like an apparition.

I changed into my swimming trunks and waded into the natural pool, carefully slipping past slippery algae-encrusted stones and pebbles.

I crouched on the shallow bottom, savouring the cool water and feeling lucky and euphoric. As I approached the raging torrent, the water reached my waist.

Positioning myself directly under the waterfall, I felt rapid hard bursts of water massaging my shoulders. I stood there for a few blissful minutes, oblivious to everything else.

Continued on page 27

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Feature

Jews settled in Ein Gedi oasis in seventh century

Continued from page 26

This was nirvana.

Noam had already made sage tea when I emerged from the pool. As we relaxed, sipping the brew from small glasses, our backs against the escarpment, a pair of hikers suddenly appeared. They, too, waded into the pool for a dip.

Re-invigorated, we hiked back to the starting point at Ein Gedi, with Noam leading the way. As I admired the rugged terrain, soaking up the solitude, I reflected on Ein Gedi's place in Jewish history as a refuge.

Kibbutz Ein Gedi's gardens

Judging by archeological excavations, Jews settled in the Ein Gedi oasis in the seventh century BCE. Destroyed by the Babylonians during the First Temple period, Ein Gedi was resurrected during the Hellenistic era. Revitalized during the Hasmonean period (152-37 BCE), it flourished as an agricultural colony. Subsequently, Ein Gedi's fortunes waxed and waned. From the 13th century onward, it was variously inhabited by Jews and Bedouins.

Kibbutz Ein Gedi – a short drive from Massada, the fortress that was besieged and conquered by a Roman army – was founded in 1956. Today, the kibbutz lives off tourism, agriculture and a bottling plant.

Beautifully landscaped as a botanical garden, its lawns and residential cottages are set off by 800 species of trees, shrubs and flowers from around the world. Wandering around the grounds, I came upon tropical trees and plants from South American rainforests and local plants transplanted from the surrounding desert.

Regrettably, the Cactus Park, whose collection of desert plants is probably unrivalled in Israel, was closed.

Toward the close of the afternoon, Noam and I met up with Gil Shkedi, the owner of Desert Tracks, a company that offers guided jeep tours of the virtually uninhabited region at the southern end of the Dead Sea.

Shkedi, a resident of a moshav called Neot Hakikar, drove into several wadis hemmed in by blindingly white rock salt formations and soft limestone cliffs. He also took us up to Mt. Sodom, which, at about 100 metres below sea level, is supposedly the lowest mountain on the planet.

From Mt. Sodom, the view was spectacular. Through the haze, I saw the salt pans of the Dead Sea, the brooding Moab mountain range, a potash plant, patches of green denoting farms and the Jordanian town of Safi.

It had been a great day.

For more information, contact the Israel Government Tourist Office in Toronto, 180 Bloor St. West. The phone number: 416-964-3784.

Lufthansa German Airlines, a member of the Star Alliance, flies to Israel via Frankfurt 14 times a week.

Gil Shkedi's wesite is www.shkedig.com

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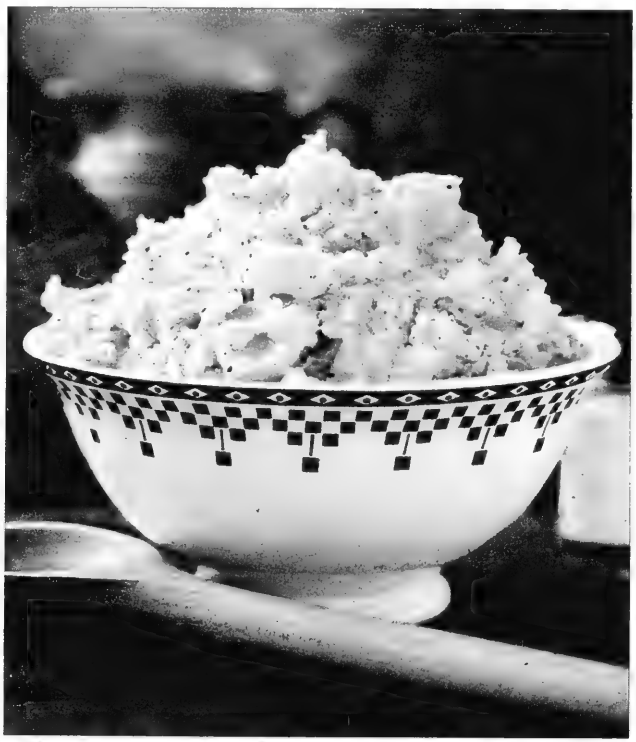
Potato salad and summer go together

BY RIVKA TAL
Special to The CJN

Summer is officially potato salad season. Although there's only a few weeks left, there is still time to leave the kugels, and try these variations on the traditional mayonnaise-laden combo (although there's nothing wrong with that!) Let's travel from Vienna to Israel for low-carb ideas.



VIENNESE POTATO SALAD

This is how my mother-in-law makes her potato salad. The slightly sweet, slightly tangy dressing is a winner. It's best served at room temperature, although it gets better over the course of a few days in the refrigerator. It's prettiest when served in a glass bowl.

2½ lb. red potatoes
½ medium onion, finely chopped
½ cup cider vinegar
¼ cup water
1 tbsp. plus 1 tsp. sugar
1 tsp. salt
1 tsp. brown mustard seeds (optional)
1 tsp. mustard
2 tbsp. finely chopped fresh parsley
1 tsp. paprika
salt and pepper to taste.
2 eggs, hardboiled
¼ cup sliced green onions (optional)

Bring potatoes to a boil and cook until fork-tender, 25 to 35 minutes. Drain the potatoes in a colander and peel while they are as hot as you can handle. Slice thinly and place in a large bowl. Combine remaining ingredients except for eggs and pour over potatoes. Slice eggs thinly and arrange on top of potatoes around perimeter of bowl. Scatter green onions, if you wish. Cover tightly with plastic wrap and refrigerate at least overnight.

ISRAELI POTATO SALAD

Israelis make no bones about what the chief ingredient in this salad is. It's its official name is "mayonnaise salad." You will find it at every wedding or bar mitzvah among the array of salads usually offered. You may substitute light mayonnaise to make it less calorie-laden.

6 medium potatoes
4 eggs
salt to taste
½ cup (or more) mayonnaise
1 can peas and cubed carrots

Place potatoes in large saucepan; add water to cover. Bring to a boil over high heat. Reduce heat and simmer, uncovered, 20 to 30 minutes or until potatoes are fork-tender. Drain and let cool. At the same time, cook eggs in a separate saucepan. Peel potatoes and eggs and cut into ¼-inch pieces.

Drain peas and carrots well and combine with potatoes and eggs. Add mayonnaise and salt to taste.

Chill before serving; sprinkle with green onions (optional).

MOCK POTATO SALAD

For those on low-carb diets, here is a cruciferous-conscious potato salad-wannabe that is sure to please.

6 medium kohlrabi, peeled, diced
2 medium celery stalks, diced
½ medium red onion, diced
½ cup mayonnaise
3 tbsp. finely chopped flat-leafed parsley
2 tbsp. mustard
1 tbsp. cider vinegar
1 tbsp. honey

Combine all ingredients. Chill for at least a few hours. Garnish with paprika, if desired, or chopped dill.

שישאר פ'נינ

גידי קורן וחברים

אובאמה והפתק

חיכיתי מספר שבועות לפני שאזרתי כוח להתגבר על גועל הנפש ולכתוב את הקטע הבא. לאלה שלא שמעו, או שהספיקו לשכוח: ברק אובאמה מבקר בישראל וכדרך כל המנהיגים עולה לכותל ומטמין פתק בין האבנים. תלמיד ישיבה מוציא את הפתק מהקיר ומוכר אותו לעיתון "מעריב" שמפרסמו בעמוד מרכזי. בעקבות ההלם והגועל- מגנה רב הכותל את המעשה, מבקש את סליחת אובאמה ומבטיח לו שלמרות הכל- תפילתו הגיעה השמימה. ושיא הגועל והקבס: עיתון מעריב מבהיר שמאחר ואובאמה אינו יהודי- הוצאת הפתק מן הכותל איננה מהווה פגיעה בצנעת הפרט!! הפרשה גרמה לי כעס, בושה, ואחר כך -הרהורים עגומים על התוויה הישראלית.

תלמיד ישיבה-העלית שבעלית, כל חייו אמורים להיות מוקדשים - לעשות טוב ובאמונה. לא רק שהוא מחלל את החוקים הכי עמוקים של היהדות-הוא מוכר את הפתק בכסף מלא.

הרב שניסה לצאת מפרשה מביכה והודיע לאובאמה שתפילתו התקבלה..... אתם מבינים-בירושלים שיחה עם הקב"ה היא חיזו מקומי, הרב דיבר עם המשרד של אל עליון ושם הודיעו לו שתפילתו של אובאמה התקבלה.....

וסמרטיתון מעריב, שפעם התניימר להיות העיתון הנפוץ במדינה- מצדיק את המעשה הזה. מה? המילה "סליחה" קשה מידי עבורם? העיתון הזה כבר מזמן אינו נמכר כאן, והמעשה הזה מוכיח מדוע חשוב מאוד שהוא ייסגר-ויפוהשעה אחת קודם.

ושישאר בינינו.

שילה

לפני כשבועיים נפטרה אשה מדהימה, שילה שמה. אשה יפה מבפנים ומבחוץ. היא השאירה אחריה הרבה אנשים עצובים, ובראשם חברי הטוב אבי זיו אב. שילה ואבי היו יפים כמו בפרסומות, מבפנים ומבחוץ. ובמקום שאני אספר את אהבתם, הינה איך מתאר את יופי אהבה שכזאת המשורר יהודה עמיחי:

ואפשר לך שתתן יום יום את כבודך
ואפ פה לתת שאריות תואר לי כואב
וחשק ותענוג. מתאוות ויכורים עשיתם.
ואפ פה את חלון פרשות לי אריות פנימה.

ואיכ אשכב אותו ואפו אשק אותך.
ואפואשב אשכב את שניפם תחת כאשאב.
וק פם פה ימיז באשיכב אשלשת.
לכם שם ישרוז שָׁמוּ כל פחוקים.
פם פה כל כך ישים שבר שלשב
זה פשאפר פיב לגיר את רשאפ שות רשוא
את בלות "שים" וא בלות "שברים"
בנגיל פפלשבפ לוב פים.

ואפו אשר לה: שמש שבר פיכו שיפ.
ואיכו אשרש לו שמש שיפ תיבו פיכו שבר.
לתן לותם לכו נכו לפיפרש.
שנם נשרש שאת שות אתנך פשן.

ואפ אפה כל כך ישים ימיז
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תנוחי בשלום שילה, ושמרי עלינו משם.

Food, Scrumptious Food

There's oil in them hills...extra virgin olive oil

Production process yields no waste

By ROSIE SCHWARTZ
Special to The CJN

How often do you head for the hills and say that you're not going home? Idyllic vacations may lead to such fantasies, but not many of us actually pack up our bags and start a new life elsewhere. Still, that's exactly what Avner Talmon decided to do while horseback riding in the Galilee a decade ago.

Talmon traded in running a plastics company in Tel Aviv to grow olives and produce olive oil in the Golan. Together with his wife, Smadar, the Israel Defence Forces reservist, who was a colonel and ex-paratrooper, runs the company Golan Olive Oil and Visitors Center in Katzrin, right across the road from the Golan Heights Winery.

Because of Avner Talmon's love and deep respect for the countryside, his desire to use environmentally friendly production methods became the foundation for the design of the facility. Preserving the ancient, lush, fertile lands is paramount to him. He points out that the olives are grown in the same general area where Jewish warriors defended the land against the Romans.

Eleven different varieties of olives are used to make three different types of extra virgin olive oil – the only kind of oil the Talmons produce. The types vary according to colour, taste and fruitiness. For example, the Tabha line offers a more delicate and lighter-tasting oil, while the Beith Saida is fruitier with a more pronounced aroma.

Extra virgin olive oil – a term that is regulated by the International Olive Oil Council – is unrefined and contains the lowest level of acidity along with a host of phytochemicals, disease-fighting compounds from plant foods. For the oil to be classified as extra virgin, only top quality olives that yield a pleasing aroma, taste and colour can be used.

While the Golan operation is situated in the same place as ancient olive mills were located 3,000 years ago, the equipment used now is state-of-the art. Not only is it superior in producing top quality oil but for Talmon, the issue of sanitation is also critical. To him, the old technology of crushing and extracting using a stone press is no longer acceptable to the modern, inspected markets.

What is unique about Golan Olive Oil is that the oil production yields no waste. Instead, the residual olive matter is turned into cosmetic products. The company's labs have developed the Olea Essence series: a collection of natural ingredient cosmetic products containing no preservatives, artificial colours or perfumes. Moisturizers, night cream, eye cream, hand and body lotion are just a few of the offerings.

You can try them out while at the visitors' centre. But there's much more to the site than soothing your skin. Talmon, whose undergraduate degree is in archeology, had the building designed with the ancient architecture of the region in mind. Guided tours are conducted and include explanations about olive oil production, from the earliest tools used to the company's modern machinery. A short fun film about Golan Olive Oil is part of the tour. And of course, tasting the olive oils is included, and it's a wonderful way to end the tour. But if you like, you can head to Cafe Olea for some light eats or to the shop for some olive oil or cosmetics.

For more information, contact Golan Olive Oil at P.O. Box 3619, Kazrin 12900 Israel. Phone: 972 4 6850023; e-mail: info@golanoliveoil.com

Here's a flavourful salad from Israel from my book, *The Enlightened Eater's Whole Foods Guide* (Viking Canada). You can also serve it as a bed for grilled fish. Za'atar, a blend of dried hyssop, sumac and sesame seeds, is available at Middle Eastern grocers – together with a good quality olive oil, it's a wonderful topping for flatbreads and pitas.

NUTTY FATTOUCH SALAD

3 cups coarsely chopped fresh assorted herbs (parsley, chives, cilantro, dill, mint)
1 large tomato, diced
1 red pepper, diced
2 tbsp. coarsely chopped assorted nuts, toasted (walnuts, pecans, pine nuts, etc.)
1 tbsp. za'atar
2 tbsp. extra virgin olive oil
2 tbsp. fresh lemon juice
salt and freshly ground pepper
2 or 3 small pitas, toasted, cooled and broken into large pieces

In a large bowl, toss together chopped herbs, tomato, red pepper, nuts and za'atar; drizzle on oil and lemon juice and toss. Season with salt and pepper to taste. Place a pita on each plate and ladle salad mixture over the pitas. Alternatively, the pitas can be broken up and tossed in with the vegetables and herbs. Serves 4.

Rosie Schwartz is a Toronto-based consulting dietitian in private practice and a cookbook author.

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...Mount Sinai was always very dear to my mother's heart.
— Daniel Liebman

Claire Liebman was first a volunteer, and then a patient at Mount Sinai Hospital. Her bequest to cancer research was, says Claire's son, Daniel, "a wonderful way to both honour my father, who died of cancer, and this dedicated community that she belonged to and loved for so many years."

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Seniors Scene

Distinguished architect turns 100

'It's his discipline, among which is whisky, but not before 6 p.m.'

By CYNTHIA GASNER
Special to The CJN

Samuel Norton (Sonny) Tomkin, one of South Africa's most distinguished architects, celebrates his 100th birthday today.

Tomkin was interviewed by *The Canadian Jewish News* at his residence in the Don Mills Road and Lawrence Avenue area in Toronto, where he lives with his daughter and son-in-law.

Behind him, on the wall of his living room, are framed certificates and awards for his architectural accomplishments and his services to the city of Durban government.

His daughter Janet Hellmann, a psychotherapist, joked about her father's longevity. "It is his discipline," she says. "Among which is his whisky, but not before 6 p.m." She adds, "But my father doesn't take any medications."

Tomkin's parents emigrated to England before the turn of the century, leaving Minsk, then under Russian rule, to escape pogroms. Tomkin was born in London in 1908. When Tomkin was six, his father went to South Africa to buy cattle for export to England.

To escape the bombings in London during World War I, his mother took Tomkin and her two daughters to Worthing, a holiday resort area.

There were no Jewish people in Worthing, he says, and he didn't have the opportunity to learn Hebrew there.

"One day, when I was six years old, my teacher asked me to go outside and shake out the chalk dust cloth and I saw the first Zeppelin."

In 1919, his mother and the three children journeyed to South Africa on a boat that carried mail, the only way to travel between England and South Africa in those days, to join Tomkin's father, who had established a successful business.

"I practically had no education until I got to Pretoria," he says. "Being surrounded by females for some time, my father wanted me to go to a boys' boarding school, but boarding schools would not accept Jews."

In the government schools, "anti-Semitism was alive and well, and I was being knocked about. My father taught me to box, and after my first encounter, nobody hassled me again," Tomkin remembers.

Samuel Norton (Sonny) Tomkin

At 13, he was sent to a Catholic boarding school. It took him two days and a night of travelling to get there from home, and he went home only twice a year. After high school, he wanted to continue his education.

He didn't knowing what career path to follow, but his life took shape when he attended Witwatersrand University in Johannesburg. There he met Nathan Finkelstein, who was going into the architecture program, and Tomkin also decided to study architecture.

"There were five of us in the class, and after five years, I received what today is a master's of architecture. With Nathan and another former architectural student, we opened a practice in Johannesburg," Tomkin says.

"Architects weren't used much in those days, and when my partner Nathan died, I realized that there wasn't enough work for the practice, so I moved to Durban, where my sister had a summer place. I opened my own practice in her home."

The Durban Jewish Club was the only country club in the city that accepted Jews. It was at the club that he joined an amateur theatre group, through which he met and later married Rita Barnard. He became an avid polo player, winning eight championships in competition.

Tomkin's career flourished as he moved from designing homes to working on large contracts for universities, hospitals, government and synagogues, including Durban's Great Synagogue.

Along with his successful career, Tomkin distinguished himself as a volunteer for his work as an honorary consultant to the city of Durban.

Tragedy struck his family when his son, Neil, was wounded in a random shooting at the age of 21. Neil's girlfriend was killed. Neil, who is disabled, still lives in Durban with his wife.

Tomkin's daughter, Janet, and her husband, Jonathan Hellmann, a pediatric/neonatal doctor at the Hospital for Sick Children, moved to Toronto 26 years ago.

Tomkin and his wife visited Toronto frequently, but he wasn't sure that he wanted to make the city his home. His wife, Rita, convinced him to move to Toronto 16 years ago. She died 10 years ago.

To commemorate Tomkin's 100th birthday, a gathering of family and friends will take place today at his home.

Tomkin does have one regret about moving to Canada "I lost my identity because I was always professionally geared. My identity was suddenly cut loose," he says.

Despite the challenges Tomkin faced when he left his life in South Africa, he expressed much appreciation for Canada and all that it has offered him.

Correction

The story "Congregation gets permanent home" (CJN, Aug. 7) contained incorrect information. Maon Noam Jewish Cultural and Educational Network has in fact for many years been using space kindly donated by B'nai Brith Canada, both at 4300 Bathurst St. and at 15 Torresdale Ave. *The CJN* regrets the error.

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Israel and PA far from peace accord

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The visit of U.S. Secretary of State Condoleezza Rice to Israel this week will seek to determine whether it will be possible to present an Israeli-Palestinian accord to the world, or even a partial document of agreement, before the end of the current year.

Analysis

Nine months have passed since the Annapolis, Md., conference, which was held at the behest of Rice and at which the participants promised to "make every effort" to reach a settlement by the end of 2008. Any attempt to redeem that promise will take place in the shadow of a political crisis in Israel.

Is a settlement possible? There are serious disagreements in the Israeli leadership over the answer to this. Before bridging the differences between Israelis and Palestinians, Rice will have to pave the way between the contradictory viewpoints of her hosts in Jerusalem.

Prime Minister Ehud Olmert believes that it is possible and necessary to reach a "shelf agreement" now – a deal whose implementation will be spread over a decade. The agreement would determine the boundaries of a future Palestinian state, security arrangements and resolve the refugee question. Olmert believes that the president of the Palestinian Authority, Mahmoud Abbas, also would like to reach such an agreement and so do the Americans.

The Bush administration is eager to have some diplomatic achievement before the end of a disappointing tenure. The candidates who hope to succeed him, John McCain and Barack Obama, have told Olmert that they would be glad if Bush would lift the burden of negotiating the Israeli-Palestinian peace from their shoulders.

Condoleezza Rice

Olmert faces opposition from both Defence Minister Ehud Barak and Foreign Minister Tzipi Livni. In their view, Israel must not rush. Livni believes that detailed negotiations must continue on all issues and that Israel should avoid an unclear agreement. She also supports deferring resolution of the Jerusalem quagmire. Barak has warned against dangerous illusions, at a time when the gap between the two sides remain substantial.

The respective political interests of all those involved is obvious. Olmert is due to step down and wants to end his shortened tenure with a diplomatic achievement. Livni and Barak, who will soon face voters in elections, would prefer to wait for him to go. The prime minister rejects their criticism. His aides say that he is not rushing, and will not relinquish any essential Israeli interests for the sake of a mere document. The principles of the agreement are clear, the aides say – all those involved in it favour the agreement, and it would be a shame to miss this opportunity because of domestic political differences.

On one issue, all three agree: they reject the idea put forth by Rice, to publish a document of partial agreements detailing the positions of each side on different issues. In their view, such a document would only harm Israel and would serve as a basis for pressure in the future. Following a meeting in Washington with Rice and Abbas in late July, Livni is of the opinion that the idea will be dropped.

However, Rice is keen on showing gains, especially in light of the growing criticism directed against her in the United States. This week, Washington Post columnist Jim Hoagland wrote that the secretary of state had been "ineffective, petulant and overly tactical" in responding to the crisis in the Caucasus. Hoagland lay responsibility on Rice for the failed Russia policy of the Bush administration and wrote that Secretary of Defence Robert Gates dealt with the crisis in Georgia directly vis-a-vis his counterparts in Moscow, whereas the Russian foreign minister screened the calls from Rice. Thus, wounded and eager for some sort of positive legacy, Rice arrived on another frustrating mission in Jerusalem and Ramallah this week.

Democratic VP candidate strong on pro-Israel legislation

By RON KAMPEAS and ERIC FINGERHUT
JTA

DENVER— Before he announced his vice-presidential choice, Barack Obama said he wanted someone to spar with, but who ultimately would be loyal enough to create a comfortable working relationship.

Analysis

No one knew then that Obama had picked his U.S. Senate colleague Joe Biden, 65, but the Democratic presidential candidate's requirement fit Biden's relationship with the Jewish community to a T.

On Saturday, two days before the start of the Democratic National Convention here, Obama chose Biden to be the No. 2 man on the party's ticket.

The loquacious Biden, a senator since 1973, has sparred frequently with the pro-Israel community and with Israelis, particularly on the issue of settlements. But he has a sterling voting record on pro-Israel issues, and as chair of the Senate foreign relations committee, he has helped shepherd through key pro-Israel legislation.

His straightforwardness is considered an asset, even among those supporters who have disagreed with him.

"He's open-minded, he votes his own conscience," said Gary Erlbaum, a Philadelphia-based real estate developer who is backing Republican candidate John McCain for president but has supported Biden's Senate campaigns.

"I don't always agree with him" – Biden is a staunch critic of the George Bush administration's Iraq policy, while Erlbaum helped found the pro-Iraq war group Freedom's Watch – but "he does not try to sugarcoat."

Biden has been especially sharp in criticizing the United States and Israel in their failure to support Mahmoud Abbas in 2003 when he was the Palestinian Authority prime minister attempting to establish a power base to challenge then-president Yasser Arafat.

Abbas was eventually sidelined by Arafat, allowing the Palestinian leader to continue his policies of corruption and stasis until his death, and creating a vacuum ultimately filled in large part by Hamas terrorists.

"I've had my shouting matches over 25 years, privately, in my office and in the offices of prime ministers," Biden said in a March 2007 interview with the *Forward*. "I've had disagreements. Israel's a democracy and they make mistakes. But the notion that somehow if Israel just did the right thing, [the peace process] would work – I mean that's the premise – give me a break."

In that same interview, Biden firmly rejected calls for the United States to distance itself from Israel and assume a more neutral role in brokering Middle East peace talks.

"The suffering is real on both sides, but there is a side that can impact on ending it," he said. "The responsibility rests on those who will not acknowledge the right of Israel to exist, will not play fair, will not deal, will not renounce terror."

Just two months earlier, Biden took the lead in the Senate in rejecting the Iraq Study Group's assertion that the United States would not be able to achieve its goals in Iraq unless it "deals directly with the Arab-Israeli conflict."

"I do not accept the notion of linkage between Iraq and the Arab-Israeli conflict," Biden said during his opening remarks at a Jan. 17, 2007, Senate hearing. "Arab-Israeli peace is worth pursuing vigorously on its own merits, but even if a peace treaty were signed tomorrow, it would not end the civil war in Iraq."

Biden's longstanding relationship with the Jewish community should reassure Jews who still feel anxious about Obama, the Illinois senator who has deep ties to the Chicago Jewish community but has been on the national stage barely four years, said Cameron Kerry.

"I've seen the enormous respect [Biden] commands in the pro-Israel community," said Kerry, a convert to Judaism and a senior adviser to the 2004 presidential campaign of his brother, U.S. Senator John Kerry."He has a well-established record, he knows the issues, and he can talk the talk. He may be the best goyishe surrogate I've seen in the Jewish community."

Biden's son married into a Jewish family, but his keen interest in the region dates back to his first visit as a senator, not long before the 1973 Yom Kippur War. He met Israel's then-prime minister, Golda Meir.

In an interview with Shalom TV last year when he launched his own presidential bid, Biden said he came away from that meeting understanding that "there is this inextricable tie between culture, religion, ethnicity that most people don't fully understand – that is unique and so strong with Jews worldwide."

"When I was a young senator, I used to say, 'If I were a Jew, I'd be a Zionist.' I am a Zionist," he said. "You don't have to be a Jew to be a Zionist."

Mark Gittenstein, who worked for Biden from 1976 to 1989, said no one matched his breadth of knowledge on Israel, not even his Jewish staffers.

"He was much more knowledgeable about Israel and its problems than I was," Gittenstein said.

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Israel & the Jewish World

War in Georgia sparks a modest aliyah

By SHELDON KIRSHNER
Staff Reporter

The war in the former Soviet republic of Georgia has been a modest windfall for Israel in terms of aliyah.

In the wake of this month's Russian invasion, hundreds of Georgian Jews are expected to immigrate to Israel in the coming months, said Alex Katz, director of Jewish Agency activities in the former Soviet Union.

In an interview from Tbilisi, the capital of Georgia, Katz said that 75 Georgian Jews have already arrived in Israel and 100 Jews are waiting to leave.

Still another 200 Jews have expressed a desire to immigrate.

In his estimation, 500 to 600 Jews in this small Caucasus nation will leave in the next 12 months.

Many of the potential immigrants are young couples between the ages of 25 and 35. "It was a very nice surprise to us. Young couples want to immigrate. That's for sure."

Katz hastened to add that Georgia's remaining 7,000 or so Jews are not in any danger.

"They are located in complicated places," said Katz, a former Israeli army officer who has worked in the former Soviet Union and eastern Europe for the past two decades. "It's not dangerous to be a Jew in Georgia, but Georgia is in a war zone."

Since the eruption of the war, triggered by Georgia's armed incursion into neighbouring South Ossetia, nearly all Georgian Jews living in outlying communities, such as Gori, have streamed into Tbilisi.

In Gori, 90 kilometres north of the capital, less than 50 Jews remain, compared to 230 during the pre-war period.

"Some people came out of Gori without anything," he said.

Since the early 1970s, more than 20,000 Georgian Jews have made aliyah, some through youth programs, he said. "They are very well integrated into Israeli society."

Katz said the Jewish Agency has operated in Georgia – the birthplace of former Soviet dictator Joseph Stalin – since it achieved independence in 1991 after 69 years of Soviet domination.

Barrier rerouted

A change to the route of Israel's security barrier near the city of Ma'aleh Adumim will leave nearly 1,000 more acres on the Palestinian side. The route in the Jerusalem area will be moved to the west, the state prosecutor told Israel's Supreme Court. Israeli Prime Minister Ehud Olmert and Defence Minister Ehud Barak made the decision after residents of nearby Arab villages filed two petitions with the high court claiming the proposed route would prevent free movement and rob them of their land.

Jordan releases prisoners

Jordan released four prisoners convicted of killing an Israeli army officer and a soldier after they infiltrated the border in 1991. As a gesture of goodwill, Israel returned the four men to Jordan in 2007 to serve out their sentences. The transfer came with assurances the men would not be released before December 2009. But public pressure on the Jordanian government prompted the release following the prisoner exchange between Israel and Hezbollah, as well as the release by Israel of 200 Palestinian prisoners.

Peres' party

Israeli President Shimon Peres celebrated his 85th birthday with a party in Dimona in the Negev Desert. The party, which coincided with his birthday according to the Hebrew calendar, was intended to promote growth in the area. Peres was born in Poland and immigrated to Israel in 1934.

Aussie football

A joint Israeli-Palestinian team was in Australia last week to compete in an international Australian Rules football tournament. The 26-man "peace team" – 13 Israelis and 13 Palestinians aged 16 to 36 – conducted a sports clinic in Sydney for 160 Muslim, Jewish, Aboriginal and Christian youths. The team, an initiative of the Peres Center for Peace and its NGO partner, the Al-Quds Organization, will be in Melbourne to play this week against Britain, Papua New Guinea and Nauru. The Third International Cup is the sport's equivalent of soccer's World Cup. Eighteen countries, including Canada and the United States, are competing in Melbourne between Aug. 27 and Sept. 7.

Russian missiles

Syrian President Bashar Assad was in Moscow last week on an arms-purchasing mission. Assad was quoted in the Russian media as saying he will host Russian anti-aircraft missiles on Syrian territory – an apparent response to the deal signed recently to allow the United States to place a missile defence system in Poland.

Terrorism warning

Israel's Counterterrorism Bureau issued a rare global travel warning to its citizens last week. The advisory said Hezbollah is planning to attack Israelis throughout the world, with an emphasis on kidnappings.

The warning was not limited to any particular country. Israelis are being advised to turn down unexpected business or recreation proposals while abroad, as well as to avoid inviting unexpected visitors to their hotel rooms and to refrain from staying in secluded locations.

Tourism surges

Between January and July 2008, Russians tourists to Israel outnumbered the French, topping the list of European nationalities that have visited the country this year. Figures from the Tourism Ministry indicate a total of 1.7 million travellers visited Israel between January and July of 2008, compared to 1.2 million in the same period in 2007, a rise of 41 per cent.

About 388,000 travellers from the United States arrived in the country over the first seven months of the year, compared to 321,000 in the same period the year before, an increase of 21 per cent.

Musharraf criticized for accommodating Israel

Continued from page 1

The countries' foreign ministers met in Istanbul 2005, and after Israel's withdrawal from the Gaza Strip in September of that year, Musharraf said it was time for Pakistan to engage with Israel.

Even as Musharraf's 2005 speech to a Jewish audience in New York was criticized by Jews for being pro-Palestinian, it was criticized in Pakistan for being too accommodating of Israel.

Musharraf's resignation last week comes after months of political instability in Pakistan. Last fall, the president moved to suspend the country's constitution and scuttle planned parliamentary elections. Massive protests prompted Musharraf to back off and eventually resign his position as commander of the armed forces.

The assassination of opposition figure Benazir Bhutto last December further fuelled calls for Musharraf to resign as president. Some charged him with being complicit in the Bhutto slaying by not providing her with adequate security.

When he announced his resignation last week, Musharraf said he was doing so to spare the country his impeachment.

The president of Pakistan's senate, Muhammad Mian Soomro, becomes the acting president. According to Pakistani law, the next president must be chosen by the National Assembly and four provincial assemblies within 30 days.

The country's four-month-old coalition government is led by Asif Ali Zardari, who heads the Pakistan Peoples Party, and Nawaz Sharif, the chairman of the Pakistan Muslim League-N and a former prime minister. Sharif's term was ended in 1999 by Musharraf's bloodless coup.

Whoever emerges as the next president, analysts say the new leader is unlikely to wield the same broad-ranging powers as Musharraf.

Malcolm Hoenlein, the executive vice-chairman of the Conference of Presidents of Major American Jewish Organizations, expressed fears that Pakistan could choose someone with an Islamist orientation.

"I'm very worried about it," he said.

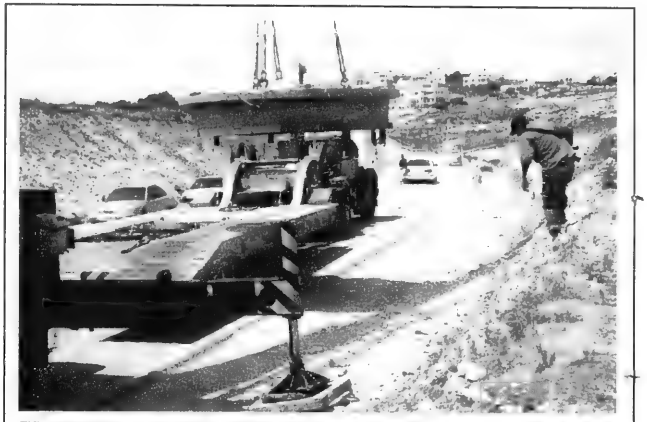
Nevertheless, Hoenlein and other Jewish organizational officials interviewed for this story stressed the ongoing contacts Jews have had with Pakistani governments over the years – long before Musharraf – and expressed confidence that they would persist in the future.

Pakistan's ambassador to the United Nations once even hosted a kosher lunch for some Jews at his residence, said Hoenlein, who attended the event.

Even if a pro-western regime endures in Islamabad, however, it isn't clear whether the next leader will be able to keep Pakistan's hard-line Islamists at bay.

Within hours of Musharraf's resignation last week, a suicide bomber in Pakistan's northwest province – a stronghold of the Pakistani Taliban – killed 23 people in a hospital emergency room, according to reports.

Syed Shahid Ali in Islamabad contributed to this report.



FREEDOM OF MOVEMENT: Israel Defence Forces personnel dismantle the Bir Nebala checkpoint near Ramallah. During the past month about 100 IDF checkpoints have been removed on the West Bank to allow ease of movement of Palestinians across the whole area. The latest checkpoint to be removed connects the Palestinian city of Ramallah with towns and villages located to the south of the city. This is the third important checkpoint to be dismantled this month and continues the Israel government's policy of allowing the Palestinians to lead as normal a daily life as possible, providing there is not a resurgence of terrorism in Israel. [Israel photo]

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1948...They Were There

'I'm no hero,' veteran of 1948 war says

By ANDY LEVY-AJZENKOPF
Staff Reporter

Most sergeants in the military aren't as affable as Howard Cossman.

But as part of the fighting Machal and as a leader of his brothers-in-arms in B company of the 72nd battalion of the nascent Israeli army in 1948, Cossman's friendly nature was often put to the test.

"A large part of the Machal volunteers were not trained in [the] military but came right out of their jobs or schools to join up in the Israeli armed forces," Cossman, 82, told *The CJN* in a recent interview.

"It takes a year or more to train a soldier for war. We had two days, that was it," he wrote in a brief recap specifically for this interview.

He called his fellow Machalniks "heroes and brave kids" who learned their duties under fire.

"We had to learn fast in order to be able to say we helped the state of Israel," Cossman recalled with a smile. "We all knew what we were fighting for. I feel lucky. I never regretted being there."

Howard Cossman somewhere in the Galilee in 1948.

A native Montrealer who later settled in Toronto and worked as an investment industry trader before retiring, Cossman said some of his proudest memories are of his time spent in Israel and fighting for the state's birth.

Cossman was one of the few Machalniks with military experience, having served in England and Germany in the Canadian Air Force from 1943 to 1946.

After VE Day, the Canadian military sent Cossman to Hamburg, Germany as part of the Allied occupation troops where he served for about seven months before returning to Canada, he said.

"While in Germany a few of us ... loaded up a truck with food and other necessities and drove to the [Bergen] Belsen concentration camp to give the people that were still there a little comfort. That was a trip I would like to forget," Cossman recalled.

After completing his service in Europe, Cossman admitted it was "difficult to adjust" upon his return to Canada.

He recalled the fateful day he decided to enlist with the Machal.

"One day in Montreal in 1947, on the back page of *The Montreal Herald*, there was a picture of a Jewish girl with a rifle on her shoulder and the caption underneath said 'This is who will fight the Arabs.' I was so unnerved, I thought, 'if this is all they've got, then I'm going to help."

So it was that he traded in his day job as a salesman and returned to military life, but this time for a cause close to his heart.

In April 1948, Cossman enlisted with the Machal despite the many people who tried to "talk me out of it," he said.

As with many Machalniks, his trip to British-occupied Palestine was a roundabout affair, going through many ports of call before finally docking in the Holy Land and being received by members of the Haganah somewhere near Tel Aviv.

"Don't forget, nobody in the world wanted us to do this," Cossman said, referring to the necessity for stealth by the Machal in travelling to the region.

Despite the secrecy, Cossman remembers his ship, the Marie Annik, breaking down somewhere in the middle of the Mediterranean and all the volunteers making the most of the occasion by swimming in the warm waters.

"That was a great part of the voyage," he laughed.

Cossman didn't want to get into the particulars of his time fighting in Israel – done mostly in the Galilee and at night versus the Arab armies – humbly insisting "I'm no hero" and shifting the story instead over to the men and women who fought with him for the establishment of the Jewish state.

"These volunteers were heroes. They were learning by experience and it wasn't always so pleasant. When I think back now, 60 years later, I admire and respect the unbelievable courage of these people. We had a big job to do and we did it well."

Howard Cossman today.

Cossman said he remembers that many of the Machal were survivors of concentration camps and it made them fearless in battle.

"They'd seen so much death that death didn't scare them anymore," he said.

Cossman recalled one example of this when one of the survivor-Machalniks was feeding his machine gun ammunition during a battle and was completely blasé about his whereabouts.

"I had to keep telling him to put his head down because he wasn't afraid [of the return fire overhead]," he said.

Outside of fighting, Cossman said his memories of Israel at that time were mostly fond.

"When I arrived... I looked around and saw that everyone was Jewish. Cops, street cleaners... everyone," he said. "I grew up in Montreal, brought up with gentiles, but in Israel all of us were Jews. It was wonderful."

Cossman also had a brief brush with a famous Israeli personage, encountering the first president of Israel, Chaim Wiezmann, while walking up the steps to his Tel Aviv hotel.

"I was dumbfounded, but managed to say 'Hello sir'. He said 'Hello' back and kept going," Cossman said, shaking his head.

After the war, Cossman hung around Israel for a while, working on a kibbutz as a night guard, but eventually returned to Canada in August 1949 after becoming homesick.

"I thought about staying in Israel, but I'm a city boy not a farmer. And to tell you the truth, I missed my family," he said.

Since then, Cossman said he's never returned, though he thinks about Israel often.

"I always wanted to go to the [Kotel] and daven. I pray every morning and believe in God very strongly," he said.

When asked for his thoughts about the modern-day state of Israel, Cossman is candid, saying he's proud of its achievements and amazed at the situation with the Arabs in the region.

"I'm very proud [because] Jews are out there in the world helping other countries with everything Israel has [to offer]. But the only thing the Arabs still have today that they had 60 years ago, is hatred for Israel."

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Feature

Irgun operative sent Jews to Palestine via Italy

By PAUL LUNGEN
Staff Reporter

Amek Adler well remembers his inauguration into the clandestine world of aliyah bet the illegal immigration of Jewish refugees into then British-controlled Palestine.

The ceremony was something out of a spy novel. Adler, a young Holocaust survivor living in southern Italy, was ushered into a darkened room. There he found a simple table adorned with a white tablecloth lit by a single candle. Sitting on the table were a bible and a handgun.

Disembodied voices in the dark instructed him to pick up the pistol in his right hand and the bible in his left, and hold it close to his heart. He then repeated a pledge of allegiance to the Irgun and the Jewish state, which at the time was still a dream in Zionist's hearts.

Adler, now retired and living in Thornhill, still owns the original document issued him by the Irgun in postwar Italy, which contains the oath he read that day.

Amek Adler

With that pledge, he entered a dangerous underground world that could have landed him in an Italian or British prison.

Underscoring the dangerous times, he was issued a Tommy (submachine) gun, a handgun, and at times a British uniform, the better able to either fight the occupying British forces in Italy or fool them.

Luckily he never had to use the gun, but there was plenty of risk in defying British authorities and sending young Jews to Palestine under their noses.

In the postwar years, Britain retained its mandate over Palestine, but acceding to Arab pressure, reversed its commitment to a Jewish homeland by severely restricting Jewish immigration. Instead of permitting Jews to settle the land, ships with thousands of illegals were captured by the British navy and rerouted to Cyprus, where Holocaust survivors became reacquainted with barbed wire camps.

Aliyah Beth was designed to circumvent British immigration restrictions and bring to the yishuv refugees who'd survived Hitler's Europe.

Adler was among a small group of activists who manned the last portion of the European leg of the journey. Gathered by Irgun operatives across Europe, the refugees were funnelled down to southern Italy, where Adler's group, operating out of Santa Cesarea Terme, took over. They were the ones who brought the prospective immigrants to dark Italian beaches and ferried them to freighters waiting silently a few hundred metres offshore. Armed with the Tommy guns, Adler and the others rowed them in overloaded boats to the waiting ships.

The other significant aspect of his work as an Irgun operative was to "make mischief" for the British. At night he and colleagues would use stencils and paint to leave a message on British army trucks calling for free Jewish immigration to Palestine. It was done "to let the Italian population know what the British were doing to us," he said.

Adler said that while he was armed and ready to do battle with the Brits, that never transpired. There were still plenty of moments fraught with danger for Adler. One he recalls vividly occurred while riding an Italian train from his southern base to Rome. Clad in a British army uniform and carrying a concealed weapon, Adler travelled without a ticket. When the train stopped in Bari, a conductor went through the rail car calling for "biglietto," tickets. Outside Adler could see British military police patrolling. He knew if caught he faced years in prison.

Thinking quickly, he pulled out the only document he had on him – a Betar ID card and said in his best Italian, "secret," suggesting he was on a special mission.

"He looked it over and asked who the picture [on the card] was," Adler recalled. Although it was Ze'ev Jabotinsky, founder of the Betar Zionist youth movement, Adler said it was U.S. president Harry Truman. "He saluted the picture and gave it back to me," Adler recounted.

It was a nerve-wracking experience. "When he walked away, you could have drained my uniform of sweat," he said.

For 2-1/2 years, Adler worked in southern Italy, fulling expecting to one day make the trip to Israel himself. Then fate intervened. News came to him that his mother and sister-in-law, whom he had assumed had been killed in Auschwitz, survived the Nazi camps and were living in Sweden.

His family, which had suffered from the Nazi onslaught, had two more survivors.

Adler had grown up in Lodz, Poland in 1928, one of four brothers who were active in Betar. Not long after the Nazi invasion, his oldest brother Arthur, was sent to forced labour but – as Amek learned after the war – escaped and made his way to the Soviet Union. There he was imprisoned as a German spy and sent to Siberia. He was released with 100,000 other Polish subjects, including later Israeli Prime Minister Menachem Begin, and sent to Palestine to train under the British with the goal of forming a Polish legion. Arthur saw action in Italy and was at the famed battle of Monte Cassino when the Polish brigade took the German-held stronghold when other Allied units failed.

In the meantime, Adler's father had died on the deportation train to a German concentration camp while one brother, Joseph, was shot attempting to escape the transport.

He and Ben, the fourth brother, found themselves in Dachau near war's end. At the time, Germany made a deal to swap 1,500 young Jews in exchange for German POWs and Adler was among the group selected. In April 1945, they were hustled on board a train. Ben, suffering from typhus, remained in the camp.

En route the prisoners were told to get off the train in a clearing in a grass-covered valley near the Austrian border.

Adler said he grew suspicious when he saw the area ringed with German machine guns so at night he and two others crawled out of the area through the high grass. They escaped into a forest and spent the next day and a half hiding from the Germans. He doesn't know what happened to the prisoners left behind.

Took oath with pistol in one hand, a bible in the other

At night they slept on straw in a farmer's barn. When they awoke, the area was crawling with soldiers – American GIs from the 3rd Army – who he identified by the white stars on their tanks.

When the Americans saw the former prisoners "they looked at us like we were from outer space." Adler was wearing a striped prisoner uniform and weighed only 70 lbs.

He was sent to a military hospital where he was nursed back to health. When his strength returned, he got permission to return to Dachau to search for Ben. He found his brother alive and the family reunion was extended when Arthur, the British soldier, found them in Dachau through the Red Cross.

After Arthur returned to his unit, Amek decided to travel to Palestine, via Italy, where Arthur was stationed.

Amek joined a Betar kibbutz in Santa Cesaria Terme, on the heel of the Italian boot. "I became very active because I'm very outspoken," he said. That may well have attracted the attention of Irgun recruiters, who interviewed him a couple of times before offering him a place in the organization.

For 2-1/2 years he worked for the Irgun and after helping hundreds make their way to Palestine/Israel – many of them former Russian soldiers – eventually he too considered the trip. But unexpected news prompted a change of plan.

His brother Ben learned that their mother and his wife had survived the war and were living in Sweden. "They wanted me to come to Sweden," Amek said. "The Irgun people said, 'go see your mother. You can go to Israel later on.'"

When Israel's war for independence broke out Amek was eager to join Machal, the overseas volunteers fighting for the Jewish state. "But my mother said, 'one brother is in Britain (Arthur), the other is in Canada (Ben and his wife Etta) and Joseph is dead. How can you leave me?'"

"The changed my mind and I remained in Sweden for seven years."

Eventually he joined Ben and Etta in Canada, where he started his own family. He never did get to Israel, except as a visitor on six occasions.

Retired from the fur and jewelry businesses, Adler is a sought-after speaker on the Holocaust and has accompanied the March of the Living to Europe and Israel several times.

One of those trips proved particularly cathartic to him. Back in Poland, when incarcerated at the Radom labour camp, he witnessed a German SS officer murder a Jewish mother, father and two children after one boy escaped. They were shot in the back of the head and the last thing he heard them say was *Shema Yisrael*, an affirmation of faith.

That scene haunted him every time he heard the *Shema* in synagogue. But on the March of the Living, 260 youngsters sang it joyfully and with spirit. "Every time in synagogue I hear *Shema Yisrael* since then, I don't see that Radom *Shema Yisrael* anymore," he said.

"Now I imagine the happy *Shema Yisrael* being song by Canadian kids."

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Jazz musician aims to make a living while making art

By AMY SOBERANO
Special to The CJN

Toronto native Michael Ruby was encouraged to pursue jazz music professionally by his father, who died when Ruby was in his late teens.

"I went into it because of my father, who told me to do what makes me happy," the 21-year-old saxophonist, composer and bandleader said.

"He told me not to always go for the money. Just do something that you're going to have fun doing, because you want to make the most of life."

Ruby took his father's advice to heart, and now has a debut CD and a scholarship to the prestigious Manhattan School of Music, among other accomplishments, to show for it.

He started playing jazz at the age of 14, when he took up the saxophone in order to join his high school band. It was a surprisingly late beginning in light of his later success. Since then, Ruby has continued to evolve and explore new territory as an artist and shows no signs of slowing down.

"I never really stopped playing once I started," he said. "I just couldn't put the sax down. Once I found music, I fell in love with it and haven't stopped playing."

After two years at the York School, Ruby transferred to Forest Hill Collegiate in pursuit of a highly recommended music teacher, who happened to leave the school just before he arrived.

"I ended up skipping most of my music classes to practise," he admitted.

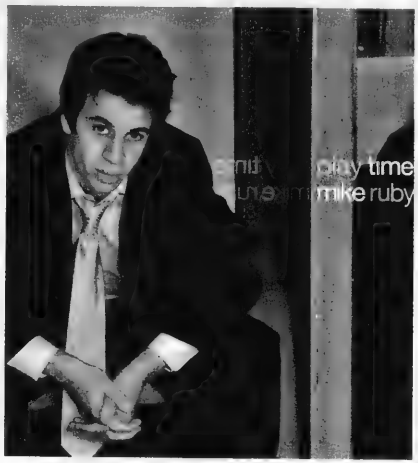
In 2005, he enrolled in the University of Toronto's jazz performance program. That way he was able to stay close to his family after the loss of his father, who had battled cancer for three years.

"That was more important to me than going to school in the States," Ruby said. "It turned out to be a great move because that year there was a huge Canadian jazz competition that was the first of its kind and hasn't been repeated since."

After submitting a CD of original music, he was selected as one of five contestants to perform at a local jazz bar for representatives from Universal Records and well-known Canadian musicians. His performance propelled him to the top of the Project Jazz competition and earned him a record deal with Alma, the jazz branch of Universal Records.

That year, Ruby was selected to play with the Canada All Star Jazz Band, in Vancouver, and was named the winner of *Downbeat* jazz magazine's Outstanding Performance on Tenor Saxophone Award.

Mike Ruby, who released his debut album, Play Time, last year, is seen above performing with Brazilian composer and musician Hermeto Pascoal.



His album *Play Time*, released in 2007, is made up of 10 songs, eight of them originals. The two other tracks are *Someday My Prince Will Come* (Miles Davis recorded a classic rendition) and Giant Steps by Ruby's greatest musical inspiration, John Coltrane.

"Coltrane was my first influence," Ruby said. "I just listened to him all of the time. I fell asleep and woke up listening to his albums."

Ruby expects to have another album released within the next year and a half.

In August 2007, he began his first of four years at the Manhattan School of Music, the sole tenor saxophone player in his class.

"This year [the Manhattan School of Music] was rated the top school in the world for jazz," he said. "I've been looking up to that school my whole life. It's a dream school."

In addition to getting a first-class formal education in New York, Ruby credits the city with allowing him to build relationships with many of his favorite musicians and to learn from them.

He was thrilled to tour with the renowned drummer Ari Hoenig this summer.

"I've played with a lot of great professionals, but that was the only time that I got to tour with my favourite drummer," Ruby said. "It's really an honour when someone of that stature selects you to play with them. It was the most musically fulfilling experience I've ever had and one of the most incredible times of my life."

He is currently touring eastern and western Canada, as well parts of the western United States, with his group The Mike Ruby/Le Boeuf Brothers Quintet.

"I'm having a blast. The music is incredible, and it's amazing to play music with your best friends," he said.

While he's having a good time, Ruby is realistic about the financial pressures that come with playing jazz for a living.

"My goal is to become successful and to make a decent living, but also to make sure I don't lose anything artistically," he said.

"So far I'm on the road to where I want to be – playing music all the time and creating art all the time – and being able to make a living doing that."

Books & Authors

Kapuscinski's poetry had ethical foundation

By NORMAN RAVVIN
Special to The CJN

The recent death of Alexander Solzhenitsyn reminds us of a time when, in another part of the world, literature was the ground for social transformation as well as the voice of the individual trapped in a struggle with grotesque forms of state power. In his later years, Solzhenitsyn became a parody of himself, his politics out of touch and his Russian audience disinterested, but there can be no doubt that his first book, *One Day in the Life of Ivan Denisovich*, contributed to the collapse of the Gulag system it depicted. A great literature of resistance grew up in the countries under Soviet rule, producing writers who stayed at home and wrote against the status quo, and others, like Ryszard Kapuscinski, who chose to write mostly about the world abroad, while paying oblique attention to the difficult lives of men and women under Communism.

Norman Ravvin

Kapuscinski is best known as a writer of literate travelogues, a first rate journalist who described war zones and the victims of political machinations in such far-flung locales as Ethiopia and Iran. His best known books include *The Soccer War*, *Imperium* and *Shah of Shahs*. Dead now more than a year, he was born in 1932 in the Polish river city of Pinsk, where, as a child, he experienced Soviet occupation, his family's flight to German-occupied Warsaw and the disaster of Nazi rule in eastern Europe.

Throughout years of travel and journalistic dispatches Kapuscinski was said to maintain two notebooks – one for news agency stories, and another in which he gathered the material for his books. Apparently a third notebook was in play, in which he wrote poems. The appearance in English of a selection of this work under the title *I Wrote Stone* is made possible by the labours of two Toronto-based translators, Diana Kuprel and Marek Kusiba.

I Wrote Stone offers short lyric sketches that suggest the themes of Kapuscinski's major works without delving into them in great detail. The upheavals of his own wartime youth are evoked by a meditation on a photograph of a Polish "grandmother," dated 1913:

You don't know yet
what I've long known:
in a year everything will shudder,
armies will mount.

The chaos brought on by the collapse of colonialism in Africa is conveyed sharply in the image of a glimpse caught

On a plane to Luanda
a young soldier
lies on a stretcher
that morning a bullet shattered his skull

A number of poems investigate the paradoxical relevance and fragility of the writer's existence. Compatriots rise like wraiths in Kapuscinski's spare language, peopling a lost world that is at once quaint and sad. The Polish writer Arnold Slucki is envisioned this way:

Before leaving
for Jerusalem
he would stroll down New World Street
he would look without seeing anyone
an old coat without a single button
his forehead always sweated
his pocket full of poems

Translator Diana Kuprel highlights the ethical foundations of Kapuscinski's writing, his attention to what she calls the "borderland perspective of the forgotten, the invisible, the marginal – ordinary people. By allowing these people to speak . . . he records the living history of those not usually deemed worthy to enter the annals of official history." Kapuscinski has called history a "battle between culture and boorishness, between humanity and bestiality." His poems return again and again to the question of how one awakens "in / oneself the desire to be a human being," alongside the related challenge

To locate the pure word
which didn't slander
didn't snitch
didn't take part in a raid
didn't declare black white

In the countries Kapuscinski knew that were compromised, either by totalitarianism or war, this was the writer's goal.

Norman Ravvin is chair of the Concordia University Institute for Canadian Jewish Studies.

The Book of Israeli Food is a great culinary compendium

By SHELDON KIRSHNER
Staff Reporter

Israel is indeed a land of milk and honey ... and cheese, olives, pomegranates, oranges and so on.

Practically self-sufficient in food production and a world leader in cutting edge agricultural techniques, Israel is a bountiful country where you can be a gourmet or a gourmand.

Whether you prefer home cooking or restaurant meals, Israel is ready for you, offering a cornucopia of gustatory delights.

This was not always the case.

In the early, austere days of Israeli statehood, rationing was in force and a really good meal was hard to come by. But happily, this era is long gone, judging at least by Janna Gur's *The Book of Israeli Food: A Culinary Journey* (Random House).

In this fat, comprehensive, handsomely illustrated coffee-table book, Gur, an immigrant from the former Soviet Union, covers it all.

She writes about Ashkenazi and Sephardi dishes, from borscht and chopped liver to stuffed vegetables and bourekas.

She surveys the contemporary restaurant scene, observing that dining out has become all the rage.

She visits aromatic open air markets in Tel Aviv, Jerusalem and Haifa, where the freshest produce and the finest fish and meats are available.

She delivers odes on the hearty Israeli breakfast and the equally famous Israeli salad.

And if that is not enough, Gur sings the praises of Israeli soul food like hummus, falafel, shawarma and shakshuka.

In passing, she offers tips on the many uses of eggplant, immortalizes the Israeli grill and pays homage to Israel's excellent line of breads, rolls, cheeses and olive oils.

And if this has whetted your appetite, read on.

The Book of Israeli Food, a fine blend of text and photographs, is chock full of mouth-watering recipes for dishes running the gamut from roasted eggplants with red peppers and good old-fashioned chicken soup to "magical" honey cake and North African hot fish stew.

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Creativity of artist, 93, continues to flow

By CYNTHIA GASNER
Special to The CJN

Helen Gameroff began her lifelong vocation as an artist in her public school days.

Helen Gameroff, 93, has always loved to draw and paint.

She has created artworks in traditional and impressionistic styles, using a variety of techniques and materials – watercolours, oil, silk-screening, shells and fabric.

Now a resident of The Terrace at Baycrest, Gameroff's apartment is a gallery of her works that extends into the hallway.

"My mother could do so many things," says Myrna Schwartz, Gameroff's daughter, who was visiting her mother during the interview with *The Canadian Jewish News*.

"Along with her many artistic ventures, my mother entertained without using a caterer, she made all the curtains and drapes in the house, and she even made us very stylish clothing," Schwartz says.

Gameroff (née Josefo) was born in Montreal and moved to Toronto from Montreal three years ago.

"When I was in public school, I was always the best artist," says the sprightly Gameroff.

She took courses at École des Beaux-Arts, graduated from MacDonald Teachers College and taught at Mount Royal Public School.

As a teenager during the Depression, she made Christmas cards and sold them to her neighbours. "I would also knock on the doors of businesses and stores to see if they needed any posters. I loved to see my posters in the store windows," she says.

After her marriage to Louis Gameroff, she continued taking art lessons and participated in class exhibitions. Her husband operated a men's clothing store in Lachine, Que., and while she was raising her three children, she continued painting and expanded into other areas of the arts.

"I had very good handwriting skills, and I began to do calligraphy commercially, creating invitations, seating cards and posters for large parties and simchahs," Gameroff says.

"One of my assignments was to do the invitations for former prime minister Jean Chrétien's daughter's wedding and many other prestigious events. But, although I was very busy with calligraphy, I always continued painting."

She has sold some of her works, but says she would rather give them to the members of her family or donate them to charity fundraising events.

She loved living in Montreal, but she was getting lonely there since her daughter Rosalind Belitsky, lives in Halifax, Myrna is in Whitby, Ont., and her son, Douglas, lives in Toronto." Gameroff has six grandchildren and 10 great-grandchildren.

When she moved to The Terrace, Gameroff says she "had to do something artistic. I got involved with flower pressing, and I create colourful bookmarks, cards and placemats."

She says water-colour painting is still her first love, but she doesn't have enough space in her apartment to paint there.

Gameroff participates in many activities at The Terrace and is a volunteer remedial reading teacher at a local school.

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Photographs preserve graffiti masterpieces

By CYNTHIA GASNER
Special to The CJN

For her sixth one-woman photo exhibition, noted Toronto photo artist May Karp has chosen a controversial subject.

StreetSpeaks, which runs from Sept. 6 to 27 at the Moore Gallery, features Karp's colourful photographs of graffiti, which focus on graffiti as an art form.

Artist May Karp

Karp says that her photographs document good graffiti art and that she is showing this art on gallery walls where it belongs.

"In Paris, some 30 years ago, I saw graffiti as an art form for the first time. It covered the banks of the Seine River," she recalls.

Karp says the rounded shapes of the graffiti she saw were not the typical unappealing scrawl that we are all familiar with. Instead, they were lyrical and sensual.

From that moment in Paris, she began thinking of graffiti as art, as well as artists' motivation for creating them.

Over the past two years, in her travels to Spain, France, Portugal, the Canary Islands, the United States and throughout Canada, she has searched for graffiti and photographed them.

Karp, a retired businesswoman who has always been interested in architecture and design, began taking pictures in earnest in the 1990s. For her 65th birthday, she donated her first photo exhibit to Baycrest Centre.

With encouragement from other artists and friends, she has mounted five other successful one-woman exhibitions at the Moore Gallery. These included photographs of landscapes, flowers, people and architecture.

Karp's photographs are in numerous institutional and corporate collections, including Canuck Properties; Alex Chapman Design; Metro Toronto Condo Corp. #802; and Torys LLP; and in private collections in Canada, the United States, India, Israel, England, France and Japan.

"You might find this show different from the others," she says. "When you see it through the eyes of these young artists, you will understand that change is here."

She notes that throughout history, drawings have been made on rock and on walls as a form of communication.

"Today, graffiti is still a form of communication, but it is much broader in its subjects. Some are personal to the artist and how the artist sees the world. Some are protests. Some are slogans. Some are commentaries on the political scene. And some are just satirical."

Karp says that in certain cities, graffiti art is appreciated and encouraged by local authorities, with public space allocated for this artistic expression.

In other places, graffiti remains an outlawed art form and are painted over or erased by the authorities. Also, the elements destroy graffiti. "Photos are the sole testament to their existence," she says.

She believes that talented people should have designated public places in which they can display their art.

StreetSpeaks bears witness to masterpieces produced by what have become known as the "art orphans" from around the globe. Photographs like Karp's preserve this type of art for the future.

The Moore Gallery is located at 80 Spadina Rd. Gallery hours are Tuesday through Saturday, 11 a.m. to 5 p.m.The opening reception for StreetSpeaks takes place on Sept. 6, with Karp in attendance.

For more information, call 416-504-3914 or e-mail sales@mooregallery.com.

TRAVEL TALK

BY BILL GLADSTONE

ISRAEL TOURISM AT ALL-TIME HIGH

About 1.7 million tourists visited Israel in the first seven months of 2008, an increase of 41 per cent over the same period last year, when one million tourists visited. Officials in Israel's Tourism Ministry are optimistic that this will be a record year for tourism, with 2.8 million visitors by the end of 2008.

The Tourism Ministry is currently working to improve the professionalism of passport officials, security personnel and tour guides across the country. The ministry recently held a two-day workshop for bus drivers, aimed at improving service.

* * *

Create Your Own Israel Trip: Eitan Tours has added a "Create Your Own Trip" feature to its website to allow travellers to work with the company in planning their trip. The feature provides a selection of sites categorized by region, each with a picture, explanation and link for further information.

Once the sites have been selected and submitted via the website, staff at Eitan Tours do the rest to organize transportation, accommodation and any other necessities. You don't have to be a client to try out the website. www.eitan-tours.com

* * *

Singles Travel: The Jewish Community Center of Greater Pittsburgh is hosting an ambitious program of singles tours, including an Amazing Party in New York and a three-day "Party Cruise" departing from New York Harbor this weekend, both of which take place this week, and both of which are sold out.

In partnership with the travel company Amazing Journeys, the JCC is offering Oasis in the Desert: Las Vegas and Green Valley Spa, Oct. 12 to 18. Amazing China, for Jewish singles in their 30s, 40s and 50s, has already been partially sold out: there is a waiting list for women but men are still being accepted. Travel dates are Nov. 2 to 12.

The JCC is also hosting a New Year's Eve Cruise of Australia and New Zealand from Dec. 21, 2008, to Jan. 4, 2009; and a Caribbean Cruise next February; both for Jewish singles in their 20s, 30s, 40s and 50s.

Future itineraries include Japan, the Mediterranean, the Canadian Rockies, Alaska, Peru, and the canyons and national parks of the American Southwest. For details, please visit the website www.amazingjourneys.net

* * *

Israel Travel Notes

• Jerusalem's King David Hotel – host to countless monarchs, heads of state and superstars over the last 76 years – recently welcomed two more high-profile guests. Barack Obama, the Democratic nominee for U.S. president, stayed in the Royal Suite, shortly after British Prime Minister Gordon Brown enjoyed a stay at the historic hotel. For information about the King David, visit www.danhotels.com.

• After much anticipation, the Bridge of Strings, a soaring new viaduct in Jerusalem, opened this summer. Designed by renowned Spanish architect Santiago Calatrava, the bridge, created to mimic King David's harp, will ease congestion into Jerusalem and carry the new light-rail mass transit system set to open in 2009.

• Cyclists from around the world are invited to participate in Courage in Motion, a five-day cycling tour through Israel from September 14 to 18, in support of Aid to Disabled Veterans of Israel. Cyclists begin in Nahariya, proceed through the Golan, and finish with a celebratory dinner at Beit Halochem Centre, Israel's war veteran rehabilitation centre in Jerusalem. Various routes range from 80 to 100 kilometres.

• For the first time in more than 40 years, the Isaiah Scroll portion of the Dead Sea Scrolls is being featured at a public exhibition at the Israel Museum in Jerusalem. The Isaiah Scroll is considered to be the most complete and well-preserved Dead Sea Scroll. Also on display are ancient agricultural tools, believed to have been from the age of Isaiah, approximately 800 BCE. www.imj.org.il

• Visitors to Jerusalem's Place de France will now be welcomed by a towering water fountain, presented by Paris Mayor Bertand Delanoë in honour of Israel's 60th anniversary. Located in the heart of the nation's capital, the new fountain is a sister to another located in Paris. www.goisrael.com

• Visitors to Israel will soon be able to ski at the Sha'ar HaGilboa Center, the Mediterranean's first-ever indoor ski resort. Located atop Mount Gilboa in northern Israel, the centre will feature a 375-acre indoor skiing resort with night-time skiing, gondolas, a skiing academy and a dining and entertainment centre. The resort will be open year-round. www.goisrael.com

* * *

Travel Notes

• If you enjoy sunshine, slot machines, dining al fresco and soaking in the Caribbean, consider a visit to St. Maarten in the Netherlands Antilles. Valid throughout September, the Labor of Love package at two Sonesta Maho Beach resorts is priced at $150 (US) per night, based on double occupancy, plus 21 per cent taxes and service charge. 800-223-0757, www.sonesta.com/stmaarten

• Costa Rica has declared the Quetzales region as a national park. Consisting of more than 4,000 acres and located 122 kilometres away from San Jose, Los Quetzales is named after the unique and exquisite emerald-green and ruby-red quetzal bird that lives high in the canopies of the Talamanca Hills. It is located in one of the rainiest parts of the country at an altitude of 2,800 metres.

Beaufort chronicles Israel's last days in southern Lebanon

By SHELDON KIRSHNER
Staff Reporter

Joseph Cedar's action drama, *Beaufort*, which opened in Toronto last week, is taut and depressing.

Israel's nominee for best foreign film at this year's Academy Awards, *Beaufort* grimly unfolds at a besieged Israeli military outpost on the eve of Israel's unilateral withdrawal from southern Lebanon in May 2000.

The fortress, built within the ruins of an old Crusader castle on top of a mountain commanding a panoramic view of the surrounding countryside, is manned by a group of Israeli soldiers.

The troops cower in reinforced concrete bunkers, having been ordered to lie low to prevent further fatalities. Israel's occupation of Lebanon is swiftly coming to a close, but Hezbollah continues to shell the outpost with mortars and rockets, hoping to create the perception that Israel's forthcoming withdrawal will be seen as an abject retreat.

Although he is intent on preserving the lives of his men, the young commander of the outpost, Liraz (Oshri Cohen), cannot ignore Hezbollah provocations.

A road that connects the outpost to the Israeli border has been mined, and a bomb disposal expert, Ziv (Ohad Knoller), is brought in to investigate. Ziv is a seasoned and cautious sapper, but who knows what may happen when he attempts to dismantle that device? Cedar ramps up the tension as a specially trained dog is sent toward the object. Ziv, clad in a helmet, visor and body suit, follows the dog.

Oshri Cohen plays the commander of the fortress.

As the days progress, more Hezbollah rockets land on the outpost, causing casualties and damage. Before a projectile lands, a disembodied voice calls out, "Incoming, incoming," warning soldiers to run into shelters.

In Cedar's film, Hezbollah is portrayed as an unseen, deadly force, an enemy that prompts some of the soldiers to question Israel's tactical and strategic policy in Lebanon.

Cedar creates a palpable atmosphere of fear as the bombardments escalate in frequency and ferocity. In keeping with the sombre mood, the sky is usually leaden, gray with heavy clouds waiting to burst into rain.

As might be expected, the soldiers' language is colloquial and profane as they discuss a variety of topics from women to war. The actors who portray these troops deliver stellar performances.

Hard and unyielding, *Beaufort* implicitly questions Israel's presence in Lebanon, but it is not a conventional anti-war film. Indeed, *Beaufort* leaves the impression that Israel cannot afford to let down its guard.

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Renanim Youth Singers launch second CD

The Renanim Youth Singers, a choir conducted by Susan Michaels, is celebrating Israel's 60th anniversary and inaugurating the start of its 10th year with the launch of its second CD, *Israel at 60 – Despair to Triumph*.

Wide-ranging repertoire on this inspiringly beautiful CD includes songs commemorating the horrors of the Holocaust to music expressing the pure joy of Israel and its accomplishments. The CD launch is Sept. 2 at the Beth David B'nai Israel Synagogue.

This award-winning Jewish community children's choir has much to be proud of in its short history. In June, the Renanim Youth Singers won a North American-wide publishing contest, sponsored by TransContinental Music, with the song *Adon Olam*, by Toronto composer Ben Steinberg. The choir's recording of this song will be on a CD with other winning contest songs. The CD will be distributed throughout North America and beyond.

Documentary filmmaker Donald Grey is using the choir's recorded Holocaust repertoire in a film about Eva Olssen, a survivor who has received the Order of Ontario. The film's opening will be at a gala fundraiser at Deerhurst Resort next month. It will also be shown during Holocaust Education Week in November.

As part of its 10th anniversary celebrations, the choir will be travelling to Detroit this December to sing with other Jewish youth choirs in a Chanukah music festival. The choristers are also looking forward to a fun retreat at Green Acres Camp next month, to prepare for the Detroit festival and a hectic fall performance schedule.

The choir has accomplished much as it begins its second decade. It won several gold medals at the Kiwanis Music Festival and completed a tour of Israel immediately after the Second Lebanon War.

For more information, visit www.renanimchoirs.com or contact Susan Michaels at 416-449-2296 or susan.michaels@rogers.com.

Author Bezmozgis to direct feature film

The award-winning author of *Natasha and Other Stories*, will make his feature film directorial debut with the drama, *Victoria Day*, based on his own script which was originally accepted to the 2006 Sundance Screenwriters Lab.

"*Victoria Day* has been eight years in the making," said David Bezmozgis. "I wrote the script even before I wrote the stories for my book, *Natasha*. For people who know my work, *Victoria Day* will seem familiar. For others, it will be familiar in the way that teenage experience is familiar to us all."

Starring newcomer William Moore as Ben Spektor, *Victoria Day* is a wry coming-of-age story of a teenager who grapples with new world opportunities and old world expectations.

It is May 1988 in Toronto. The school year is coming to a close. The Victoria Day long weekend heralds the beginning of summer. In Boston, Wayne Gretzky's dynastic Edmonton Oilers are playing in the Stanley Cup Finals. Best of all, Bob Dylan is coming to town.

Spektor, 16, attends the concert with his two closest friends, Sammy and Noah. Outside the concert, Ben sees what looks like a routine exchange: two teenagers buying drugs. In a way he could never have predicted, the consequences of this drug deal will alter the course of his summer and, quite possibly, the rest of his life. Over the span of one week, seemingly disparate forces converge on him – the search for a missing boy, his romance with the boy's sister, the Stanley Cup finals, the fortunes of his own hockey team, and a peculiar Vietnam re-enactment with Victoria Day firecrackers.

These events conspire to displace the certainty of childhood with the disorientation of adulthood.

Principal photography will run from September 5- October 1, 2008 in Toronto. *Victoria Day* will be released in 2009.

'Lovable' Israel singer understands the power of his own voice

Continued from page 1

Now, a year after winning *Israeli Idol*, Mauda is comfortable on stage. He has since toured Europe, and last week, he performed in Toronto at UJA Federation of Greater Toronto's campaign launch.

One of his favourite memories of the *Israeli Idol* competition was performing with Israeli superstar David Broza, during the final episode.

After the performance, Broza took off a silver necklace he had worn for many years and placed it around Mauda's neck.

Last May, Mauda represented Israel in Eurovision, a Europe-wide singing competition. For the competition, Mauda sang *The Fire in Your Eyes*, in Hebrew and English.

It was after Eurovision that Mauda began to understand the power of his voice. "After Eurovision, a lot of people came up to me… people that don't understand my language," he said.

He realized that "even people that don't understand what I'm talking about will love me. It made me want to continue to [reach] them."

"Since Eurovision, I've thought of how to let fans and listeners communicate with me. This is what keeps me going, this is my bond with them."

Currently, Mauda is working on his first album.

"It changes and updates as we speak. I've been working on it for four months. It's very hard. I'm trying to know who I am and what I want to say to people. I want to sing about pure and sheer joy. The power ballads will be sad and soft with an optimistic ending," he said.

Mauda's music is upbeat, reflecting his personality. "I'm always happy, I laugh most of the time," he said.

If it were not for *Israeli Idol*, Mauda would have studied to become a physiotherapist. In fact, he still plans to enrol in a university physiotherapy program eventually.

"My grandfather was a physiotherapist. It's part of my genes," he said.

Right now, however, Mauda is concentrating on his music.

"I feel like a therapist. I send energy throughout my vocals. It's all about energy. When you translate energy into songs, the message is very clear," he said.

"A lot of people come to me and say, 'You're a healer with your vocals.' I didn't understand what they meant until I realized that this is what I'm here to do. To heal and make people happy."

Mauda has learned a lot about the music industry, and even more about himself, since he won the competition.

"Music should stay genuine. You need to be authentic, be yourself, you can't be afraid of anything. You need to be sure about the music," he said.

According to Elad Weissman, Mauda's creative and promotional manager, the secret to Mauda's success is simple.

"He's stayed the same. That's the secret. He's lovable," he said.

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Eye on Arts

By BILL GLADSTONE

THERESA TOVA, FLORY JAGODA, MANY OTHERS AT ASHKENAZ UNTIL SEPT. 1

Singer-actor **Theresa Tova** performs Oy is Dus a Leben: A Tribute to the Great Women of the Yiddish Theatre at the Ashkenaz Festival. Tova and musical director **Brian Katz** and band lead a journey through the songs and stories of enterprising female stars, including **Regina Prager**, **Bessie Thomashefsky** and **Molly Picon**. "Every song, every woman, every story has love and pain entangled." Enwave Theatre, Harbourfront Centre, Sunday, Aug. 31, 9 p.m. $25; $18 in advance.

Theresa Tova

* * *

Ladino Performer at Ashkenaz: Flory Jagoda, a Sarajevo-born authority in Ladino music whose family included generations of well-known singers and musicians, has been maintaining the Ladino tradition ever since coming to the United States after the Holocaust. Now in her 80s, Jagoda performs Judea-Spanish Songs from Bosnia with her apprentice **Susan Gaeta** and a trio of local musicians. Ashkenaz Festival, Enwave Theatre, Harbourfront Centre, Monday, Sept. 1, 1:15 p.m. $18; $15 in advance.
The Ashkenaz Festival runs Aug. 26 to Sept. 1. For details, visit the website www.ashkenazfestival.com.

* * *

Inglorious Bastards: *Pulp Fiction* director **Quentin Tarantino** is set to take on the Nazis in an upcoming movie, *Inglorious Bastards*, that will feature **Brad Pitt** in a leading role.

One of Tarantino's trademarks is the use of gratuitous violence, and there should be plenty of it in *Inglorious Bastards*. The project is is based loosely on a 1978 film by the same name. It is slated to go into production in Berlin in mid-October.

The story involves a group of American-Jewish soldiers who are dropped into Nazi-occupied Europe to wreak havoc on the Germans and destroy their morale. According to news reports based on a leaked version of the script, their commanding officer demands that the men bring him 100 Nazi scalps, any way they can, or die trying.

According to reports, the film will be filled with gory new ways to commit murder graphically on film. If it is at all like the director's previous works, there will be many depictions of debased humanity, but few if any heroes. In a recent interview, Tarantino said *Inglorious Bastards* wouldn't feel like a "period film" but would be "a modern, in-your-face movie."

Another high-profile American film about World War II is reportedly in the final stages of production. In contrast to Tarantino, actor-director **Tom Cruise** was apparently possessed by an impulse to glorify not violence but a would-be war hero in Valkyrie. The upcoming movie focuses on **Count Claus Schenk von Stauffenberg**, the German who tried to blow up Hitler, and is scheduled for a December release.

* * *

Arts in Brief

• **Mitch Smolkin** performs with **Klezmer En Buenos Aires**, **Levon Ichkhanian**, **Boris Sichon**, **Paul Brody** and **Aviva Chernick** in celebration of the release of Smolkin's new album, *A Star Is Born*. Ashkenaz Festival; Enwave Theatre, Harbourfront Centre, Saturday, Aug. 30, 7 p.m. $18; $25 at the door. www.mitchsmolkin.com

• Ventriloquist and storyteller **Yehudit (Judy) Shier Weisberg** and her counterpart **Yossel** enter the world of the shtetl in fun Jewish stories filled with colourful characters and valuable lessons for life. A teacher, writer and performer, Weisberg presents *A Shlemiel, A Mentsch and a Miser* in the Lakeside Terrace Tent of Harbourfront Centre in two free performances. Sunday, Aug. 31, 4:30 p.m. and Monday, Sept. 1, 5 p.m.

• The Judaica Sound Archives at Florida Atlantic University Libraries has posted on its website a large collection of Jewish musical and spoken recordings, many in Yiddish, Hebrew and even Ladino. There is a good representation of cantorial and theatre selections, ranging from the days of 78 rpm recordings to the present. The website is at www.fau.edu/jsa.

Talented writer/actress pens play about developmentally challenged sister

By RENA GODFREY
Special to The CJN

When Sara Farb speaks, her big brown eyes sparkle, expressing a passion for life.

Farb, 21, is an actor, playwright, director and singer, who most recently was seen as Tess in *The Sisters Rosensweig* at the Jane Mallet Theatre. In addition to acting, singing and writing, Farb studies English literature at the University of Toronto.

When you see Farb in action, on stage or in person, you know you are witnessing the blossoming of an incredible talent. I had the pleasure of first seeing her at the Tarragon's Paprika Festival last spring, where she wrote, directed and performed in her one-woman show, *R-E-B-E-C-C-A*, an autobiographical glimpse into the world of her 15-year-old sister, who is developmentally challenged.

Farb plays her real-life sister, Rebecca, who has the mental capacity of a three-year-old, but emotionally is going through the typical angst of a teenaged girl.

Although the play is only 20 minutes long, it is an extremely candid and riveting work, capsulizing Rebecca's innermost thoughts about her family, being "mentally retarded" and coming of age. The script reveals these sentiments, as if Rebecca were able to articulate her own feelings and thoughts.

Farb wrote *R-E-B-E-C-C-A* to explore the dilemma that she herself has faced throughout her life. "Is it possible to be jealous of someone who is mentally retarded? Even now, when I'm studying for exams, I often think to myself, "This is something Rebecca is never going to have to worry about. If she does, it's on a simpler level. How can you not envy something like that?"

Farb said having a sister like Rebecca is "a gift. Cousins, grandparents and friends are all involved with Rebecca. Everyone adores her."

The audience squirmed in their seats for a second or two when Rebecca first blurts out to the audience that she is mentally retarded.

By the time Rebecca turned one, her development was noticeably delayed and her parents searched for an answer. When they took her to Boston, the doctors confirmed that Rebecca was indeed "mentally retarded."

"For the first few years, it was fine because Rebecca could get away with being adorable, but as she grew up, she has stayed two to three years old, is going through puberty, and it's really hard. There's no filter, there are no social graces."

Farb's family has been extremely supportive of the play, but they do find it difficult to watch, as it hits very close to home.

"People have asked me if it's is difficult to do the play and how I go there. I treat it as another endeavour. I really don't let it get to me."

R-E-B-E-C-C-A has been well received and was recently presented at the Luminato festival and Summerworks.

Farb has also co-produced *Edges*, a song cycle that will be remounted by a professional theatre company this fall.

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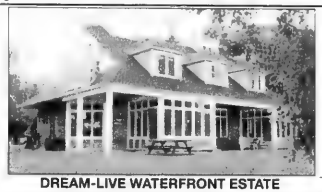

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Coast to Coast

Canadian, Israeli MDs agree to reach out to Arab counterparts

By JANICE ARNOLD
Staff Reporter

MONTREAL — Canadian and Israeli doctors have formally agreed to work together in areas of common interest, including lobbying for reciprocity in postgraduate training programs and speciality certification, and sharing expertise in emergency preparedness and the integration of foreign doctors.

The Canadian Medical Association (CMA) and Israel Medical Association (IMA) signed a 10-point letter of agreement during the CMA's annual general meeting in Montreal last week that strengthens their bilateral relations and expresses a desire for further collaboration, including in the international arena.

In addition to exchanging information on professional issues, the points of agreement include one of a political nature. The CMA and IMA state that they will act jointly to try to persuade the Arab countries to increase their level of involvement in the World Medical Association (WMA).

IMA president Dr. Yoram Blachar, one of the signatories of the agreement with outgoing CMA president Dr. Brian Day, is the incoming WMA president. While three Arab countries – Egypt, Kuwait and Tunisia – are nominally WMA members, they are not active, Blachar said, and he has pledged that reaching out to these and other Arab countries will be a priority of his term of office, which begins in October.

The WMA, founded in 1947, is the umbrella organization of 85 national medical associations, representing nine million physicians.

This is only the second formal agreement with another national medical association (the other being the United States) that the CMA has entered into, said its secretary general and CEO William Tholl, who is also a signatory along with Leah Wapner, IMA secretary-general. It's the first such bilateral agreement to which the IMA is party.

"There have been many efforts over the years to bring in the Arab countries," Tholl said. "The CMA has historically acted as a broker in the world, including that part of the world."

There is no overt Arab boycott because of Israel's membership in the WMA. Tholl thinks the Arab absence may have more to do with culture; African nations are also not well represented on the WMA.

The CMA-IMA agreement builds on an already existing good relationship between the two bodies, as well as personal relationships between members, Tholl and Blachar said.

The CMA has 68,000 members, representing about 85 per cent of the medical profession in Canada, Tholl said.

"The CMA and IMA share a long list of common values, including a commitment to excellence in patient care, a determination to protect the interests of physicians and a desire to dialogue with other organizations on issues of common interest," the agreement begins.

The two associations say they will work jointly to make it possible for medical graduates from Canada and Israel to pursue postgraduate training in the other country, whether in clinical care or research, as well as for specialists to be recognized in each country.

The two associations think they can learn from each other in how to handle disasters, whether natural or man-made. "For example, the CMA has been through the SARS experience while the IMA has much experience in planning for mass trauma casualties and natural disaster planning," the agreement reads.

The CMA is especially interested in knowing more about how Israel was able to absorb so many foreign physicians, mainly from the former Soviet Union, in such a short space of time.

Between 1989 and 1994, about 12,000 doctors immigrated to Israel from the FSU, doubling the number of physicians already in the country, Blachar said. The great majority had to be retrained to meet Israeli standards, as well as learn a new language and adjust to a new culture, but most did so successfully.

In this area, the CMA and IMA have committed themselves to working through the WMA on strategies to assess the quality of medical education and clinical knowledge of doctors from developing countries.

The health and well-being of doctors themselves is another mutual concern. The CMA and IMA may develop programs such as a telephone hotline for physicians training or working in the other country, or formulating policies aimed at protecting doctors, such as from violent patients.

They expect to collaborate on health policy issues such as the regulation of medical professionalism, and to work with the medical school deans in each country on ethics instruction.

They will work with their respective governments to "improve the lines of communication at the federal or other appropriate political level," on such issues as medical waiting times, public health and safety and inter-professionalism.

"This agreement will also provide an opportunity for ministers and others to showcase the collaboration between the two countries," the agreement states.

Under the agreement, IMA and CMA representatives will meet at least once a year, alternating between the two countries, beginning in Israel later this year or in early 2009.

Blachar, a 67-year-old pediatrician who spent a two-year fellowship at the Montreal Children's Hospital, was previously head of the WMA council for two terms.

Although Israel has one of the best ratios of doctors per population in the world, that is changing, Blachar said, and may have a shortage of doctors in the near future. Many doctors are retiring and the population continues to increase.

"Israel may soon have a ratio below the OECD average of 2.5 per 1,000 population and is already in need of anesthesiologists, critical-care specialists and general surgeons," he said.

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Israelis host ceremony to remember slain Munich athletes

By ALISON KLAYMAN
JTA

BEIJING — Hundreds of Israeli, Chinese and Olympic officials gathered last week at the Hilton Beijing to commemorate the massacre of Israeli athletes at the 1972 Munich Games.

While it has become a longstanding tradition for the Israeli delegation to visit the memorial to the Munich victims in Tel Aviv on the eve of their departure for the Olympics, the tradition to hold a formal memorial ceremony during the Games only began at Sydney in 2000.

The memorial is arranged by the Israel Olympic Committee in conjunction with the local Israeli embassy, but has never been incorporated as an official program under the International Olympic Committee (IOC), for which the Israelis have been pushing.

The secretary-general of the Israel Olympic Committee, Ephraim Zinger, opened the event by reading the names of the 11 athletes and coaches who were killed in the terrorist kidnappings in Munich. Rabbi Shimon Freudlich of Chabad Beijing led the *K'El-Maleh Rachamim* prayer memorializing the dead.

Fourteen members of the current Israeli delegation attended, as well as coaches and officials, all of whom had finished their competitions and were heading back to Israel the next day.

"Part of their preparation is to learn and be aware of the heritage of our 11 slain athletes," Zinger said. "All the athletes know and meet the families, and on the way to the Games they visit the memorial to the Munich victims in Tel Aviv. It is a part of their education."

Israel's minister of science, culture and sport, Raleb Majadele, spoke on behalf of the Israeli government but also recalled having lost two close friends in the massacre. He said the proper way to honour the Munich victims was "to continue to train and to continue to participate in the Olympic Games, just as we are doing here in Beijing."

Others, however, took a more critical tone.

Zvi Varshaviak, the president of the Israel Olympic Committee, called on the IOC to be involved directly in commemorating the Munich massacre. Zinger said the Israelis raise the issue at every meeting with the IOC, but without results.

"Probably they are concerned about the reaction of those who will disagree with a memorial like this," Zinger said. "There are 205 NOCs [national Olympic committees] participating in the Olympics, and there are more than a few dozen that will strongly disagree with this kind of event."

Ankie Schpitzer, whose husband, fencing referee Andrei Schpitzer, was killed in Munich, was one of the evening's most powerful speakers in advocating for a wider memorial to be witnessed by all the world's athletes.

"This is not an Israeli issue, this concerns the whole Olympic family," she said. "Our sons, fathers and husbands were no accidental tourists or visitors to the Games; they were part of it. They believed in the spirit and the dreams of the Olympics, but they all came home in a coffin."

Schpitzer graphically recalled returning to the Israeli delegation's quarters in the Munich Olympic village hours after the terrorist action ended in tragedy. She saw blood all over the room and a scene of devastation.

"And I kept repeating to myself, 'Are these the Olympics they dreamt about? Was this the festival of love and brotherhood that they wanted to be part of?'" she thought at the time.

"The overall mood of the night was that the IOC should recognize the 11 athletes who were murdered in 1972 as Olympic victims," Zinger said. "They were Israelis, yes, but they were Olympians."

Schpitzer said official recognition of the Munich massacre has been her cause since 1972, and promised that her children and grandchildren would continue to fight for official remembrance by the IOC.

Windsurfer wins Israel's first and only Beijing medal

By RAMI HIPSH
Ha'aretz Daily Newspaper Ltd.

BEIJING — Israeli windsurfer Shahar Zubari won a bronze medal last week as he sailed his final race in the 2008 Olympic Games. It was Israel's first medal of the Beijing Games and its seventh of all time.

New Zealander Tom Ashley won the gold and France's Julien Bontemps scored the silver.

The pressure was high on Zubari, who until the final round held fourth place in the the Neil Pryde RS:X windsurfing standings.

The young man from Eilat went into the final race knowing he would have to finish at least second and also beat Bontemps by at least five boats and his other two rivals by at least four boats to walk away with anything.

After winning the medal, Zubari was inundated with phone calls – from his parents, from Israel Radio, friends, the local paper in Eilat, Prime Minister Ehud Olmert and even from Israeli President Shimon Peres.

Zubari is now the pride of the Israel's Olympic delegation. With pole-vaulter Alex Averbukh failing to medal, no one was left to carry the Israeli flag at the closing ceremony. That task fell to Zubari.

Averbukh was eliminated from the Olympic Games after failing to clear 5.65 metres.

The pole vaulter had cleared 5.45 metres on his third try and declined to jump 5.55 out of strategic considerations.

Averbukh is the senior athlete in Israel's delegation. Beijing is his third Olympics – he finished in eighth place in Athens. He also holds a silver and a bronze from previous world championships as well as a European gold. However, he was sidelined by injury for quite a while and has not been impressive this year.

Only six of the other 40 competitors who participated Wednesday have topped his personal best of 5.93 meters, an Israeli national record. But, if one looks only at this year, when Averbukh barely competed, no fewer than 32 athletes vaulted higher than the 5.55 metres he accomplished two months ago.

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Kashrut scandal may have silver lining

By YONI GOLDSTEIN

The Agriprocessors scandal is now more than three months old, but the story won't seem to go away.

Instead, the fallout from the May 12 raid of Agriprocessors' sprawling Postville, Iowa, slaughterhouse has only increased in the last month. The story is no longer just a case of a company flouting U.S. federal law, but also one of Jewish infighting.

New Views

First, a little background, in case you've missed the story. On May 12, immigration and customs officials in the U.S. entered the Agriprocessors plant, the largest kosher slaughterhouse in America, and arrested close to 400 illegal immigrants who were working there. In the aftermath of the federal blitz, a variety of stories regarding horrific working conditions at the plant surfaced. Some workers alleged that Agriprocessors maintained an unsanitary facility and paid employees lower-than-usual wages. Other stories told of far more dangerous working conditions, including workers carrying weapons into the plant for self-defence. According to various reports, the raid also allegedly revealed a methamphetamine laboratory at the slaughterhouse.

Much has been made of the fact that Agriprocessors is owned by a haredi family. Christian groups, human rights organizations and Conservative and liberal Orthodox Jews have all questioned whether the owner's background is somehow connected to the dirty shop he operated.

Various other religious groups – including a Roman Catholic church in Postville – have insinuated that the religiosity of the plant's owners may have been the cause of the scandal. They argue that the haredi way of life doesn't show true respect for secular laws and regulations.

A number of Jewish groups have also voiced concern and used the Agriprocessors scandal to make a number of larger, sweeping statements about Orthodox Judaism. Conservative rabbis and some liberal and modern Orthodox groups have urged their followers to boycott Agriprocessors' products, and one Conservative rabbi even voiced a concern that was similar to one raised by human rights groups operating in Postville, questioning whether haredim pay enough attention to the law of the land in their business dealings.

Mainstream Orthodox groups – including the Rabbinical Council of America, Agudath Israel, Chabad and the Orthodox Union – have responded by arguing that many allegations about Agriprocessors are untrue, and that the plant has made great strides in cleaning up its act since May 12. In a *Jerusalem Post* opinion piece, one Orthodox rabbi even questioned whether the raid was an anti-Semitic act.

Beyond Agriprocessors' obvious abuse of federal immigration laws in the United States, it's impossible to know yet which, if any, of the other allegations regarding Agriprocessors will in fact stick. In any case, this unfortunate story offers Jews an opportunity to consider our relationship with the larger, non-Jewish world, as well as our own intra-religious ties.

Regarding the former, the message all Jews should learn, or reaffirm, is that while our dual affiliations – to Judaism and to the state – often present difficulties, and even contradictions, we must do our utmost to adhere to both authorities. To do otherwise threatens the great peace that Jews have found in North America.

As for the duelling within Judaism that this story has kindled, there is reason to see something positive emerging from the embarrassment. Every once in a while, all large, organized groups – religious, ethnic, corporate – need to do a little investigation into their own operations and clean up the dirty, unlawful bits that may have snuck in with the largely good majority. Now is as good a time as any for Jews to look at our business practices and make sure that we are embracing human rights and best workplace practices, along with halachah.

Surely, doing so will only strengthen the health of our religion – internally, as well as in the ever-watchful eyes of the rest of the world.

Sweet Potato Salad w/ Orange-Maple Dressing

Dressing
2 tbsp pure maple syrup
2 tblsp balsamic vinegar
2 tsp minced peeled fresh ginger
1/4 tsp ground nutmeg
1/4 c extra-virgin olive oil
2 tblsp orange juice
1 tblsp fresh lemon juice
1/2 tsp cinnamon

Whisk all ingredients in small bowl. Season to taste with salt and pepper.

Salad
6 lbs. sweet potatoes peeled, cut into 3/4" cubes
1 c chopped green onions
1 c chopped fresh parsley
1 c pecans, toasted, coarsely chopped
1/2 c golden raisins
1/2 c Sultana raisins

Roast sweet potatoes 30 min. Transfer to large bowl. Cool to room temperature. Add green onions, parsley, pecans, and raisins. Pour dressing over; toss gently to blend. Season to taste with salt and pepper. (Can be made 2 hours ahead. Let stand at room temperature.)

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Memoir of small-town life

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Just like the old adage, "you don't have to be Jewish to enjoy…," author Elliot Marshall says that "you don't have to be from Cape Breton, or even from the Maritimes, to relate to the stories of small town living" in his recently published book, *Once Upon a Story*.

The book is the result of a lifetime of storytelling and observations of human nature, combined with a love of the written word and a dream to put the two together.

"Although I wasn't a particularly good student, I always liked English literature, stories and poetry and thought I may have a chance to put them all together some day," the Cape Breton native said.

Marshall, the youngest of 10 children, was six years old when his father died, leaving his mother to scrape by alone. He credits her tenacity and positive attitude for her successful parenting of such a large family in tiny Glace Bay, N.S.

Marshall's siblings and their life and career paths are all described in this "autobiographical collage of stories that covers 70-plus years," as noted on the book's cover.

After spending some time away at university, Marshall returned to Glace Bay to take over the family clothing store, which he operated along with his wife, Helen, for several decades. There are stories in the book about adventures in the small-town retail business, as well as vivid descriptions of some of the characters who shopped at Marshall's and anecdotes about small-town life.

There are chapters dedicated to special people that Marshall has encountered in his life, such as two young men who once worked part time in his store and were both later killed in car accidents. Another is dedicated to his friend Barry Davis, a Holocaust survivor whom Marshall met after moving to Ottawa to be near his grown children and grandchildren, while another pays tribute to Rabbi Reuven Bulka, whose synagogue, Congregation Machzikei Hadas, the Marshalls attend.

Marshall has also reproduced the eulogy he gave at the funeral of his late brother, Jack Marshall, a former Newfoundland MP and senator.

An as-yet unpublished screenplay for a proposed television show has found its way into Marshall's book, as have a number of poems he has written over the years.

"There are many chapters in my life, but what are my credentials to write a book?" Marshall asks in the introduction.

"I am not a journalist, not a preacher, not a teacher, nor am I an expert in any field; but I'm a thinker… Jewish themes and many Jewish personalities penetrate my stories. I welcome whatever feeds my curiosity. I experiment with stories, challenging and exploring life. Stories crop up when I reflect on my youth. I include relatives, old friends, old teachers from down home in Cape Breton, and famous people I admire and quote."

Anyone who hails from Cape Breton is bound to enjoy a nostalgic walk down memory lane while reading Once Upon a Story, but Marshall is correct that the book contains enough variety and vivid description of small-town life and people to entertain any reader.

Available in a few select bookstores in Ottawa, *Once Upon a Story* can also be purchased by contacting Elliot Marshall at elieh@sympatico.ca.

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The Canadian Jewish news

Section B

Jewish Community Focus

'Making the world a better place'

Making the world – and a mourner's world – better

By FRANCES KRAFT
Jewish Community Focus Editor

Last year, *The CJN*'s Jewish Community Focus supplement looked at environmental issues. "We're thinking green," we wrote.

This year, our theme touches on environmentalism, but is broader based. Each article in this supplement focuses on ways in which members of our Jewish community – locally and farther away – are making the world, or part of it, a better place.

Editorial

Topics range from the upcoming Daniel Pearl World Music Day to ethical investing and a Mississauga woman waging her own war on litter. We also look at groups for gay youth and their parents; community inclusion for people with special needs; a guide to care of Orthodox elderly published by a grassroots social service agency in Montreal; and an organic produce program at Toronto's First Narayever Congregation.

There's a reflection on a Birthright Israel trip that brought together youth from the deaf and hearing communities, and an article on a Uganda kindergarten started by Israeli volunteers and headed by a Muslim woman.

Israel's Yatir Winery, the subject of another article in the supplement, donates its tree trimmings to Palestinians who use them as kindling, but the focus of our story is its award-winning wines. Sometimes making the world a better place is as simple – or as complex – as well-prepared food and drink.

On a personal note, I spent much time thinking about ways that people made my world a bit better during the week of shivah that followed my father's death in early July.

Three years ago, I wrote an article on shivah protocol. I considered myself fairly well informed on the subject, but experience is a powerful teacher.

Continued on page B3

[Frances Kraft photos]

Rabbi Max Davis. Harvard University alumnus. Steinhardt Netzach Fellow. Volunteered in a relief mission of hurricane-devastated New Orleans and Biloxi. Red Sox fan. Assistant Rabbi, Congregation Beth Israel, Berkeley, CA. Yeshivat Chovevei Torah alumnus '08.

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Community Focus

Small acts of kindness can have a big impact

Continued from page B2

Among the lessons I learned:

• Online messages to the bereaved family are not redundant, even if you know you will be expressing your condolences personally within the next few days. For my family, those postings – particularly before the funeral – served as a link to the outside world and a reminder that our support network was starting to kick in.

• Affectionate laughter and shared memories are good medicine. Nourishing food helps, too.

• Small acts of kindness can have a big impact.

• Support can come from unexpected places.

• Mealtimes are tricky. Ideally, visitors should not arrive at mealtimes, but sometimes they do. Or they may arrive later and find that some mourners – like me – are slow eaters, or eat at odd hours on days when they need rest more than food.

Mealtime is a time to be particularly sensitive to mourners' needs. It may be the only time they have to be alone, and they may be involved in intense discussion. There's a lot to process during a shivah.

On the other hand, mourners may welcome the opportunity to have some quiet time with the visitors and invite them to the table so that they will not feel they have to rush to finish eating.

• Coping with grief is universal and, at the same time, very individual. Respect the mourners' needs, even if you don't understand them.

• Don't tell a mourner what to expect or that you know how he or she feels. If you're wrong, it can be alienating instead of comforting. Alternatives are: "Some people find that…"; "You might find that…"; or "I found that…"

• Although the focus of the shivah is on the family and its loss, I found it unexpectedly comforting when people told me – briefly – about their own losses. A sentence or two often provided perspective on our own situation and opened a door for us to ask questions or do a reality check. It helps to know that others have gone through the same experience.

[Frances Kraft photos]

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Community Focus

Members of the First Narayever Congregation's Community Supported Agriculture program choose organic vegetables supplied by Everdale farm.

[Rita Poliakov photos]

First Narayever Congregation supports organic farm

By RITA POLIAKOV
CJN Intern

The little tent outside the First Narayever Congregation's synagogue is bursting with customers.

People walk by the boxes of organic vegetables, stopping to chat every few minutes while filling bags with potatoes, cucumbers and chard.

Children cling to their grandparents, hypnotized by a swinging cabbage that has been attached to a backpack string.

"Mommy doesn't like broccoli," one child shouts as she weaves through the crowd.

"What about this," her grandmother asks, holding up a head of crisp, green lettuce, which gets a curt nod of approval.

"It's the week to get peas, for sure," someone announces as hands reach for the box of peas.

This is the scene every Thursday from 4 to 7:30 p.m., when First Narayever, located near Brunswick Avenue and Bloor Street, hosts its community-supported agriculture program (CSA). In conjunction with Tuv Ha'Aretz, a network of Jewish CSAs managed by Hazon, a New York-based Jewish environmental organization, the synagogue sells shares for the annual harvest at Everdale farm. Each share is worth a certain number of points, which can be used to purchase produce from the Everdale tent outside the synagogue.

The program is meant to connect the Jewish community to the food they eat as well as to themselves.

"The goal is to simultaneously raise people's consciousness about food issues in general and to make connections to Jewish ethics," said Andrea Most, the site co-ordinator for Narayever's Tuv Ha'Aretz CSA.

In addition, she said, "it's a Jewish value to bring the community together around food," Most said.

"There's a sense of community. First of all, the farmers themselves are here at the table. Relationships develop. People are schmoozing, there are lots of people from the neighbourhood as well. It connects them to their surroundings.

"There's a lot of Jewish text about our stewardship of the earth. This seems to me like an ideal way to express that responsibility. If you're eating stuff with chemicals and pollutants, it doesn't seem like a good expression of [that value.]"

First Narayever chose to work with Everdale because of the farm's experience with a similar shareholder program.

Continued on page B5

Community Focus

Narayever community 'knows where the food comes from'

Continued from page B4

The farm has 150 acres of certified organic land, 15 acres of which is devoted to vegetables. Everdale sells locally as well as in urban areas. It also holds hands-on workshops and other educational programs to help connect people to the food they eat.

Carl Leslie, the crop manager at Everdale farm, said the Narayever program was a way for the community to get to know the farm.

"People get to know where the food comes from. They develop a relationship with the seasons and a connection to the environment," he said.

The project also helps support local produce.

"There's major industrialization of agriculture – it's making it difficult to compete," Leslie said. "[The program] helps by allowing us to sell at a rate that allows us to survive."

Continued on page B9

Organic corn from Everdale farm

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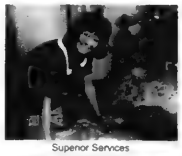
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Ryan Kraft demonstrates the sign language name given to him by fellow participants on his Birthright Israel trip.

ASL/Spoken English Birthright trip inspires changes

By RYAN KRAFT
Special to The CJN

I always wondered what going to Israel on a Birthright program would mean to me. Although I had travelled to Israel in 2000 with March of the Living, I didn't feel a connection to the country.

I knew then that if I went back to Israel, I wanted it to be with a distinct community that was unique within the Jewish community – that maybe going on a special program would shift my experience and make me understand why so many people feel the country is home.

Most people are surprised when I tell them that I chose to go on a bilingual Birthright Israel bus, where the two languages used were American Sign Language (ASL) and spoken English.

I am hearing, and had only taken courses in ASL for a year to help me communicate with a friend of mine. Going as part of the bilingual group fulfilled my desire to connect with Israel as part of a unique community, and it happened to be a group in which I knew some of the other participants from other conferences I had attended.

I was a bit intimidated when I met up with my Birthright group at JFK airport in New York. I hadn't had much opportunity to practice my ASL and couldn't sign much beyond basic conversation and the alphabet.

The first couple of days together were a bit of a challenge, but with laughter, patience and a lot of effort, I began learning enough ASL to communicate and have lengthy discussions with my new friends.

Kaddish in sign language is 'emotionally powerful'

When I think back on my experience – climbing Masada for the first time to watch the sunrise, feeling the heat of the sun when hiking Ein Gedi, and floating down the Jordan River with my group – it's hard to believe that I did not extend my trip. I had the time of my life, and all I wanted was to stay longer.

During the trip, we were joined by seven Israelis, five of whom were deaf or hard of hearing, and their Israeli Sign Language interpreter.

Four of the Israelis are soldiers in the Israeli army, a service they volunteered for. Having them with us opened up a whole new dimension of communication. It was interesting for me to see how similar Israeli Sign Language is to ASL, and how the Israelis fit in so quickly with us, even with the language barriers.

One of the most touching moments of the trip took place during our visit to the military cemetery on Mount Herzl. The Israeli soldiers led our group in the *Mourner's Kaddish* in Israeli Sign Language, and all of us signed along with them. I have a video of it, and it still brings tears to my eyes. Seeing something so emotionally powerful communicated in sign has always moved me.

Continued on page B7

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Community Focus

Participants receive Hebrew names — and a 'sign name'

Continued from page B6

On the one Shabbat we spent in Israel, we had both bar/bat mitzvah and Hebrew naming ceremonies. Hearing and seeing how my friends chose their Hebrew names – and why – was beautiful, and reflected how much the trip had affected them.

On the airplane home, while talking to two of my friends, they found out I didn't have a sign name and decided to give me one. A sign name is traditionally given to you by a deaf person based on a personality trait or physical feature, like being energetic, curly-haired or smiley.

My sign name is the ASL letter "R," with the person's hand moving upwards past his or her head. My friends gave me this name because it mimics the sign for "tall."

It feels a little bit strange to have connected with Israel now, at the age of 25. Most of my friends from the trip are much younger, and they connected with the land earlier.

Ryan Kraft and Rachel Kirschner ride a camel as part of their Birthright Israel trip.

I remember sitting on our bus heading toward a kibbutz in the north, talking to Noga, our Israeli interpreter, about what was going through my mind at that point.

I had told her that I didn't want my experience to end – that I wanted to find some way to carry it forward, and to make really significant changes in my life. She suggested that I make three changes, because any more than that would be difficult to implement.

The trip has left a lasting impression on me. I've applied to study American Sign Language at college next year. I am moving back to Toronto, the city I grew up in. And I am also making an effort to get involved in Birthright alumni programming, going on more trips so that I can extend my experience and keep this feeling alive inside of me.

It's hard to put into words, but its something akin to realizing who you are and understanding that it's important to follow your heart.

Notes for hearing people

Before I left on this trip, I was given a few pointers on how to interact with people in the deaf community, because there are sometimes cross-cultural misunderstandings.

- Remember that people who use ASL may sound blunt to hearing people, because ideas are expressed more directly in ASL than in English.
- Keep an open mind when trying to communicate. On the trip, we invented signs or wrote things down on paper when interpreters were not available.
- American Sign Language is a distinct language. It's not the same as English, nor does it have the same grammar or sentence structure. All sign languages are as distinct as spoken languages are.
- Always speak directly to people who are deaf, even if someone is interpreting for them.
- Last, but not least, be willing to learn!

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'A community is not whole unless it is inclusive'

By CAROLYN BLACKMAN
Staff Reporter

Stanley Kugelmass, a local lawyer whose 25-year-old daughter has developmental disabilities, says that an inclusive community must remove physical as well as psychological barriers.

But Kugelmass, chair of UJA Federation of Greater Toronto's inclusion task force, said that attitudes are often harder to change than physical barriers.

"The psychological barriers that do exist are not based on ill will. It is a matter of indifference or a missed opportunity. When someone is in a wheelchair, it's difficult to open a door. Stand by for a moment, and open the door for him. We should do that without thinking."

It's to everyone's benefit to include those who may be "different," Kugelmass said, but many people haven't been touched by the issue.

"Sooner or later, every one of us is going to be disabled. This is about all of us."

The goal of the task force, formed after a 2002 retreat to discuss students with special needs in the Jewish educational system, is to change attitudes and create action, he said.

"We look at what resources are available for special needs, and how we can improve."

Fay Rotman, the director and only paid staff member of the task force, said it looks at the broader picture, including those with physical and developmental disabilities, as well as those with visual and sensory issues, and seniors.

"We are focusing on getting synagogues to be open and welcoming. We've met with synagogue executive directors, and now we're meeting with the presidents to discuss what they can do to make their synagogues more inclusive, such as sensitizing ushers on how to respond to people with disabilities."

The task force is also looking at youth groups, summer camps and even Birthright Israel, and it's planning an inclusive action week this coming winter, Rotman said.

"We want to give these groups the tools to create their own ideas."

The task force's first event, held last February, was an awards event in which they gave out community inclusive awards of excellence, and it plans to include another awards evening during an upcoming "inclusion week," she said.

The week, whose date has yet to be announced, will kick off with a screening of the film *Praying with Lior*, a Jewish Film Festival film about a young boy with Downs syndrome.

"We're going to end the week with a Shabbat across the GTA. Synagogues will participate by hosting programs or giving sermons. Something will be done at every synagogue."

Myra Wiener was chair of planning of the recent Kinus 2008, a conference for developmental service providers, supported by Reena, UJA Federation, Ottawa's Tamir Foundation, Jewish Federation of Ottawa and Bert and Marilyn Raphael Advocacy Fund.

Rotman stressed that inclusion is not something you do for someone, but rather is something that strengthens the entire community.

"It is not a service – it is a concept. A community is not whole unless it is inclusive. It is necessary, not only for those with special needs, but for the health of the community," she said.

"Everyone needs to feel that they can play a role in the community. For people with developmental disabilities and their families, it means having programs specific to their needs. Families must feel included. The Jewish community needs a big umbrella."

The Reena choir performed at the opening of fourth biannual Kinus conference in Toronto. Playing piano is choir master Fern Dworkin.

Wiener said that agencies such as Reena are essential, "but the community has not done its bit by having Reena. We have to make an effort to be inclusive in all aspects of communal life, and it can go two ways. Able people need to be part of the programming."

Remove barriers to people with special needs, advocates say

Arlene Margolese, manager of volunteer services and faith and cultural services at Reena, said individuals shouldn't feel that they are doing something "wonderful" by including people with special needs.

"They should easily accept everyone with all the gifts they bring," Margolese said. "The inclusion committee can help with the educational process. People may have good intentions, but they don't know what to do."

She said Reena reaches out to Jews living outside the Jewish community in order to provide them with Jewish programming. "Our goal is for those who live within a non-Jewish agency to have a Jewish identity and the opportunity to live a Jewish life."

Continued on page B10

בס"ד

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'A great opportunity to eat local'

Continued from page B5

Organic and local farms like Everdale offer consumers something large farms can't offer, Leslie added. "The majority of agriculture [companies] can't provide a relationship with the farm. That's what we're selling, as much as we're selling food."

The response from the community has been positive.

"The interest is so huge. [Last year] we had 60 members by the end of the season. This year we have [around] 100," Most said.

Ali Aber, a member of the congregation, enjoys the chance to connect with the local farms.

"I thought it was a great opportunity to eat local and be part of the community," she said. "You come down here to pick up groceries, you get to schmooze. You know exactly where [the food] is coming from and how it's grown."

For a list of farmers' markets in the GTA, visit the farmers' market network at www.tfmn.ca

Consumers trade points for organic, local produce. [Rita Poliakov photo]

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Accessibility about 'understanding barriers'

Continued from page B8

Speaking at Kinus 2008, Shelly Christensen, inclusion manager of the Jewish Community Inclusion Program for People with Disabilities in Minneapolis, Minn., said the religious community has tremendous opportunities to help people with disabilities.

"Making institutions accessible is less about budgets than about understanding barriers. Changes occur when leaders have a positive attitude. [You cannot] let people in the door and then ignore them," said Christensen, author of the *Jewish Community Guide to Inclusion of People with Disabilities*.

Marilyn Raphael's daughter Sheree, 52, has cerebral palsy and developmental delays. She lives semi-independently – a worker comes in regularly – in a Reena-sponsored group home with two other women.

"They do their own shopping and banking. When [Sheree] goes to the bank, they help her out. She also takes the bus to her job at a sheltered workshop."

Raphael, a Reena board member, said, however, that although her daughter has every opportunity to do what she is able to do, "we cannot make people like her. Rules can be enforced so that everyone has rights, but you cannot make people embrace those who have differences."

Raphael said when Sheree was young, there were no facilities for her. "She went to nursery school until she was eight years old, and then we were told that our only option was to take her to an institution."

Sheree lived at the Huronia Regional Centre in Orillia, said Raphael, "and they were very kind. We visited her every week. But then Reena opened its first group home, and the rest is history. She grew and flourished into a sweet and charming young woman."

Moms start lootbag collection program for SickKids

By FRANCES KRAFT
Staff Reporter

Bonnie Gremont, Samantha Rakusin and Alysse Unger-Luepann have started a lootbag collection program for patients at the Hospital for Sick Children.

The three women are mothers of students at Leo Baeck Day School, and Gremont also teaches junior kindergarten at the school's Thornhill branch.

They hope the program, which they are calling Lootbags of Love, will catch on at other schools or workplaces, Gremont told *The CJN*. "The hope is that in the future, any time somebody makes a party, they would think of us and make an extra lootbag."

Gremont said that the hospital gets most of its corporate donations at Christmastime, and that by May – when Lootbags for Love had its initial drive and collected more than 500 lootbags and toys – SickKids' "treasure chests" were closer to empty.

Standing, from left, are Leo Baeck students Ethan Luepann, Jake Rakusin, Kailey Gremont and Tyler Gremont. Seated in front, from left, are Ryan Rakusin, Dylan Gremont and Kaitlyn Luepann.

Inclusion at synagogues and in Jewish world

Marilyn Raphael, mother of Sheree, 52, who has cerebral palsy and is developmentally delayed, offers the following suggestions for a more inclusive Jewish community:

- When a person with a disability comes to a service, welcome them and lead them to the front. Invite them to sit with you at the kiddush lunch, or even to your seder. "When someone makes the choice of stepping out of their own world, they should feel welcomed in the wider world. We were all taught to walk in the sunshine, not hide inside."
- Rabbis should talk about Reena during their sermons, ushers should be sensitized, and synagogues should start their own inclusion committees.
- Jewish nursing homes need to have provisions for seniors who are developmentally delayed.

Shelly Christensen, manager of the Minneapolis Jewish Community Inclusion Program for People with Disabilities, offers these suggestions:

- Staff and clergy from every synagogue need disability awareness training, and just like every other committee, someone has to be responsible for inclusion. "One synagogue told me that their ushers don't know where to find large print prayer books or the listening devices."
- Families of people with disabilities need to be prepared when entering an inclusive environment. They should not walk in and just expect to be included. It is not a one-way street. They should be ready to be a part of the community.

Myra Wiener, chair of planning for Kinus 2008, says:

- Synagogues need programs specific to the needs of all their members.
- Inclusion can go two ways. Those of us who are abled should join the activities of those are are disabled.

Community Focus

Campers gain confidence from Shakespeare

By RITA POLIAKOV
CJN Intern

For most of the campers at Marvin Karon's day camp, Shakespeare used to be indecipherable. Mere weeks ago, *Hamlet* was just another unit in school and Nick Bottom was nothing more than an unfortunate nickname. But now, after four weeks at the Shakespearience Summer Experience, the magic of Shakespeare has come to life.

"I really like Shakespeare," said Sarah-Anne Seale, 15, one of the campers at Shakespearience. "At first it was over my head, but now I can make more sense of it."

The Shakespearience Summer Experience is a free day camp for students in grades 7 to 9. Many of the participants of the camp are at-risk youth in lower income families.

Karon is an actor and certified teacher, and the camp's executive director. The camp, started in 2005, is part of Shakespearience, founded in 1998 by Karon and actor R.H. Thomson. Shakespearience provides in-school and after-school Shakespeare workshops.

Campers at the Shakespearience Summer Experience train for four weeks with professional actors and teachers

Shakespearience started off as a 20-school pilot program and has grown to include over 100 schools in the Greater Toronto Area.

Ten years ago, when Karon, who trained at the National Theatre School of Canada, was between acting jobs, he began supply teaching.

"I got stuck at a school. While there, I was teaching *Macbeth* to a Grade 12 class," he said. "What made me want to [start Shakespearience] is seeing kids so turned off and hostile to Shakespeare because it's tackled academically."

During the summer, Karon, along with a group of actors and teachers, helped about 25 to 30 students act out a set of scenes from various Shakespeare plays. This year, the camp was held at Wexford Collegiate School for the Arts and ended on July 31 with a performance at the Canadian Stage Company (CanStage). This is the first year that Shakespearience joined forces with Canstage.

Marvin Karon, left, started Shakespearience in 1998 to help students embrace Shakespeare.

Understanding Shakespeare's work can be difficult. "It's Elizabethan, it's old. [Shakespeare's] thoughts are complex and intricate. It's difficult for kids whose critical thinking skills are not far developed," Karon said.

He takes it one step at a time.

"The way we get them there is trial and error. It's slow and painstaking. We're breaking it down word by word. All language is so passionate, you have to play into that. It takes commitment and fearlessness. We're getting them to let go and to savour language," he said.

To Seale, a student who would have spent her summer on the couch if not for this program, Shakespeare is more than just words.

"Once you get past the weird words, the stories are amazing, everything is connected," she said. "It's more fun here. In class, we have to read it, we don't get as much. Here we act it out, it's easier to understand."

For Maggie Huculak, an actress, teacher and staff member at the day camp, teaching Shakespeare is about acting, not reading.

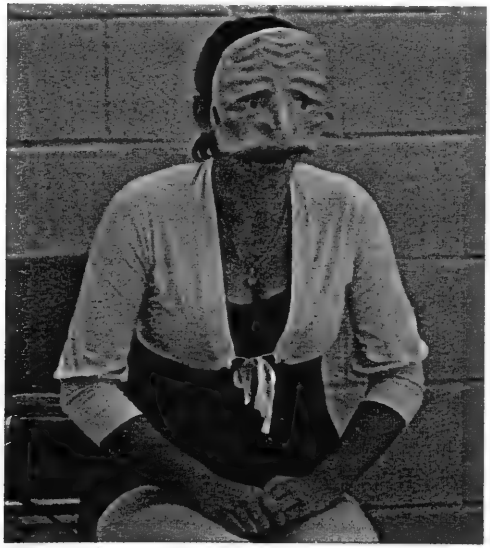
"Some students were unable to read the text out loud, they couldn't bring sense to the text. Through rehearsal, we illuminate the meaning," she said. "It livens their experience from the neck down. A human is body and soul. Too often we're dealing with humans from the neck up. Their tools to create get rusty. Children are fundamentally creative beings, but by the end of Grade 12 part of them is languishing. They become memory experts."

The ability to master Shakespeare provides both knowledge and confidence.

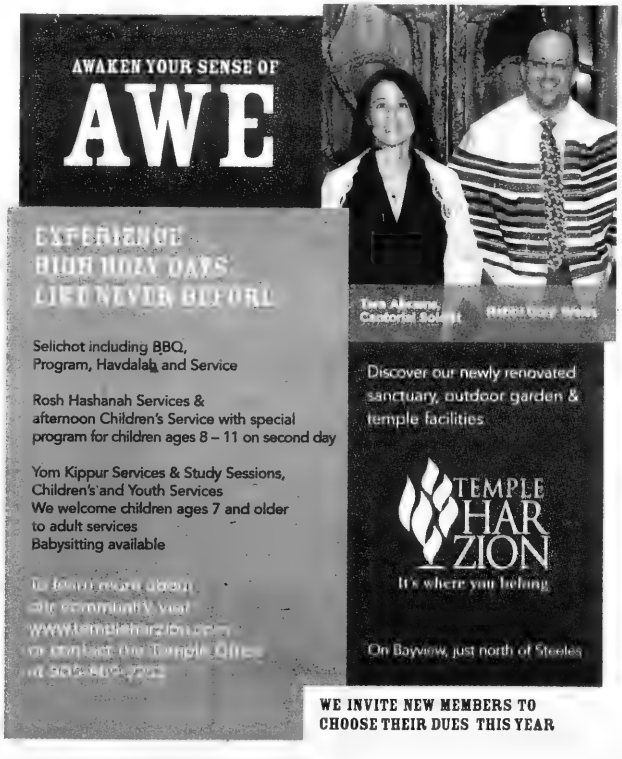
"We can offer a safe and beautiful environment for young people to explore some of the toughest language in the canon of all literature. Their pursuit of that is a great gift to self-esteem and a sense of accomplishment," Huculak said.

Karon agreed.

"[The] language is such an obstacle, it's a hurdle. When they start to understand, they think, 'I must be smarter than I thought.' I hope subliminally they learn that if you want something, you've got to work for it," he said.



Shakespearience summer experience, a free day camp, helps campers understand Shakespeare's plays through acting and step-by-step discussions.



Institute celebrates 20 years of defending Israel

By JANICE ARNOLD
Staff Reporter

MONTREAL — "If you ask me what I'm most proud of after 20 years, it's that we have survived," says Frederick Krantz, founder and director of the Canadian Institute for Jewish Research (CIJR), an independent, pro-Israel, largely voluntary foundation.

CIJR, which is guided by academics but geared to the needs of the community's grassroots, publishes the daily ISRANET Briefing and the biweekly *Israzine*, among other online and print English and French publications intended to disseminate accurate information and fair comment about the Middle East and Jewish issues. It also maintains a huge physical and online archive of articles and papers on the same topics and runs programs for university students, including training in how to advocate for Israel on campus.

Krantz is proud of the fact that CIJR is able to do so much with a small staff and a very tight budget. The institute has just two year-round staff members headed by Jacqueline Douek, three student interns (two of whom are working only through the summer), and an archivist, a six-month position made possible by a Quebec government grant.

Otherwise, CIJR relies almost entirely on funding from individuals, and that amounts to just enough to get by annually, Krantz said. It receives no money from the organized Jewish community, a circumstance that Krantz still doesn't understand after two decades.

"What we are doing is unique in Canada. We are recognized internationally, but still there is no support."

CIJR celebrates its 20th anniversary with a formal gala dinner – the first in its history – Aug. 27 at Congregation Shaar Hashomayim at 6 p.m. The honorees are veteran international Jewish leader Isi Leibler and his wife Naomi Leibler, world president of Emunah, and Alan Baker, who is shortly leaving his position as Israeli ambassador to Canada after four years. They will receive CIJR's Lion of Judah award.

Theo Caldwell, president of Caldwell Asset Management Inc. and a current affairs columnist for the *National Post* and *Toronto Sun*, who has frequently defended Israel, will be recognized as CIJR's Golden Magen David honoree for outstanding person of the year.

Isi Leibler is a former senior leader of World Jewish Congress who was forced to leave the organization a few years ago, when he called for an investigation into alleged financial irregularities that eventually proved to be justified. The billionaire Australian businessman and prolific writer now lives in Israel, where he chairs the Israel-Diaspora committee of the Jerusalem Centre for Public Affairs.

Krantz, a New York-born, Concordia University professor of the history of the Renaissance, who spends more time in Italy than in Israel, did not set out to create a think-tank or a lobby group.

But he was incensed by what he saw as biased media coverage against Israel during the first intifadah in the late '80s. He was convinced that the Arabs were waging a campaign to divide Diaspora Jewry and that the community needed to put up a united public front. Krantz felt that leadership was not coming from the organized Jewish community.

He started to write letters and articles to the *Gazette* and other papers. He noticed some fellow academics, notably Harold Waller and Julien Bauer, were taking similar action, and suggested they co-ordinate their activities.

Soon, the professors were being invited to speak at synagogues and community groups, and Krantz became aware of the hunger for information in the Jewish community about what was going on in the Middle East.

The professors launched a daily newsletter call *Responsa*, which was sent by fax connected to a computer, the leading technology of the day.

"We spent $800 on that machine, which was a lot of money at the time," Krantz recalled. For the first couple of years, CIJR operated out of Krantz's basement as a volunteer effort. *Responsa* soon became *Israfax*, which continues to be published today as a quarterly digest.

One of the first non-academics attracted to CIJR was Baruch Cohen, who at 88, continues to come into work as the organization's volunteer research chair. The Romanian-born Holocaust survivor saw in CIJR a means of concretely expressing his passionate devotion to the continuity of the Jewish people.

"CIJR is a gem," he said. "A powerful voice against '*shtadlanut*' [appeasement], an uncompromising defender of the rights of the Jewish people and the rights of the State of Israel. CIJR plays an essential role on the international political landscape by offering consistent, valuable and clear analysis of the Jewish world, the Middle East and Israel."

Cohen and Krantz found each other after a letter by the former was published in *The Canadian Jewish News* in August 1988, expressing his concerns about a federal government-sponsored symposium that brought together a select group of Arab and Jewish Canadians at Montebello, Que. Krantz also opposed the clandestine meeting.

The CIJR's first "office" was a room at the Canadian Zionist Federation's headquarters, then on Décarie Boulevard. "I chain-smoked a pipe at that time, and Baruch threatened to leave if I didn't quit. I said I need nicotine to write, but I did quit. Baruch was just too valuable to us," Krantz said.

Although his personal views are hawkish, Krantz has always insisted that CIJR be open to a broad spectrum of opinion on Israel, but he draws the line at Peace Now, whose open criticism, he feels, is detrimental.

"Jewish unity has always been our key value. And that means not criticizing Israel publicly. Internal debate in the community is all right, but we should not be publicly questioning the legitimacy of its democratically elected government," Krantz said.

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Community Focus

Ethical investing grows in popularity

By PAUL LUNGEN
Staff Reporter

It wasn't that long ago when tailoring financial investments to conform to an investor's ethics was an idea that came from way out in left field.

Total return was the much more important factor, and who cared if a company made its money selling cigarettes, operating casinos or marketing weapons to dictators who used them against their own people.

Turns out a lot of people do care and that number is growing. Today, there are dozens of funds that cater to investors' social concerns, providing the opportunity to invest and make money with a clean conscience. According to SIO, the Social Investment Organization, "assets invested according to socially responsible guidelines" have grown enormously in recent years. In 2006, such assets stood at $503.6 billion, up from $65.5 billion two years before.

"The vast majority of this increase is due to the recent adoption of socially responsible investment practices by several major pension funds, mostly in the public sector," states the SIO's *Canadian Socially Responsible Investment Review 2006*, the most recent investigation of the subject.

"In Canada, the socially responsible investor can chose from over 70 mutual funds in a variety of asset classes: global/international equity, Canadian equity, fixed income, money market, Canadian balanced and Canadian dividend. There is one exchange-traded fund, iShares Canadian Jantzi Social Index Fund," states economist and investment writer Larry MacDonald.

David Nitkin

Conspicuous by its absence is a fund based on Jewish ethics. Nevertheless, Jewish investors are flocking to ethical funds and are seeking advice on corporate practices, said David Nitkin, president of EthicScan Canada, a firm that compiles data on corporations for socially responsible investors.

His clients include both institutional and retail investors, along with many non-Jewish institutions, among them churches. They are seeking the kind of information that will direct their investments, including the identity of companies that participate in the boycott of Israel, or have decided to divest from Israeli holdings or whose CEOs have produced literature hostile to the Jewish state.

EthicScan, which employs some 317 different measures when studying investment opportunities, prepares reports by applying filters suitable for clients' particular investment criteria, Nitkin said.

While investing in Israel is important for some, other Jewish institutions seek advice on different grounds, such as companies' management policies, their codes of ethics, and their lending practices.

Some investors are concerned about the environment, sustainable development, health and safety practices and even the hiring of Jews.

One Jewish institutional investor queried the company about governance issues, another on how to make their facility "green."

Jews are increasingly concerned about investments that comport with their "Jewish values," Nitkin said. This stems from the perspective "that the world belongs to God and what you earn is yours but stems from God," he said. Moreover, "hard work is required in order to profit."

People today "have a stronger sense of the fragility of the planet," he continued, "and people are conscious of the longer term implications of investing."

The first big shift in ethical investing took place about 20 years ago. Companies that did business with South Africa entered into investors' bad books and a whole new area of investing developed, one that placed a greater emphasis on where the money was invested, keeping in mind a desire for good returns.

Since the late 1980s, many investors have expressed concerns over a number of issues that have entered into their investment calculations, Nitkin said. Since 1988, when he identified South Africa as a major investment issue, Nitkin has been re-examining ethical concerns every four years. Based on interviews with corporation executives, business ethics teachers, journalists and advocates, he found the areas of concern shifted. In 1992, it was the environment; in 1996, questions of diversity and equity (women and minorities in the workplace) predominated; in 2000, investors were concerned over child labour and in 2004, security and privacy concerns were dominant.

While his studies did not focus on Jewish investors per se, there is evidence that Jews, too, are concerned about more than return when investing.

A six-year-old study of Jewish sources behind ethical investing – including the Torah, Mishnah and responsa – found that Jews have always considered the ethics behind commercial activities regardless of the prevalent economic system in place.

Continued on page B14

'We need a product to reflect our values'

Continued from page B13

In *Capital Markets and Jewish Teachings*, authors Mark Schwartz, Meir Tamari and Daniel Schwab found that "Judaism and its ancient sources do provide ample basis for the principles under which a Jewish-based ethical fund could be established for operation in today's capital markets. Such a fund would maintain a unique perspective on minority shareholders, and the general principles of this fund could be categorized under seven headings: abiding by Jewish law; abetting; justice and goodness; abiding by contracts; preserving life; settlement of the world; and Sabbath, festivals and kosher food."

The authors noted that Jews are expected to devote part of their money to charity and provide for the welfare of the poor and weak. "At the same time, care had to be taken so that one's property did not injure the property, health and even esthetic satisfaction of other people. Parallel to these obligations is the insistence on the fulfilment of contracts and fiduciary obligations that require that other people's funds given to one for investment or safe guarding be subject to Judaism's moral and ethical teachings and obligations."

The report found that ethical principles had been implemented in Christian and Muslim ethical funds, but "a Jewish-based ethical fund is sorely lacking."

A Canadian attempt at serving that market niche was launched recently by Jantzi Research, a Toronto-based firm that evaluates and monitors the social and environmental performance of securities. The company operates a Canadian social investment database that analyzes 300 companies and trusts, and it offers an exchange-traded fund based on socially responsible criteria, iShares Canadian Jantzi Social Index Fund.

It recently announced plans to launch the Maimonides Global Equity Fund as an investment vehicle that would integrate "social and environmental analyses based on Jewish principles."

A Jantzi news release stated the fund would be "based on Jewish principles, including tzedakah – justice and goodness, pikuach nefesh – the preservation of life; *yishuv haolam* – the settlement of the world; *lo tashchit* – prohibition against the wanton destruction of nature."

Despite its lofty ideals, the fund failed to gain traction within the Jewish community – at least among institutions and high-worth investors.

Paula Glick, director of sales and marketing for Jantzi, said the fund needs only $5 million to get off the ground, but so far wealthy investors and institutions have not been forthcoming. "No one wants to be the first one in," she said.

Paula Glick

Smaller scale retail investors have expressed an interest in the product, but a critical mass has to first be attained before marketing it to the public, she said.

Jantzi has seen various religious denominations line up behind products tailored specifically for their needs, whether Muslims or Christian groups. That's a growing trend in the industry.

"In general, a lot of people want to disconnect how they make their money with how they live their lives. But a lot of people do care, and want to see consistency and have their investments reflect their values," she said.

"People can invest and get a competitive return, and feel good knowing that the companies [they've invested in] are doing good.

"We need a Jewish product," she continued. "There isn't such a thing at the present time, and we need a product to reflect our values and the values we were brought up with."

Filters designed for the fund would have limited investments to companies that practise good corporate governance, treat employees well, are involved in sustainable activities and are environmentally conscious. The fund would avoid investing in state enterprises of countries that do not recognize Israel, she added. And a high percentage of the fund would invest in Israeli corporations.

There is currently one mutual fund – the Amidex35 Israel Mutual Fund – which tracks the AMIDEX35 index and invests in the 35 largest market capitalization Israeli companies, publicly traded on the Tel Aviv Stock Exchange or on Wall Street. "Many of the larger Israeli companies are growth companies that have a strong technology orientation," states the Amidex website.

However, Amidex cautions investors: "The fund is not diversified… The relatively limited liquidity of some of the equities in the portfolio may affect the fund's ability to acquire desired positions quickly or dispose of securities at a desirable price and time."

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Ethics screens include materials, oil companies

Longtime business writer Gordon Pape cautions investors to look closely at the screens employed to create socially responsible funds. Some include banks, others do not; big oil companies can make it into some funds while they're excluded in others.

• "Over the three years to May 31 the Ethical Growth Fund posted an average annual compound rate of return of 12.7 per cent, well ahead of the category average," Pape reports. Interestingly, the fund includes commodity stocks – energy and materials sectors make up about one-third of the portfolio – with major holdings, including Suncor, Nexen and EnCana.

• Economist and writer Larry MacDonald notes that "the largest single fund is the Investors Group SRI Summa Fund, with over $1.5 billion in assets, followed by Ethical Growth Fund at $385 million and Ethical Balanced Fund at $360 million. The oldest ethical mutual fund in Canada is the Ethical Growth Fund, birthed in 1987."

* * *

• The Ethical Funds Company operates a stock index, a group of securities that represents all or a portion of a stock market, against which the performance of mutual funds and individual securities can be measured.

• The Company touts it as "the only broad based index of Canadian public companies that is screened for environmental, social and governance practices (ESG)." It uses the market-encompassing S&P/TSX Composite Index of Canadian stocks as its base before screening out companies on the basis of their ESG.

• As of June 30, 2008, the Ethical Canadian Index's total return over five years was 17.5 per cent, compared to 19.2 per cent registered by the TSX 60's total return (for large cap stocks) and 18.1 per cent over the broader S&P/TSX Composite Index.

• Looking back three years, the Ethical Index returned 15.9 per cent, the TSX 60 18.2 per cent and the Composite Index, 16.1 per cent.

• The one-year return for the Ethical Canadian Index stood at 7.6 per cent, versus 10.4 for the TSX 60 and 6.8 per cent for the Composite Index.

JEWELRY FOR A CAUSE: From left, Shifra Muskat, Jade Kaufman and Marlee Gonik, students at Associated Hebrew Schools' Kamin campus in Thornhill, Ont., raised money for the Zareinu Educational Centre for children with disabilities by making jewelry and selling it at their school. The girls, who recently completed Grade 4, collected more than $300 over the course of the school year by selling more than 200 bracelets and necklaces.

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Israel's light shines in Uganda

By JONATHAN PULIK
JTA

Bleak and dusty, the Namuwongo slum in Kampala, Uganda stretches along the main rail line that runs through this capital city.

Shantytown dwellers who use the tracks as a pedestrian thoroughfare are killed or maimed regularly by passing trains.

Yards away, among the wooden shacks, stand the bamboo walls of a kindergarten for some of the slum's neediest children.

Started last year by an oncology intern from Tel Aviv who was volunteering in Uganda with the Israel-based humanitarian aid organization Brit Olam, the Little Light Children's Centre is filled with AIDS orphans, children who are disabled and disfigured, and regular kids from the slums.

Muslim woman runs kindergarten started by Tel Aviv doctor

"We decided to invest in young children with no place to go, nourish them and prepare them for school," says the physician Shiri Tenenboim, who has since returned to Israel. She helps manage the school's administration and fundraising efforts from Tel Aviv.

Children come to Little Light from as far away as neighbouring Congo, where a savage war turned them and their families into refugees. One girl's face is scarred permanently by burns from a falling candle that set her bed alight as she slept. Fewer than 10 per cent of Ugandans have electricity at home.

Five days a week, about 60 children aged three to seven eat a nutritious breakfast and learn from teachers who are trained with funds raised in Israel. The money comes from donations made by Israeli companies and funds raised by the sale in Israel of bead necklaces made in Uganda.

Along with a steady stream of Israeli volunteers, the kindergarten is run by Qasasa Ayeha, a resident of the slum, a devout Muslim and a die-hard fan of Israel's Maccabi Haifa soccer club.

Not yet a formally qualified teacher, Qasasa is in the midst of two years of training – paid for with Israeli donations. She says the experience has changed her view of Israelis.

"I had never met Israelis before," she says. "I knew them as inflexible and sophisticated weapon makers. After seeing the film about the storming of Entebbe, I thought they had supernatural powers!"

For their part, the Israeli volunteers say that what impresses them about Qasasa is her "innate wisdom" and versatility. Qasasa even improvised a religion-neutral grace before meals that works for both the kindergarten's Christian and Muslim children. In Uganda, prayer is a fixture in most schools and in the workplace.

On a weekend outing to the Entebbe botanical garden some 20 miles from Kampala, Qasasa stands at the ready with her first-aid kit, nursing scrapes and mosquito bites almost before they happen. For some of the children, it is their first ride in a car. One toddler becomes motion sick, vomiting on her Sunday best.

Later, playing soccer with the children, Qasasa's flowing black *abaya* doesn't stop her from diving to the ground to make a save.

"The kids really change when they come to the school," she says. "Some used to buy alcohol. Now it's sweets. I give them basic knowledge, and they take it higher."

Until Little Light was established, many of the children who attend the kindergarten spent their days picking through the mountains of trash that litter the slum. Searching for scrap metal, bottles and other valuables, they'd sell their findings for a few cents to feed themselves and their families.

"'They had nails like talons to scavenge," Qasasa says.

In the school's early days, heavy rains would turn its dirt floor into a muddy quagmire. Then an Israeli construction firm in Kampala poured a concrete floor here free of charge.

Mercy Annet, whose three-year-old son Kinene Ramson attends the preschool, says the school has helped make Kinene healthy and strong.

"They care so much for the kids," Annet says. "'They give him milk, which we can't afford."

Tenenboim says eventually the school will be part of a comprehensive, community-run centre that will also host older children and evening parenting classes. It just may take a little time.

"It's the difficult things that we do quickly – the impossible takes a little longer," she says, quoting the late Israeli prime minister David Ben-Gurion.

"Israel is now a flourishing country, an example to struggling ones like Uganda. I see international aid as the new Zionism," Tenenboim says. "We did it ourselves with the help of the international com-

Community Focus

Reaching out to Jewish gay youth

By SHERI SHEFA
Staff Reporter

The Jewish gay community in Toronto is becoming more visible and vocal, and Jewish service providers are doing what they can to reach them.

Richard Cummings, the executive director of Jewish Family and Child (JF&C) Toronto, said that when JF&C was approached by members of the Jewish lesbian, gay, bisexual and transgendered community (LGBT), it listened.

There was no outlet for adolescents

"One of the consistent comments was that there wasn't an outlet during their adolescence for discussing and dealing with gaining a sense of mutuality in terms of the challenges of growing up," Cummings said.

Together, they came up with an idea to create student groups for Jewish gay teens at York Region high schools, as well as the Anne and Max Tanenbaum Community Hebrew Academy of Toronto campuses.

In April, JF&C, UJA Federation of Greater Toronto and United Way worked to sponsor a free discussion for Jewish gay high school students to talk about what it's like to be gay in the Jewish community.

"We had co-operation from schools when this was posed as an opportunity, but we really didn't have any expressions of interest. We did not get enough student response to proceed, but we will try again," Cummings said.

"Although there wasn't necessarily interest for this kind of a group, that by no means suggests that we are abandoning the notion of being available, which we are, to all members of the community, and more specifically, developing support that might address the particular circumstances and issues that might be encountered by youth who are coming out as LGBT."

He said that usually by the time students reach their mid-teens, they are fully aware of their sexual preference, and it is important to make those who are establishing themselves as part of the LGBT community feel welcome and accepted as members of the Jewish community.

"Our services are inclusive and... it is our desire in general to be responsive to needs that are expressed by members of our community."

He said although there may not be established high school gay groups at this point, JF&C is still dedicated to working with individual students who are interested in JF&C programming.

"We are aware that it is our responsibility as a family service organization to provide, safety, support, and enrichment to every facet of the community," Cummings said.

"I think it is really important, given that there are those who think this is controversial, that we can come up with a constructive message here."

Until three months ago, Noreen Kasman, a parent of a gay daughter, ran a monthly discussion group at Beth David B'nai Israel Beth Am Synagogue in Toronto for parents of gay children.

"I know when my daughter came out three years ago, I looked everywhere for a group of Jewish parents and there wasn't one... What I wanted was other parents out there who had dealt with the shock, or whatever, of finding out their child was gay and that they survived and I could survive, too," Kasman said.

"Some people might want to put their head in the sand and hide it and some people are perfectly OK, but there are still people who need to talk and want to hear from another parent."

She said she spoke to her rabbi and convinced him that a group for parents of gay children was needed. Last year, Kasman partnered with another member of her congregation, who is a social worker, and she offered to come to the monthly meetings to serve as a resource person.

"We had a small turnout, but by May, we had nobody come. We're both volunteers and we're both busy, so we decided... to just stop."

Richard Cummings

Although Kasman decided to end the sessions, she said she is still available to parents who need to talk.

"I will always have a gay child, and although I don't feel the same turmoil as I felt three years ago when my hopes and expectations were turned upside down, I'm sure that I'm not the only one, and I'm sure that every day, some Jewish child tells their parents, 'I'm gay,'" she said.

"Look, I'm in my early 60s and I didn't expect this, and there have got to be other people in their 50s who don't expect it and don't know how to handle it or find resource material. It took me a long time to gather this information and I am quite willing to share it."

Kasman added that if someone contacted her to meet, or if there was interest from the community to revive the monthly discussion group, she'd be more than willing to become involved again.

"I know that there is always a room available in my synagogue," she said.

"I think this is something that shouldn't be put aside and

Meeting needs by doing, not talking

- "I think that if there is any lesson that is readily available to us as Torontonians, it is that this is a diverse world," said Richard Cummings, the executive director of Jewish Family and Child (JF&C) Toronto.
- "By respecting our differences, we are opening ourselves up to the opportunity to enrich our own lives by learning that there are many ways to live a life, and as long as we are not harming one another, I think we benefit from acceptance and openness."
- He added that it doesn't mean we have to accept certain lifestyle choices for ourselves but we must always respect other people's way of life.
- In the meantime, Cummings said that JF&C has a responsibility "to keep our ear to the ground, and certainly it is our mission in a sense to be responsive to the expressions of need in the community."

Noreen Kasman, the parent of a gay daughter, agreed that members of the Jewish community should be more open and welcoming to diversity.

- "I don't mean just talking, I mean doing. Running groups, running programs that have appeal to gay Jewish adults or teens. People say, 'Oh, yes, we're welcoming. Oh yes, we would never stop a gay person from having an aliyah or opening the Ark.'"
- But she said that instead of having the community talk about being inclusive, they should just be inclusive.
- "I don't see anyone approaching a gay, young person and saying, 'If you want to maintain your connection to Judaism, how can we help you? What can we do for you?' I don't know how to solve that one." Kasman said.
- Kasman can be contacted at kasman@rogers.com. For more information about JF&C, visit www.jfandcs.com.

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Winery revives an ancient tradition in the Judean hills

By SHELDON KIRSHNER
Staff Reporter

The production of wine in Israel's Yatir Forest in the southern Judean hills has come full circle after 2,500 years.

Here, deep in the folds of the largest planted forest in Israel, members of three neighbouring moshavim tend to 11 vineyards on 500 dunams of land at an altitude of 600 to 900 metres above sea level. (One dunam is equal to about 900 square metres).

The Yatir Winery – a joint venture of Beit Yatir, Carmel and Maon and the historic Carmel Winery in Zichron Ya'acov – is in Tel Arad, a short distance from the Yatir Forest, a Jewish National Fund project.

The vineyards are on the semi-arid slopes of Mount Hebron, close to the West Bank.

Producing award-winning kosher wines sold in Canada, the vineyards are of relatively new vintage, but the tradition that underpins them is as old as recorded history. The name Yatir is derived from a Levite city cited in the Book of Joshua.

Continued on page B19

Etti Edri at a Yatir Winery vineyard [Sheldon Kirshner photos]

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Area is still 'magnificent wine country'

Continued from page B18

"Wine was made here by Jews after the destruction of the first and second temples," said Etti Edri, a Yatir Winery manager, in an interview.

She spoke in a shed adjoining the George A. Cohon Family Youth Activities Centre, which was created after the 1993 Negev Dinner in Toronto.

Ancient wine presses, which bear witness to a fairly sophisticated wine industry for which this region was known in biblical Judea two millennia ago, have been excavated at archeological sites around the forest.

This is magnificent wine country.

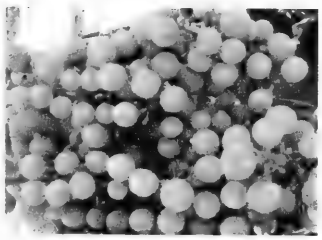
The soil is stony and well-drained and the climate is virtually perfect, with cool mornings, hot and sunny days and cold nights during part of the year.

There is little rainfall, but a reservoir built by the Jewish National Fund and holding 650,000 cubic metres of water effectively solves that problem.

Up to 15 per cent of the water is diverted to the vineyards. The rest is used to irrigate lush fruit orchards in clearings in the forest, which covers an area of approximately 30,000 dunams and contains more than four million trees, notably Aleppo and Jerusalem pines, Cypresses and Tamarisks.

In a nod of gratitude to the Jewish National Fund, which prepared the land for the vineyards and orchards, the Yatir Winery named its first brand Yatir Forest. "It's our premier label," said Edri.

A blend of Cabernet Sauvignon and Merlot, this estate wine is aged in French oak barrels for 15 months, and is unfiltered. Red purple in colour, with an aroma of blackberries, blackcurrants and Mediterranean herbs, it is advertised as a fine textured wine with a soft, velvety finish.



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Grapes ripen in the sun

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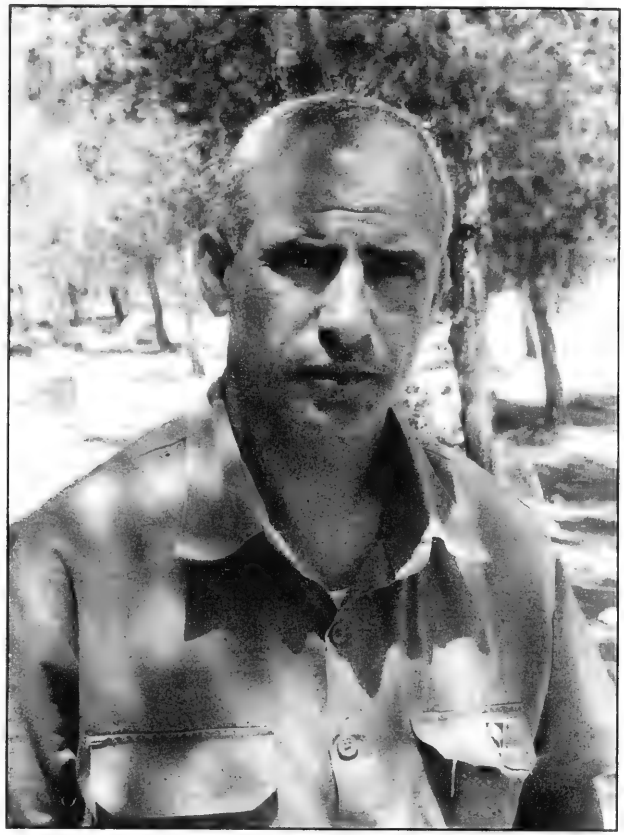


Abed Abu Alkealin

Winery produces 200,000 bottles a year

Continued from page B19

Its second label, Yatir Cabernet Merlot Shiraz, is also unfiltered and is aged in French oak barrels for 12 months. It has rich ruby colouring and smacks of the whiff of black plums and exotic spices, with a hint of coffee and chocolate.

Its third label, Yatir Sauvignon Blanc, is cultivated in the Ramat Arad vineyard, in the northeastern Negev Desert. Cold fermented before being aged for three months in French oak barrels, it is fruity and pale straw in colour, the aroma combining citrus and grassy, mineral notes.

The man behind the labels is Eran Goldwasser, who studied viticulture and oenology at the University of Adelaide and who worked in Australia as an assistant winemaker.

TheYatir Winery launched its first line of wines with a run of 30,000 bottles per year but now produces 200,000 bottles annually.

"We're no longer a boutique winery," said Edri. "But we don't want to produce more than 250,000 bottles. We prefer to stay small."

Yatir Winery exports one-tenth of its wines abroad. Export markets apart from Canada include France, the United States, Germany, Italy, Switzerland, Russia and Sweden.

Yatir's marketing strategy is straightforward, Edri said. "We sell it not as a kosher wine but as a great wine."

Continued on page B21

Community Focus

Apples, cherries and peaches also grow here

Continued from page B20

Although the cultivation of wine grapes is synonymous with this area, crops ranging from table grapes and apples to cherries and peaches are also grown here.

Many of the farmers, such as Aharon Zwibel, are Orthodox Jews.

Zwibel, 49, lives in Carmel, which, like Maon but not Beit Yatir, is just inside the West Bank. Sixty to 90 families live in each of the moshavim, which were founded in the mid-1980s.

A father of eight who has five grandchildren, Zwibel originally lived on a moshav near Petach Tikvah. His Romanian parents immigrated to Palestine in 1946.

"This is a good place for agriculture," he said, handing out freshly picked peaches to his visitors.

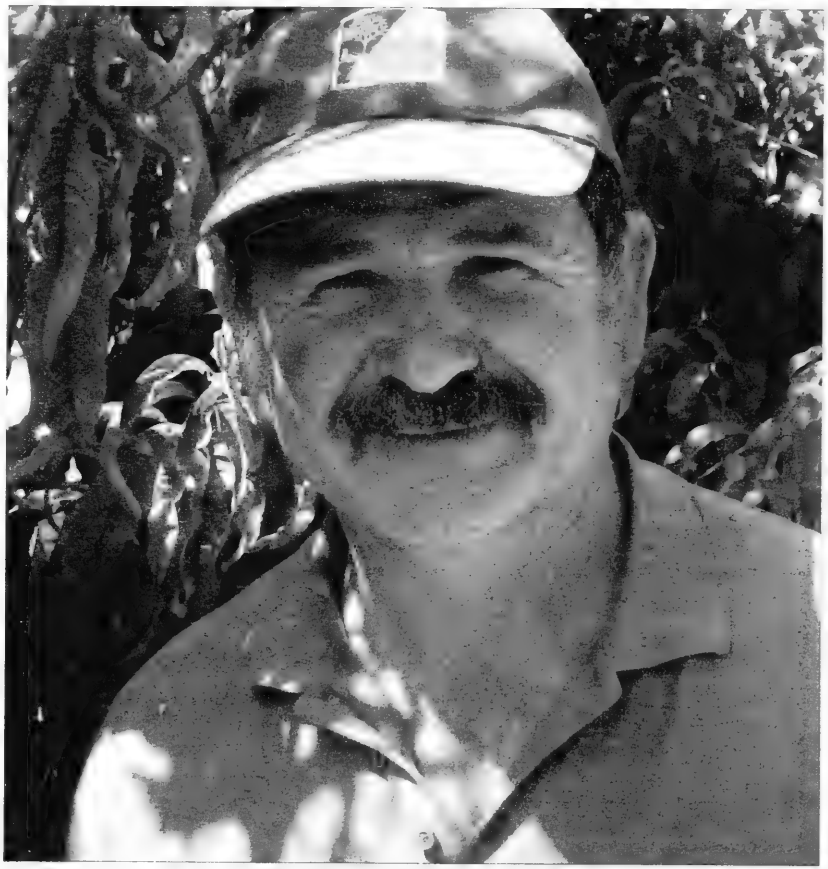
As he scanned the pastoral horizon, he saw nothing but symmetrical rows of trees in the Yatir Forest, which was planted in 1964.

The chief forester, Abed Abu Alkealin, is a 47-year-old Bedouin from the nearby town of Hura. He started as a watchman and was promoted to his current position in 2003.

His main task is twofold: to battle pests and to ward off fires by trimming branches at the base of trees.

The trimmings are given away, free of charge, to Palestinians from West Bank villages who use them as kindling.

On major Jewish holidays, the forest is packed with visitors, who rarely fail to appreciate the beauty of a pristine forest on the edge of harsh desert terrain.



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Educational director hopes to energize community

By **SHERI SHEFA**
Staff Reporter

When Dan Mendelsohn Aviv took on the position of educational director at Temple Emanu-El last year, he wanted to freshen things up.

"But it's not like we re-invented the wheel," said Aviv, the director of the Reform shul's Centre for Jewish Learning and Living and the new Lomdim program. "It's a model that anyone can adopt."

Aviv explained that Lomdim, which is Hebrew for "we learn," presents students of all ages with five pillars on which the program is based: choice, unconventional topics, a variety of courses, community and multi-generational learning, and flexible scheduling.

The idea is that the students can exercise choice when it comes to what they'll study. There are a variety of courses, such as "Jews and Food," "Fixing the World" and "Ivrit on your Feet" – traditional topics that are presented in an alternative way. Classes are held on Sundays, Shabbat mornings and Tuesday evenings, and students are not limited to studying with only kids their age.

"We talk about religious school, Hebrew school, Sunday school, and it is very limited to children of a certain age. Occasionally it includes their parents, never includes grandparents, and it doesn't include members of the temple who don't have kids," Aviv said.

"The concept focuses on learning from age five to 55 to 95, and we have all different kinds of programs that we put in place this year by way of a pilot that we're going to expand," he said.

"We have more traditional school-type arrangements, but even then, it's shaken up a bit in the sense that there are nine hours of programming available [each week], and individuals, depending on how old they are; come for either three hours or four hours, or even more, depending on how much they want to do."

He said Lomdim was piloted last winter and he was encouraged by the response from the community.

"We had about 170 people participate over five weeks. I think by the fifth week, people could not find parking. It was very packed, very nice to see, and I was tickled by the complaints about the lack of parking."

Aviv, who is originally from Chicago but came to Toronto from Jerusalem after completing his doctorate in Jewish Education from the Hebrw University of Jerusalem, said he was brought on board at Temple Emanu-El to make Lomdim happen.

Dan Mendelsohn Aviv

"My doctoral dissertation was focused on the idea of food, not just as an interesting topic for education and learning, but as sort of a way of re-conceiving how we learn. A lot of the language used when we're learning involves the metaphor of sight. Like, when someone says, 'Do you see what I mean?' you say, 'Yes, I see what you mean,'" Aviv explained.

"One of the things I looked at in my research was the idea that in the Jewish tradition, we don't consider knowledge quite in the same way. We have a different metaphor, the metaphor of eating. I call it the consumption model, and if you go back to the first story of Adam and Eve, the fruit from the tree of knowledge is what opens their eyes.

"If you think about the community sitting around a table at mealtime as a model for what should happen in the classroom – you could beat this metaphor to death," he said.

He added that when he presented this idea to the board, they were taken by it.

Lomdim isn't exclusive to members of the shul, as it does organize events that are open to the entire community, but the courses are meant for the membership of about 360 families, he said.

The courses run for eight weeks and there are fall, spring and winter sessions.

"Learning is another way of forging a connection with the Jewish community."

For more information, visit www.templeemanuel.ca/index.php/learning/lomdim_365/.

Lomdim works on establishing 'good habits' for kids

Much of what Dan Mendelsohn Aviv hopes to do through the Lomdim program is to keep the older generation connected to the community and to help the next generations create a lasting bond with Judaism.

- "We're trying to establish good habits – that includes going to services, becoming involved in social action projects, learning divrei Torah. The [students] are becoming a part of the community and they need to have certain habits in place," he said.
- Some of the courses are designed to take the kids out into the community. "For example, we're doing, for the first time… a social action project for their bar mitzvahs, rather than it be this individual extracurricular affair. It's going to happen as a group. As a small community, they're going to go to a site and work, and take their time. But it's not necessarily extracurricular, it's curricular."
- While schools require that kids do social action projects, the programs lack any real context, he said. "We are going to create the context and there will be learning around it."
- Subjects like the genocide in Darfur are among the courses the shul provides. "Tikkun olam is one of the pillars of the curriculum, as is Judaism, Jewish history, etc."
- Aviv said he wants to encourage children who are approaching bar and bat mitzvah age to be good members of the Jewish community. As it says in the program catalogue, "we believe that Jewish learning energizes Jewish living, Jewish learning happens best in the context of community, and Jewish learning should support and challenge learners to become accomplished progressive Jews."

Community Focus

Singles enjoy nature while they walk, socialize and learn about different areas of the city as part of Walk and Talk Etc.

Walking group brings 50+ singles together

By ELI SHUPAK
Special to The CJN

Marcy Greenglass and Marilyn Slatter had already been walking together for a couple of decades when someone sat them down at a meeting in Earl Bales Park four years ago and tried to pass off an insurance sales pitch as a walking group for Jewish singles.

It was that day which set the two women in motion to form Walk and Talk Etc., a walking and social group for Jewish singles older than 50.

"I got very upset, because what [this woman] did really was just take us around the park and sat us in the amphitheatre, where she really had a captive audience and talked about her insurance," recalled Greenglass.

"I saw that there was a need for Jewish people" to socialize in a non-intimidating way, she added.

"This is very relaxed. People get to know each other by walking and learning about the history of the city."

Now in its fourth year, Walk and Talk Etc. provides Jewish singles in the Toronto area with an opportunity to expand their social network, or it simply gives them a chance to come out and shmooze.

The only criterion for membership is a desire to maintain a healthy body and mind through outdoor walking.

Walks take place twice a month on Sunday mornings. Each excursion is planned to be unique while serving a diversity of interests. Locations vary so that new and interesting sites can be introduced to members.

Participants learn about the history, cultural diversity and economic value of various neighborhoods and sites that they visit.

Social events, including bowling, theatre outings, and wine tasting are also offered each month.

The active and energetic duo say members range in age from 50 to 65, although Slatter doesn't give any indication she'll be ready to leave the group when she reaches the latter milestone age next year.

She said it's a group for people who don't care about how old they are.

"The only reason we start at 50 is because there is a commonality," she said. "Most of the people who are our age are either retired or semi-retired into the next phase of their lives."

Walking gives them a great way to connect with others and enjoy the benefits of exercise. The group appeals to nature lovers, history enthusiasts, photographers, and those wanting to meet others with common interests, they say.

An average walk attracts 20 to 25 participants and includes people who have never been married, widows and widowers, and divorcees.

"We don't ask people what their situation is, unless they want to talk about it," Slatter said. "They are not there for a pity party. They are there to make a new life, make new friends, get on with their lives."

Greenglass said it can be intimidating when you want to do something and don't have someone to do it with.

Walks begin at 9:30 a.m., rain or shine, year round, and last one to two hours, depending on the weather. The group meets for lunch afterward. Only once has a walk been stopped for the weather – when the group encountered pouring rain with thunder and lightning.

Greenglass and Slatter research and plan the walks, giving commentary along the way in trying to highlight the history of the area and find a connection to Judaism, pointing out the role that our ancestors have played in building the city.

The focus of some walks is historical and has included tours of Queens Park Circle, the Don Valley Brickworks and Todmorden Mills. Others have explored natural areas such as Sherwood Park, Rouge Park and the Lakeshore Trail.

In addition to researching walks for their location, access, points of interest, washroom and parking facilities, Greenglass and Slatter also choose the restaurants for lunch, which lets walkers connect and form bonds with people they may never have met before.

"We have tried to encourage restaurants to accommodate us, hoping that once we introduce our members to them, they will go back," Greenglass said.

Membership is $40 and covers a six-month period.

For more information, contact Greenglass or Slatter at walkandtalketc@hotmail.com.

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Mississauga woman fights war against garbage

By RITA POLIAKOV
CJN Intern

Benita Grist was driving on a highway in Mississauga when someone in the car in front of her threw fast-food wrappers out of the window.

Outraged, Grist honked, only to be met with more garbage.

That was the last straw.

"I'd had enough. There's a lack of respect from when I grew up to now. [Littering] is a problem. If it's not stopped, we'll be sorry for it," she said.

Grist grew up in the Bathurst Street and Steeles Avenue area, a neighbourhood that she said used to look a lot different. "It was clean. I was proud to be there."

Last month, Grist started her war against garbage. She began going door to door in her Mississauga neighbourhood to ask people to stop littering.

"I'll tell you, I have never been so amazed. As I was going door to door, people were following me. All I had to do was open my mouth," she said.

Benita Grist is trying to stop litterbugs through education, not clean-up drives.

After receiving a positive reaction from her neighbours, Grist decided to take her battle further. She began contacting churches, mosques and a synagogue to ask for help in educating the community.

"For the most part, everyone was so willing to help me. I thought, why don't I go even further. I called radio stations, phoned newspapers, I'm trying to hit different groups," she said. "I phoned city hall. I want to work hand in hand with city hall. I have a meeting scheduled."

To prepare for her meeting, Grist began talking to people on the street to gather opinions and information. The overwhelming feedback was that nothing would be done without proper education.

"Not only do adolescents give that opinion, but adults do, too. Teachers say, 'We already educate them.' Twice a year is not good enough," she said.

Grist would like to see environmental education start as early as kindergarten.

"Obviously, the adults doing it [littering] were never taught as kids," she said. "[Kids] are very impressionable in kindergarten. [Schools] should continue to reiterate that littering is wrong. The child will correct the parent – you'll kill two birds with one stone."

Grist, however, is not interested in community drives and clean-up projects.

"I don't want anybody out there thinking that they have to pick up for anybody else. It's more than trying to pick [the garbage] up, it's back the next day. It's not going to end until you get to the minds of the people doing it."

Grist hopes to do this by spreading her message. Currently, she's delivering information sheets door to door and hopes to have posters up in the future. She's also contacted various companies about litter.

"I phoned Tim Hortons, Nestle, McDonald's I've got to tell you, every fast-food chain [I contacted] are all on board. None of them are saying, 'It's not my problem,'" she said. "I'm looking for commercials. I'm looking for signs, anything that will attract attention."

Grist believes that the public would not have reacted as positively if she were part of an organization.

"If I was an organization, I don't think people would listen. It's unique. I'm retired. I'm not fundraising, I'm not asking for volunteers, that's why it works," she said.

"I have nothing to gain by this. It's a crusade, a mission. It's my home as much as anyone else's."

As a Jewish grandmother, Grist believes that the environment is everyone's responsibility.

"Whether you're Jewish, it affects everyone. We're just as guilty – our own people need an education," she said.

So far, Grist has seen a difference on her street and hopes to see a difference in other neighbourhoods, as well.

"This is not a one-time thing. I've been told that I'm on a futile endeavour, but I'm not going to give up. They could be right, but I've got to try," she said.

Education is the key

- Education is the key to stop littering. Expose children to recycling at a young age by starting a weekly recyling regime.
- Putting a child in charge of getting the recycling bin out every week or sorting the garbage will help them understand the importance of recycling.
- Reduce the amount of garbage you create. Use plastic containers instead of paper bags to hold lunches. Use e-mail instead of paper memos at the office. Reuse water bottles and other plastic containers.

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Community Focus

World music days honour slain Jewish journalist

By ANDY LEVY-AJZENKOPF
Staff Reporter

Daniel Pearl's family couldn't sit back and let his February 2002 murder at the hands of terrorists go unanswered.

Though his death – a videotaped beheading by radicals in Karachi, Pakistan – made news headlines around the world and is still talked about today, the subsequent birth of the Daniel Pearl Foundation in April of that year was also significant.

The Pearl family wanted to honour their journalist son's memory by creating a non-profit organization that promoted "cross-cultural understanding through journalism, music and innovative communications."

The "music" part of this equation turned into what the foundation calls a musical "awareness-raiser" titled Daniel Pearl World Music Days.

Aside from being a renowned journalist, Pearl was also a classically trained violinist and a proficient mandolin player.

Over the last six years, the foundation has promoted October as a month-long chance for musicians, bands and entertainers to take a moment to dedicate a live song or act to Daniel and keep his memory alive.

Daniel Pearl

Pearl's birthday is Oct. 10.

"Danny was a talented musician who joined musical groups in every community in which he lived, leaving behind a long trail of musician friends spanning the entire world," states the Daniel Pearl World Music Days website, adding that October should be used to promote the "universal language of music to encourage fellowship across cultures and build a platform for 'Harmony for Humanity.'"

The site provides ways that visitors – musicians and non-musicians alike – can participate in the music days by submitting to the site's public "eStage" their own music, poetry, lyrics, photographs or any other creative endeavour.

The eStage is a streaming Internet radio station that broadcasts music "inspired by Danny's journey, as well as his own recordings," the website states.

Speaking to *The CJN* last week from their home in California, Daniel's parents, Judea and Ruth Pearl, emphasized the importance of World Music Days.

"Music was a form of communication for [Daniel]," Judea said, adding that his son saw it as a way to "open doors for interfaith alliances," because all religions can find a "common dialogue" through the power of music.

Judea also framed World Music Days as a means of defending freedom and democracy, calling the annual event an act of defiance against everything Daniel's murderers stand for.

"It's the voice of Mozart versus barbarism," he stated. "It gives the audience the feeling of defending against barbarism."

Ruth concurred and said her son found peace through music via its "empowering and enlightening" qualities.

"He learned to read music before he learned English," Ruth said.

Since World Music Days' inception, more than 2,000 concerts in 77 countries have been dedicated in memory of Pearl.

"In 2007, artists at more than 500 concerts in 42 countries set a record by speaking out for sanity and humanity," World Music Days' program manager Paul Karlsen, said in a recent statement, adding that the foundation's e-stage has enabled "musicians to introduce themselves to an international audience [that] shares their vision for world peace and cross-cultural understanding."

The World Music Days' honorary committee reads like a who's who list of famous international artists, including, Theodore Bikel, Yefim Bronfman, Ida Haendel, Herbie Hancock, Elton John, Yo-Yo Ma, Zubin Mehta, Mark O'Connor, George Pehlivanian, Itzhak Perlman, R.E.M., Mohammad Reza Shajarian, Ravi Shankar, Russell Simmons, Barbra Streisand, and John Williams.

A Canadian World Music Days committee was struck last May by members of Temple Har Zion in Thornhill, Ont., and it promotes "champions" of the cause from coast to coast, said Ron Smith, who chairs the committee.

As of last week, the World Music Days website listed six Canadian musical events dedicated to Pearl's memory scheduled to take place this October and a total of 137 scheduled worldwide, including four in Israel and 93 in the United States.

The seventh annual Daniel Pearl World Music Days begins Oct. 1.

For more information, visit www.danielpearlmusicdays.org or e-mail Cdn-committee@danielpearlmusicdays.org

How to promote tolerance and peace

The following are six suggestions from the Daniel Pearl World Music Days organizers on how to get involved and promote tolerance and peace.

- Musicians can dedicate a song or concert.
- DJs can dedicate live gigs and radio shows.
- Orchestras can dedicate concerts or compositions.
- Youth groups can dedicate performances in auditoriums or at sports events.
- Bands and solo artists can dedicate nightclub, coffeehouse, school, community centre and special event performances.
- Everyone can contribute music, lyrics, poems, dedications, stories, articles, photographs and videos on the theme of "Harmony for Humanity" to the World Music Days' eStage.

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Torontonian organizes bar/bat mitzvahs for underprivileged Israelis

By SHERI SHEFA
Staff Reporter

Max Benaim is no stranger to volunteering his time and energy to improving the Jewish communities both in Canada and Israel.

But his latest project has him excited and enthusiastic about an opportunity to make a big difference in the lives of Israeli children.

Benaim, a Petah Tikva Anshe Castilla Congregation board member and a Sephardi Jewish community volunteer, is leading a program that will provide underprivileged Israeli children with a bar or bat mitzvah celebration at the Kotel in Jerusalem.

Benaim said he hopes to bring 60 children – some of whom will come from the rocket embattled town of Sderot and others from a foster home in Karmiel – to Jerusalem for two days this December, during which they will participate in a ceremony and enjoy a reception at the Sephardic Educational Center.

"There will be a big religious ceremony at the Kotel on Monday morning, and from there we will go to the Sephardic Educational Center in Yerushalayim for a big lunch with music and presents for all the kids," Benaim said, adding that the Sephardic Educational Center (SEC) agreed to accommodate the children as well as their parents.

"The SEC is giving me a really good price on the accommodation and the meals, which is great. It's a beautiful program."

He is in the process of raising the funds necessary to give Israeli children the gift of a bar or bat mitzvah.

"My goal is to raise enough money for 60 children, which coincides with the 60th anniversary of the State of Israel. When I set a goal, I'm going to reach my goal. I have to raise $36,000, which is double chai. It's about $600 a child," he said.

Children will come from the north and south of Israel

With the funds raised, Benaim said he will purchase brand-new tfillin sets, tallitot and siddurim for each boy, and a siddur and a gift for each girl.

"We're also going to hire a sofer. The sofer will be explaining what is in the tfillin cases… we're going to teach them the importance of bar mitzvah and bat mitzvah," he said.

He said he hopes people will opt to sponsor a child or donate as a family in memory or in honour of a loved one.

"I urge the community to partake in this big mitzvah. It's for underprivileged children, and it's a big mitzvah," Benaim said.

"Look how much money we spend on weddings, how much money is spent on bar mitzvahs. It's like a Hollywood production. Imagine someone here spending $30-, $40-, $50,000 dollars on a bar or bat mitzvah, and for just $600 you have the opportunity to have an underprivileged child celebrate his bar mitzvah at the Kotel. Isn't that beautiful?"

Benaim said that he hopes to have two bus loads of children and their parents – one from the south of Israel and the other from the north – coming to Jerusalem for the two-day program.

He said he invites anyone who is interested in experiencing the program to join him.

Benaim, who said that this initiative is a one-man show, wants the community here to understand that one person can make a difference in the lives of many.

"I don't want any medals, but I want to put out there that people can do a lot of stuff – they don't need a big organization or a big committee or anything. If you really set your mind towards a goal, you can reach it."

He added that all of his volunteer work is done in honour of his late sister, who was killed in a car accident when she was seven years old.

"She didn't have the opportunity to have a bar mitzvah. She is always with me. I do this for the benefit of children and especially underprivileged kids. Without this, maybe they never would have had a decent bar or bat mitzvah. This is one of the commandments – help your brother."

For more information, Max Benaim can be reached at 416-918-0676 or through Petah Tikva at 416-636-4719.

GIRLS DO DOUBLE MITZVAH: Seven girls donated hair for the Pantene Beautiful Lengths campaign in association with the Canadian Cancer Society. The hair is being used to make wigs for women who have lost their hair as a result of cancer treatment. The girls, who attend Jewish day schools in the Toronto area, also collected money for the Israel Cancer Research Fund. From left, Aidyn Kimel, Noa Cowley, Ashley Bly, Sammy Hacker, Lindsay Lyons, Jordyn Kimel and Alexandra Anisman are seen with Dani from Dani's Hair Salon, who donated his time for this cause.

Community Focus

Children experience Yiddish culture at Koffler/Ashkenaz camp

By RITA POLIAKOV
CJN Intern

A new generation will be exposed to Yiddish culture this year at the Koffler Centre's art camp.

For the first time, the Koffler Centre of the Arts is partnering with the Ashkenaz Festival for a one-week camp.

The camp, which runs from Aug. 25 to 29, features festival performers and participants, including Socalled, a hip-hop musician, and Avia Moore, a dance teacher.

These artists offer campers a window into Yiddish culture.

"So many of our presenters are young. They're working in the world of Yiddish culture today. [The kids] will have the ability to see [Yiddish culture] is thriving, it's fun, it's not old or dying," said Evelyn Tauben, head of programs and exhibitions at Koffler.

"It's a really unique opportunity to have close interaction with very talented, skilled artists."

The camp's interactive environment and unique activities are what sets it apart.

"It's important for Koffler to do something to make a new offering in the community, to differentiate ourselves. There's nothing else like this," Tauben said.

Along with dancers and musicians, a team from Shadowland Theatre is visiting the Koffler Centre. Shadowland artists specialize in puppetry, mask-making, stilt-walking and parade techniques. Campers will be able to work with Shadowland to make puppets and props for the group's parade, which will be held on Sept. 1, the last day of Ashkenaz.

Anne Barber has been part of Shadowland Theatre since 1992. Along with the rest of the Shadowland team, she will help campers understand the concept of parade as art.

"We're teaching them how to work outdoors in a theatrical way, how to work with puppets and flags. We really make it fun for them. Kids in schools are so limited by materials and resources. They're used to drawing on a sheet of paper. We create much bigger things," Barber said.

"It's really exciting to introduce people to the idea of celebrating their culture in a big, bold way. They'll get to understand that Yiddish culture isn't just klezmer music. It's still a living culture… It's not just something from your bubbie or zaide – it's still alive and progressing and can be done in different forms."

Tauben, who used to organize Yiddish activities for young adults in Philadelphia, said Yiddish culture is relevant to all generations.

"It's personally close to my heart. [Yiddish] is an entry point. It's a way of being Jewish that is often overlooked. It's that mix of what was so dynamic and radical in the past and how that energy is playing out today that's really interesting."

Through the camp's interactive activities, Tauben hopes to teach campers that Yiddish is about more than language.

"I think it's a series of assumptions and misunderstandings about Yiddish. It's not just a language. Through this language, there's a whole body of theatre, poetry and music," she said. "If you don't know that, you miss the point."

With the help of Ashkenaz performers, campers will be able to experience the growth of Yiddish culture.

"It's specifically through the cultural emergence that it can't be overlooked," she said.

Tauben used Socalled as an example of this growth. "Here we have a guy in his 20s, he's singing and rapping in Yiddish. You can't ignore it. It's amazing. [Yiddish] was a connection for him, to the point where he created a whole new genre of music."

To Eric Stein, the artistic director of Ashkenaz, young Jews are the key to a thriving Yiddish culture.

"If we care about these cultural traditions, the only way for them to survive is for the younger generation to get exposed to them and get invested in them. The earlier, the better. Young people have the ability to absorb and assimilate a lot more information," he said. "It becomes a lifelong thing."

Both the camp and the Ashkenaz Festival allow Jewish youth to experience Yiddish music, dance and art first-hand.

"Often kids are too young to tune into stereotypes. It's a matter of feeling and touching up close. It reveals things that otherwise will not be revealed. [The campers] will get a sense of the soul and feel of it. It's something that's within us all, it's our historical and cultural heritage," Stein said.

Dispelling stereotypes about yiddish

- Expose kids to elements of Yiddish culture at an early age to help dispel stereotypes.
- The Ashkenaz Festival is a great place to absorb new Yiddish culture, including modern Yiddish dance, theatre and art, as well as new music styles. The festival runs from Aug. 26 to Sept. 1. For more information, visit www.ashkenazfestival.com.

AMBULANCE DONATED:
A Toronto-area group recently donated a new 2009 ambulance to Israel in memory of those who gave their lives in defence of the Jewish state. Steven Hershenhorn, wearing a Magen David Adom vest, and to his left, Hartley Hershenhorn spearheaded the project with the help of 60 friends and Israel supporters.

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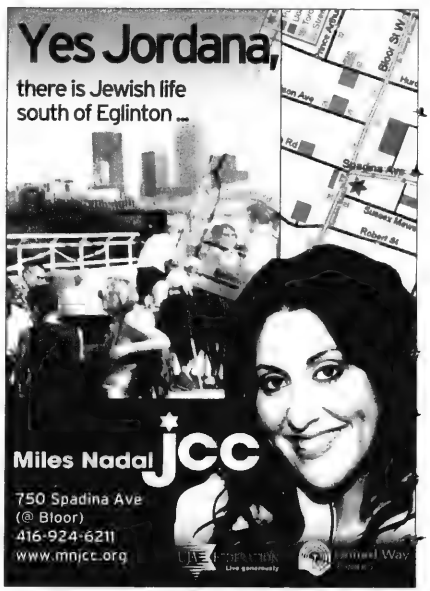

Community Focus

A shtetl in Mexico

By HINDY NOSEK-ABELSON
Special to The CJN

I recently returned to Toronto after spending 3-1/2 years enjoying a Jewish life in Ajijic, a village in Mexico not far from Guadalajara, Mexico's second-largest city. For me, it was a choice between continuing to live abroad or being near my adorable new grandson. My grandson naturally won.

Tied with Kenya for the best climate on the planet, Ajijic and the surrounding villages provide a perpetually sunny haven for an estimated 15,000-plus retirees from the United States and Canada. Many of them are Jews who move there either as a winter retreat (as is the case with Canadians who don't want to give up their medicare) or to enjoy the richness of a full-time retirement that, while in a foreign country, provides a familiar yet exotic environment. What a diverse group they are, with former lives ranging from judges to environmental experts and every profession in between. And what a cast of colourful characters.

All are drawn by the incomparable weather, gorgeous scenery and inexpensive lifestyle. Prices of everything are roughly one-third of what they are in Canada and the United States. Housing styles range from basic town homes to luxurious villas. All are affordable on a North American budget.

As in many tropical climes, homes are generally built behind walls that conceal lush tropical gardens and colourful décor, a welcome departure from the familiar monotonous themes that grace residences in North America. Though most Canadians and Americans are attracted to Ajijic because of the low cost of living, they stay because they fall in love with the setting and lifestyle.

A bed and breakfast

View of the mountains from the town

A solid infrastructure of Anglo organizations, galleries, outstanding international restaurants, theatres, concert halls and places of worship, including a thriving synagogue and growing Jewish community, allow retirees to resume many of the same interests and activities they enjoyed in Canada and the United States

Ajijic has been an artists' centre for more than 40 years, hence the explosion of galleries and local talent. The creative and flourishing arts traditions of Mexico also inspire many to reinvent themselves and become what they always wanted to be. They study art, drama, attend writing classes and engage in volunteer work for a myriad of causes that include orphanages, health services, old age homes or their own religious communities.

For me, it was especially important that I continue my Jewish community involvement. I gave classes on Yiddish songs and culture, delivered parshahs based on women in the Torah and served on the board of the Lake Chapala Jewish Congregation, where I made many life-long friends. We even taught the local Mexican baker how to bake challah and bagels.

Among the locals are a smattering of Conversos, whose families left Spain during the Inquisition. One of them was a lawyer who I met while selling real estate there. His last name is Cuen. When my Irish client asked him if it was originally Quinn, he proudly informed us that it actually stemmed from Cohen and that his ancestors were Spanish Jews.

Another Converso is a local ophthalmologist who, when he discovered his own Jewish lineage, converted back to Judaism along with his Converso wife. Delighted to find the local Jewish community, they promptly joined our shul. The same was true of a few more Mexican members, who are currently undergoing conversion classes.

Continued on page B29

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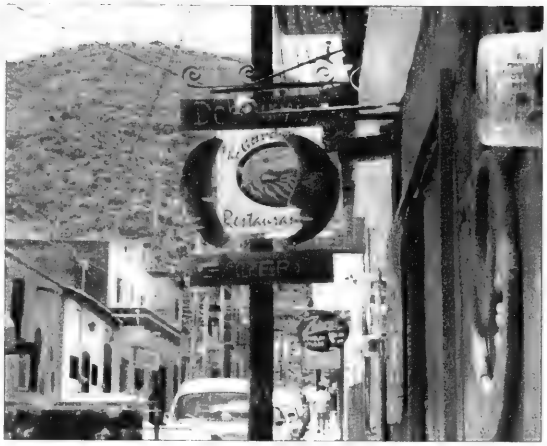
Community Focus

Calla lilies grow year-round

Continued from page B28

In Ajijic, many kosher American brands can be picked up at the local supermarket that specializes in North American foods. Kosher meats are available in Guadalajara (a mere 45-minute drive from Ajijic), where there is a small but active Jewish community of roughly 200 families. For most of the year, our congregation is lay led. For the High Holidays, Chanukah and other occasions such as Shabbaton retreats, visiting rabbis are brought in. After all, how many rabbis would refuse a gig in paradise?

Ajijic is nestled between the lush Sierra Madre Mountains and Mexico's largest lake, Lake Chapala. The weather is perfect year-round and the scenery is like eye candy. Because of the altitude – approximately 5,200 feet above sea level – the air is pure, and humidity, even during the rainy season, which starts mid-June and ends some time in September, is virtually non-existent. The temperature is in the mid-70s to mid-80s year-round and it's sunny. When it does rain, it does so obediently, mainly at night. And while the seasons can appear indistinguishable, they are differentiated by the brilliant flora and fauna that seemingly pop up in the blink of an eye. The winter brings forth bougainvillea of every hue, while in spring, purple jacarandas cascade from the trees. Calla lilies and a host of other floral varieties, only available in Canada as short-lived cut bouquets, grow like weeds throughout the year.



A commercial street in town

A residential street in the village

For some bizarre reason, I felt instantly at home in Ajijic and connected at a level that I couldn't have possibly anticipated before my arrival to this picturesque little village. It took a couple of months to understand where that "soul" connection originated from.

I recall hearing the foreign yet strangely familiar sound of horses clip-clopping on the cobblestone street outside my village home. My daily walks took me past vistas of children playing freely and cheerfully on narrow village streets, unafraid to talk to strangers and obviously secure in the knowledge that neighbours keep a watchful eye on them. The locals are gentle, soft-spoken and kind. I remember my daughter laughing when I told her that you hardly ever hear children crying and that even the dogs are friendly. When she came for the first of many visits, she realized that I wasn't exaggerating.

The presence of pedlars and fishmongers, as well as artisans on every corner, also tugged on some vague ancestral memory. Here I was, a sophisticated urbane Jewish woman, living in a quaint Mexican hamlet where fathers still pass the skills of carpentry, glass-blowing, upholstering, cobbling, wood-carving and a host of traditional trades on to their sons, while mothers teach the art of sewing, weaving, pottery and a sundry of beautiful time-honoured crafts to their daughters.

This is a place where most things are still handmade and labourers often sing at the top of their lungs while working, where dilapidated trucks with loudspeakers blare the news of the wares they carry to all within earshot.

Continued on page B30

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No one is in a rush

Continued from page B29

By the lake

(Please see more photos on page B32)

It felt like a time warp in which no one is in a rush and where what doesn't get finished today might get done tomorrow. Expatriates quickly learn that "mañana" is actually a euphemism for "whenever." The concept is so infectious that most "gringos" eventually stop fretting and simply learn to go with the flow.

In Ajijic, three and four generations still live under the same roof. People are poor but happy. Seniors are honoured for their wisdom and contributions to society. And, the faces, especially of the elderly, emerged like something out of my mystical past. Each one was worthy of a portrait. Old, wizened and permanently etched with the lines of experience, hard work and sacrifice, there wasn't a smidgen of vanity among them.

In Ajijic, every month brings yet another fiesta – a yom tov and simchah or two to celebrate – providing yet another excuse for itinerant mariachis to play under your windows, just like our klezmorim, the itinerant musicians of eastern Europe.

That's when it hit me that I, an urban modern Toronto Jewess, was actually living in a shtetl, similar to that which my ancestors hailed from and fled – but with an infinitely more humane Mexican twist.

Although Mexican villages are predominantly Catholic, the Mexican brand of Catholicism is a unique blend of the religion conquistadors brought from Spain, with indigenous Aztec and Mayan tribal traditions. Despite the efforts of the Catholic Church at indoctrination of the population, there is a profound lack of fanaticism in the piety of the locals who have an easygoing live and let live mentality. Even the Church has been forced to adopt this same tolerant attitude toward the traditions that villagers stubbornly cling to from their indigenous past.

Some scholars suggest that the ancient Aztec and Mayan belief in many gods is what accounts for this relaxed attitude to other beliefs. That could well be why, despite the pre-eminence of the church, Mexican Jews have lived relatively free from persecution. For educated Mexicans, the Catholic Inquisition against Jews is comparable to what they view as the heinous destruction of their own indigenous cultures by the conquistadors and their church.

I remember reflecting that this was the kind of shtetl my ancestors could only dream of and pray for. No Cossacks. No pogroms. Friendly neighbours. Had this been the environment in Europe, many of us would still be there.

Unexpectedly, there were even some local traditions that I, as a Jew could relate to. The lavish quinze annos that poor Mexican parents save for in order to throw a party for their daughters' 15th birthday is rather like a bat mitzvah without the religious connotations – but with an equal amount of naches shepped.

Continued on page B39

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Community Focus

Guide to care of Orthodox elderly published

By JANICE ARNOLD
Staff Reporter

MONTREAL — A candid explanation of why many Orthodox Jewish seniors are suspicious or even fearful of providers of health and personal care is offered in a newly published handbook titled Bridging Worlds.

Written by Ahavas Chesed, a grassroots social service agency in Montreal's Orthodox community, the handbook contains practical advice for professionals and workers on how to overcome the resistance and phobias they may encounter among their religious Jewish clients. The publication also serves as a primer on the Orthodox community's history, religious customs and lifestyles.

This type of straightforward information and guidance is needed, according to Ahavas Chesed director Carol Polter, because of the increasing reliance of Orthodox seniors in Montreal on "outside" help.

About 80 per cent of these elderly Jews are Holocaust survivors, a fact that compounds the community's traditional reluctance to accept assistance from those not their own.

Admitting "foreign" service providers into their homes and letting them give them intimate care does not come easily for these seniors, and often their family as well.

At the same time, the often strange practices (to non-Jews) of Orthodox Jews and the seemingly irrational reaction of the elderly to benign situations can be a challenge for even the most well-intentioned caregiver.

Turning to help outside the community has become a necessity for the Orthodox, with more of the younger generation living outside Montreal or otherwise unable to assume responsibility for all of their elderly parents' needs.

Home care is not the only issue. Regular medical or hospital treatment can also provoke anxiety among vulnerable Orthodox seniors, the handbook points out. The result is that situations often reach a crisis before they or their families turn for help.

"Survivors remember a world that betrayed their trust in humanity," the handbook states. "For some, coming in contact with hospitals, nurses, social workers and so on, elicits difficult reactions and behaviours, reminiscent of their earlier life of pain and loss." Even those with cognitive loss may still retain a sense of what happened to them during the war years, the book notes.

Ahavas Chesed (Hebrew for loving kindness), founded 13 years ago by Polter, offers crisis management, advocacy, information and referral. Perhaps most importantly, it acts as a cultural interpreter between the Orthodox communities and health care and service providers, both in the public and private sectors. Last year, it held a daylong symposium, also titled Bridging Worlds, attended by about 140 people, from the helping professions, as well as police and other public agencies, to sensitize them to the culture of Orthodox Jews.

Far from being critical of those working with Orthodox seniors, Polter congratulates the great deal of goodwill they show and their genuine desire to better understand and gain the confidence of their clients.

The handbook opens with a sketch of the Jewish community in general in Canada, the Holocaust and Orthodox life today. It explains the nuanced differences between the four major Orthodox populations in Montreal: the Yiddish-speaking "downtown" Outremont Chassidim; the English-speaking "uptown" yeshiva community; the Lubavitch community; and the estimated 35,000 other Jews living mainly in Côte St. Luc, St. Laurent and Dollard des Ormeaux, who follow the Jewish laws strictly but are more integrated into general society.

Bridging Worlds itemizes some of the triggers that can evoke painful memories for survivors, including such everyday occurrences as taking a shower, shots or needles, being shaved, orders to go right or left, or small spaces, such as elevators.

The handbook cites a 2003 survey conducted by Ahavas Chesed and FEDERATION CJA that found that close to one-third of Orthodox seniors have children outside Montreal and are living here alone.

The relationship between Orthodox adult children and their elderly parents can be complex. The children can carry enormous guilt about not doing enough for their parents. Now between 55 and 65 themselves, they are dealing with the demands of their own large families and a growing number of grandchildren.

The picture can get even more complicated if the spouse, usually the wife, elderly herself, has been the caregiver until now of the senior needing help.

"It is this picture into which a worker steps… She will sense, almost hear, 'I need help urgently, but don't even think of helping me,'" the handbook says.

"This worker needs to be well informed about history, about family dynamics, about what is accepted into this home and about how the home is managed."

Workers, whether in the home or an institution, have a responsibility to learn about the Orthodox Holocaust survivor's history to understand what sort of care would be comfortable and what could trigger resistance, Polter said. "They need to understand how the Orthodox survivor's faith will colour all behaviours, how, ultimately, this faith sustains and directs life's decisions."

The handbook says the Orthodox should be offered the choice of a male or female worker, that home-care workers should not dress in an immodest way that might offend their clients, and should not bring non-kosher food into the home. While requests like that became issues of contention during Quebec's "reasonable accommodation" debate, Polter said asking for such considerations is not different from not allowing people to smoke in your home.

Bridging Worlds, which has been published with private donations, may be purchased at a cost of $35 by calling Ahavas Chesed at 514 737-3029 or sending an e-mail to secretary@ahavaschesed.ca. Include "Holocaust Handbook Request" in the subject line. Excerpts from the handbook can be found at www.ahavaschesed.ca.

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Bernyce Kalifer, Bubbie

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[Hindy Nosek-Abelson photos]

Community Focus

AIDS pioneer named to Légion d'Honneur

By JANICE ARNOLD
Staff Reporter

MONTREAL — Mark Wainberg, a pioneer in HIV/AIDS research and an outspoken advocate for more governmental support for the disease's prevention and treatment, has been named a Chevalier of France's Légion d'Honneur, a rare honour for non-French citizens bestowed in the name of the French president.

Wainberg is director of the McGill AIDS Centre at the Jewish General Hospital's Lady Davis Institute, which he established in 1984. That was just one year after the virus was isolated, and the lab was the first of its kind in the country.

He is also a past president of the International AIDS Society and co-chaired the 16th international AIDS conference held in Toronto two years ago. In 1989, Wainberg was associated with a major breakthrough, which found that the antiviral drug 3TC (Lamivudine) was effective against HIV.

Wainberg was chosen for inclusion in the Légion for his "exceptional work" in the HIV/AIDS field, as well as in appreciation for "the role you have played in helping to save millions of lives around the world" and in strengthening scientific collaboration and friendship between France and Canada.

Mark Weinberg

For the past five years, Wainberg has chaired the scientific advisory committee of France's national AIDS program.

This is the latest honour for Wainberg, who is an officer of the Order of Canada and a member of the Order of Quebec.

Wainberg, 63, who is also a professor of medicine and microbiology at McGill University, said he never believed that he would still be pursuing a more effective treatment or, more desirably, the prevention of AIDS after a quarter century.

> ***'We have transformed AIDS from a death sentence to a chronic, manageable condition'***

The McGill science graduate received his PhD from Columbia University in molecular biology in 1972.

He is an observant Jew, who is a member and past president of Congregation Tifereth Beth David Jerusalem. He wears a kippah when at work at the JGH, although not when he travels.

Wainberg has never been afraid of controversy or expressing his opinion. In an interview with *The Canadian Jewish News*, he acknowledged the seeming contradiction of a religious person being so deeply identified, not only in researching a disease associated, in part, with what many consider immoral behaviour, but also in vigorously defending the rights of the group most devastated by AIDS – gay men – particularly, the right to marry.

"Promiscuity is without question a key factor in the spread of HIV/AIDS and is not something any of us should condone," he said. "The Bible condemns homosexuality.

"Having said that, I feel strongly that no man or woman has a choice in their sexual orientation. God made them the way they are. I don't know why the Bible is so harsh on homosexuals."

Wainberg supports the legalization of same-sex marriage because "fidelity between partners in the best way to stop the transmission of the disease. From the scientific point of view, it is the way to go. Whether it is morally correct is something the rabbis and ministers and other clergy have to decide."

At the international AIDS conference in Toronto, he criticized Prime Minister Stephen Harper for not attending, calling his absence a lack of leadership and a signal that he does not regard HIV/AIDS as a priority.

"I still feel that way, but I am deeply appreciative of the Harper government in other spheres, such as foreign policy," he said.

Wainberg has not been shy about confronting other politicians, especially African leaders, urging them to face up to the AIDS scourge and be more vocal about the need for prevention, such as condom use.

"Back in 1984 I had no idea my career would take the direction it has. We had no idea how devastating this disease would be."

From the outset, Wainberg believed in the direct link between HIV and AIDS – something that was only a theory for some time – and over the years he has done battle with those who deny that connection.

Wainberg is pleased with the "huge progress" that has been made in the treatment of AIDS with drugs. "We have transformed AIDS from a death sentence to a chronic, manageable condition, much like diabetes. The life expectancy of a 20-year-old man diagnosed today, who gets proper treatment, is not significantly affected.

"You can't say that about cancer."

The McGill AIDS Centre continues its research on various therapies, as well as possible preventive measures such as a vaccine or microbicide that might stop transmission of the virus during sex.

"What a privilege it has been to work these many years at the JGH and McGill, which have nurtured me and always given me support. I cannot imagine a career more rewarding than the one I have had," he said.

No date or place has been set for Wainberg's formal induction into the Légion, but he hopes, if he has a choice, it will take place in France, where the AIDS virus was discovered in 1983 at the Pasteur Institute.

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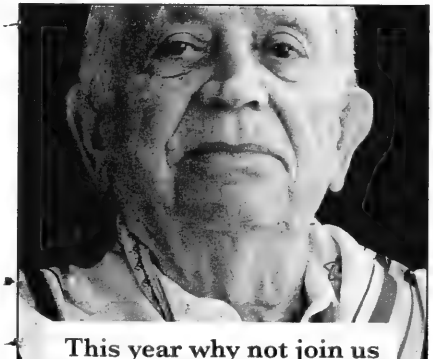

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A bar mitzvah amid Olympic medals

By ALISON KLAYMAN
JTA

Isaac Shapiro managed to fit in a visit to the bimah during his busy Olympic schedule in Beijing.

After attending a night of competition at the Bird's Nest, and before seeing American NBA stars blow out world-champion Spain on the basketball court, Isaac was called to the Torah for the first time on Shabbat.

The teenager from Highland Park, Ill., marked the milestone in front of his close family – and a bunch of strangers.

"This shows our children that there is community everywhere," said Isaac's mother, Marjie Shapiro.

Isaac chanted the Maftir and Haftorah in a loud and confident voice even though he was slightly hoarse from cheering at events all week. His humorous dvar Torah, filled with sports references, made the regulars at the Chabad shul in Beijing laugh out loud.

His Torah portion reviewed the Ten Commandments, and his talk emphasized not to worship idols, including "sports heroes," or covet material objects such as his friend's new iPod.

"Instead, I should appreciate my old one," he said.

While Isaac's bar mitzvah was a centrepiece of the Jewish happenings in Beijing during the Olympics, it did not play to the packed house that Chabad Rabbi Shimon Freundlich had predicted. Nor did Dini's, the local kosher eatery that stayed open 24 hours, seven days a week for the Games, find itself overflowing with customers, though business did increase.

Still, for the Shapiro family, the chance to celebrate Isaac's bar mitzvah was a highlight.

"So many people we have met during our trip to China have told us that what we're doing is really special," Shapiro said of her family's decision to stage the simchah during an Olympic trip.

"Other tourists, especially Jews, were really blown away when we told them about the bar mitzvah. Lots of people said it was the best story they'd heard yet in Beijing."

"And for us, even with seeing gymnastics finals and tennis and the U.S. basketball game," the Shabbat morning service "was definitely the highlight of our trip," she said. Her husband, Sam, offered kudos to Freundlich, calling him "really incredible."

Iconic images of the Forbidden City, above and below *[Sheldon Kirshner photos]*

The bar mitzvah wasn't special just because of the Olympics or the Bird's Nest-shaped cake at lunch. Isaac also read from the Torah using a yad, or pointer, from the Chabad House's new Chinese Jewish artifacts display. The yad was made in 1903 and used by the Jewish community in Tianjin. Its handle is a large open-mouthed dragon forged with intricate details.

The small exhibit contains other similar ritual objects, including a menorah shaped like a Chinese canal boat from the Shanghai community, letters and other communications from Jews in China. There are books about the Jewish communities of China, and even books in Chinese about how to learn Jewish secrets to financial success.

About 50 people attended the Shabbat service and lunch, although more than half were visitors from the United States, Israel and South Africa. Not all the guests came from far away: One woman was visiting from northern China's Ha'erbin just to feel the Beijing atmosphere during the Games.

The assistant manager at Dini's said the Friday night dinner on Aug. 15 also was less crowded than usual, with only 70 people, including small children.

Despite the Shabbat dip in attendance, Dini's business has risen by 30 to 40 per cent since the Olympics began on Aug. 8.

"Most of the guests are from Israel or America," Willy Wang, the assistant manager, said, "but Chinese people have also been coming. Many are locals who read about the place online and think it's something special, or especially clean and healthy because it's kosher."

Wang said they have been making many deliveries to tourists in hotels. The only delivery to the Olympic village was to Bat-El Getterer, an Israeli taekwondo competitor who is observant.

"She knew she could not survive two weeks in pre-competition training on vegetarian airline food," Freundlich said, so he was able to negotiate a special Dini's delivery for her.

An observant bodyguard with the Israeli delegation noticed the service and asked to be included.

"He was just eating rice," Freundlich said.

The rabbi also doled out 68 challahs in the village for the first week's Shabbat.

Walking around the village, his Chabad attire alluded to his Jewish status, which he said inspired many Jewish athletes or delegation members to introduce themselves.

"The first question everyone asks is, 'What's your event?' "the long-bearded Freundlich joked, grabbing his belly. "I always reply, 'The marathon.'"

Community Focus

Israeli swimmers visit with Chinese schoolchildren

By ALISON KLAYMAN
JTA

Clutching Israeli flags, the young Chinese students greeted the Israeli Olympic swimmers in Beijing with shouts of "shalom" when the athletes visited their elementary school here this week.

The Shi Jia Primary School was assigned Israel as part of a citywide program of partnerships between schools and Olympic countries. In preparation, the school spent the past two years teaching the students about Israel and how to say shalom. It also had the students use Skype to communicate with a school in Jerusalem.

"Many of our students wanted to ask their counterparts in Jerusalem about peace in their region," said English teacher Fu Rui.

"I was very excited when I found out in 2006 that my school would be partnered with Israel; I was really pleased," said principal Zhuo Li, who has been working at the school for 46 years. "Israel is famous around the world for technological and agricultural advancements. They have a small population but they have pushed themselves also in terms of culture and education, with so many people going to school."

Founded in 1939, the Shi Jia school is older than Israel, but this location was newly constructed in 2004 on the site of a temple-style house.

The school, which serves 2,000 students from third through sixth grades, is hidden inside a neighbourhood maze of small alleyways.

As the Israeli contingent was taken on an hour-long tour of the highly fated school, the swimmers' awe grew with each stop. The school features a recording studio and individual piano practice rooms, a large-capacity theatre with a superior tech booth, solar panels and windmills, a dormitory for 300 to 400 students and an underground, mall-like parking garage.

For the Olympians – Itai Chammah, Guy Barnea, Tom Beeri and Gal Nevo – the highlight was the school's first-class sports facilities. Descending into the gymnasium, which had more equipment than many fitness centres, the swimmers pulled out their cameras to take pictures and videos of the children screaming during their fencing lesson.

Chammah, who won a heat in the 200-metre backstroke but failed to qualify for the final, asked Zhuo if he could attend Shi Jia.

"Only if you teach swimming," the principal said with a laugh.

The swimmers were especially in their element at the pool, where the inescapable Beijing Olympic theme song was being pumped over the loudspeaker. A crowd of boys and girls shivered outside the pool for a photo-op for Israeli and Chinese media, and the children looked a bit lacklustre as they posed in their swimsuits.

When the Israeli Embassy spokesperson, Guy Kivetz, told two boys in Chinese what the Israeli swimmers' names were, the children's faces lit up.

"We heard of them!" they cried.

The students began to loosen up, and the swimmers posed with them for another round of pictures where everyone flexed muscles and made funny faces.

Later the athletes answered questions for another group of students. One boy asked why they wanted to become swimmers.

"In my country it's really hot all year round," Beeri replied, "so you only have two choices to cool off – either go into the air conditioning or go to the pool."

The swimmers also advised the students to listen to their coaches, but not to any detractors who might tell them they should pursue other endeavours.

"All of us have been told before that our body type isn't right or we should give up," Chammah said. "You can't listen to those people.

"My coach gave me this advice for competition: first you swim as fast as you can, then you slowly, slowly get faster."

Unfortunately for Chammah and the other Israeli Olympians visiting the school, they weren't fast enough to reach any final. Synchronized swimmers also did not qualify for the finals.

Israel earned its first medal on Wednesday, with windsurfer Shahar Zubari winning the bronze. He came in second in the Men's RS:X medal race to clinch an overall third place finish with 58 net points in Qingdao last Wednesday.

Kayaker Michael Kolganov advanced to the medal race but lost in the semifinals.

At writing, Israel still had competitors in rhythmic gymnastics, taekwondo and the men's long jump.

In tennis, the singles and doubles performers were eliminated early. No shooter advanced and judokas entered repechage rounds without emerging with a bronze medal.

The Israeli athletes who finished competing had flown home by last Tuesday, with the exception of the synchronized swimmers, who were eliminated that day.

After the visit by the Olympians, Zhuo said, "We can learn a lot from the Olympics. Not just from the field of sports, but this can encourage cross-cultural communication. China can learn from the world, and the world can learn from China."

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Tel: 416-783-7554 Fax: 416-783-5470
MAZON Canada is the National Jewish Response to Hunger. We raise funds primarily within the Jewish community and make grants non-denominationally to front-line organizations battling hunger. Our programs and events include: An Evening of Kosher Delicacies, Gimmel Project, greeting and holiday cards, Passover placemats, simcha place cards and table toppers

MILES NADAL JCC
750 Spadina Avenue,
Toronto, Ont. M5S 2J2
Tel: 416-924-6211 x0
Fax: 416-924-0442
E-mail: info@mnjcc.org
Website: www.mnjcc.org
The Miles Nadal JCC is a full-service Jewish Community Centre in downtown Toronto, at the corner of Bloor and Spadina with a state-of-the-art fitness centre, saltwater pool, 288-seat multi-purpose theatre, several on-site schools, and a rich roster of Jewish life and cultural arts programs, this is where you belong!

REENA
Toby & Henry Battle Developmental Centre
927 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
President & CEO: Sandy Keshen
Tel: 905-889-6484 Fax: 905-889-3827
Reena is a non-profit social service agency supporting individuals with a developmental disability, and their families through residential and social work programs. Community day, evening, respite and Sunday programs focus on recreation, education, life skill/vocational training, support and leisure. Charitable donations can be made through the Reena Foundation at 905-763-8254, ext. 3033, or toll-free 877-324-4141, ext. 3034.

UJA FEDERATION
4600 Bathurst St.,
Toronto, Ont. M2R 3V2
Tel: 416-635-2883 Fax: 416-635-9565
Website: www.jewishtoronto.com
No matter where Jews live in the GTA, UJA Federation and its community partners - donors, volunteers, agencies, schools and other organizations, are working on behalf of every community member. Through the Annual Campaign, the Tomorrow Campaign and the Jewish Foundation of Greater Toronto, UJA Federation, backed by nearly 25,000 contributors, raises millions of dollars to support an extensive network of educational and social service agencies and the development of new campuses for Jewish life. In addition, it provides, through UIA Federations Canada, a wealth of social and educational initiatives for vulnerable Israelis and Israeli communities.

Education

ADATH ISRAEL NURSERY SCHOOL
37 Southbourne Ave.,
Toronto, Ont. M3H 1A4
Educational Director:
Wendy Steinberg-Himmel
Tel: 416-635-5340 Fax: 416-635-1629
Website: www.adathisrael.com
Adath Israel Nursery School provides a nurturing learning environment that supports the growth of the whole child: socially, emotionally, physically, cognitively, spiritually and creatively with a focus on Jewish values, traditions and holidays. Nursery for 3 yr. olds, 5 mornings, pre-nursery for 2 yr. olds, 2, 3 or 5 mornings. Coming September. 2008

AHAVAT YISRAEL HEBREW SCHOOL
54 Glen Park Ave.,
Toronto, Ont. M6B 2C2
Director: Mrs. Leslie Shapiro
Tel: 416-781-8088 Fax: 416-781-4458
Website:
www.ahavatyisraelhebrewschool.com

Ventura Park Middle School
121 Worth Blvd., Thornhill
Principal: Mrs. Leslie Shapiro

New! Thornhill Woods
Stephen Lewis Middle School
555 Autumn Hill Blvd., Thornhill
York Mills Collegiate Institute
490 York Mills Rd., Toronto
Principal: Mrs. Suri Nulman
Bais Yaakov Elementary School
15 Saranac Blvd., Toronto
Principal: Mrs. Esther Cohen
Provides a creative, enjoyable learning experience for those interested in a once or optional twice a week program. The school, in its 17th year, offers an enriching curriculum of reading, writing, language, prayers, Israel and holidays taught from a Traditional perspective. Remedial and enrichment reading programs. Special events include challah baking, Purim Carnival and Passover seder. Affiliated with MERCAZ, the Centre for the Enhancement of Jewish Learning.

ASSOCIATED HEBREW SCHOOLS OF TORONTO
Director of Education: Dr. Mark Smiley
Executive Director: Arthur Landa
Administration Office, 252 Finch Ave. W.,
Toronto, Ont. M2R 1M9
Tel: 416-494-7666
Website: www.agreatschool.com

Bet Hayeled (Nursery, JK, SK)
Vice-Principals: Eynat Katz (Kamin)
Tel: 905-889-3998 ext. 2
Ora Shulman (Posluns)
Tel: 416-787-1872

Kamin Education Centre (Nursery-Gr. 5)
300 Atkinson Ave., Thornhill, Ont. L4J 8A2
Principals:
Kathy Friedman, Sandy Rabinowitz
Tel: 905-889-3998

Posluns Education Centre (Nursery-Gr. 5)
18 Neptune Dr., Toronto, Ont. M6A 1X1
Principal: Eric Golombek
Tel: 416-787-1872

Danilack Middle School (Gr. 6-8)
Hurwich Education Centre, 252 Finch Ave. W.,
Toronto, Ont. M2R 1M9
Principals: Sheldon Diamond, Betty Katzman
Tel: 416-494-7666
Associated is a truly great school offering its students an excellent educational program rich in scholarship and imbued with Jewish values. Associated has a proud history of making Jewish Education accessible, opening its doors to children from across the community and meeting the individual needs of a broad spectrum of learners. For 100 years, Associated graduates have become leaders in their respective fields and role models to the community.

BETH SHOLOM HEBREW SCHOOL
1445 Eglinton Ave. W.,
Toronto, Ont. M6C 2E6
Principal: Karen L. Goodis, RJE
Tel: 416-783-6103, #225
E-mail: karen@bethsholom.net
Beth Sholom Hebrew School offers small classes, Hebrew language and prayer skills; Judaica, music and outstanding Family Education programs. Enrichment for former day school students; full time special education class for students with special needs and a dedicated professional staff.

BETH TZEDEC CONGREGATIONAL SCHOOL
1700 Bathurst Street,
Toronto, Ont. M5P 3K3
Principal: Jennifer Turack
Tel: 416-781-3514 x230
Fax: 416-781-0150
E-mail: congschool@beth-tzedec.org
Beth Tzedec Congregational School is a supplementary school offering an exciting educational experience that encourages family involvement and inspires joy and pride in being Jewish. Classes focus on Hebrew reading, prayer, Bible, holidays and customs, history, and Israel, enabling students to become active, contributing members of the Jewish community

BIALIK HEBREW DAY SCHOOL
2760 Bathurst St.,
Toronto, Ont. M6B 3A1
Head of School: Shana Harris
Tel: 416-783-3346 Fax: 416-785-8287
Website: bialik.ca
Bialik Hebrew Day School focuses on developing life-long learners in our enriched, intellectually stimulating academic environment. The school offers a challenging, multi-language curriculum whose breadth and depth are unparalleled. Students learn Hebrew, English, Yiddish and French within our Jewish and General Studies programs. We offer before and after school care, as well as financial assistance from JK to grade 8.

DOWNTOWN JEWISH COMMUNITY SCHOOL (in the new Miles Nadal JCC)
750 Spadina Ave.,
Toronto, Ont. M5S 2J2
Principal: Joan Schoenfeld
Tel: 416-924-6211, Ext. 112
Fax: 416-924-0442
E-mail: joan@djcs.org
Website: www.djcs.org
Community school, 200+ students, providing sense of appreciation, enjoyment in Judaism; including concepts and skills necessary to live a Jewish life and feel comfortable in a Jewish setting. JK-1: Sunday morning delightful activity-oriented program. Grades 2-7: Sunday only or Sunday/Wednesday options. New: High School (Grades 8-10), Sunday brunch/discussion group once a month.

EITZ CHAIM SCHOOLS
Dean & Menahel Boys' School:
Rabbi I. Pliner
Menahel Girls' School:
Rabbi M. Gewirtz

Viewmount Campus
1 Viewmount Ave.
Tel: 416-789-4366
E-mail: view@eitzchaim.com

Patricia Campus Business Office
475 Patricia Ave.,
Tel: 416-225-1187
E-mail: patricia@eitzchaim.com

Spring Farm Campus
80 York Hill Blvd.
Tel: 416-764-6633
E-mail: spring@eitzchaim.com

Eitz Chaim strives for excellence in education in all areas of its curriculum. Rooted in tradition with over 90 years of history, Eitz Chaim continues to provide its students with the finest Torah and general education in an environment filled with the love of Yiddishkeit and the Jewish people.

JUMPIN' 4 JUDAISM AT BETH RADOM CONGREGATION
18 Reiner Rd.,
Toronto, Ont. M3H 2K9
Rabbi Steven Schonblum
Cantor/Director of Education:
David Rosen
Assistant Director: Dana Glickman
www.bethradom.com
Grades 1-6 & Pre B'nai Mitzvah
Jumpin' for Judaism offers a unique and innovative approach to Jewish Education. Students will build a foundation of knowledge in Jewish Studies, Jewish Culture and Hebrew Language and develop core values through our vast Jewish traditions. Join us for Music, Prayer, Art, Drama, Cooking & Community Involvement. Info Call **Miriam: 416-636-3451, ext. 24.** or **www.bethradom.com**

THE LEO BAECK DAY SCHOOL
North Campus,
36 Atkinson Ave.,
Thornhill, Ont. L4J 8C9
Tel: 905-709-3636
Fax: 905-709-1999
Principal: Howard Laderman
South Campus
1950 Bathurst St.,
Toronto, Ont. M5P 3K9
Tel: 416-787-9899
Principal: Eric Petersiel
A Reform Jewish day school; sensitive to the educational needs of its children; providing for individual learning styles; music, art, drama and computers enrich a curriculum integrating Hebrew/Judaic and general studies. Students are prepared to be knowledgeable, practicing Liberal Jews and contributing Canadian citizens.

PAUL PENNA DOWNTOWN JEWISH DAY SCHOOL
750 Spadina Ave., Miles Nadal JCC,
Toronto, Ont. M5S 2J2
Principal: Janet Nish-Lapidus
Board President: Aviva Rajsky
Tel: 416-928-3537 Fax: 416-533-7471
E-mail: info@djds.ca
Website: www.djds.ca
Founded in 1998 to address the growing need for Jewish educational alternatives in downtown Toronto, The Paul Penna Downtown Jewish Day School is committed to academic excellence in a dynamic environment.Our SK to Gr. 8 integrated curriculum weaves together the Jewish and general facets of children's lives to develop a meaningful Jewish identity. Through an arts enhanced approach and commitment to social justice, students grow to be responsible citizens and compassionate, confident human beings. Registering now for SK to Gr. 8 Subsidies available.

THE RENANIM YOUTH SINGERS at The Beth David B'nai Israel Beth Am Synagogue, 55 Yeomans Rd., Toronto, Ont. M3H 3J7
Artistic Director: Susan Michaels
Tel: 416-449-2296
E-mail: susan.michaels@rogers.com
Website: www.renanimchoirs.com
Considered to be"The Musical Voice of Jewish Youth," the auditioned choristers of this multi-award winning, pluralistic choir earn community service hours when they enhance community programming throughout the GTA and on tour. During weekly rehearsals, students develop vocalization and musicianship skills, along with self-confidence and the essentiality of community service.

SHAAR SHALOM RELIGIOUS SCHOOL
65 Brownridge Dr.,
Thornhill, Ont. L4J 7R8
Supervisor: Hava Greenberg
Tel: 905-889-4975 Fax: 905-889-1575
Highlights: 2 days a week. Intensive Hebrew reading program, excellent Family Education, Arts and Music programs, Remediation and enrichment available, synagogue skills. We are committed to helping children develop the skills and tools they need to become committed adult Jews. Programs designed for students SK-Gr. 7. Affiliated with the BJE and United Synagogue of Conservative Judaism. Program held at convenient location at Brownridge Public School in Thornhill, behind Promenade Mall.

TanenbaumCHAT
(Anne & Max Tanenbaum Community Hebrew Academy of Toronto)
Director of Education:
Paul J. Shaviv, M.A, M.Phil

Wallenberg Campus:
200 Wilmington Ave.,
Toronto, Ont. M3H 5J8
Tel: 416-636-5984
Fax: 416-636-7717
E-mail: info@tanenbaumchat.org

Kimel Centre: 9600 Bathurst St., Vaughan, Ont. L6A 3Z8
Tel: 905-787-8772
Fax 905-787-8773
E-mail: info@tanenbaumchat.org

Toronto's Community High School (1,500 students, Co-Ed, G9 – 12) operates on two parallel campuses.Our top-rate programme offers every child a unique springboard for life in a safe, supporting academic and social environment. At TanenbaumCHAT, students make lifelong friendships!

Community Directory of Advertisers

Education Cont'd

TEMMY LATNER HEBREW SCHOOL
446 Spadina Rd., Ste. 206,
Toronto, Ont. M5P 3M2
Principal: Rifky Karfunkel
Tel: 416-483-0883 Fax: 416-483-6712
The Temmy Latner Hebrew School is an afternoon Hebrew school program at the Forest Hill Elementary School. Your child will love our exciting, stimulating environment, where Hebrew school is fun, without compromising solid learning and growth. Tuesdays 4-6 p.m. JK-Gr. 6 Call now to register!

THE TORONTO HESCHEL SCHOOL
819 Sheppard Ave. W.,
Toronto, Ont. M3H 2T3
Principal: Ms. Gail Baker
Tel: 416-635-1876 Fax: 416-635-1800
E-mail: info@torontoheschel.org
Website: www.torontoheschel.org
Ideology: pluralistic. Affiliated with the BJE The Toronto Heschel School, an Ontario EcoSchool, offers a challenging, innovative and integrated curriculum. Children are taught to think creatively and consider global, environmental and ethical issues through a Jewish lens. Small classes and low student-teacher ratios ensure high academic achievement within a positive and nurturing learning environment. **Inspiring Jewish Students To Make A Difference.**

TORONTO'S SECULAR JEWISH COMMUNITY SCHOOL (TSJCS)
585 Cranbrooke Avenue,
Toronto, Ont. M6A 2X9
Education Director:
David Lipovitch, Ph.D.
Tel: 416-789-5502 Fax: 416-789-5981
E-mail: info@tsjcs.com
Website: www.tsjcs.com
TSJCS is home to 4 creative and stimulating programs, offering a comprehensive secular Jewish education: Kinder Kapers (toddlers & parents); Morris Winchevsky School (SK-5 taught in 5-week modules); Secular B'nai Mitzvah (2-year program for Grades 6 & 7 with a group ceremony) and Youth Theatre Ensemble (ages 13-17). Families of diverse backgrounds welcome.

UNITED SYNAGOGUE DAY SCHOOL
Administration House:
3072 Bayview Ave.
Admissions Co-orinator:
Rosemary Tile
Bathurst Campus, 1700 Bathurst St.
Bayview Campus, 3080 Bayview Ave.
Tel: 416-224-8737, ext. 137
Fax: 416-225-9108
E-mail: rosemary.tile@usds.ca
Website: www.usds.ca
USDS offfers a program of academic excellence from JK to grade 8. Integrated general and Jewish studies programs emphasize use of advanced technology as well as creative arts, music and physical education. Alternative Jewish studies programs offer a portion of the Jewish studies curriculum in English. The Kinder Connection Founders team with USDS to launch innovative JK/SK language and math program!

Funeral Chapels

BENJAMIN'S PARK MEMORIAL CHAPEL
2401 Steeles Ave. W.,
Toronto, Ont. M3J 2P1
Contact: Michael Chas Benjamin
Tel: 416-663-9060 Fax: 416-663-9417
E-mail: info@benjamins.ca
Website: www.benjamins.ca
Since 1922, Benjamin's has been part of the fabric that binds together the Toronto Jewish community, even in times of sorrow and stress. Four generations of the Benjamin family have provided support to bereaved Jewish families. We devote ourselves to upholding Jewish law and traditions, a responsibility we regard as a sacred trust.

HEBREW BASIC BURIAL
3429 Bathurst St.,
Toronto, Ont. M6A 2C3
Contact: Lawrence Scheinman
Tel: 416-780-0596 Fax: 416-780-0638
When economy is a major consideration, you should know that Hebrew Basic Burial offers the lowest interment costs available from any Jewish establishment. Guaranteed Families who have used Hebrew Basic Burial's services have all found that dignity and observance of Jewish law were exactly as they should be. Hebrew Basic Burial - a non-profit organization

STEELES MEMORIAL CHAPEL
350 Steeles Ave. W.,
Thornhill, Ont. L4J 1A1
Managing Funeral Director:
Carol P. Saucier
Tel: 905-881-6003 Fax: 905-881-8539
The Toronto Jewish community has, for over 70 years, entrusted us with its most sacred and important task. We accept your trust with a measure of humility and a great sense of responsibility. As a community run organization we have established a tradition of tzedaka towards organizations in the city and in Israel

Health

JEWISH GENETIC DISEASES SCREENING
National Council of Jewish Women of Canada, Jacob's Ladder, Canadian Association for Tay-Sachs & Allied Diseases and Dysautonomia Foundation
Websites:
www.whatsinyourgenes.com
www.sickkids.ca/molecular
Working together to raise awareness of Jewish Genetic Diseases. Screening for Canavan Disease, Tay-Sachs Disease, Familial Dysautonomia and most recently, Bloom Syndrome, Fanconi Anemia Type C, Mucolipidosis Type IV and Niemann-Pick Disease Type A is recommended for Ashkenazi Jewish couples when planning a family. For further information please see supplement advertisement.

DR. LES PRIEMER
40 Sheppard Ave. W., Main Floor,
Toronto, Ont. M2N 6K9
Office Co-ordinator: Rona
Tel: 416-224-9998 Fax: 416-224-9960
E-mail:lpriemer@rogers.com
Dr. Les Priemer, general and cosmetic dentistry, treatment of snoring and obstructive sleep apnea. Non-surgical oral appliance therapy. 40 Sheppard Ave. W., St. 100, Toronto, Ont. M2N 6K9. 416-224-9998

L'CHAIM CANCER SUPPORT GROUP FOR JEWISH WOMEN
29 Ridelle Ave.,
Toronto, Ont. M6B 1H7
New Contacts Co-ordinator:
Clara Shore
Tel: 416-630-0203 Fax: 416-785-8285
E-mail: lchaim_group1@hotmail.com
L'Chaim is a support group for Jewish women undergoing cancer treatment. L'Chaim's volunteers are Jewish women cancer survivors trained to provide **confidential** support via phone or visit. L'Chaim is also dedicated to raising cancer awareness through events and our educational DVD entitled "What Every Jewish Woman Should Know About Cancer".

Israel Based Organizations

CANADIAN FRIENDS OF LANIADO HOSPITAL
3101 Bathurst St., Ste. 600,
Toronto, Ont. M6A 2A6
Executive Director: Rachel Sochaczewski
Tel: 416-785-8946 Fax: 416-785-9236
E-mail: friends@laniado.ca
Laniado Hospital serves over 250,000 people in Netanya and is the only Israeli hospital with a no-strike policy. Laniado's highest standard of medicine is practiced with compassion and kindness. Help provide state-of-the-art equipment by supporting Canadian Friends of Laniado Hospital.

CANADIAN MAGEN DAVID ADOM FOR ISRAEL
508-4580 Dufferin St.,
Toronto, Ont. M3H 5Y2
Administrative Co-ordinator:
Iris Ehrent
Tel: 416-780-0034 Fax: 416-780-0343
E-mail: cmda@interlog.com
Website: www.cmdai.org
Magen David Adom is Israel's second line of defense. Its sole Emergency, Medical and Blood services. In times of conflict and peace, MDA is always there anytime, anywhere 24/7 ready to save lives. Contact us at **416-780-0034** or **cmda@interlog.com** to become a Lifeline partner

CANADIAN TECHNION SOCIETY
970 Lawrence Ave. W., Ste. 206,
Toronto, Ont. M6A 3B6
Ntl. Exec. Director: Cheryl Koperwas
Tel: 416-789-4545 Fax: 416-789-0255
E-mail:cheryl@cdntech.org
Website: www.cdntech.org
National fundraising and education arm for Technion - Israel Institute of Technology, Israel's oldest university. Supports faculty recruitment and promotes academic exchange between Technion and Canadian universities, provides information for undergraduate and graduate studies, raises funds for scholarships and research projects

CHW Toronto Centre
638 A Sheppard Ave. W., Ste. 209,
Toronto, Ont. M3H 2S1
President: Marla Dan
Executive Director: Laurie Siegel
Tel: 416-630-8373 Fax: 416-630-2370
E-mail: info@hadassahwizoto.ca
Website: www.hadassahwizoto.ca
or **www.toronto.chw.ca**
Since 1917, CHW has been dedicated to the support of Children, Healthcare and Women through educational, social service and healthcare projects in Israel and enhancing women's lives in Canada. CHW supports 6 daycare centres, two youth villages and a technological school in Israel. Toronto Centre is 2,500 members strong, and is linked locally with Sunnybrook Foundation and its Women and Babies program.

EMUNAH WOMEN OF TORONTO
3768 Bathurst St., Ste. 308,
Toronto, Ont. M3H 3M7
Office Administrator: Alana Rubin
Tel: 416-636-0036 Fax: 416-636-0039
E-mail: emunah@kwik.net
Website: www.emunahcanada.org
Emunah is the largest religious Zionist Women's organization in the world. Provides care for 8,000 children in over 135 day care centres and nurseries across Israel; educates more than 2,000 girls in 6 high schools; supports 5 children's homes and youth villages for more than 600 children

JEWISH NATIONAL FUND
700-1000 Finch Ave. W.,
Toronto, Ont. M3J 2V5
President: Jerry Werger
Executive Director: Ben Prossin
Administrative Co-ordinator:
Lil Jacobson
Tel: 416-638-7200 Fax: 416-638-7345
E-mail: tor@jnf.ca
Website: www.jnf.ca
Best recognized as the organization which has planted forests, parks and trees in Israel. It really does much more - builds roads, constructs dams and reservoirs, develops land infrastructure for new immigrant housing, prepares recreation and tourist sites and conducts research with regard to various ecological concerns. JNF is now embarking upon major developments in the Negev in order to ensure that the barren and desolate landscape becomes habitable and productive and able to accommodate a growing Israeli population. JNF will truly *"make the desert bloom"* with the help of its supporters worldwide. Donors to JNF receive receipts for income tax purposes.

JEWISH NATIONAL FUND REGIONAL ONTARIO
105 Main St. E. #908,
Hamilton, Ont. L8N 1G6
Executive Director: Frank Simkevitz
Tel: 1-866-527-5516
Fax: 905-529-4227
Website: www.jnf.ca/regionalontario
The Jewish National Fund is Israel's leading ENVIRONMENTAL organization. JNF has REGIONAL offices in *Hamilton, London* and *Windsor* to serve the needs of Ontario's smaller Jewish communities. We provide programming, activities and environmental education resources. To contribute, plant trees or volunteer, call **1-866-527-5516** or visit our website at **www.jun.ca/regionalontario**

NA'AMAT CANADA
272 Codsell Ave.,
Toronto, Ont. M3H 3X2
Tel: 416-636-5425 Fax: 416-636-5248
E-mail: na'am@bellnet.ca
web: www.naamat.com
A dynamic fighter for women's rights in Israel and Canada. Na'amat Israel, with 350,000 members, has dramatically affected the lives of women by providing child care, high schools, shelters and counselling centres for family abuse and legal advisory clinics. In Canada, Na'amat sponsors Bialik Hebrew Day School, Camp Gesher, Habonim-Dror Zionist Youth Movement, a Free Legal Aid Advisory Clinic and provides school supplies for children living in shelters

SAR-EL CANADA
788 Marlee Ave., Ste. 301,
Toronto, Ont. M6B 3K1
President: Len Berk
Tel: 416-781-6089 Fax: 416-785-7687
E-mail: toronto@sarelcanada.org
Website: www.sarelcanada.org
Sar-El Canada has provided Israel with more than 1200 Canadian volunteers who paid their own way to Israel to work mostly on Israeli army supply and maintenance bases for three weeks doing simple physical tasks. By allowing reservists to remain at their regular jobs, volunteers also contributed to the economy of Israel

STATE OF ISRAEL BONDS CANADA
Israel Bonds are offered in Canada exclusively through Canada-Israel Securities, Limited.
970 Lawrence Ave. W., Ste. 502,
Toronto, Ont. M6A 3B6
National Executive Vice-President & CEO: Yona Gazit
Tel: 416-789-3351
E-mail: toronto@israelbonds.ca
Website: www.InvestInYourValues.ca
Your money has value. But does it have values? Israel Bonds are an investment in both. With Israel Bonds you can make an excellent financial decision as well as ensure that the world is a better place because of a strong, proud and thriving State of Israel. **Rates change 48 times each year, so log in to our website each week to get the best rates.**

WEIZMANN SCIENCE CANADA (THE CANADIAN SOCIETY FOR THE WEIZMANN INSTITUTE OF SCIENCE)
National Office: 4700 Bathurst St., 2nd floor
Toronto, Ont. M2R 1W8
Tel: 416-733-9220 Fax: 416-733-9430
Toll-free (in Canada) 1-800-387-3894
E-mail: weizmann@ca.inter.net
Eastern Region: 23-2340 Lucerne Rd.
Montreal, Que. H3R 2J8
Tel: 514-342-0777 Fax: 514-342-0602
E-mail: susan@weizmann.ca
Website: www.weizmann.ca
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The Weizmann Institute of Science, in Rehovat, Israel, is one of the world's top-ranked scientific teaching and research institutions. The 300-acre campus includes more than 100 buildings and is home to 2,600 professors, scientists, technicians, and administrative staff from around the globe. Some 1,200 research projects at the forefront of international science are being conducted at the Institute. Weizmann Science Canada expresses the commitment of the Canadian community to help the Weizmann Institute maintain its standards of excellence and make significant scientific contributions for the benefit of humanity.

Jewish Book Stores

THE BATNER BOOKSTORE
180 Steeles Ave. W.,
Thornhill, Ont. L4J 2L1
Owner: Yoram Batner
Tel. & Fax: 905-731-4440
E-mail: info@batnerbookstore.com
Website: www.batnerbookstore.com
The Batner Bookstore has been providing great service for more than 25 years. We can fill all your textbook (K-Gr. 12), educational, children's books, literature and Judaica needs. Come visit Andrew and Yoram and see why we are the best small bookstore in the city.

Monument Companies

ALEF'S FAIRLAWN MONUMENTS
3331 Bathurst St.,
Toronto, Ont. M6A 2B7
Director: Eugene Shayevich
Tel: 416-784-5268 Fax: 416-782-0668
Alef's Fairlawn Monuments has brought together two trusted names in the monument business, to offer the Jewish Community the finest customer service available in Toronto. Our newly designed showroom, factory prices and top quality granite from around the world, make us the number one choice for your monument or inscription needs. Our expert staff can serve you in a number of languages including Hebrew, Russian and Yiddish

BENJAMIN'S LANDMARK MONUMENTS
3429 Bathurst St.,
Toronto, Ont. M6A 2C3
Contact: Michael Levitt
Tel: 416-780-0635 Fax: 416-780-0638
E-mail: monuments@benjamins.ca
Website: www.jewishmonuments.ca
Benjamin's Landmark Monuments is Toronto's foremost Jewish monument dealer, continuing the proud tradition of service associated with the Benjamin family name. As the only Jewish monument dealer in Ontario authorized by Rock of Ages to distribute the "Sealmark" granite with the perpetual warranty, our monument counsellors can assist you in preparing an honoured memorial of unsurpassed quality.

IZENBERG GOLDBERG MONUMENTS
3173 Bathurst St.,
Toronto, Ont. M6A 2B1
Tel: 416-789-0319 Fax: 416-787-0310
For over 90 years Izenberg Goldberg Monuments has provided the Jewish community of Toronto with excellent quality memorials at the most reasonable possible price. Our granite is carefully selected from quarries the world over, and all lettering and design work is now done in our own North York factory under our direct supervision.

STONECRAFT MONUMENTS
121 Brisbane Rd., Unit 1,
Downsview, Ont. M3J 2K3
Contact: David Friedman, Shai Lobart
Tel: 416-667-1474 Fax: 416-667-1470
Serving the Jewish community for many years, Stonecraft Monuments provides factory direct prices and sensitive, considerate service to their customers. Monuments using the finest granite can be made available within one week.

YAD VASHEM AT LANDMARK
3429 Bathurst St.,
Toronto, Ont. M6A 2C3
Contact: Akiva Balter
Tel: 416-782-8995 Fax: 416-780-0638
Website: www.jewishmonuments.ca
A monument should reflect the characteristics and values of the deceased. It is a tribute from a family who appreciated and recognized the uniqueness of the individual. Yad Vashem Monuments personalizes memorials by combining traditional inscriptions and innovative designs.

Religious Life

ADATH ISRAEL CONGREGATION
37 Southbourne Ave.,
Toronto, Ont. M3H 1A4
Executive Director: Bernie Rabinovitch
Tel: 416-635-5340 Fax: 416-635-1629
E-mail: bernie@adathisrael.com
Website: www.adathisrael.com
Dynamic family-oriented synagogue in central Toronto. Daily minyanim, Shabbat and festival services. Hebrew School, with special High School program, religious, social and educational programs for babies & toddlers, youth, families and seniors. Active Sisterhood and Brotherhood. Beautiful social hall, COR catering by Caterers York. SPECIAL OFFER for New members.

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RELIGIOUS LIFE CONT'D

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Tel: 705-792-3949 Fax: 705-792-3982
E-mail: amshalomcongregation@bellnet.ca
Website: www.amshalom.ca
Am Shalom, Barrie's only synagogue offers something for everyone. We have weekly Shabbat services, a Hebrew School, including Bar/Bat mitzvah training, adult education courses, social events, an active Sisterhood and Brotherhood and a youth group. We are proud to have as our clergy, Rabbi Ilyse Glickman and Cantor Audrey Kaufman

BEIT RAYIM SYNAGOGUE AND SCHOOL
Synagogue Services: Reena Battle Centre, 927 Clark Avenue West, Thornhill, Ont.
Mailing address: 209-1118 Centre St., Thornhill, Ont. L4J 7R9
Future home: The Joseph & Wolf Lebovic Jewish Community Campus
Website: www.beitrayim.org
E-mail: admin@beitrayim.org
Tel: 905-889-0276
Synagogue Administrator: Fran Isaacs x31
School Administrator: Grace Tetelbaum x32
Our "House of Friends" has a warm, hayimishe, atmosphere. Our song filled, participatory, services led by Rabbi David Eligberg and Cantor Eli Bard, reflect our being the only **Conservative, egalitarian** congregation serving York Region. Our USY, Kadima, Sisterhood, Brotherhood, and Hazak (Seniors) groups offer educational, social, cultural and recreational programs. Award winning supplementary Hebrew School SK-Grade 7

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Executive Director: Pearl Grundland
Tel: 416-633-3838 Fax: 416-633-3153
E-mail: execdir@beby.org
Website: www.beby.org
More than just a synagogue, Beth Emeth Bais Yehuda (BEBY) is a vibrant centre of Jewish life. We are bound by our commitment to synagogue, community and Israel. Our mission is to be the focal point of the Jewish lives of our members

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18 Reiner Rd.,
Toronto, Ont. M3H 2K9
Rabbi Steven Schonblum
Cantor David Rosen
Tel: 416-636-3451
E-mail: myinfo@bethradom.com
Website: www.bethradom.com
The Beth Radom Congregation caters to conservative families seeking an alternative to the larger synagogues. Our 'hayimishe' environment encourages 'women inclusive' participation in every aspect of Jewish life. Please join us for prayer, celebration and community. Bar and Bat Mitzvahs, Weddings, Affruts, Baby Namings for members and non-members.

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1445 Eglinton Ave. W.,
Toronto, Ont. M6C 2E6
Executive Director: Barbara Berke
Tel: 416-783-6103 Fax: 416-783-9923
E-mail: barbara@bethsholom.net
Website: www.bethsholom.net
We are a warm, friendly traditional, Conservative "family" synagogue where the Rabbi knows your name, the Sanctuary is warm and inclusive. Innovative programming for all ages. Adult education & social programs. Special memberships for young marrieds, young families and young singles. Reserved seating for High Holy Days. 416-783-6103. www.bethsholom.net

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Toronto, Ont. M6B 2L7
Executive Director: Nicole Toledano
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Fax: 416-782-4496
E-mail: director@bethtorah.ca
Website: www.bethtorah.ca
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Tel: 905-901-9958
E-mail: info@bnaishalom.ca
Website: www.bnaishalom.ca
We are a Conservative Egalitarian Congregation, serving the areas of Mississauga, Oakville, Burlington, Milton and Brampton. We are in our fifth year and we welcome new members. We offer Monthly Shabbat Services, Holiday Programming, Adult Education and affordable Membership dues. Our services are held at a hotel in Oakville.

B'NAI SHALOM NORTH CONGREGATION
Promenade Circle, Suite 310,
Thornhill, Ont. L4J 1S7
Executive Secretary & Project Manager: Pamela Pole or **Irene Novak**
Tel: 905-707-1886 Fax: 905-882-8775
E-mail: pampole@rogers.com
We have been holding Conservative High Holiday services for the past 25 years in the main air conditioned auditorium of the Garnet Williams Community Centre in Thornhill. This is easily accessible to the 500 odd people who attend each year and also enjoy the kiddushes offered. Come and join us. Phone 905-707-1886

BOROCHOV CULTURAL CENTRE & KOL YISROEL CONGREGATION
272 Codsell Ave.,
Downsview, Ont. M3H 3X2
Contact: Dale Noble
Tel: 416-630-9444 Fax: 416-630-9451
A Conservative synagogue situated in the Borochov Cultural Centre. Weekly Shabbat services are held in a warm, friendly atmosphere, apparent during the kiddush when everyone socializes. Bar and Bat Mitzvahs and other special occasions are held. No membership fee. High Holy Day services are held in the main hall in the Centre

CANADIAN COUNCIL FOR REFORM JUDAISM
3845 Bathurst St., Ste. 301,
Toronto, Ont. M3H 3N2
Director: Rabbi Sharon L. Sobel
Tel: 416-630-0375 Fax: 416-630-5089
E-mail: ccrj@urj.org
Website: www.urj.org/ccrj
Canadian national office of the Union for Reform Judaism, representing over 950 synagogues throughout North America, promotes liberal Judaism through synagogue support, outreach, youth programs, Jewish camping, adult and child education, social action, leader development.

CONGREGATION BINA
(A Community of Jews from India)
PO/CP 92127, 2900 Warden Ave.,
Toronto, Ont. M1W 3Y8
Contact:
Reuben Jacobs, 905-660-6027;
Noel Joseph, 416-293-9700
The main objective of Congregation BINA, a non-profit organization for Jews from India, is to assist, maintain, and promote traditional religious, social, cultural, and educational activities among its members. Each year, High Holy Day Services and social gatherings are held. A quarterly news bulletin, **'Contact'**, is published

CONGREGATION DARCHEI NOAM RECONSTRUCTIONIST SYNAGOGUE OF TORONTO
864 Sheppard Avenue West,
Toronto, Ont. M3H 2T5
Rabbi Tina Grimberg
President: Lisa Charendoff
Tel: 416-638-4783 Fax: 416-638-5852
Website: www.darcheinoam.on.ca
Reconstructionist community is vibrant, egalitarian and inclusive. Religious services are traditional in form and progressive in content. Members participate equally in synagogue life, regardless of gender or family composition. Award-winning social action and stimulating adult learning programs. Education Director committed to quality Hebrew School, Bar/Bat Mitzvah, Teen and Family programs.

CONGREGATION SHIR LIBEYNU
***Mailing Address:* P.O. Box 62, Stn. P,**
Toronto, Ont. M5S 2S6
Ritual/Spiritual Leader: Aviva Goldberg
Tel: 416-465-5488
E-mail: shirlibeynu@yahoo.ca
Website: www.shirlibeynu.ca
Congregation Shir Libeynu is unaffiliated, liberal, inclusive and egalitarian. Our participatory services combine tradition and innovation. Shir Libeynu is Hebrew for "song of our hearts," and our services include prayers and music both ancient and modern. Our diverse community is a welcoming one. The congregation holds Shabbat services on the first Saturday morning of each month, in the Michael Bernstein Chapel, on the 3rd floor of the Miles Nadal JCC, followed by a Kiddush. We also offer adult education workshops and programs, children's activities, as well as holiday celebrations and Oneg Shabbat dinners throughout the year

DANFORTH JEWISH CIRCLE
283 Danforth Ave., Ste. 125,
Toronto, Ont. M4K 1N2
Contact: Kathryn Miller
Tel: 416-580-6303
E-mail: info@djctoronto.com
Website: www.djctoronto.com
A progressive egalitarian community based in Riverdale, inclusive of interfaith and alternative unions. We're a friendly, family-oriented group committed to nurturing Jewish life and traditions through holiday and life cycle celebrations, monthly Shabbat services, and education and social action programs

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Tel: 416-927-0546
Celebrate 5769 High Holy Days with the First Narayever Congregation at the Miles Nadal Jewish Community Centre (750 Spadina at Bloor). Experience the warmth of our community, our traditional, egalitarian services and creative children's programming. For details visit **www.narayever.ca** To buy tickets please phone 416-927-0546 or visit the MNJCC.

HOLY BLOSSOM TEMPLE
1950 Bathurst St.,
Toronto, Ont. MP5 3K9
Senior Administrator: Shelly Berenbaum
Tel: 416-789-3291 Fax: 416-789-9697
E-mail: sberenbaum@holyblossom.org
Website: www.holyblossom.org
Holy Blossom Temple sustains our vibrant synagogue community through Torah, Avodah and Gemilut Chasadim. Our Schwartz/Reisman Centre brings the community together for public lectures on important issues. At the Centre we also study in smaller groups and classes: Bible/Rabbinic Texts; Jewish Literature/Jewish History; from making Jewish marriage work to raising Jewish children of strong character.

ORAYNU CONGREGATION FOR HUMANISTIC JUDAISM
Contact: Roby Sadler
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Oraynu celebrates holidays, history and culture from secular, humanistic Jewish perspective. Join us - Jewish Holidays, Onegs, adult education, social/cultural events, older singles and youth groups. Intermarrieds welcome. Acclaimed Children's School, B'nai Mitzvah program. Oraynu - a welcoming congregation where members express their Judaism in a manner consistent with their beliefs

SHAAR SHALOM SYNAGOGUE
2 Simonston Boulevard,
Thornhill, Ont. L3T 4L1
Administrator: Marlene Rosen
Tel: 905-889-4975 Fax: 905-889-1575
Website: www.shaarshalom.ca
Shaar Shalom Synagogue, under the spiritual leadership of Rabbi Martin Berman and Cantor Ben Silverberg, we are a Traditional Conservative congregation in the heart of Thornhill. We offer full services on Shabbat and holidays, daily minyanim, catering services, active Sisterhood, Brotherhood, Youth, Singles and Seniors groups, and an afternoon Hebrew School (SK-7) in Thornhill at Brownridge Public School. Offsite High Holy Day services will take place at the Premiere Ballroom at Leslie & Hwy 7.

SHAAREI SHOMAYIM CONGREGATION
470 Glencairn Ave.,
Toronto, Ont. M5N 1V8
Executive Director: Jessica Pelt
Tel: 416-789-3213 Fax: 416-789-1728
E-mail: pelt@shomayim.org
Website: www.shomayim.org
Shaarei Shomayim Congregation is a modern orthodox centre of Jewish life with approximately 800 member-families providing the means for the fulfillment of religious, educational and social needs. We offer 3 distinct services every Shabbat with the main Service led by Rabbi Chaim Strauchler and Chazzan Avraham Sutton, the Downstairs Minyan led by Rabbi Elliott Diamond and a Hashkama Minyan. Special reductions for New Members, and Under 30. For information, please call 416-789-3213, ext 209 or e-mail pelt@shomayim.org

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2399 Folkway Drive,
Mississauga, Ont. L5L 2J6
Office Administrator: Carol Van Thyn
Tel: 905-820-5915 Fax: 905-820-1956
E-mail: info@solel.ca
Website: www.solel.ca
Traditional learnings in services and religious practices in a liberal, egalitarian Reform Congregation with a vibrant, nurturing environment. Services Friday evenings, Saturday mornings, all Jewish holidays, weekly minyanim Tuesday 7 a.m. Children and family participation encouraged. School: Preschool through Confirmation, adult and family education all year. New member dues discount available

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E-mail: stashleader@yahoo.com
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120 Old Colony Rd.,
North York, Ont. M2L 2K2
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Cantor Anna Trubashnik
Dan Mendelsohn Aviv, Educator
Membership Chair: Phil Rudolph
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Website: www.templeemanuel.ca
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Executive Director: Karen Grimm, ext. #4
Tel: 905-889-2252 Fax: 905-889-2258
E-mail: information@templeharzion.com
Website: www.templeharzion.com
Temple Har Zion is a Reform congregation with music-filled, engaging Shabbat, Tot Shabbat, daily minyan and Family Services. Our education programs include Religious & Hebrew School from Junior Kindergarten through to Confirmation (grade 10) and a varied adult education program. Our youth participate in exciting programs offered by Club 5/6, Junior and Senior Youth Groups.

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Thornhill, Ont. L4J 8W3
Tel: 905-709-2620
E-mail: info@templekolami.ca
Website: www.templekolami.ca
250-family egalitarian Reform congregation led by Rabbi Daniel Gottlieb with Cantorial Soloist Dawn Bernstein. Wide range of religious, social and educational programs from JK to confirmation and beyond. Educational Director Chari Schwartz. Interfaith families, Jews by choice and persons with special needs welcome.

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210 Wilson Ave.,
Toronto, Ont. M5M 3B1
Executive Director: Rayner Conway
Tel: 416-487-4161
E-mail: office@templesinai.net
Website: www.templesinai.net
Our caring and welcoming community is centrally located and offers multi-generational educational and social programming, dynamic Hebrew and religious school, exciting activities for young families, vibrant and inclusive Shabbat, High Holy Day and daily services, and equal participation for women and men. Please contact us to receive your membership package

THORNHILL COMMUNITY SHUL
949 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
Contact: Rabbi Avram Rothman
Tel: 905-764-1818 ext. 214
E-mail: theshul@rogers.com
Website: www.thornhillshul.com
Blog: shalomrav.ca
A warm, caring community led by our inspiring & caring Rabbi & Rebbetzin. Need we say more? OK, three different Shabbat minyanim daily minyan, classes daily, outstanding children's programmes, beautiful sanctuary & hall holiday events and the friendliest, most welcoming group of people you'll ever meet. Come by, anytime! Really!

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Contact: Marty Kaplan
Tel: 416-483-3363
E-mail: info@yachdav.ca
Website: www.yachdav.ca
Yachdav is a small, participatory minyan. We meet regularly in the Wolfond Centre for Shabbat services, 9:30 a.m. on the 2nd & 4th Saturdays of each month. We follow traditional liturgy, but are egalitarian in men's and women's involvement in all aspects of the services. Also see our High Holyday ad in this feature

RETIREMENT COMMUNITIES

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Toronto, Ont. M2N 6N4
Contact: Regional Corporate Office
Tel: 416-408-0076 Fax: 416-408-0068
E-mail: inquiries@amica.ca
Website: www.amica.ca
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Marketing Mgr.: Reesa Soto
Tel: 905-771-1013 Fax: 905-762-9196
E-mail: constantia@chartwellreit.ca
Website: www.chartwellreit.ca
Conveniently located in the heart of Thornhill's Jewish community at Centre St. and New Westminster Dr., Constantia boasts amenities such as an elegant dining room, theatre room, beauty salon, greenhouse, activity room, fitness room, lounges and landscaped grounds. We offer 3 meals daily, 24-hr. assistance, housekeeping, laundry, and emergency response. We also offer a host of services and planned activities to suit your lifestyle and make your retirement years as enjoyable as possible. We're here for you!

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645 Castlefield Avenue,
Toronto, Ont. M5N 3A5
Contact: Director of Marketing
Tel: 416-785-1511
Fax: 416-785-6228
E-mail: foresthillplace@lrc.ca
Website: www.lrc.ca
Come and discover elegant retirement living with a Jewish ambiance in our Independent or Assisted Living studio, one- and two-bedroom suites. Enjoy a variety of fine meals, participate in outstanding recreational programs or relax in the beautifully landscaped gardens. The best of retirement living awaits you at Forest Hill Place.

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4251 Rock Island Road,
Lauderhill, Florida, USA 33319
General Manager: Stephen Sugar
Tel: 954-486-2150
Fax: 954-486-9868
E-mail: ssugar@centurypa.com
Website:
www.gardenplazainverrary.com
Luxury independent and assisted living community, transportation, on-site physicians, 5-star meals, activities, swimming pool, jacuzzi. Studio and 1 + 2 bedroom units.

Community Directory of Advertisers cont'd

Retirement Communities cont'd

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Thornhill, Ont. L3T 5W1
Contact: Director of Marketing
Tel: 905-881-9475 Fax: 905-881-9490
E-mail: glynnwood@lrc.ca
Website: www.lrc.ca
Located on six acres of beautiful landscaped property, Glynnwood offers luxury retirement living in an oasis setting and the convenience of city amenities. Glynnwood provides both Independent & Enhanced Living options with customized care plans. Choose from a range of spacious studios, one-bedroom & two-bedroom suites including a balcony, patio-walkout or solarium

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Contact: Director of Marketing
Tel: 416-787-5626 Fax: 416-787-3441
E-mail: pinevilla@reveraliving.com
Website: www.reveraliving.com
Pine Villa offers renovated private studio and 1 bedroom apartments surrounded by boutiques, restaurants, banks and synagogues. Our warm and caring staff are available 24 hours a day to cater to your needs. Services include 3 delicious meals daily, housekeeping, laundry and physiotherapy, in addition to daily activities, live entertainment & outings. Hotel and respite stays are welcome.

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Toronto, Ont. M6A 2E8
Contact: Director of Marketing
Tel: 416-789-7670 Fax: 416-789-3372
E-mail: terrace@reveraliving.com
Website: www.reveraliving.com
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Fax: 416-635-1692
E-mail: info@circleofcare.com
Website: circleofcare.com
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Fax: 905-889-8420
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Member of Israeli Bar Assoc.
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E-mail: itamarcohen@rogers.com
Israeli Law Office in Ontario is a branch of Law Offices in Israel. We advise clients from Canada on matters of Israeli Law, and represent their interests in Israel. Our office is the only one to be approved as an **Israeli Legal Office** in Ontario by **the Law Society of Upper Canada**

JEWISH CAMP COUNCIL OF TORONTO
1118 Centre St., Ste. 202,
Thornhill, Ont. L4J 7R9
Registrar: Denise Harris
Tel: 905-881-0018 Fax: 905-881-9019
E-mail: happycamper@campnbb.com
Website: www.campnbb.com
Provides a variety of camping services to the Jewish community. Camp Northland-B'nai Brith provides a residential camping experience for boys and girls 8-16 in the Haliburton Highlands. Providing many interesting and rewarding staff positions. "Friends of NBB" holds a mini-camp weekend for families in August. All programs provide food service under the supervision of "The Kashruth Council."

JIAS (Jewish Immigrant Aid Services) Toronto
4600 Bathurst St., Ste. 325,
Toronto, Ont. M2R 3V3
Executive Director: Janis Roth
Tel: 416-630-6481
Website: www.jiastoronto.org
JIAS provides a full range of government and community sponsored settlement and integration services. We welcome, support and integrate new immigrants today to build a strong Canada and a strong Jewish community of tomorrow.

JVS TORONTO
74 Tycos Dr.,
Toronto, Ont. M6B 1V9,
Tel: 416-787-1151 ext. 287
Fax: 416-785-7529
Marketing Manager: Amanda Batchelor
E-mail: abatchelor@jvstoronto.org
Website: www.jvstoronto.org
JVS Toronto is a non-profit, non-sectarian organization that partners with both business sectors and government to help people succeed. We are a community-based agency that helps individuals to identify their educational and vocational goals and then develop the skills and knowledge to achieve those goals. For over 60 years, we have helped over 500, 000 people succeed

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Toronto, Ont. M4S 2M6
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Universities

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Halifax, N.S. B3J 1H6
Tel: 902-422-7491
Fax: 902-425-3722
Hillel Atlantic is the Jewish students association for Atlantic Canada. We organize and support Jewish students societies at all Atlantic universities, providing programming, funding, networking, Israel advocacy, and kosher dinners and lunches. We are pluralistic. Visit Hillelatlantic.ca to learn more. Supported by UIAFC in conjunction with the Atlantic Jewish Council.

CENTRE FOR JEWISH STUDIES, YORK UNIVERSITY
Vanier 241, York University
4700 Keele St., Toronto, Ont. M3J 1P3
Director: Prof. Sara R. Horowitz
Tel: 416-736-5823
Fax: 416-736-5344
Website: www.yorku.ca/cjs
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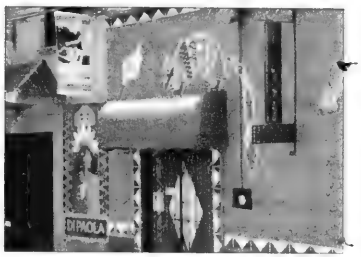
Community Focus

Gallery owner Diane Perl

Local crafts



Colourful buildings in the village

[Hindy Nosek-Abelson photos]

Symbiosis between 'gringos' and villagers

Continued from page B30

When the Lake Chapala Jewish Congregation went out looking for cemetery land, we explained the Jewish burial requirements to the Mexican officials. They not only understood but eagerly informed us that villagers also bury their dead within two days.

I remember walking by a home where some 50 chairs were put out on the street for family and friends to pay their respects in shivah-like fashion. I, a stranger passing by, paid my respects with a traditional "los sientos" (my sympathies). Everything is communal and out on the street, raw and open to the entire village – weddings, holidays, parties and even death.

A perfect example of a modern manifestation of an ancient Aztec tradition, and often misrepresented, is the Day of the Dead. Mistakenly characterized as similar to Halloween, the Day of the Dead could more accurately be likened to an aboriginal fusion of Yizkor and Purim – all wrapped in a flimsy Catholic disguise.

Like Yizkor, it is a sacred day reserved for remembering those who passed away. Homemade shrines with pictures of the deceased, fronted by plates piled high with their favourite food, are set up in front of every home. After days of preparation, villagers descend on the cemeteries to pay homage – just as Jews do before Rosh Hashanah. Here, however, the similarity ends. Carrying baskets brimming with their loved ones' favourite foods, families actually picnic at gravesites, which are elaborately decorated with flowers and photos.

They celebrate the deceased's lives with an irreverence that, while accepting the inevitability of death and tragedy, levels an ironic wink and collective finger at the Angel of Death with a "you can't scare us" chutzpah. Here too, as on Purim, the intrepid mariachis – just like our klezmoriam did – leave their soulful musical mark. Revelry ends the day with the triumph of survival and life. We drink to blur the line between Haman and Mordechai. They feast to blur the line between life and death.

While there are comparisons between Ajijic and the European shtetl, there are thankfully differences as well. First of all, Ajijic is much more prosperous than most Mexican villages or their eastern European counterparts. This is not only because Americans and Canadians have descended in droves over the past 20 years but also because the area around Lake Chapala has always been the "Muskoka" for wealthy Guadalajarans, many of whom have lavish villas there. Consequently, now more than ever, the locals enjoy full employment and a relatively high standard of living.

Unlike the religious antagonisms of the shtetl, there is symbiosis between the "gringos" and villagers. Along with the growing number of expats, modernity has come to Ajijic in the form of high quality shops, galleries and restaurants. Even Wal-Mart is raising its dubious head there. Economic prosperity has resulted in a growing middle class with more professionals, private schools, access to higher education, consumer goods and other benefits of modern life. By being exposed to so many expats who bring different traditions, cultures and lifestyles into their midst, the villagers have gained as much financially as those who choose to spend their retirement years there have gained in wisdom and a new outlook on life.

Despite these changes, like the Jews, the locals have managed to preserve their unique culture and hold onto their time-honoured traditions. I'm convinced that Ajijic will continue to be the sunny Mexican shtetl that Jews can comfortably and safely retire in.

For more information on Ajijic, contact Hindy Nosek-Abelson at 416-534-4234 or at hindyabelson@hotmail.com.

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Amos Oz

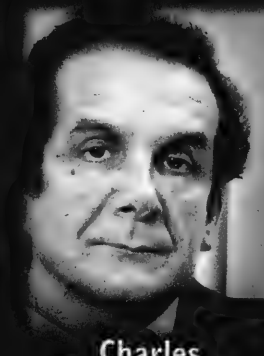
Sept. 17
Amos Oz, perhaps Israel's foremost writer, is the author of *A Tale of Love and Darkness*, among many other books.

Yossi Klein Halevi

Nov. 5
Yossi Klein Halevi is Senior Fellow in the Shalem Center's Institute for Zionist History and Ideas, and is the Israel correspondent for *The New Republic*.

Daniel Gordis

Nov. 12
Daniel Gordis is Senior Vice President of the Shalem Center, a Jerusalem-based research and educational institute.



Charles Krauthammer

Nov. 19
Charles Krauthammer is a columnist for *The Washington Post* and winner of the Pulitzer Prize for Distinguished Commentary.

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This Week

National

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Holiday Food Ideas

Rosh Hashanah is ripe with tradition. *Page 25*

Heebonics

Humour is Michael Gelbart's passion. *Page 50*

On cjnews.com

Preparing lunches as kids head back to school.

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Will a new Cold War play out in the Middle East?

By LESLIE SUSSER
JTA

When Israeli Prime Minister Ehud Olmert goes from Jerusalem to Moscow later this month, his first order of business will be to make sure the Russians don't sell sophisticated new weaponry to Syria that could alter the military status quo in the Middle East.

Late last month, Syrian President Bashar Assad visited Russia to make a pitch for the arms, new anti-aircraft missiles and ground-to-ground rockets that would put all of the Jewish state within range of Damascus.

Though Russia rejected the request, the Russians apparently are prepared to sell Syria other anti-aircraft missiles, state-of-the-art anti-tank missiles and fighter planes.

In January 2005, Vladimir Putin – then Russia's president and now its prime minister – promised Israel not to sell arms that might upset the strategic balance in the Middle East. So far, Putin has kept that promise.

But with talk of a new Cold War in the offing following Russia's military successes in Georgia last month, Israel is worried Russia might reassess this policy and use the sale of new weaponry to Syria – or the threat of it – to strengthen Russia's hand vis-a-vis Israel's primary ally, the United States.

Some experts are concerned that the growing clash between Russian and U.S. interests will prompt Moscow to feel freer to sell its arms to countries outside the U.S. orbit that also happen to be hostile to Israel.

The worst-case scenario, experts say, is that Russia would revert to its Soviet role as Middle East spoiler, fanning the flames of conflict and undermining peace efforts.

Most say, however, that Russia will always stop short of direct confrontation – and the Georgia episode hasn't changed this approach.

Analysis

"There is no way the Russians are going back to the Cold War or anything like it," one Israeli official told *JTA* on the condition of anonymity.

But Itamar Rabinovich, a former Israeli ambassador to the United States who is now at Tel Aviv University, argues that Russia has emerged much stronger from its Georgia campaign and that this will have repercussions for the Middle East.

In Rabinovich's view, U.S.-Russian co-operation on Iran is now far less likely, and Russian arms sales to Iran and Syria are much more likely.

Israeli analysts say the Russian military industry long has been pushing for unrestricted weapons sales, but Putin has been wary of selling weapons that could spark regional flare-ups and involve Russia in head-to-head conflict with the West.

In the past, Russia has refrained from selling strategic weapons like the Iskander-E ground-to-ground rocket or the S-300 anti-aircraft missile to Syria.

The Iskander is far more accurate than the Scud rockets currently in the Syrian arsenal and could pinpoint any target in Israel from Haifa to Eilat. The S-300 has a range of 125 miles and can handle 36 targets at once. Deployed in Damascus, it could threaten aircraft deep inside Israeli airspace.

With Moscow emboldened after its dramatic success in Georgia, some Israeli analysts worry these weapons eventually could find their way to Damascus.

Continued on page 35

On August 12, Vazha and Irina Mamisashvili and their two sons, Nikolotz, 8, and David, 5, arrived as new immigrants at Ben Gurion Airport, brought by the Jewish Agency for Israel from Georgia at the height of the war. They are now living on Kibbutz Masada, in the Jordan Valley, far from their apartment building in the outskirts of Tbilisi, which was nearly hit by a Russian missile.

[Azri Samin/Jewish Agency for Israel photo]

Shoftim
Candlelighting: 7:27
Havdalah: 8:33

Greater Toronto Area

Ste. Agathe assault raises concerns among Jews – see page 18

The News in Brief

CANADA

Hitler comparison

TORONTO — B'nai Brith Canada (BBC) is calling for civilized political discourse in the aftermath of an incident in which Prime Minister Stephen Harper was compared to Nazi dictator Adolf Hitler during a demonstration by Quebec artists angered by government cuts to arts funding. "The comparison of Canada's Prime Minister to Nazi leader Adolf Hitler is obscene and offensive," said Frank Dimant, BBC's executive vice-president. "Such statements trivialize the Holocaust and inject ugly rhetoric in what ought to be reasoned debate on real and pressing political issues."

Water symposium

WINNIPEG — A dozen Israeli water experts met with an equal number of counterparts from Manitoba recently in the first-ever Manitoba-Israel Water Experts Symposium. The meeting was initiated by Manitoba's Minister of Water Stewardship, Christine Melnick, and Jewish National Fund world chair Eli Stenzler. A followup conference in Israel is planned for next year.

WORLD

Convention speaker

WASHINGTON — David Flaum, the chair of the Republican Jewish Coalition, will address the GOP convention on the same night as presidential candidate John McCain. "Flaum's participation in the GOP convention program is another example of the high priority the GOP gives to the issues of importance to the Jewish community and another indicator of the continued inroads the GOP is making amongst Jewish voters," said the RJC's executive director, Matt Brooks. Several polls suggest McCain could do better with Jewish voters than recent Republican candidates.

Hezbollah TV

MELBOURNE — An Arab member of Australia's Indonesia-based al-Manar TV station, "in the context of the 'crimes of the State of Israel,' to portray Israeli rabbis as killing Christian children to use their blood in Passover meals." Jabbar told the newspaper, *The Age*, that while he would not call Jews the offspring of apes and pigs, it was reasonable for al-Manar to do so. According to Jabbour, the station, which transmits by satellite, is popular among Arabic speakers in Australia.

Greening initiative

NEW YORK — The Conservative movement has lead-free wicks and recyclable tins. A third prong is encouraging community support for carbon offset programs. The programs involve planting trees, cleaning rivers and performing other environmentally sustainable actions. The fourth component is using biodegradable building and food service supplies. A joint purchasing agreement is in place to help Conservative institutions buy such products in bulk instead of non-reusable plates, cups and utensils. "Being green is a Jewish imperative," said Rabbi Charles Simon, the executive director of the men's club federation.

Dead Sea Scrolls going digital

JERUSALEM — The Israeli Antiquities Authority announced that scientists are working on a project to use high-powered digital cameras to digitize the Dead Sea Scrolls and upload them to the Internet, making thousands of scroll fragments available to the public online.

The scrolls will be imaged in colour and in infrared, which will allow the reading of scroll fragments that were blackened or faded and not visible to the naked eye.

The scrolls, which are more than 2,000 years old, were discovered in 1947 in a cave near the Dead Sea by Bedouin shepherds. They are the most ancient Hebrew record of the Old Testament discovered to date.

The digitization project is led by Greg Bearman, who recently retired from the NASA Jet Propulsion Laboratory. Simon Tanner of Kings College London, who has worked with some of the oldest artifacts around the world and helped numerous digital projects succeed in delivering public and scholarly access to their treasures, is directing data collection.

The project is expected to take about two years.

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Consulate reaches out to secular Israelis for holidays

By FRANCES KRAFT
Staff Reporter

Amir Gissin, Israel's consul general in Toronto, is launching an outreach effort to bring together the GTA's secular Israeli and local Jewish communities for this year's High Holidays.

Amir Gissin

At a meeting at the consulate last week, Gissin told about 20 synagogue and Israeli community representatives that he was inspired by an Israeli project called *Yom Kippur L'Kulam* (Yom Kippur for Everybody).

Rabbi Michael Melchior, then Israel's minister of the Diaspora, initiated it for secular Israelis with minimal exposure to synagogue, Judaism or Jewish communal life.

Its Yom Kippur services, which began in five synagogues and has expanded, offered a "friendly environment" and an educational component.

Gissin wants to establish a similar program because children of Israelis here are being lost "not just to the Jewish people [but] to Israel." As far as he knows, it's the first time the program, or a form of it, will be used outside of Israel.

Synagogue and prayer can be 'intimidating'

For Israelis without close ties to Judaism, going to synagogue here is intimidating or costly, he said.

But for some of them, Yom Kippur synagogue attendance is "an important feature of their life, even if that's the one connection they have to Jewish communal life."

Gissin said there is "a very strong core" of the GTA's estimated 60,000-plus Israelis integrated into Jewish life, citing 800 Israeli day school teachers as an example. "We're not talking about all Israelis; we're talking about those we're about to lose."

Rabbi Reuven Tradburks of Kehillat Shaarei Torah said the initiative is "something many of us have thought about for years."

Rabbi Michal Shekel, executive director of the Toronto Board of Rabbis, said she was glad about the initiative because she'd spent the summer talking about outreach to Israelis. She said she hoped the meeting would result in contact with Israeli organizations that could help.

Gissin said there are many cultural differences between Israelis and Canadian Jews. Several attendees mentioned the fact that tickets are required for entry to virtually all synagogues here on the High Holidays.

Rabbi Yisroel Landa – spiritual leader of the Beth Chabad Israeli Community Centre in Thornhill, which serves the Israeli community – said that Israelis feel if a guard at the door asks for tickets, "in their mind this is not a synagogue... this is a movie theatre."

Rabbi Harvey Meirovich, who will be at Beth Tzedec Congregation for the coming year and who has taught secular Israelis in Jerusalem, said that in his experience, secular Israelis find *tefillah* (prayer) intimidating or irrelevant. However, he added, they are drawn to synagogue on Yom Kippur seeking a spiritual connection and asking "the tough questions we all ask... about life and its meaning.

Gil Koren – director of national sales for the Ethnic Channels Group, umbrella to 12 ethnic channels including one in Hebrew – said that while it's important to reach out to Israeli kids, "you have to target the parents" as well. Koren, who immigrated here four years ago, grew up in South Africa and lived in Israel for nine years.

Nir Sela – former director of the Israeli House, a division of the consulate – told *The CJN* that two years ago he received about 20 inquiries about High Holiday services from Israelis here.

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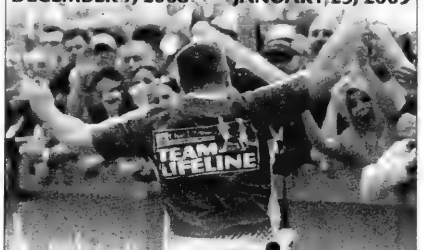

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Essential to cover both sides of story

According to Reports

By PAUL MICHAELS

On Aug. 25, Israel freed almost 200 Palestinian prisoners. The event got a fair amount of media attention but not all reports told the full story.

In "Release of Palestinian prisoners a 'good step' but Rice warns against rushing peace process," (*Globe and Mail*, Aug. 26) Orly Halpern described the release of 198 Palestinian prisoners as an Israeli "concession to its negotiating partners."

Halpern wrote: "Israel hoped the move would boost the popularity of Palestinian President Mahmoud Abbas, who is struggling for popular support as the peace process continues and a peace agreement remains elusive."

Among the released prisoners were two who had murdered Israeli civilians and had been sentenced to life in prison. As in the recent prisoner exchange that saw Israel release the notorious murderer Samir Kuntar, once again, Israel departed from its policy of not freeing those with "blood on their hands."

In an Aug. 25 CBC.ca article titled "Israel releases almost 200 Palestinian prisoners," Israeli government spokesman Mark Regev said that it wasn't easy for Israel to release the prisoners.

"Some of the individuals being released today are guilty of direct involvement in the murder of innocent civilians," Regev said.

"But we understand the importance of the prisoner issue for Palestinian society… We believe this action can support the negotiation process and create goodwill."

The news reports all described the joyous reception that greeted the busloads of released prisoners returning to the West Bank.

And, as Halpern wrote, Abbas was also there to greet them:

"'The release of this group fills us with joy,' Mr. Abbas told the crowd at a jubilant welcoming ceremony in Ramallah. 'But we will not be satisfied until all prisoners are released, the 11,000 who are still waiting.'"

But in an Aug. 26 article titled "Israel Frees 198 Palestinians Before Rice Arrives for Talks," Isabel Kershner of the *New York Times* wrote that Israeli authorities estimate that "about 9,000 Palestinian prisoners remain in Israel's jails."

Israel's efforts to bolster Abbas did not begin with this latest gesture.

Kershner added that about "1,000 prisoners, mostly from Fatah and a few from leftist groups, have been released in four rounds since Hamas took control of Gaza."

The prisoner release took place just ahead of a visit to Israel by U.S. Secretary of State Condoleezza Rice.

Halpern wrote that Rice "hailed the release as 'a very good step'" but "warned against rushing the process… Her words echoed those of Israeli Foreign Minister Tzipi Livni, who last week said that 'premature' efforts to bridge gaps could lead to 'clashes.'"

Halpern described the "gaps" as involving such final status issues as "control of Jerusalem, borders and the [Palestinian] return of refugees."

Halpern then placed the onus on Israel for failing to make progress.

"The process has been complicated by renewed Israeli settlement expansion as well as political uncertainty due to [Israeli Prime Minister] Mr. [Ehud] Olmert's corruption scandal. Ms. Rice has spoken firmly against settlement expansion and urged Israel to allow Palestinians more freedom of movement."

To be fair, Halpern needs to also address the Palestinian obligation to dismantle terror organizations. Israel cannot be expected to operate and make concessions in a vacuum.

For example, along with mentioning the settlement controversy, the CBC.ca report also drew attention to Israel's security concerns.

"Israel has condemned rocket and mortar attacks fired into its territory by Palestinian militants in Gaza, although such attacks have been reduced drastically since Israel and militant Islamist group Hamas agreed to an Egyptian-brokered ceasefire in June."

Israel also faces daily terrorist threats from a variety of West Bank militant groups that Abbas, for the most part, has been unwilling or unable to rein in. Responsible, accurate reporting demands attention to this major lapse on the Palestinian side.

Paul Michaels is communications director for the Canada-Israel Committee.

From the editor's desk

WILL RETURN

SeeJN

COMING HOME TO ISRAEL:

Two flights landing at Ben-Gurion Airport last week brought some 290 new immigrants to Israel from the United States, Canada and the United Kingdom, making aliyah under the Nefesh b'Nefesh immigrant organization, which has brought more than 2,000 North American and British olim to Israel this year. One more immigrant flight is scheduled to shortly arrive from North America, the last of five specially chartered Nefesh b'Nefesh flights this summer. Last week's immigrants come from 17 different U.S. states and two Canadian provinces.

[Israel photo]

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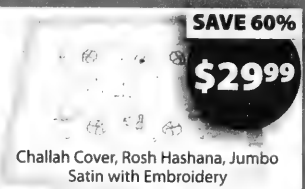

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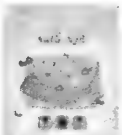

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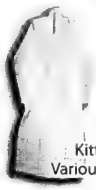

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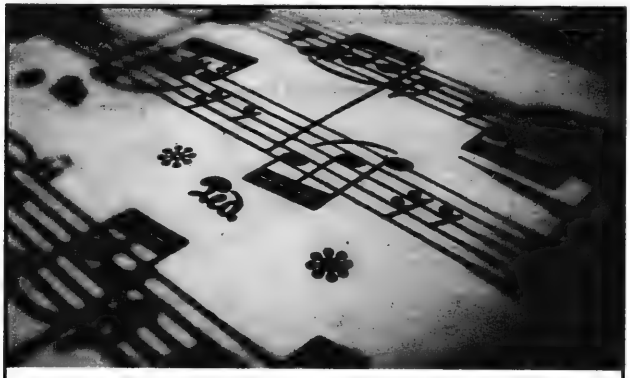

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Brand Israel campaign launched

By PAUL LUNGEN
Staff Reporter

A pilot project to burnish Israel's image kicks off this week and will piggy back on the Toronto International Film Festival (TIFF) to get the program international exposure.

Though the launch of Brand Israel was not specifically timed to coincide with the TIFF, the endeavour will leverage the presence of journalists from around the world to send out a message that something important is happening in Toronto, said Israeli consul general Amir Gissin.

"It signals to the world we are on the map and doing something big," he said.

Gissin introduced the branding effort at the Miles Nadal Jewish Community Centre last week. The pilot project will last 10 months and is aimed at shifting the public's focus on Israel away from political conflict to other aspects of the country, particularly the contributions Israelis make to improve Torontonians' quality of life. It will feature bus shelter ads and billboards highlighting Israeli scientific achievements, including a life-saving coronary stent.

> ***'We just want Canadians to be aware of Israel's contribution and relevancy to their lives'***

"We just want Canadians to be aware of Israel's contribution and relevancy to their lives," Gissin stated. "If someone is more relevant to your life, you are more aware of it and care about it more."

The campaign is not limited to one particular area, he continued. Israeli contributions in medical advances, technological innovations, cultural matters, even sports and music will be made known to Canadians, Gissin said.

"Israel's image is not just important. Israel's bad image and problem brand has become a burden on our society," Gissin stated.

In the past, Israelis have failed to sell the country adequately, he continued. Faced with opponents' attempts to brand Israel – most recently as an apartheid state – Israelis have responded by counter arguments to explain why Israel is not racist, he said.

That approach is inadequate because branding is about more than facts and data. It is about emotions. Re-branding Israel will complement the hasbarah (advocacy) work being done.

"We have a very good product called Israel and we need to sell it," Gissin added.

An improved image of Israel would pay off in increased tourism, foreign investment and exports, not to mention helping Israelis feel better about themselves, he said.

Gissin noted the branding campaign is relying heavily on co-operation with friends in the local community.

The work done by market researchers, pollsters and other supporters is being done pro bono. In addition, campaign spokespeople are asking grassroots supporters of Israel to personally assist the effort. That could simply mean referring friends and colleagues to innovations in their fields pioneered in Israel.

Larry Weinberg, executive vice-president of Israel21C, a website that features non-political stories from Israel, said he referred a surgeon he met at a dinner party to a recent Israeli medical innovation.

The surgeon learned about a new technique, adding value to his work and leading him to think of Israel in an entirely new way, Weinberg said.

American focus groups demonstrated to researchers that they view Israel as a place of conflict and religion.

"We need a third lens, a human lens," Weinberg said. "We have to stop talking about Israel as 'it,' but as 'them'."

The overarching message is that "every day the lives of Canadians are made easier, safer, more efficient and better by innovations and contributions of Israelis," he added.

UJA Federation of Greater Toronto spokesperson Howard English said the organization will lend "strategic support and consultation and will stand behind the project all the way."

Branding Israel can be seen as presenting a more complete picture of the country.

"A composite picture of a nation is always more attractive than a one-dimensional view," he said.

A benchmark survey will reveal Torontonians' attitudes about Israel before the campaign launches and another will measure it in three months. Subsequent surveys will gauge changes in attitudes.

Gissin said the results will be presented to government officials and if successful, budget allocations should follow. So far the campaign is relying largely on donated services from local partners, which Gissin valued at $1 million over the next 10 months. A modest allocation from the Israeli government is earmarked for research purposes, he added.

After 10 months, the pilot project will be evaluated.

"We'll study it to see what works and what doesn't work."

Those elements that prove successful could then be employed in other cities around the world, he said.

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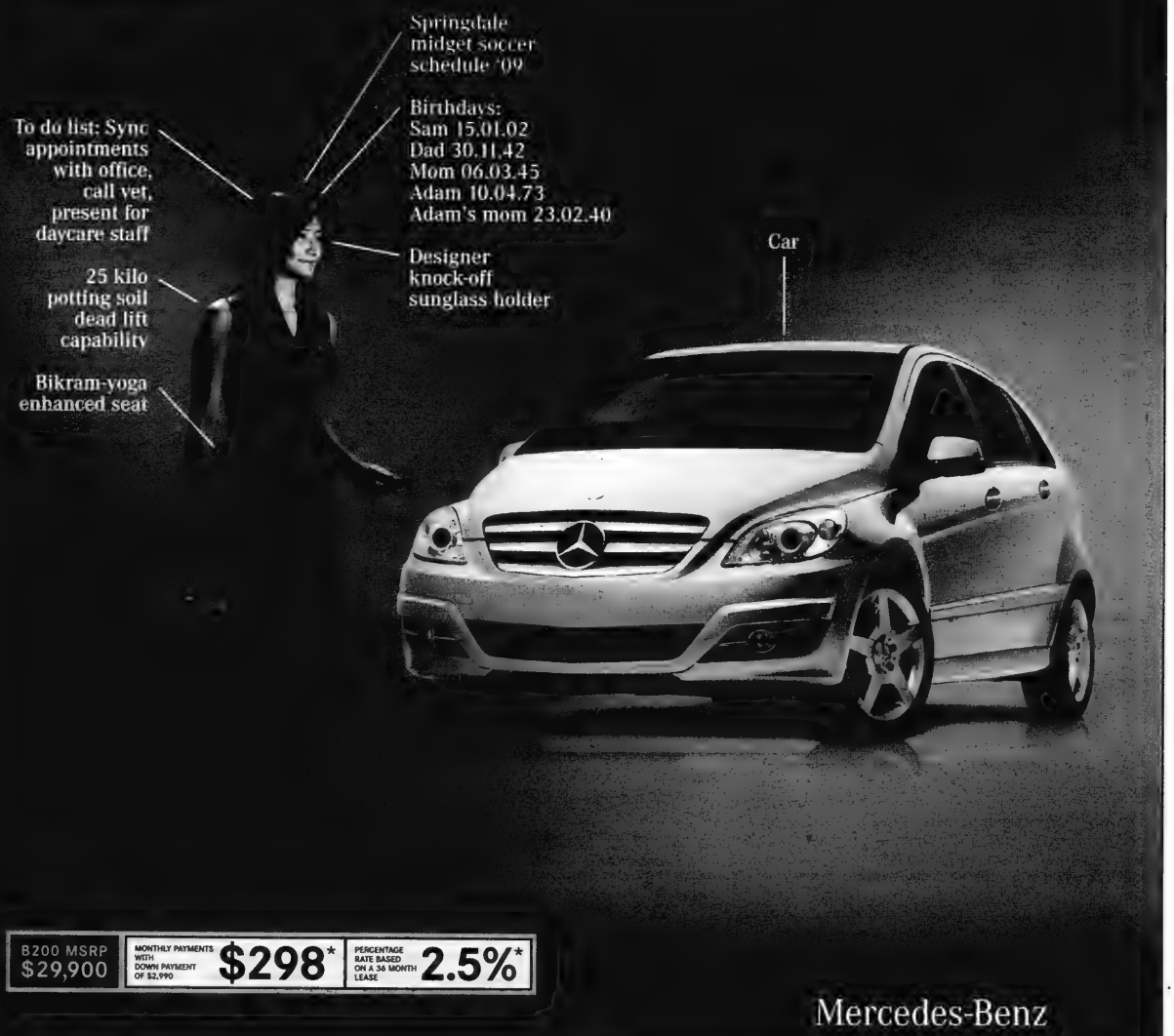

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Worth watching

The President of Iran, Mahmoud Ahmadinejad was in the news last week again spilling his venom onto the flag of Israel. Speaking to a similarly venomous hater of Israel, Farouk Kaddoumi, the head of the PLO's political department, he observed that "The Zionist regime has always shown that aside from the language of guns, it does not know any other language."

No doubt Ahmadinejad felt spritely buoyed by the sense of increasing uncertainty in the integrity of oil supplies, especially to Europe, created by the ongoing instability in the Caucasus region. He probably also felt smug over the very public display by Russia of its talks with his quasi-client state, Syria, concerning the possible resumption of Russian military systems to Syria and the use of Syrian port facilities by the Russian navy.

Regional instability, he calculates, works in his country's favour as does the possibility of a heightened Russian presence in the area, which presumably would be to the displeasure and consternation of Israel and the U.S. What is displeasing to Israel and America, of course, is quite contrarily very pleasing to him.

But his pleasures may be short lived. Early in the new year, Ahmadinejad must stand for re-election. And while the outcome might be foreordained, there are very clear signs that he does not enjoy the favour of all of his countrymen.

According to reports in the *JTA*, Iranian Grand Ayatollah Bajat Sanjani called Ahmadinejad "a major threat" to the Iranian people and encouraged the country's reformers to defeat him in elections next year. In an interview in the *German Financial Times Deutschland*, Sanjani accused Ahmadinejad's government of breaking the law, seriously encroaching on existing freedoms, and illegally empowering the Revolutionary Guard. Indeed, so frequent has been criticism of Ahmadinejad by Iranians inside Iran, that supreme leader, Ayatollah Ali Khamenei, felt compelled to defend his president and his quirky, failed policies.

Those policies essentially forsake the domestic needs of his own people and blame, Israel, his favourite scapegoat, for the suffering of Iranian people.

About the scurrilous, dangerous nature of that scapegoating, The Intelligence and Terrorism Information Center in Israel recently wrote the following: "Throughout the Middle East and the entire world, Iran stands out as the only country to make deliberate, intensive use of 'the weapon of anti-Semitism,' combined with a genocidal policy which seeks to destroy Israel... That characteristic of its policy makes Iran markedly different from other Arab and Muslim countries, which avoid jumping on the Iranian policy bandwagon, and from every other country in the world. In fact, Iran is the first country since Nazi Germany which officially embraces an active policy of anti-Semitism as a means to promote its national objectives."

The upcoming Iranian election is worth watching, even as Ahmadinejad's anti-Israel national objectives are worth defeating.

25 years ago in *The CJN*

Yitzhak Shamir, Israel's foreign minister, was poised to succeed Menachem Begin as Israel's seventh prime minister in 35 years.

In Geneva, the United States and Israel were boycotting an Arab-dominated UN Conference on Palestine. Canada sent a low-level observer.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Ehud Telem , Rabbi Reuven Tradburks, Nelson Wiseman.

Placing the argument in context

Your newspaper does its readers a disservice by not adequately detailing a contributor's biography. Rabbi David Golinkin ("'Who is a Jew?' debate returns," *CJN* Perspectives, July 31) is merely identified at the end of the article as the president of the Schechter Institute of Jewish Studies. It would have been helpful to have mentioned that this institute is aligned with the Conservative Movement. Then we would have a context for understanding Rabbi Golinkin's criticism of the recent ruling of the High Rabbinical Court of the Chief Rabbinate of Israel that certain conversions are retroactively annulled.

Aside from Rabbi Golinkin's inaccurate halachic analysis, he omits a fundamental premise of the halachic process, namely, the reliance on authoritative halachic personalities. Of the two lists of rabbis that he categorized into so-called "strict" and "lenient," it is most obvious which list would be considered as rabbis of a stature who would command almost universal acceptance as halachic decisors. The rabbis of the "strict" list do indeed embody what journalist Jonathan Rosenbloom characterized as "the overwhelming consensus of halachic opinion."

Moreover, Rabbi Golinkin glosses over that rabbinical court's Rabbi Avraham Sherman himself, and some of the names on the "strict" list, are far from being one-dimensionally haredi. And one stands incredulous that Rabbi Golinkin would invoke the Israeli Supreme Court as qualified to overturn decisions of the rabbinate in matters of Halachah.

What is most telling of the deficiencies of Rabbi Golinkin's article is his "social" analysis. The misguided policy of bringing so many non-Jewish Russians into Israel under the Law of Return is indeed an intractable problem. Nevertheless, that does not give the secular institutions of the state any licence to intervene in halachic issues of conversion to solve a social problem, a problem that is of their own making.

This is why a biography of Rabbi Golinkin, no matter how short, should have included his affiliation.

Robert J. Levine
Toronto

* * *

Israel won't be accepted as a Jewish state

The Muslim denial of the historicity of the Temple Mount as Judaism's central religious location is very disturbing ("Muslim denial of Jewish links to Temple Mount is the biggest barrier to peace," *CJN* Perspectives, July 10). It is, however, readily explained. It is parallel to the Qur'an's substitution of Ishmael for Isaac in the story of the Akedah (the binding of Isaac).

Author Bernard Lewis explains what is surely obvious – that the selection of the Dome of the Rock "on the site of the ancient Jewish Temple and in the style and the vicinity of Christian monuments such as the Holy Sepulchre and the Church of the Ascension, sent a clear message to the Jews, and more important, to the Christians." The message was one of supersession: these faiths were replaced by Islam.

Yitzhak Reiter, in this article, claims that this "denial" is the biggest barrier to peace. I take issue with this view. The overriding barrier to peace, in my opinion, is the extraordinary mindset that underlies this denial. It involves two components. One is the demonization of the Jew. The second Arab/Islamic factor is psychological and ideological in nature. Factual truth emanates from what is deemed to be ideological truth. If Islamic ideology requires that the Jewish claim of historical connection to the land of Israel, to Jerusalem and to the Temple and its site, be deemed false, then that becomes historical fact.

At the beginning of his article, Leiter suggests that the other "issues" separating Israel and the Palestinians/Arabs can be resolved. Not from what I see. The Palestinians have said they will demand from Israel that the principle of their right of return be agreed upon in writing. And all Palestinian leaders have said that the only agreement they would adhere to will be with a "generic" Israel, not a Jewish one. They will not accept Israel as a Jewish state.

Putting aside the question of other Arabs, are Israel's Arab citizens ready to accept the country as a Jewish state? Absolutely not. Prof. Moshe Sharon of the Hebrew University and Dan Schueften, deputy director of the National Security Studies Center at the University of Haifa, have both written on this subject. Sharon has said that "we must understand that the goal of all Arab peace initiatives is the same – the liquidation of the State of Israel. There is no Arab initiative that is not Islamic in essence."

Rabbi Abraham Cohen
Thornhill, Ont.

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Perspectives

Reuven Rubin: an artist's life

By BARUCH COHEN

"Whoever wants to see Eretz Yisrael, the land and what comes with it in its supreme purity, let him turn to the artistic creation of Rubin!"

-Chaim Nachman Bialik

Reuven Rubin was born in Galatz, Romania, in November 1893 and was drawing as far back as he could remember. At the age of two, he used a shard to sketch a man's head on a square red brick. In the cheder, where he was sent by his parents to acquire a Jewish education, he indulged in his irrepressible urge to cover the whitewashed walls of the school room with his drawings.

His parents, Joel and Fany Zelicovici, were barely able to feed and clothe their large family, yet young Rubin was sent to the local school of commerce. At age 15, he had to leave school in order to make a living as a junior accountant.

After working for several firms, he found himself dreaming and drawing caricatures of customers and fellow employees. Steeped in Zionist feelings and Jewish folklore, at 18, he ran away from this boring, sleepy, dull life and work.

Reuven Rubin, a self-portrait

Rubin left Galatz and set out on a journey that, at the time, was still a dream fraught with danger and adventure. It was a dream of fulfilment in a new land: Eretz Yisrael. He found Palestine a backward Turkish province with only a few agricultural settlements, but for him it was the Land of Israel.

In Jerusalem in 1912, he enrolled in Bezalel Academy of Art and Design, founded by Prof. Boris Schatz, but he soon found himself at odds with the artistic views of the academy and its teachers.

He left for Paris in 1913 to pursue his studies at the École Nationale Supérieure des Beaux-Arts. In 1914, at the outbreak of World War I, he was obliged to leave Paris and return to his native Romania. He left Paris in the years when artist Chaim Soutine came from Vilna, Emmanuel Mane-Katz from Kiev, and Amedeo Modigliani and Jules Pascin were already well established.

The war years and a few postwar years were a period of restlessness. He spent his time at museums and art galleries in Florence and Rome. In Berne, Switzerland, he discovered one of the now forgotten modernists, Ferdinand Hodler, and through him, he learned to grasp the significance of a greater man, Paul Cezanne. As Rubin himself said: "Cezanne and Holden freed me: the first giving me the possibility of construction in colour, the second teaching me the element of form [mostly of the human body] in space."

After the war, in 1919, he went to Cernovitz in Romania. There he met the painter Arthur Kolnik, with whom he shared a lonely existence. During these years, his paintings *The Prophet Among the World Weary* and *Madonna of the Homeless*, reflected his suffering.

Arriving in New York in 1921, he met noted art patron Alfred Stieglitz, who appreciated Rubin's talent and recommended him to the Anderson Gallery for his first show. The exhibition was a success and marked his acceptance as a professional artist.

In the *New York Herald Tribune*, art critic Emily Genauer described Rubin's drawings as full of dynamic movement, yet simultaneously so perceptive and sensitive as to bring to mind nothing less than certain sketches by Rembrandt.

The *New York American* wrote: "Think of such an apocalyptic artist opening a show in materialistic New York with the idea of possibly selling some of his pictures. It is preposterous and yet it is sublime. The very audacity of faith and despair may triumph at that."

In the *Sunday World*, this graphic description of the painter appeared: "Tall, gaunt, with a wave of black hair, incandescent black eyes, sideburns down his hollow cheeks, and a small, thin round mouth, Rubin reminds us of the bullfighters painted by [Ignacio] Zuloaga. He speaks as if tormented by some distress and his painted words burn like a stream of lava."

In 1923, Rubin returned to Eretz Yisrael and attempted to create a new, original Eretz Yisrael style. He had a one-man show in Tel Aviv at the Herzliah gymnasium. The Hebrew press hailed it as a new trend in creative art in the country. The painting *First Fruits* later came to be seen as a document representing the epoch when pioneers brought forth the first fruits in the ancient land.

In 1924, Rubin held an exhibition that was revolutionary in every way. The *Palestine Weekly* described the opening thus: "The exhibition was a pleasant surprise to the Jerusalem public, which never before witnessed anything approaching this new trend of creative art. This exhibition places Rubin in a class by himself." The exhibition was under the patronage of and supported by the British governor of Jerusalem at the Citadel of David.

Rubin held his first exhibition in Paris in 1925, and was introduced by the essayist and poet Edmond Fleg. Jewish themes were found in such canvases as *Succoth in Jerusalem* and *Sabbath in the Colony*.

Rubin's works displayed a personality that seemed serene and without inner conflict, and he himself explained: "I am a Jew and an artist in my own country. I felt calm and at ease."

This contentment was reflected in his paintings. "Here in Jerusalem, Tel Aviv, in Haifa, Tiberias, I feel myself reborn, here life and nature are mine, the grey clouds of Europe have disappeared, my suffering and the war are ended. All is sunshine, clear light and happy creative work."

In 1929 at Rubin's show in Paris at the Druet Gallery, the critic Jean Topez, writing in *Chronique et Documents*, wrote of "a new Hebrew primitivism with Hebrew sources, authentically of this promised land – promised and refound."

***The Divine Spirit Returns to Jerusalem*, a painting by Reuven Rubin**

Citing other works, the Topez writes: "I would say that with Reuven Rubin, the 'Palestine Style' has been born."

Rubin loved to travel. He made numerous trips to the desert, to the city of Petra, to Aqaba, and to the Red Sea, where he was captivated by the incredible colours.

He was constantly experimenting, always seeking fresh effects, and he never lost interest in the manipulation of paint. His paintings attest to his warm, emotional nature and his mastery over the techniques of painting. After more than a half century in Israel, Rubin had seen his country rebuilt and flourishing, his people reborn, proud and strong. It can be said that he served his people and his country well.

In 1948, the State of Israel was born, and Rubin was appointed as the first Israel ambassador to his native Romania, a position he held until 1950.

"When the foreign minister, Moshe Sharet, called me that I was appointed to become the first Israeli ambassador to Romania, I was astonished. I did not know what to answer! I cannot answer on the spot. It is so unexpected. I'll go home and think.

"After giving the matter considerable thought, I told Moshe Sharet that I would be pleased to accept the appointment and serve my country and my people. The appointment represented an important milestone in my life. I had left the land of my birth poor, a struggling, would-be painter and I was about to return to it as an accredited representative of the new state. It was a unique, extraordinary moment for me."

What Theodor Herzl dreamed, Rubin gave life to in his paintings. The flourishing, renewed Yishuv is recognized in Rubin's work. The spirit of utopian, Zionist idealism is alive in his paintings, a vibrant vision of the future. The new Jew stands tall, proud and tanned against the Eretz Yisrael landscape, an image of the biblical Garden of Eden.

Reuven Rubin died in Tel Aviv in October 1974. His home was in Tel Aviv, at 14 Bialik St. A group of his paintings were bequeathed to the city of Tel Aviv and his home is now the Reuven Rubin Museum.

In his book *My Life, My Art*, Rubin writes: "In Tel Aviv, I discovered Caesarea, the shores of the Mediterranean – ruins of an ancient past filled the unspoiled natural beauty of the place. And on a hill overlooking the old Roman aqueduct, I built my dream house and studio. And thus, yearnings expressed in my youth poems over 50 years ago, finally come true:

"Oh shores of sea, I build thee my home,/ To wash your tired feet,/ In golden foam of greens and blues..."

Baruch Cohen is research chair of the Canadian Institute for Jewish Research in Montreal.

Opinions

What is naches?

Getting naches is the great parental quest. For immigrant Jews, naches – which means parental joy – was defined by four simple words: "my son the doctor." Unfortunately, this parental obsession gives a distorted picture of the parent-child relationship.

Rabbi Chaim Steinmetz in Montreal

Pushing a child in order to provide the parent with pride can have destructive consequences. Elisha, a second-century rabbi, is chosen by his father, Abuya, to become a rabbi so that Abuya could impress others with his son's ability. Elisha does become a great rabbi, but in an era of Roman persecutions, he crumbles and becomes a heretic. Elisha's studies left his soul empty, because they were intended to impress his father.

This uglier side of "getting naches" is what psychologists call "achievement by proxy syndrome." A parent sees his child, the prodigy, as a ticket to greatness. The parent-child relationship is then reduced to a puppet show, with the child dancing to the tune of the parent's dreams. In the end, achievement by proxy syndrome leads to a multitude of dysfunctions.

Some parents even quit their own careers in order to manage their children's "talent." The child ends up paying dearly for a childhood in a pressure cooker; indeed, actor Macaulay Culkin and tennis player Jennifer Capriati are poster children for the excesses of achievement by proxy syndrome.

True naches is not about getting, it's about giving. The real joy in parenting comes from being a true parent. And a parent's greatest role is as a teacher.

Randy Pausch was a college professor and father of three young children, who got pancreatic cancer in the summer of 2006. He returned to university to give one final lecture that became a bestselling book called *The Last Lecture*. Pausch explains in the foreword to the book that the lecture was his way of "bottling" the life lessons he wanted to impart to his children as they grew up.

Pausch's book was an exercise in true naches; it's a dying father's way of giving his children a legacy of authentic wisdom.

Most importantly, naches is about love. Parents transform the lives of their children through dedication and devotion. And the parents that do this the most are the parents of the developmentally disabled. Unfortunately, they often stand alone in their efforts.

Until recently, a child with cognitive impairments didn't have a bar or bat mitzvah. Synagogues were too rigid and formal to accommodate the needs of the developmentally disabled. But that is changing.

In Boston, a program called Gateways has enabled dozens of developmentally disabled children to have their own innovative bar and bat mitzvahs. I have been involved in several bar and bat mitzvahs like this, and at the ceremony, there are powerful emotions in the air. You can sense the love, you can sense the family's dedication, and as the bar mitzvah finishes his carefully rehearsed presentation, you can sense something else, as well:

Authentic naches.

Our exotic grandparents

Some of us belong to a secret society in North America. Although we look like everybody else and pass for normal, we share an unspoken bond, a hidden birthmark, which imparts an enduring sense of otherness. In the Jewish community, our numbers are dwindling, although they are replenished regularly. We are the League of People with Exotic Grandparents.

Gil Troy in Montreal

Not so long ago, almost every North American Jew had one – an immigrant parent or grandparent with a thick accent and foreign manners, comically clueless about the American way of life. Today, as the heroic generation of eastern European immigrants that built the American Jewish community dies out, our third- and fourth-generation Americanized children lack this living link to the past. Moreover, many with exotic parents or grandparents are embarrassed by them.

To be fair, being ashamed of "greenhorn" elders is a longstanding North American – and Jewish – tradition. It is a staple of the American dream literature of yesteryear wherein the plucky hero rises up from impoverished surroundings and displaced, overworked and impotent parents. But, today, watching a thoroughly assimilated, frequently privileged "millennial" squirm at the foreignness of his or her forbears, it is the youngster who appears impoverished.

I feel blessed by my intimate association with my late Polish-born maternal grandfather who lived to be 100 years old, and by my Romanian-born in-laws. My wife and I, and now, our children, are lucky to have that visceral connection with European Jewry's lost world. In fact, this connection only makes us more American, more Canadian, for what could be more all-American than the immigrant experience of building a life in the New World?

Living in Montreal has connected me far more intensely – and intimately – to this immigrant generation. Growing up in New York, most of my friends' parents were American-born, products of the eastern European migration that began in the 1880s and ended with the immigration restrictions of the 1920s. Most of my Jewish peers had parents who spoke a flawless – if New-York-inflected – English. In Montreal – where the Jewish community grew substantially after the Holocaust, I met more peers with immigrant parents, meaning our children can join the League of People with Exotic Grandparents. Of course, many of the immigrants are Sephardi and, yes, grandparents like my parents – and parents like my wife and me – can pass on Jewish identity just fine, thank you very much. Still, those heavily accented European refugees add a delicious spice, a deeper sense of ethnic connection, and often a more tragic but dramatic and inspiring history.

I recently addressed a leadership conference for Jewish leaders 45 and younger. Some participants bemoaned what they called the today's "non-Jewish Jews." I usually avoid this phrase, as being too judgmental, too final, too heavy-handed. But I knew exactly what these young leaders meant.

The lures of America and Canada are so great, it is easy to "pass" as "normal," to become North American pagans. Whereas previous generations of Jews struggle to join the social mainstream, our peers – and certainly our juniors – join effortlessly. In fact, it often takes a lot more work, a lot more gumption, to "do Jewish." It is hard to follow tradition in a world of the here and now. It is hard to believe in God in a society that mocks believers. It is hard to embrace abstractions in a culture of consumerism and materialism.

Yet, who are we if we have no memory, no links to the past, no guidance from our heritage? What kind of people are we if we abandon core beliefs because they are not fashionable? And what will become of us if we lack deeper values, transcendent visions, soaring ideals?

Our exotic grandparents help remind us of another world, of a rich past, of our tribal connection. They happily left that world because of its rampant anti-Semitism and epidemic poverty. And even in their hamhanded way, they embraced the American and Canadian way of life. As their heirs – whether or not we ever met that generation – we need to honour their sacrifices, appreciate their achievements and champion their legacies, even as we delight in the broad acceptance we feel in this most welcoming corner of the world.

Voting the faith

My maternal grandfather, my zaide, was a fervent mitnaged who lived in a predominantly chassidic neighborhood in Brooklyn. Although not a socialist, he worked for a Yiddish socialist daily newspaper. His religious and political commitments did not prevent him from having cordial relationships with his neighbours and co-workers. He davened in a Williamsburg shul with other mitnagdim, voted his choice in local and national elections, and used neither religious nor political affiliation as a litmus for whom he trusted and admired.

Sara R. Horowitz in Toronto

Lately, I find myself musing about what my zaide would make of the current elections south of the border. Zaide loved America for the rich and relatively untroubled Jewish life of New York, and also for the opportunities it offered his children – okay, his sons, Zaide was no feminist – where their Jewishness and religious practice would not pose a barrier. There were, of course, still quotas on Jewish admissions to professional schools, and firms that would not hire Jews. But Jews with talent and perseverance could often succeed, and there were even companies where religious observance might be accommodated. Zaide believed that good and trustworthy people could share a neighbourhood, a workplace, a city, a country, and get along.

I imagine he would be as perturbed as I by the way that religion has come front and centre stage in the campaign for the U.S. presidential elections. In the primaries, and now in the two-party heat, candidates and wannabes fall over themselves declaiming their "faith." For example, during one debate, a questioner demanded that each of the Republican candidates declare whether he believed the words of the Bible to be "literally true."

More recently, the very first time the two parties' candidates shared a stage was at evangelical Pastor Rick Warren's California mega-church, Saddleback Church. The candidates outdid one another affirming their faith as Christians. Barak Obama declared, "Jesus Christ died for my sins, and that I am redeemed through Him." John McCain affirmed, "I'm saved and forgiven." And, he noted, "Our faith encompasses not just the United States of America, but the world."

I confess to being more than a tad uncomfortable with this public declamation in the context of presidential elections. I couldn't help but wonder: what if one of the candidates had not been Christian? What if he had been Jewish? Or Buddhist? Or – gasp – an atheist? Why does this deserve centre ring in the political circus?

Certainly, like anyone, a candidate's religious beliefs may inform the values by which he lives and will lead and govern. But in the U.S. political arena, the protestation of "religious values" – pace Joe Lieberman – has always meant Christian values. Ironically, many who talk the talk don't always walk the walk – that is, faith declarations notwithstanding, many play footloose and fancy-free with the Ten Commandments, and sometimes with the Seven Noahide Laws. And many agnostics and atheists are deeply principled.

This focus on religious faith, essentially, on Christianity, means, too, that many ethical issues are framed one-dimensionally, as though there is a religious and a – call it secular, call it heathen, call it godless – viewpoint. This unnecessarily limits the terms of debates on such important issues as organ donation, stem cell research, and end-of-life, where Jews and Christians may parse the ethics differently.

But I'm not opposed to the increased importance of religion in the civic arena simply because my own religion, as a minority, gets short shrift. I object because it removes focus from the real questions: what political policies will the candidate pursue, how will the candidate govern? Or, to put it differently, I'm less interested in a politician's faith professions, and more interested in what he or she has done and will do.

Perhaps this, too, is a Jewish response. In Pirkei Avot, Rabban Shimon ben Gamliel famously stated, Lo hamedrash haikar ela hamaaseh – it is not study but practice, deeds, that matter. I think my zaide, alav hashalom, would agree with my plea to keep religion out of the political arena. Without seeking ideological or religious uniformity, Zaide was respected – and he respected others – for qualities of integrity, honesty and kindness. That would get my vote, too.

The Kirshner File

Israeli Arabs still struggle for equality

As Israel marked its 60th anniversary recently, the Central Bureau of Statistics, a government body, released a report on Israel's current population, disclosing that 1.4 million of its 7.2 million citizens, or 20 percent, are Muslim or Christian Arabs. The data underscored a salient fact: Israeli Arabs – the descendants of Palestinian Arabs who either fled or were expelled from their homes during the 1948 War of Independence – are a sizable minority in the Jewish state. Indeed, in the judgment of some demographers, they will comprise one-third of Israel's overall population within about two generations.

Sheldon Kirshner in Toronto

If this proves true, and if Israel remains a democracy, Israeli Arabs will then be in a position to play a major role in setting Israel's national agenda. Since many of them are generally disaffected and alienated from Israeli society, and consider themselves second-class citizens in terms of acceptance, employment, budgetary allocations, welfare, health and education, the possible ascendancy of Israeli Arabs in the not too distant future will most likely have important ramifications on Israel.

The depth of their discontent is such that the Committee of Arab Mayors in Israel issued a paper last year, titled *The Future Vision of the Palestinian Arabs in Israel*, accusing Israel of practising discrimination against its non-Jewish citizens in fields ranging from state symbols to core laws. Not satisfied with voicing their deep-seated grievances, the mayors urged Israel to stop defining itself as a Jewish state and start acting like a "consensual democracy for both Arabs and Jews."

Shortly afterward, in the Haifa Declaration, which was published in the daily *Ha'aretz*, a group of Israeli Arab intellectuals associated with the Higher Arab Monitoring Committee and the Adalah Legal Center for Arab Minority Rights in Israel, among other groups, called on Israel to recognize its responsibility for the flight of Palestinian Arabs in 1948 and allow Palestinian refugees to return to Israel. But in their boldest recommendation, they suggested that Israel should be "a democratic state based on equality between the Israeli Jews and the Palestinian Arabs in Israel."

Israel's first Arab cabinet minister, Ghaleb Majadele, a Muslim member of parliament from the Labor party, distanced himself from these documents, saying that Israeli Arabs should work to improve their status through pragmatic political action rather than through ideological programs.

Yet even Majadele, the minister of science, culture and sport, admitted that he, too, feels uncomfortable with Israeli symbols such as the Magen David flag and the *Hatikvah* anthem.

Another unmistakable sign of their dissatisfaction turns on the attitude of Israeli Arab legislators toward Israel. The majority of Arab MKs, representing such parties as the Arab Movement for Change, the United Arab List and the Israeli Arab Balad party, are at odds with most of their Jewish colleagues on key issues. These MKs, ranging from Ahmed Tibi – the deputy speaker of the Knesset – to Abbas Zakour, strongly believe that Israel should be a secular state, or a "state of its citizens."

Tibi, a physician who was Yasser Arafat's adviser during the failed Camp David summit in July 2000, has charged Israel with discriminating against its Arab citizens and establishing an "apartheid state" in the West Bank.

This past May, three Israeli Arab MKs, including Zakour, caused a stir when they announced that they would boycott a speech to the Knesset by U.S. President George W. Bush, saying they were upset by Washington's support of Israel's "political oppression, occupation and aggressiveness."

Former MK Azmi Bishara

Arab MKs have also raised eyebrows by ignoring a travel ban to enemy states, such as Syria and Lebanon, that are technically at war with Israel.

Several Arab parliamentarians, including Said Nafaa, have justified their unauthorized and illegal trips on the grounds that they are working for family reunification, peace and the easing of tensions between Israel and the Arab world.

This may be true in Nafaa's case, but no such argument can be made on behalf of Azmi Bishara, an Israeli Arab Balad MK who submitted his resignation at the Israeli embassy in Cairo last year after the Shin Bet security service accused him of passing information to Hezbollah during the Second Lebanon War in 2006. Bishara, who has described the accusation as a "fabrication," presently lives in Jordan and fears that he would be arrested should he ever return to Israel.

Bishara, who contested Israel's premiership in the 1999 general election and refers to himself as "a son of Palestine," has been a harsh critic of Israel. He has claimed that Israeli Arabs are "the original owners of this land," branded Israel as a "foreign entity" and likened Israel to the Crusaders.

Not surprisingly, Bishara and Tibi have infuriated some Jewish members of parliament.

Avigdor Lieberman, the ex-minister of strategic affairs and an advocate of "transferring" Israeli Arabs out of Israel, has accused Arab MKs of being fifth columnists and "representatives of terror organizations."

Having demanded that the Higher Arab Monitoring Committee be outlawed, he has argued that it challenges "the Jewish people's right to self-determination."

Israel's foreign minister, Tzipi Livni, has expressed indignation as well, having accused Tibi of trying to sabotage a two-state solution to Israel's conflict with the Palestinians.

The Jewish MK who has issued the strongest condemnation of their views is Effi Eitam, a former Israeli army general who represents the far-right-wing National Union party in the Knesset.

Reacting to the participation of Arab MKs in a demonstration in which protesters labelled Israel as "a Zionazi state," he warned them that they would be expelled one day from "the national home of the Jewish people."

Eitam's warning should be seen in the context of Israeli public opinion. According to a recent survey, 76 per cent of Israeli Jews agree that the expulsion of Israeli Arabs to a future Palestinian state would serve Israel's interests.

And a report commissioned by the Advocacy Center for Arab Citizens of Israel says that Israeli Jews increasingly support the delegitimization and deportation of Israeli Arabs.

An Arab town in southern Israel [Sheldon Kirshner photo]

The Higher Arab Monitoring Committee concurs with this grim assessment. Its chair, Shuweiki Hatib, has asserted that Israeli Arabs face discrimination on all fronts, particularly in government funding.

On a more historic note, as Arab MK Jamal Zahalka has pointed out, Israeli Arabs are still angered over Israel's expropriation of 80 per cent of their lands since 1948.

Despite their grievances, relatively few Israeli Arabs have been charged with treason or espionage. Each case of Arab disloyalty, though, elicits anger and suspicion in Jewish circles.

Israel's outgoing prime minister, Ehud Olmert, has openly acknowledged that the Israeli Arab community lacks equal rights across the board. "Israel's non-Jewish residents suffer from inequality in various fields," he said last February. "In Israel there is discrimination against the Arab public," he observed two months ago.

Olmert's comments, which cut to the heart of the problems facing Israeli Arabs, are hardly new. In the wake of nation-wide riots in October 2000, during which 13 Israeli Arabs were killed, the government-appointed Orr Commission spoke of an absence of full equality between Israeli Jews and Arabs.

Nevertheless, Israeli Arabs have made considerable progress since the government abolished military rule over their towns and villages in 1966. One example will suffice. Salim Jubran, an Israeli Arab, has sat on the Israeli Supreme Court since 2004. Yet there are still great disparities and a long way to go before Israeli Arabs achieve complete equality.

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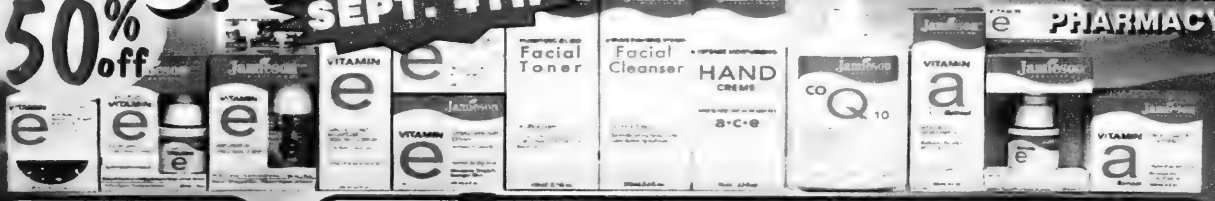

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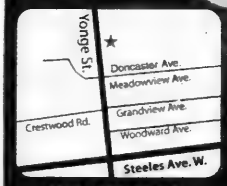

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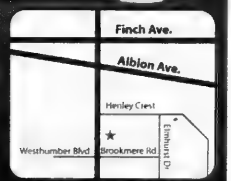

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Architecture reflects congregation's values

By RITA POLIAKOV
CJN Intern

Darchei Noam's new home represents more than an environmentally conscious congregation, said Les Klein, a congregation member and founding principal of Quadrangle Architects Limited, the company that designed the new building.

"I wanted to make sure it was a reflection of the values that drove me to become a member," he said.

Darchei Noam, the only Reconstructionist congregation in Toronto, moved into what used to be the Adath Sholom Synagogue earlier this year. Before purchasing the synagogue, the 34-year-old congregation did not have a permanent home.

The new synagogue, which is environmentally friendly, is equipped with features such as solar panels, solvent-free paints, low-flow toilets, insulated windows, and light sensors to conserve electricity.

Most of the design features in the synagogue represent Darchei Noam's core principles, something that Klein is proud of.

"It allows me to demonstrate that Judaism is a whole way of life, not merely a set of cultures," Klein said.

To Rochelle Monas, co-chair of the synagogue's environmental committee, the building's environmentalism is a key value in itself.

"In terms of Judaism, there's the obligation around *bal tashchit*, do not waste, and tikkun olam, repairing the world. As a people [we must] take care of the Earth," she said. "It goes back to the Torah. It's there, why would we not [be environmentally friendly] if these are things already in our heritage."

Beyond recycled carpets and solar panels, the outside of the building is covered in Jerusalem stone.

"[We had] the idea of putting Jerusalem stone on the front. It's important to create a visual, to have a clear identity with Israel," Klein said.

In the front hall of the building, the wall is covered in transparent, multi-coloured plaques. They are all more or less the same shape and size, and all hold names of donors.

"One of the key values of the community was that everyone who contributed to the capital campaign be recognized. The donor wall lists all of the donors, there is no differentiation by size or gift," Klein said. "[It shows the value that] every person counts…every Jew is important."

Les Klein, an architect and congregation member, wanted Darchei Noam's new synagogue to reflect its values.
[Rita Poliakov photo]

The decision to build on top of another synagogue is also representative of the congregation.

"We decided not to tear the building down. We felt it was environmentally friendly, also we wanted this reconstruction [to show] the slow evolution of Jewish life," Klein said.

Klein kept the existing synagogue, added handicap-accessible elements and put in an extra floor.

"It's the whole notion of repeating and reinterpreting. The first floor overhung the lower level, which is overhung by the second floor. With everything you do, it's connected," he said, adding that the design goes back to ancient architecture. "A lot of the walls tilt ever so slightly. In the old days, buildings were stronger if you leaned them back."

This historical technique was mixed with a modern location. The synagogue stands on Sheppard Avenue West, an area booming with transportation and construction.

"We're big believers in reinforcing the urban fabric of the city. It's close to the subway line and the bus line. We wanted to reinforce the nature of Sheppard Avenue," Klein said.

Almost, but not quite by accident, the building's skeleton hides the letter Shin.

"The structure of steel is in the shape of Shin, you just don't notice it," Klein said, pointing out the Hebrew letter.

When asked what the new synagogue meant to him, Klein was quick to answer.

"It means that we have a home," he said.

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Greater Toronto Area

Seniors association celebrates 36th anniversary

By RUTH GOLDSMITH
Special to The CJN

Seniors need to have a collective voice, Michael Scheinert, president and chief executive officer of Circle of Care, said at The 36th anniversary of the Association of Jewish Seniors (AJS).

"There are so many critical issues today, where your disciplined voice must be heard," he told the more than 100 AJS members gathered at Shaarei Shomayim Synagogue Aug. 21 to celebrate the occasion.

"Without a collective voice, we cannot possibly influence our governments," Scheinert said. "It is important to remember that you are the owners of our health care and our community care services systems. The politicians are simply the providers. You can have the kind of influence that can ensure health care and community care services that seniors need. Collectively, you can do it!"

Scheinert recalled that 40 years ago, he wrote a proposal for the establishment of AJS.

"It grew from the Permanent Conference on Aging, which was part of the old [United] Jewish Welfare Fund…

"AJS has a long history of achievement, of accomplishment, about which you can all feel proud. After 35 years as president and chief executive officer of the Circle of Care, I can say that I deeply believe in what we are doing."

The organization offers educational and social programs to Jewish seniors, including lectures, health-care seminars, festival celebrations and cultural events.

It also engages in social action to improve the status of all seniors in Ontario.

MPP David Zimmer told the gathering that all his life, he has had an acute awareness of the issues faced by seniors.

"After I was elected in 2003, the first thing we did, with the assistance of the Liberal, Conservative and NDP parties, was to pass a resolution setting aside an annual day in October to recognize Elder Abuse Day," he said.

Morris Jesion, executive director of the Ontario Coalition of Senior Citizens Organizations, recalled that AJS was one of the founders of OCSCO.

"In 1985, we rented buses to take seniors from Toronto to Ottawa to demonstrate, protest and prevent the Brian Mulroney government from de-indexing old age pensions," he recalled.

Diane Varga, manager of the public education and awareness unit of the Ontario Seniors' Secretariat, pointed out that we now have 1.7 million adults over 65 in Ontario. By 2031, she predicted, that will double to 3.6 seniors.

"The efforts made by the Association of Jewish Seniors engage, challenge and inspire the seniors of tomorrow. Your generation has made it possible for my generation to have the lifestyle we have today," Varga said.

For information on the association, call Tammy Parker at 416-635-2860.

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יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

נאָכבאַמערקונגען און באַריכטן

פון אַלעק סילווער

צום סוף האָבן מיר באַשלאָסן צוצוגעבן נאָך איין „ווינקל", ווייל מיר ווילן איבערדרוקן עטלעכע באַ־מערקונגען און באַריכטן, וואָס זיינען געווען געדרוקט אין דער פרעסע נאָך דער קאָנפערענץ. אָט וועלן מיר צוערשט ציטירן עטלעכע פאַראַגראַפן פון זיין אייגענעם „ד"ר בירנבוימס וואָכענבלאַט", וואָס איז דערשינען נאָך דער קאָנפערענץ. צווישן אַנדערן שרייבט ד"ר נתן בירנבוים וועגן זיינע אייגענע געפילן:

„מיר האָבן קוים געוואַגט צו האָפן, אַז די „קאָנפע־רענץ פאַר דער ייִדישער שפּראַך" וועט האָבן אַזאַ דערפאָלג. דאָס אָרט פאַר איר האָט אונדז פון אָנהייב אָנגעפילט מיט ספקות; די מעגלעכקייט צו געפינען די נויטיקע און ווירדיקע רעפערענטן. די שאלה, ווער ווייסט צי אונדזערע רוסישע ליטעראַטן וועלן אונדז נישט לאָזן אין שטיך. דאָס אַלצדינג האָט משונהדיק געבויערט אין אונדזערע מוחות און אונדז פשוט פאַר־צווייפלט געמאָכט. אָבער באַלד, אַ וואָך שוין פאַר דעם פעסטגעשטעלטן טערמין פאַר דער קאָנפערענץ האָבן יעדן טאָג אָנגעהויבן צו לויפן דעפעשן, אַז עס קומט די אָדער יענע באַקאַנטע פערזענלעכקייט אין אונדזער ליטעראַרישן וועלטל".

„צווישן זיי זיינען געווען פרץ, זשיטלאָווסקי, שלום אַש, נאָמבערג, רייזען און נאָך אַ גרעסערע צאָל דעלעגאַטן פון רוסלאַנד, פוילן, בוקאָווינע און אַנדערע וועלט־טיילן. אַזוי איז אַלץ מער און מער אונדזער מרה שחורה אַוועק און בטחון האָט אַרומגענומען די הערצער פון די אינציאַטאָרן. די רוסלענדישע ברידער האָבן זיך, ווי תמיד, אויך איצט געשטעלט צו דער גרויסער אַרבעט, וואָס מיר האָבן זיך אונטערגענומען."

נאָך בירנבוימס דערעפענונגס־רעדע האָט באַקומען דאָס וואָרט י. ל. פרץ. אַ מערקווירדיקע זאַך האָט דאַן פאַסירט. ווען פרץ איז דערשינען אויף דער טריבונע זיינען אויסגעבראָכן שטורמישע אַפּלאָדיסמענטן, וואָס האָבן געדויערט אַרום צען מינוט. ווייזט אויס, אַז שוין דעמאָלט האָט דער עולם ליב געהאַט דעם באַרימטן שרייבער. אויפן צווייטן טאָג האָט גערעדט שלום אַש, וועלכער האָט אויך שטאַרק אויסגענומען ביי די פאַר־זאַמלטע דעלעגאַטן.

צום צווייטן טאָג זיינען פאָרגעקומען די וואָלן צום פרעזידיום. ד"ר נתן בירנבוים איז דערוויילט געוואָרן ווי דער פרעזידענט. צווישן די וויצע־פרעזידענטן זיי־נען אויסגעוויילט געוואָרן: י. ל. פרץ (וואַרשע); ד"ר חיים זשיטלאָווסקי (ניד־יאָרק); לייב טויבש (טשערנאָ־וויץ). צווישן די סעקרעטאַרן זיינען אויסגעוויילט גע־וואָרן: ה. ד. נאָמבערג (וואַרשע); אנזעלם קליינמאַן (לעמבערג); לאזאר קאָהן (לאָדזש); זינגער און ווייסמאַן (פון דעם אַקאַדעמישן פאַראיין „ייִדישע קולטור") און נאָך עטלעכע.

עס זיינען דאַן געלייענט געוואָרן אַ גרעסערע צאָל גליקווונטשן־בריוו מיט באַקאַנטע נעמען ווי מענדעלע מוכר ספרים, שלום עליכם, יעקב דינענזאָן, אַנדערע פערזענלעכקייטן, ווי אויך פון פאַרשיידענע ליטעראַ־רישע פאַראיינען אין דער ייִדישער וועלט.

עס זיינען שוין אָפּגעלאָפן 100 יאָר און היינט צו טאָג האָבן מיר טאַקע אַ שיינע, ריינע ייִדישע שפּראַך מיט איר אייגענער גראַמאַטיק, אָרטאָגראַפיע און ייִדי־שע ווערטער, וואָס איז אָנערקענט געוואָרן פון דעם „ייִדישן וויסנשאַפטלעכען אינסטיטוט" און די דאָזיקע שפּראַך ווערט שטודירט אין אוניווערזיטעטן און הויך־שולן. דאָס האָבן מיר אַלץ צו פאַרדאַנקען איין מענטש מיט אַ חלום, מיט אַ וויזיע און אַ מיסיע, וואָס ער האָט אונטערגענומען מיט 100 יאָר צוריק. דאָס איז ד"ר נתן בירנבוים, זכרונו לברכה.

GAME PLAYERS: More than 250 women came together recently for the Baycrest Women's Auxiliary's second annual Games Girls Play event. Held at the Terraces of Baycrest, it raised $25,000 for Baycrest. Pictured, from left, are auxiliary president Joanne Nisker, vice-president Mina Schwarz, event co-chair Janice Tkatch, Arlene Heller, event co-chair Donna Gray, and auxiliary vice-president Nonie Plener.

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Coast to Coast

Assault on Jewish visitor raises concerns

By JANICE ARNOLD
Staff Reporter

MONTREAL — The assault on a Jewish visitor from France that took place in broad daylight on the streets of Ste. Agathe des Monts last month is the latest and most serious incident in what the community's longtime rabbi sees as escalating anti-Semitism in the region.

Rabbi Emanuel Carlebach, spiritual leader of the House of Israel Congregation for 23 years, said this summer is the worst he has seen, with a spike in verbal harassment, vandalism and other property crimes directed at visibly observant Jews who summer in this region of the Laurentians.

On Aug. 16, a French vacationer, originally from Montreal, and his three sons, all wearing kippot, were walking to the House of Israel for Shabbat services, Rabbi Carlebach said. They told police they encountered a group of youths who threw pennies at them. The Jewish family objected to the derogatory prank, the exchange became heated, and then one of the teens, who had a ring or other metal object on his finger, struck the eldest of the sons, aged 23, in the face, and ran off.

Carlebach said the young man's face was cut and bleeding, but he did not need to go to hospital.

"What really bothers me is that other people were around and did not come to his aid," Rabbi Carlebach said. The father, he said, asked witnesses to call the police but no one did so.

The Sûreté du Québec said late last week that they were close to making an arrest of a suspect aged 18 to 20, who was among about eight youths involved in the incident.

Rabbi Carlebach thinks the police and municipal officials should recognize that the situation is worsening and try to find a solution. "We can no longer take these as isolated incidents. We feel this is not random; Jews feel they are being targeted."

B'nai Brith Canada denounced the assault as a hate-motivated crime and part of a disturbing increase in anti-Semitism in the Laurentians. Canadian Jewish Congress said the incident "clearly has elements of anti-Semitism," but cautioned against concluding that there is an anti-Jewish campaign in the area or that municipal authorities are losing control of the situation.

Rabbi Reuben Poupko, a member of the CJC Quebec region board of directors, said Congress is satisfied that the police are "taking very seriously" this and other incidents in the Ste. Agathe area this season, but does not believe "there is a co-ordinated conspiracy against Jews."

At this point, he said, there is no evidence that a spate of vandalism or break-ins of property owned by Jews were hate-motivated.

Rabbi Poupko said the charge of anti-Semitism is far too serious to be levelled on the basis of a gut feeling, as understandable as Rabbi Carlebach's concerns are.

"The greatest of care must be taken before calling something anti-Semitic," he said.

Rabbi Poupko agrees there are tensions between religious Jews who holiday in the Laurentians and the local population, but does not think the situation is any worse than elsewhere, such as New York's Catskills.

Other incidents cited by Rabbi Carlebach include the spray-painting in July of some 10 cars in the Trout Lake section of Ste. Agathe, where many traditional Orthodox Jews from Montreal have vacation homes. Homes there have also been broken into or damaged, and there has been mischief like garbage cans being turned over.

In early August, a kosher grocery store in Trout Lake, owned by Chassidim, was burgled, but the intention appears to have been to harass rather than to rob, he said. "The freezer doors were open but nothing was taken," said Rabbi Carlebach, whose son works at the store.

Rabbi Poupko said these incidents, while troubling, also should not be labelled as anti-Semitic in the absence of such evidence as hateful graffiti, and he is not prepared to see a pattern yet. "Sometimes vandalism is just vandalism. Because the victim was Jewish does not necessarily mean he was targeted for being Jewish."

Rabbi Carlebach said there has also been an increase in anti-Semitic slurs, mostly from teenagers, and eggs have been thrown at Jews on their way to synagogue.

"I had a nine-year-old going by on a bike say to me, 'Heil Hitler,'" Rabbi Carlebach said. He himself is a Lubavitcher, but the House of Israel is a mainstream Orthodox congregation.

In general, Rabbi Carlebach said the Jewish community has very good relations with other residents and the authorities.

B'nai Brith urged Premier Jean Charest, Ste. Agathe Mayor Laurent Paquette and politicians from the Laurentians to denounce the situation and the police to put adequate resources into investigating what it terms a "rash of hate incidents targeting members of the Jewish community."

This summer's incidents in the Ste. Agathe area are part of a "disturbing trend" of increased anti-Semitism recorded by B'nai Brith in the Laurentians and elsewhere in rural Quebec over the past couple of years, said Allan Adel, national chair of the organization's League for Human Rights.

Because the victims tend to be religious Jews whose identity is visible, Adel thinks it is reasonable to presume these incidents, including the property crimes, are hate-motivated.

Ste. Agathe, about 100 kilometres north of Montreal, is the largest town in the Laurentians with a population of about 10,000.

Alex Werzberger, president of the Coalition of Orthodox Chassidic Organizations, said the Laurentian communities where Chassidim vacation in significant numbers, such as St. Adolphe d'Howard, Préfontaine, Val Morin and Val David have not experienced any upsurge in incidents this season.

"There's always anti-Semitism, but I can't say there's been anything exceptional," he said.

Coast to Coast

New Israeli humanitarian group launched

By SHERI SHEFA
Staff Reporter

There's a new non-profit humanitarian organization to add to the long list of Israeli groups that work to apply Jewish principles to help those less fortunate both in Israel and in developing countries.

Adam LeAdam, sponsored by the Jewish Agency, is gearing up to launch a community service program aimed at college graduates and young professionals called Leaders for Tikkun Olam based in Israel and India.

Adam LeAdam teamed up with an NGO based in Tel Aviv called African Refugees Development Center (ARDC) to send food and medical equipment to African countries.

"Adam LeAdam tries to apply the principles of Tikkun Olam and general principals of Judaism to the areas of humanitarian relief and assisting others in need," said Ben Brewer, the marketing director of the NGO, adding that it offers aid in the aftermath of natural disasters and works to develop projects to improve education, health and welfare for those living in developing countries.

Brewer, 25, who is an *oleh chadash* (a new immigrant to Israel) from the United States, has been working with the founders of the organization, Yarden Tenenbaum and Uri Amit, since its inception less than a year ago.

He said that part of Adam LeAdam's mission as a humanitarian organization is to improve Israel's image on the world stage, and to strengthen ties between Diaspora youth and Israelis by including volunteers – 10 from Israel and 15 from the Diaspora – into the program.

There are three main components of the eight-month program. The first is the Israeli experience, during which participants study, train, and volunteer together for four months in Israel. The following three months are spent in India doing humanitarian work for organizations Adam LeAdam has created partnerships with, and the program concludes in Israel where a month is taken to evaluate and assess it.

"Part of the leaders program is to have people be integrated into Israeli society," he said, adding that although the Israelis won't be living with the North American volunteers, every other aspect of the program will be done as a group.

"The Israelis will live wherever they are, but the [North Americans will] participate with them in all the courses and the volunteer work and they get a unique opportunity to meet people their age in Israel."

Brewer said that the volunteers won't be living in a North American bubble.

"We do everything we can to have them integrate as much as one can when they are only in Israel for four months and then back in Israel for a month at the end."

He said that the academic aspect of the program offers the volunteers lectures and courses led by experienced aid workers and academics about the most effective kinds of humanitarian and development programs and how to apply Jewish principles to them.

But the most attractive part of the program, Brewer said, is the three-month stint in India.

"The two founders are in India right now setting up the different connections with different organizations," he said, adding that the participants will apply everything they've learned during the four months in Israel to their work in India.

Brewer said that once the program ends after a month-long wrap-up back in Israel, if the participants want to use the skills they've learned to start a group in their home towns, they will do what they can to assist them.

"We're not making it a requirement for acceptance that you have to go back home and start the greatest community service program, but if that is what people want to do, or something along those lines, we'll help them."

Although the program is sponsored and subsidized by the Jewish Agency and MASA Israel, it still carries a cost to accommodate each volunteer for the eight-month program.

He explained that it costs $13,000 (US) to participate, but there are a number of grants one can apply for to cover much of the cost.

He said for those who are eligible for MASA funding – those who haven't used a MASA scholarship for another program – will automatically be granted $3,000 and based on special financial considerations, an applicant could receive up to $10,000.

Beyond that, Adam LeAdam also has a list of organizations volunteers can contact to apply for grants, and Brewer also encouraged people to contact their local federations about being awarded a grant.

The cost covers accommodation in the Tel Aviv area, meals, transportation, academic studies, volunteer opportunities, social and cultural activities, and medical insurance in Israel, as well as flights, visas, accommodation, meals, transportation, and medical insurance in India.

The Leaders for Tikkun Olam is scheduled to run from Jan 1 until July 31 and applications are being accepted until Oct 15. For more information, visit www.adamleadam.org.

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Rabbi issues challenge to clean up shoreline

By JANICE ARNOLD
Staff Reporter

MONTREAL — On Sunday morning, Sept. 21, Rabbi Schachar Orenstein will don plastic gloves, grab a garbage bag and head down to the riverbank in Lachine and pick up trash.

He's challenging other members of the community to join him in a concrete expression of Jewish concern for the environment. They will be among the tens of thousands of volunteers expected to take part in the 15th annual Great Canadian Shoreline Cleanup sponsored by TD Bank that week.

Orenstein is associate rabbi of the Spanish and Portuguese Synagogue, and co-founder and co-president of Teva, the Quebec Jewish Coalition for the Environment, now in formation.

"This appeals to me as a rabbi because it comes a week before Rosh Hashanah and is in keeping with the holidays' theme of coming clean and making a fresh start. Renewal can be at both the inner level and external," he said.

Lachine was chosen in part because it once had a small Jewish community, and was the boyhood home of the late Nobel Prize-winning author Saul Bellow, and its public library was named for him.

Participants will gather at 10 a.m. at the Lachine Visitors Services Centre, 500 Chemin des Iroquois, for a half-hour orientation. They will then comb the scenic shoreline of the St. Lawrence River from 55th east to 6th Avenues until noon. They will be asked to record the type and amounts of debris they find.

People of all ages are invited to join in, including children. Orenstein will bring his daughter Chana, who is almost 4.

This is dirty work and possibly risky if care is not taken, Orenstein said. "But I think it is more dangerous not to do this; think of the kids that may play along these shores and could get hurt by broken glass or other objects. Orenstein, who returned to Montreal last year, was active in the Vancouver Jewish environmental group, Adam va-Adamah (Hebrew for man and earth) and took part in the Shoreline Cleanup of one of that city's beaches two years ago. Chana came along that time, too, and had a great time, he said.

Teva (Hebrew for nature) is the first organization of its kind in Montreal. It has not been officially launched yet, but Orenstein said it is already generating "huge interest."

Montreal is one of the last major Jewish communities in North America without a Jewish environmental group, he said. Toronto alone has several, some along denominational, lines, he noted. "There is a lot going on in Canada, and the United States is miles ahead of us with its innovative programming," said Orenstein, 35, who has personally been involved with Jewish environmental activism for about 10 years.

Part of the reason for the lag in Montreal, he believes, is that younger people tend to lead the way in environmental initiatives, and Montreal is older. "With our demographics, there have been other priorities until now," he said.

That is changing with FEDERATION CJA's launch in 2007 of its go-green initiative, which it hopes will be emulated by all of the community's agencies and institutions. Canadian Jewish Congress, Quebec Region, is partnering with Teva for the shoreline cleanup. It, too, has become environmentally active, working with First Nations and other groups in a project called Communities Uniting for Mother Earth.

Orenstein's fellow rabbis across the denominational spectrum are becoming cognizant of the issue as well, he said, noting that on the agenda of the Montreal Board of Rabbis' next meeting is how synagogues can become more ecologically friendly. The board's president, Rabbi Michael Whitman, is particularly tuned in to the importance of congregations' recycling and reducing their use of natural resources, he said.

The rabbis will be looking at the feasibility of obtaining "green" certification from BOMA, the Building Owners and Managers Association, as the federation has done.

A Jewish presence in Quebec's environmental movement is politically important, too, Orenstein thinks. "The non-Jewish community is looking for a Jewish organization to liaise with on the environment," he said.

For more information, email info@tevaquebec.ca or visit http://www.facebook.com/event.php?eid=20471358761.

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Coast to Coast

Montreal business leaders urged to support arts at Segal Centre

By JANICE ARNOLD
Staff Reporter

MONTREAL — After paying for its $6-million renovation, Alvin Segal is challenging his fellow business people to now help support the annual cost of running the Segal Centre for Performing Arts at the Saidye.

At the centre's official inauguration last month, Segal, chair of the men's suit manufacturer Peerless Clothing and head of the centre's board, said the facility is for all Montrealers and that he and wife Leanor "can't do it all alone."

The couple, who rescued the former Saidye Bronfman Centre (SBC) from possible closure two years ago, hosted a lavish reception and evening of entertainment to celebrate the completion of the centre's overhaul and the beginning of its new season.

They used the occasion to gently remind those engaged in commerce that they have a responsibility to culture as well. Continued support from the three levels of government is also a must, Segal said.

"A thriving arts and culture milieu are proof that a community is alive and well and looking to the future," he said.

Montreal Mayor Gérald Tremblay and Quebec culture minister Christine St. Pierre and economic development minister Raymond Bachand were among the speakers at the event.

The co-chairs were Isabelle Hudon, president and CEO of the Montreal Board of Trade, and Simon Brault, president of Culture Montreal and vice-chair of the Canada Council for the Arts. "Whenever I travel in Canada, I always hear about how the business community in Toronto is so ready to support the arts," said Brault.

Hudon urged the guests to take the Segals as an example for cultural philanthropy.

Tremblay said all Montrealers can be proud of the revamped centre, which is creating bridges between communities and promoting an appreciation of the arts, especially among the young. Children exposed to the arts are less likely to drop out of school, get in trouble with law or take drugs, and studies have found they turn out to be more empathetic and civic-minded adults, he added.

He praised the Segals' vision, generosity and inspiration to others.

"Leanor and Alvin Segal are so representative of a community whose contribution has been instrumental in shaping Montreal's identity," he said.

Artistic and executive director Bryna Wasserman said the centre is not only nurturing the next generation of artists, but also the next generation of audiences for the arts.

The renovation ultimately cost double the amount announced in June 2007 and took longer to finish than originally planned.

The centre's lobby was reconfigured and updated and is now a much more inviting area, spacious and soothingly lit with high-tech screens announcing events and a proper reception desk. Other changes were the creation of a second performance space, in addition to the main Leanor and Alvin Segal Theatre, where the art gallery used to be; facilities for the new performing arts academy for children and teens; and the addition of a small screening room and a lounge with a bar on the lower level where the fine arts school was.

All that remains to be done in the public areas is to take delivery of furniture for the lobby and downstairs lounge so users will have a place to sit.

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Jewish Life

The real me

By RABBI DAVID ELIGBERG

A favourite Non-Sequitur cartoon of mine depicts a man in a business suit, wearing a party hat, standing at an information booth, saying, "I am searching for the real me."

Like the gentleman at the booth, each of us begins the New Year in search of our real selves.

Who is the real me?

The real me is a believing Jew. Someone who feels a sense of personal connection to the Holy One, who tries to create moments filled with potential for Divine encounter. These opportunities emerge in the frenetic preparations for Shabbat, in the certainty that guests, both human and Divine, are about to arrive. Reciting the brachot that usher in Shabbat connects us to the source of our blessings.

The real me sees generations past, present and future in the dancing flames of the Shabbat candles.

The real me sweats with the effort of putting up our sukkah; picks needles out of his hair from the schach, the branches used to cover the sukkah; shivers in the chill night air while watching the steam rise from a bowl of squash soup; and revels in the sunlight that streams in through the top of the sukkah.

The real me embraces the Torah as its words wrap themselves around me creating joyous moments of celebration, and dancing on Simchat Torah.

The real me is engaged in dialogue across the centuries with Abraham, Moses, Isaiah, Hillel, Rashi, Maimonides and the Ba'al Shem Tov, all of us together unravelling the meaning of the divine word.

The real me feels the connection of family – from those for whom I was named to those who played a special role in my life. The real me feels a debt of gratitude to those who continue to enrich my life with their love and support.

The real me always listens attentively to his wife and answers in words of more than one syllable. The real me also brings home flowers on Erev Shabbat and remembers that it is in the little things that we show our appreciation.

The real me is present for family events, the mundane and the special.

The real me is enthralled by three young children who seem to transform daily with new words, growing abilities and smiles that brighten my day. I wonder how to make the beauty of Judaism apparent to them.

The real me often finds himself fighting against the weight of the ordinary demands of daily life that all of us struggle with. There are moments when the real us, the unique us that God created, seems to be an unattainable goal.

For this reason, we gather on Rosh Hashanah and Yom Kippur, surrounded by family, friends and community who see both our real selves and the works in progress. We join together to encourage each other. We want to learn where God's litmus test will place us on the journey to our real selves. We sift through our experiences of the months gone by, searching for those moments when we lived up to the ideal image we have of ourselves, when we translated our values into the realm of human existence.

The High Holidays help us discover who will live to the fullest and become most true to our real selves. The High Holidays challenge me to make the real me show up more often than he does now. The holiness of these days helps us discover that our real self is a reflection of God's hopes and prayers for each of us.

Make each of us be blessed in the coming year to move closer to discovering the real us that the Holy One waits for.

Rabbi David Eligberg is the spiritual leader of Beit Rayim Congregation in Thornhill, Ont.

Prayers answered

By RACHAEL TURKIENICZ

As the month of Elul unfolds and we prepare for the arrival of Rosh Hashanah and Yom Kippur, the shofar calls us to awake and repent, and we search for prayers that will express our innermost thoughts.

The siddur is filled with prayers of thanks and supplication, petition and praise. We use ancient words to convey modern thoughts and challenges, and struggle to balance our routine of prayer with our spontaneous and heartfelt personal prayer. We attend the synagogue and listen to the prayers, sometimes engaging completely, sometimes with wandering minds, and we struggle to return to the prayer content.

Throughout the ages, Jewish sages and scholars have discussed the most appropriate and effective means of expressing ourselves through prayer. Today, we yearn to find what we think might be magical words that will be heard and answered.

As we stand together on Rosh Hashanah, we hope that all we love and hold dear will be inscribed favourably for life and health and success. Where are the words that will accomplish everything that is in our hearts?

If only it were as easy as finding the right words. Many talmudic texts teach us that everything we do to express ourselves is actually a prayer we have composed. Even the clothes we wear are a statement of prayer. One rabbi would wear his finest clothes to express respect for God. Another rabbi would not dress well in order to express his need to God. Yet another rabbi would vary his clothing depending on the state of the world.

Certain other talmudic texts tell us that prayer alone will never be considered in isolation of our actions. People cannot pray for something they themselves are unwilling to give. People cannot ask for forgiveness if they are not willing to forgive others. We cannot pray for compassion if we are unable to extend compassion to the world. We are the image of God and we create the communication based on our actions. If we have chosen to become the image of strictness and unforgiveness, then we will encounter those attributes within God when we pray.

The Talmud comments on the sufferings of Job by framing the events as having begun on Rosh Hashanah. Job is afflicted with personal tragedy, illness and tremendous misfortune. He keeps arguing with his friends that he has done nothing to deserve his suffering and continues to demand that God answer him. At the end of the text, God responds to Job. Yet, God has been silent throughout most of Job's arguments with his friends and his pleading and demanding that God answer. The rabbis state that God answers Job only after Job prays for his friends. Only when he shows compassion toward his friends does God show compassion toward him.

On Rosh Hashanah, we read the Torah portion that tells of Sarah conceiving Isaac. Both Sarah and Abraham are extremely old and have been waiting for this pregnancy and for a child since before they began a journey of covenant. God has been promising them this child for decades. What are the magical words of prayer that unlock this promise and result in the conception of Isaac? According to the rabbis, it is only after Abraham prays for God to heal Avimelech, his friend, that God fulfils the covenantal promise.

Only after we enact deeds of compassion, forgiveness and giving will the words we say in prayer have the power of our intent. When these things go hand in hand, the midrash tells us that Rosh Hashanah has the power of God answering our prayers with the following statement: "My children, I look upon you as if today you have been made for Me anew, as if today I created you, a new being, a new people, a new humanity."

Jewish Life

The scrolls get Toronto exhibit

By ALEX GROPPER

Past Forward

It has been almost four years since I embarked on the task of bringing the Dead Sea Scrolls to Toronto. I was upset in 2004 when I found out that Montreal and Ottawa were to get an exhibit of these Jewish documents and Toronto did not. I was determined to do something about it, but it was easier said than done.

Fortunately, I did have 40 years of archeological experience and personal contacts behind me. Furthermore, my position as president of the Canadian Institute for Mediterranean Studies (CIMS) at St. Michael's College at the University of Toronto gave me some credibility. As it turned out we, at CIMS were planning a conference on Cyprus, the Sea Peoples and the eastern Mediterranean, which was held in spring of 2006. The Royal Ontario Museum had expressed an interest in co-sponsoring the conference. (The most famous of these Sea Peoples are Philistines of biblical fame).

Events took a fortuitous turn when I found out that the Israel Antiquities Authority (IAA), the guardian of the scrolls in Israel, was to set up a charitable organization in Canada that aimed to acquaint people with Israel's phenomenal archeological legacy. To accomplish this task, the authority wanted to bring a blockbuster exhibit of the scrolls to Canada, especially to the ROM. The authority asked me to help them bring this about.

When I next met with ROM representatives, to discuss the Sea Peoples conference, I asked if they would be interested in hosting a major exhibit of the Dead Sea Scrolls. Indeed, they were interested. Shortly thereafter, I was introduced to the IAA's shaliach, Brig.-Gen. Itzchak Fuchs (retired), or Fuchsi, as he preferred to be called. Fuchsi asked me to help the IAA in getting the scrolls to Toronto.

Within a month, I had Fuchsi in a meeting at the ROM to discuss the possibility of an exhibit of the scrolls. Then things began to get more complicated. Bureaucratic gridlock began to set in. For most of the next year, things got bogged down. Finally, last May, the IAA sent a high-level delegation to meet with ROM representatives.

The museum has now committed to hosting a blockbuster exhibit of the scrolls, after it conducted a feasibility study that showed what I knew to be true all along – that a major exhibit of the Dead Sea Scrolls in Toronto would be phenomenally successful.

Of course, much work remains to be done for such an exhibit. Funds will have to be raised to cover part of the costs. We are also planning to hold a major international conference in conjunction with the exhibit. Two friends and former students of mine, Miguel Singer and Barry Zagdanski, have offered to help raise funds to finance the conference.

Fortunately, I have a wonderful committee made up of three of the top scrolls scholars in the country – professors Sarianna Metso; Hindy Najman, the new director of the Centre for Jewish Studies from U of T; and Eileen Schuller, of McMaster University, who edited one of the original scrolls publications.

Just as exciting for me as a teacher at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto for more than 36 years was the fact that a former student, Risa Levitt Kohn, head of Jewish studies at San Diego State University, would be involved in the exhibit. She had been the curator of the immensely successful scrolls exhibit in San Diego, and I recommended to the ROM. She will be the curator of the Toronto exhibit, which is scheduled to open in the early summer of 2009.

For me, this exhibit is yet another rewarding example of how once again the Past moves Forward.

Israel at the Paralympics

By MARK MIETKIEWICZ

The Jewish Highway

The Beijing Olympics may be history but the Games are about to begin. The Paralympic Games. Four thousand top athletes with disabilities from 145 countries will compete in 20 sports in Beijing from Sept. 6 to 17. Today, a look at Israel's record at the Games, some of its star athletes and the story of the man behind the Paralympics. **[tinyurl.com/parawiki]**

The idea for creating these Games came from Sir Ludwig Guttmann. Guttmann, a Jew, was a neurosurgeon in Breslau before fleeing to England in 1939. He came up with the idea for the games while working at the National Spinal Injuries Centre at Stoke Mandeville near London, England. "By instilling self-respect, self-discipline, a competitive spirit and comradeship," Guttmann said, "sport develops mental attitudes that are essential for social reintegration." **[tinyurl.com/Guttmann]**

Guttmann's first games in 1948 were modest by any standards. They took place on hospital grounds and consisted of one sport: archery – eight wheelchair archers from Stoke Mandeville and eight opponents. In 1960, they were renamed the Paralympics, and by the time Tel Aviv played host in 1968, 750 athletes from 29 countries participated in sports including basketball, dart archery, fencing, lawn bowling, snooker, swimming, table tennis and weightlifting. **[tinyurl.com/para1968]**

Israel team's record is stellar. While it took 52 years of competition for Israel to score its first Olympic gold at Athens in 2004, the country has garnered about 300 medals at the Paralympics. Despite that record, Israel's Olympic committee gets 10 times as much funding as its Paralympics counterpart. As pointed out in the *Forward*, the committee decided to do something about it. It brought a "complaint about funding before the Supreme Court in May. The judge concluded that the government should boost funding, but said that it was too late to demand a change before the Beijing games." **[forward.com/articles/13936]**

Going through the website of the Israeli Paralympics Committee is a bittersweet experience. As the site points out, roughly 10 per cent of the country's population – some 650,000 people – suffer from physical disabilities. "These horrifying numbers have always attested to three main factors: wars, road accidents and crippling maladies from birth." At the same time, the team of disabled athletes has "brought a bright ray of hope, both to our beleaguered state and to those among its faithful countrymen who have paid the horrific price." **[tinyurl.com/israelpara]**

The achievements of these athletes are inspiring. Here's how the *Jerusalem Post* describes swimmer Itzik Mamistvalov. "Mamistvalov's motion through the water is not so much graceful as it is miraculous. His legs practically paralyzed, his crippled left arm held against his belly, Mamistvalov somehow manages to propel himself through the pool at Beit Halohem in Tel Aviv – with just one good arm, and the heart of a champion." The cerebral palsy that confines him to a wheelchair hasn't stopped him from becoming a world champion in the pool. **[tinyurl.com/parapost]**

You can get a glimpse of some of these athletes in action. Igor Plotnikov was born with no arms and has also set world swimming records. "Everything depends on the spirit. If you are ready psychologically, then you are able to win. It is possible to cultivate physical abilities. But to cultivate the spirit, I think it is much harder." **[tinyurl.com/plotnikov]**

For more about these competitors, download the presentation prepared by the Israel Sports Association for the Disabled. It showcases the stars of the Athens games and talks about the preparations as the team heads to Beijing. **[tinyurl.com/parapdf]**

Eight rowers will represent Israel at the Paralympics. Coach Alexander Skoblo probably understands what make them tick better than anybody else. "It's not connected to the body, it's connected to the mind. For every athlete, it doesn't matter if they are disabled or not. If they have a weak mind, there is nothing to discuss, they can't be athletes." Do his rowers have the right stuff? "I'm excited, but I make sure not to pass that to the athletes. We'll definitely get a medal at the Olympics." **[tinyurl. com/paravid]**

When the Games begin, you can follow Israel's achievements online and see if his team proves coach Skoblo right. **[tinyurl.com/israelrecord]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Scholarship launched to help CA students

By SHERI SHEFA
Staff Reporter

In honour of his late grandfather, J. John Shulman, Richard Hoffman has set up a $10,000 scholarship to assist chartered accounting students who have a strong work ethic, high integrity and a need for financial assistance.

The late J. John Shulman

Shulman, who would have celebrated his 100th birthday next July, became a successful chartered accountant despite the hardships that befell his family when he was a child.

"My grandfather was an extremely inspirational individual who did not have an easy beginning to his life. His father was an immigrant who came from Russia, and through his own hard work and brainpower became a successful real estate developer in Aurora, [Ont.]," Hoffman said.

"His father died at a very young age and my great-grandmother, my grandfather's mother, was left destitute with many young children. Here she was, she didn't speak English well, and she had five young kids."

But Hoffman said that his grandfather didn't let that stand in the way of his success.

He sought council on what job he could do and got advice from a man named Jonathan Vise who was Canada's first Jewish chartered accountant to receive the honour of the Canadian Institute of Chartered Accountants' designation of Fellow Chartered Accountant.

"My grandfather decided on pursuing the career of being a chartered accountant and obtained his accountancy degree from Queen's University by correspondence while working full time," Hoffman said.

Shulman soon had his own accountancy firm called J. John Shulman and Company.

"Ultimately, my grandfather became Canada's second Jewish CA to receive the FCA designation."

Shulman, who Hoffman described as bright, funny, inspiring, articulate, loved and the central figure in his extended family, also made a point of giving back to the community.

Shulman was the president of Oakdale Golf and Country Club and the president of Holy Blossom Temple's Brotherhood.

"Mindful of his hard life growing up without a father, my grandfather raised huge sums of money for the benefit of Big Brothers Canada to help other youngsters who grew up without a father," he said, adding that Shulman spearheaded the annual Big Brothers dinner fundraiser that continues 23 years after his death.

Although Shulman was able to overcome his adversities to become a professional, personal and financial success, he was faced with another challenge in his early 60s.

Shulman became legally blind when he developed an inoperable tumour on his optic nerve. He could only see figures.

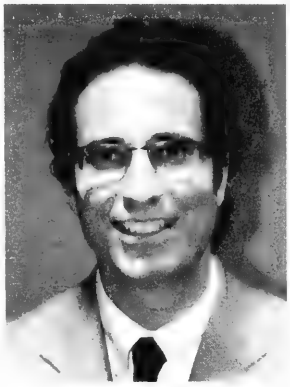
"He went from being a very vital person in his 60s, who looked 10 to 15 years younger than he was, being athletic and running a business and traveling, to being blind. But he carried on. He continued working," Hoffman said.

"He continued to golf even though he was blind. There was a situation where he had a conversation with a certain golf pro who kind of challenged him to a golf match at any time. My grandfather said, 'OK, How's three in the morning?'"

Witnessing the ease at which his grandfather handled obstacles was an inspiration to Hoffman and he wanted to be able to honour him.

"I remember when he died, just before his funeral, I remember thinking I would like to set up a scholarship in his name," he said.

"Having gotten older myself – I'm 48 – and having seen how life can be tricky as I get older, I have more respect for him and in some small way I wanted to [help] someone who might be in a similar situation where life might not give possibility for self-actualizing," he said.



Richard Hoffman

"I would like the scholarship to go to someone who is in chartered accountancy because he was very proud of his profession," he said, adding that it is not exclusive to Jews, but his preference is to keep the scholarship in the Jewish community.

Hoffman said he is looking for a student who embodies the qualities his grandfather had, including a strong work ethic and integrity.

"My grandfather had extremely high integrity. It would be beyond belief that he would ever do something not of a very high integrity. In the business world, there are often many successful people who might be improper or immoral. My grandfather would never do anything like that," he said.

He said the recipient of the scholarship should be someone who needs the help.

"I want to pay it forward to help someone out that would really make a difference to them."

Hoffman is currently accepting applications.

For more information, Hoffman can be reached at rhoffman@gardiner-roberts.com or at (416) 865-6623.

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Holiday Food Ideas

Rosh Hashanah is ripe with tradition

As autumn draws closer, our thoughts turn to the High Holidays, which begin with Rosh Hashanah on the first two days of Tishrei – Sept. 30 and Oct. 1 this year – and culminate with Shmini Atzeret and Simchat Torah three weeks later.

Leading up to the holidays we begin a journey of introspection. We review the choices we've made all year, and we reflect on our relationships, our lifestyles, and our commitment to our family and the community.

As with all Jewish festivals, the High Holidays are ripe with tradition. We pray to God to be inscribed in the Book of Life for the coming year, we throw bread crumbs into a body of water to cast away our sins, and we listen to the shofar's call.

Food plays a large part in these traditions, and just as we wish each other a sweet new year, we serve sweet foods that symbolize our wishes, such as apples dipped in honey, honey cake, and sweet challah with raisins or even coated lightly with candy sprinkles.

Households may stay away from eating anything bitter such as horseradish, for fear of having a bitter year.

Some communities even hold a Rosh Hashanah seder in which they repeat blessings before they partake in symbolic foods.

In addition to the challah, apples and honey, we also eat pomegranates and pray to our ancestors that our nation may multiply like the seeds of that fruit. Some of us serve a fish head to represent the head of the year, and some eat beets so that our enemies will "beat" it.

The holiday meals, usually more elaborate than our typical weekday meals, also incorporate the traditional foods.

To make your menu planning a little easier, we're offering recipes for the novice as well as the experienced cook. We're also including traditional recipes and those that have been tweaked in order to add some "spice" to your meal.

Whether you're planning an elaborate feast or a small family dinner, we wish you, from all of us at *The CJN,* happy cooking, and most of all, a shanah tovah.

–CB

Editorial

Rose Reisman Catering

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CHOOSE 1

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CHOOSE 1

Farm Fresh Baby Spinach, Oyster Mushroom, Mandarin Orange & Pecan Salad

~ or ~

Four Tomato Salad with Fresh Basil and Extra Virgin Olive Oil

~ or ~

Mixed Greens with Fresh Mangoes, Kalamata Olives and a Sesame Balsamic Vinaigrette

CHOOSE 1

Lean Brisket with Braised Carrots, Sweet Potatoes, Onions, Apricots, Dates and Prunes

~ or ~

Slow Roasted Boneless Turkey Breast stuffed with Sauteed Mushrooms, Spinach and a Bread Stuffing

~ or ~

Roast Supreme of Chicken with a Grilled Pineapple and Cilantro Salsa

~ or ~

Roast Grouper with Marinated Tomatoes and Eggplant

CHOOSE 2

Sauteed Sugar Snap Peas with Cashews

Green Beans Provencale with a Lemon Zest

An Assortment of Balsamic Grilled Vegetables

Garlic Infused Yukon Gold Mashed Potatoes with Caramelized Onions

Sweet Potato Mash wit Sage

Roasted Fingerling Potatoes with Sea Salt and Olive Oil

Potato Kugel with Caramelized Onions

Festive Rice Pilaf with Raisins, Pine Nuts and Sweet Chilli Sauce

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Apple desserts for Rosh Hashanah

By DAPHNA RABINOVITCH
Special to The CJN

The bounty of produce that showers Canadians every fall is truly a wonder to behold. From the plentitude of zucchini and string beans that threaten to spill over gardens and grocery stalls to the end run of plums and tomatoes, it can all leave you breathless in appreciation of its largesse and beauty.

The same goes for apples. In the autumn, whether you pick your own or choose to purchase them closer to home, the tantalizing orbs come in so many varieties and flavours that you can choose a different kind almost every day of the week and still have some to choose from. Ida Reds, McIntosh, Red and Golden Delicious, Empire, Cortland, Crispin, Spartan and ye old favourite, Northern Spy, are but a few you will find in markets at this time of year. So celebrate Rosh Hashanah in style this year, with a cornucopia of varieties decorating your table, heralding the sweetness of the New Year. For the apple dessert recipes that follow, use a hardy apple that will hold its shape when baked, such as Golden Delicious or Northern Spy.

SOUR CREAM COFFEE CAKE WITH CINNAMON APPLES

Apple Mixture
3 apples, peeled, cored and thinly sliced
3 tbsp. each granulated and light brown sugar
1/2 tsp. cinnamon
2/3 cup chopped pecans
Cake
1 1/2 cups light sour cream
1/2 tsp. baking soda
3/4 cup unsalted butter, softened
1 1/4 cups granulated sugar
4 eggs
1 tsp. vanilla
2 1/4 cups all purpose flour
2 tsp. baking powder
pinch salt

Preheat oven to 350. In bowl, gently toss together apple slices, granulated and brown sugars, cinnamon and pecans; set aside.

Stir together sour cream and baking soda.

In stand-up mixer or using hand held mixer, cream butter until fluffy. Gradually beat in sugar, until well blended. One at a time, beat in eggs, beating well after each addition. Beat in vanilla.

In separate bowl, combine flour, baking powder and salt. Using wooden spoon, stir 1/3 of flour mixture into egg mixture. Stir in 1/2 of sour cream mixture. Stir in another 1/3 of flour, then remaining sour cream mixture and then remaining flour mixture.

Spoon 1/3 of batter into lightly greased and floured 10-inch Bundt pan. Top with half of apple mixture. Top with another third of batter, remaining apple mixture and then remaining batter. Smooth top. Bake in centre of preheated oven for 55 to 60 minutes or until top of cake springs back when lightly pressed. Cool in pan on rack.

Unmould onto serving platter and sprinkle top with icing sugar. Makes 12 servings.

INDIVIDUAL APPLE GALETTES WITH ALMOND BUTTERMILK PASTRY

Pastry
2 cups all purpose flour
3/4 cup ground almonds
3 tbsp. granulated sugar
1/4 tsp. salt
3/4 cup cold unsalted butter, cubed
1/2 cup buttermilk
Filling
5 cups sliced, cored, peeled apples (about 4 large)
1/3 cup granulated sugar
1/2 tsp. cinnamon
1 tbsp. all purpose flour
Topping
1 egg, beaten lightly
3/4 cup crushed Amaretto cookies, approx.

In bowl or food processor, combine flour, almonds, sugar and salt. Using pastry blender or on/off pulses, cut in butter until mixture resembles coarse meal with a few larger pieces. Drizzle buttermilk over mixture, tossing with fork or using on/off pulses, until mixture just starts to come together. Transfer dough to lightly floured work surface; knead lightly just until dough comes together. Divide dough into 8 equal sized discs. Wrap in plastic wrap and refrigerate for at least 1 hour, or until dough is firm. (Dough can be refrigerated for up to 3 days. Bring to room temperature for 10 minutes).

Preheat oven to 400. Gently toss together apples, sugar, cinnamon and flour.

Working with 1 disc at a time, roll each piece to roughly a 7-inch circle. Arrange one-eighth of apple mixture in centre, leaving 1-inch border uncovered. Lift one side of pastry up and over filling and brush fold with beaten egg. Repeat pleating and folding as necessary until a package is formed with an uncovered part in the centre. Brush egg all over surface of pastry. Repeat with remaining dough and filling. Transfer galettes to parchment paper-lined baking sheet. Sprinkle cookie crumbs over exposed apples.

Bake in centre of preheated oven for 45 to 50 minutes or until fruit is soft and pastry is golden and crisp. Let cool on rack for 30 minutes. Makes 8 servings.

CRANBERRY APPLE TART IN A WALNUT SHORTBREAD CRUST

Pastry
1 1/2 cups all purpose flour
1/4 cup granulated sugar .
1/2 tsp. salt
1/2 cup cold unsalted butter or hard margarine, cubed
1 egg yolk
1 tsp. vanilla
1/2 cup toasted walnuts, finely chopped
Filling
3 apples, peeled, cored and thinly sliced
2 cups fresh or frozen cranberries, coarsely chopped
2/3 cup packed brown sugar
1 tbsp. all purpose flour
1/2 tsp. cinnamon
Streusel
1/3 cup all purpose flour
1/4 cup packed light brown sugar
2 tbsp. butter or margarine, melted

Place flour, sugar and salt in work bowl of food processor. Pulse to aerate. Add butter; pulse until mixture resembles coarse meal with butter the size of small peas. Stir together yolk, 1 tbsp. water and vanilla. Pour over flour mixture. Sprinkle in walnuts. Pulse until mixture is evenly moistened but still crumbly.

Working with a handful at a time, bring together dough in palm of your hand. Press into bottom and then up sides of 10-in. French tart tin with removable bottom. Refrigerate for 1 hour or for up to 24 hours.

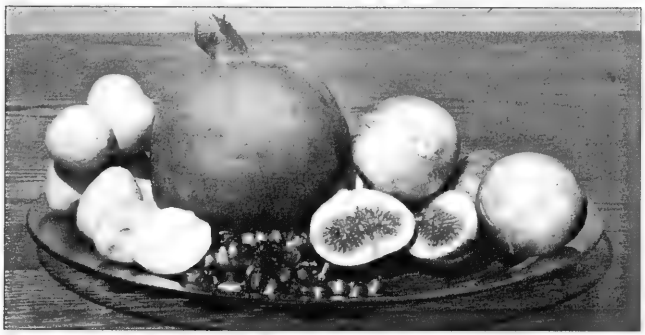
Preheat oven to 400. Prick bottom of tart shell. Bake in centre of preheated oven for about 15 minutes or until sides start to turn golden and bottom is set. Reduce oven heat to 350.

For streusel: In small bowl, stir together flour and brown sugar. Drizzle butter and vanilla over, stirring until crumbly. Set aside.

Filling: in bowl, toss together apple slices, cranberries, sugar, flour and cinnamon.

Arrange filling in partially baked shell, patting it down slightly to level. Sprinkle streusel over filling.

Bake in centre of 350-degree oven for about 50 minutes or until fruit is tender when pierced with a fork and streusel is golden. Let cool on rack. Serve warm or at room temperature. Serves 8 to 12.



HOLIDAY WISH: On Rosh Hashanah, we wish that our good deeds will be as plentiful as the seeds in a pomegranate.

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Variations on a traditional favourite — Chicken soup with a difference

By EILEEN GOLTZ
Special to The CJN

Chicken soup recipes don't have to consist of just chicken, matzah balls, knaidlach, noodles and broth. There are dozens and dozens of variations on the theme – all of them unique and delicious. In fact, the following recipes just might challenge your preconceived notions that bubbie's recipe is the only one you can serve. Bubbie's always tastes the best, but that's only because love is the not so secret ingredient.

MY FRIEND CONNIE'S ASIAN CHICKEN SOUP

From Connie Kadish Evanston, Ill.

Sometimes when I take chicken soup out of the freezer, I want something just a little different, but don't want the added work to create a new soup. This completely changes the soup to Asian very quickly and with no additional cooking.

To your basic chicken soup add the following (suggested quantities are given below):
thinly sliced celery (or you could use some bok choy stalks)
sliced water chestnuts
julienned snow peas
shredded carrots
very thinly julienned fresh ginger
enoki mushrooms (4 or 5 per bowl, optional)
toasted sesame seed oil, 3-4 drops per bowl

I use about a heaping teaspoon to a tablespoon of each veggie for each bowlful. Add the veggies and oil at serving time. Just make sure the soup is really hot – that way, the veggies, which are very thinly sliced, get hot and yet still stay crunchy.

CHILLED CORN AND CHICKEN SOUP

1 lb. boneless skinless chicken breast
1 1/2 cups chicken broth
1 tbsp. fresh dill sprigs, chopped fine
1 tbsp. finely chopped fresh chives
1/2 lb. boiling potatoes (about 2 medium)
5 cups water
4 cups corn (cut from about 6 large ears), reserving 3 cobs
1/2 tsp. ground cumin
1/2 tsp. cayenne
1/2 to 3/4 cups ice water for thinning soup

In a deep saucepan, simmer chicken in broth, covered, turning it once, for 10 minutes and remove skillet or pan from heat. Let chicken stand in broth, covered, for 20 minutes, or until just cooked through. Cool uncovered. Chill mixture, covered, at least until cold – about 6 hours or up to 1 day. Drain chicken and shred into a bowl. Add dill, chives and salt and pepper to taste and toss to combine well.

Peel potatoes and cut into 1/2-in. pieces. In a 4-quart saucepan, simmer water, potatoes, corn, reserved cobs and cumin, partially covered, until potatoes are very tender, about 15 minutes; cool. Discard cobs, and in a blender, purée half of the corn mixture in batches until smooth, transferring to a bowl. Stir in remaining corn mixture, cayenne and salt to taste. Chill soup, covered, at least until cold, about 6 hours or up to 1 day. Before serving, thin soup with ice water if desired, and season with salt and pepper if necessary.

Divide soup into 4 bowls and mound chicken in centre. Makes about 9 cups of soup and chicken, serving 4 as a main course. Modifed from www.epicurious.com

CHICKEN NOODLE SOUP WITH SESAME AND GREEN ONIONS

1 lb. skinless boneless chicken breast cut crosswise into thin strips
3 tbsp. soy sauce
2 tbsp. rice wine vinegar
2 tbsp. sesame oil
1 tbsp. minced garlic
3 tbsp. tahini (sesame seed paste)*
2 tbsp. minced peeled fresh ginger
1 tbsp. rice wine vinegar
1 tbsp. sugar
1/2 tsp. chili flakes
4 cups chopped Napa cabbage (from 1 head)
6 green onions, thinly sliced
8 cups chicken broth
8 oz. angel hair pasta or soba noodles
1/2 cup chopped fresh cilantro or parsley, optional

In a bowl, combine the chicken, soy sauce, 2 tbsp. rice wine vinegar and 1 tbsp. sesame oil in medium bowl to blend. Let stand 20 minutes or refrigerate up to 2 hours. In another bowl combine the garlic, tahini, ginger, sugar, vinegar and chili flakes and whisk to combine.

Heat remaining 1 tbsp. sesame oil in heavy, large pot over medium-high heat. Add cabbage and green onions and sauté until cabbage is tender, about 5 minutes. Add broth and bring to boil. Add chicken with marinade and tahini-garlic mixture. Reduce heat to low and simmer until chicken is cooked through, about 5 minutes. (Can be made 1 day ahead. Cool slightly; cover and refrigerate. Bring to simmer before continuing.)

Cook noodles in large pot of boiling salted water until tender, about 5 minutes. Drain. Add the noodles to the soup in the pot. Stir in half of cilantro or parsley, if using. Season soup with salt and pepper. Sprinkle with remaining cilantro. Serves 8.

CREAMY CHICKEN WITH WILD RICE SOUP

2 tbsp. margarine or olive oil
1 cup sliced celery
1 cup shredded carrot
1/2 cup chopped onion
1/2 cup chopped green bell pepper
3 tbsp. flour
1/4 tsp. black pepper
1 1/2 cups cooked wild rice
1 cup water
10 1/2-oz. can condensed chicken broth
2 cups diced cooked chicken
1 cup non-dairy creamer or rice milk
1/3 cup slivered almonds
1/4 cup chopped fresh parsley

In a saucepan over medium heat, melt margarine. When melted, add the celery, carrot, onion and bell pepper and cook, stirring occasionally, until tender, about 5 minutes. Add the flour and pepper and stir to coat the vegetables. Add the wild rice, water and broth. Heat to boiling. Reduce heat immediately. Cover and simmer 15 minutes, stirring occasionally. Stir in chicken, non-dairy creamer, almonds and parsley. Heat until just hot, being careful not to boil . Serves 6.

TUSCAN CHICKEN SOUP

Fennel gives this soup a wonderful flavour

1 bulb of fennel, diced small
1/2 cup diced onion,
1/2 cup diced carrot
1/2 cup diced celery
1 tbsp. olive oil
8 oz. skinless, boneless chicken thigh meat, medium diced
1 tsp. fresh rosemary chopped fine
1 14-oz. can diced tomato, low salt if possible
2 cups chicken stock or broth
1 19-oz. can cannellini beans rinsed and drained
hot sauce to taste, optional
salt and pepper

Heat the oil in a large pot over a medium heat. Add the fennel, carrot, onion, celery and chicken; stir occasionally for 15 minutes or until the chicken is cooked. Add the tomatoes, broth and beans and simmer for and additional 25 to 35 minutes. Add the hot sauce (if using), salt and pepper to taste. Serves 4. This recipe can be doubled or tripled.

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Chicken Matzo Ball Soup
Roast Chicken
Roast Brisket of Beef
Lockshen Pudding
Pan Roast Potatoes
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Chicken Soup & Matzo Balls
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Feature

Acre – the world's one and only preserved Crusader city

By SHELDON KIRSHNER
Staff Reporter

ACRE, Israel — Situated on a promontory at the northern end of Haifa Bay, this historic fishing port has the unique distinction of being the world's only fully preserved Crusader city.

Visitors who spend a few hours in Acre's old quarter – which has been designated as a World Heritage Site by the United Nations – can feast their eyes on subterranean Crusader ruins that were uncovered in the 1950s and '60s.

Further excavations in the 1990s brought to light a complex of halls, public toilets and a sewage system, among other facilities. Amazingly enough, many more sites remain to be unexcavated.

The Crusader era is an intriguing one. The Crusaders were European religious zealots who waged a series of wars to wrest Jerusalem and the Holy Land from Muslim rule. The first Crusade lasted from 1095 to 1099 and was followed by eight more Crusades, the last one ending in 1272.

Long before the Crusaders set foot on local soil, the Israelites and the Arabs were ensconced in Acre, which is known as Akko in Hebrew. But once they landed, Acre took its place as a Crusader redoubt from 1104 to 1187. The Crusaders called it Saint-Jean d'Acre.

Recaptured by Salah al Din, or Saladin, Acre was reconquered by the Crusaders in 1191, their forces led by Richard the Lion-Hearted and Philip Augustus, the respective kings of England and France. Acre, the capital of the Crusader kingdom in Palestine, was a vital centre of commerce. In 1291, Acre was captured by the Mamluks, spelling finis to the Crusader presence in the Holy Land.

Conquered by the Ottoman Turks in 1517, Acre gradually fell into decay, and was not revived until the close of the 18th century. Napoleon Bonaparte, commanding an imperial army of 13,000 soldiers, appeared in 1799, only to be repulsed by the Ottomans and Britain.

Under the 1947 UN Palestine partition plan, Acre was assigned to a future Arab state. But shortly after Israel's 1948 Declaration of Independence and the Arab-Israeli war that followed, Acre was seized by Jewish forces.

Although three-quarters of its Arab inhabitants fled, Acre today contains one of the highest proportions of Arabs in an Israeli city. Of 51,000 residents, 28 per cent are Israeli Arabs. At its height as a mercantile centre during the Crusader era, Acre's population was about 40,000.

The vast majority of Acre's Arab citizens live in the old city, a mass of crumbling Ottoman-style buildings set amid a colourful maze of winding cobblestone streets and alleys and open markets redolent of the heady aroma of spices, falafel and urine.

The atmospheric walled old quarter, the focal point of Acre's Crusader past, is administered by the Old Akko Development Company, which carries out excavations, spearheads conservation efforts and conducts tours.

Acre's marina

The tour began at the Citadel, an Ottoman fortification built on the remains of a structure constructed by the Order of the Hospitalers – a Christian monastic organization that tended to pilgrims, the poor and the sick – in 1080. Later, as the Crusaders consolidated their grip on Acre, the order morphed into a political and military organization that defended the Crusader kingdom.

During the British Mandate, the Citadel was used as a prison. The Irgun, a Zionist Revisionist militia, broke into it in the spring of 1947 to free Jewish fighters who were due to be hanged. Leon Uris, the American pulp novelist, incorporated that episode into his best-seller, *Exodus*. Hollywood film director Otto Preminger also used that jail break scene in *Exodus*, starring Paul Newman and Eva Marie Saint.

Directly beneath the Citadel is a big vaulted space known as the Knights' Hall. During the Crusader period, European pilgrims slept, ate and stored their supplies here. Eager to eradicate all signs of the Crusader presence, the Mamluks covered the Knights' Hall with sand, thereby inadvertently preserving it for posterity.

Continued on page 29

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SHOPPERS DRUG MART

Feature

Templar tunnel discovered

Continued from page 28

As I gazed at a fleur de lis – a stylized lily or iris – carved in a corner of the thick sandstone wall, my guide told me that only four per cent of the Knights' Hall has been excavated. Work goes on today as tourists pour through.

The public toilet, with 30 cubicles, is a sight to behold, as is the virtually shuttered Turkish bazaar around the corner. Leaving the bazaar, I was guided to an 18th-century Ottoman bathhouse consisting of hot rooms and a steam room with a marble fountain. In the wake of the Crusader epoch, it functioned as a social centre.

The most impressive building in old Acre, however, is the 18th-century Mosque of Al Jazzar, which stands on the ruins of the Cathedral of the Holy Cross, a Crusader church. Regarded as the most beautiful mosque in the Galilee, the green-domed house of prayer is distinguished by a soaring minaret, blue and brown murals and Persian carpets. A lock of hair, supposedly removed from the Prophet Mohammed's head, is stored in a container and displayed once a year when the Ramadan fast ends.

Acre's traditional outdoor Arab market – a jumble of shops and stalls – is close by, as is the tiny Ramhal synagogue. The unpretentious shul was established by a Jewish mystic in the 1700s, when Acre had a modest Jewish community.

The Khan al-Umdan, the centre of Acre's import-export trade during Crusaders times, is but a few steps away. It is visually unappealing, taking the form of a square set off by dilapidated buildings supported by columns plundered from ancient ruins.

The Templar tunnel, a low passageway 350 metres in length, was discovered by chance in 1994 after a local resident complained of foul odours from a blocked sewer. The Templars, a monastic order aligned with the Crusaders, envisaged it as a strategic tunnel to connect the city centre to the harbour.

Acre's port, which boasts of a colorful working marina, looks out at the remnants of Crusader sea walls. Reinforced in the late 17th century, they survived the siege by Napoleon. Arab boys jump off the walls, demanding money from tourists before they plunge headlong into the aquamarine and cobalt waters of the churning Mediterranean Sea.

***

For more information, contact the Israel Government Tourism Board in Toronto, 180 Bloor St. W. The phone number is 416-964-3784.Lufthansa German Airlines, a member of the Star Alliance, flies to Israel from Frankfurt 14 times a week.

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Mazel Tov

The Canadian Jewish news

Mazel tov to
Helen Haber on her 75th birthday.
Lots of love from your family.

Mazel tov on the marriage of our daughter Orit Gutman, formerly of Brooklyn, to Aviv Hamburger of Detroit, in Bet-El, Israel. The Gutman & Hamburger families.

Mazel tov to Meagan - your generous heart led you to fundraise and donate all your birthday gifts to the Pediatric Oncology Group of Ontario (POGO).

Mazel tov to Yitzi Klein & Eva Zucker on their engagement. Proud parents are Tibor & Susie Klein and Dennis & Carolyn Kalish.

Mazel tov to Jen & Greg on their July 6 wedding. Proud parents, Ilene & Alex Bronsteter and Michelle & Lawrie Apple, and grandparents.

Rebekah, your smile lights up a room and your laughter is infectious.
Happy 10th birthday.
Love, Mom, Dad & Joshua.

Benji welcomes brother Daniel, born July 20. Proud parents Lisa & Rob Switzman. Ecstatic grandparents Rachelle, Shirley & Howard; and great-grandparents Mollie & Paul.

Rosana & Isaac Salama are thrilled to announce the birth of their twin boys, Matthew Joshua and Brady Solomon, born on June 20.

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Saturday, Sept. 6

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Join a discussion about the weekly portion, *Shoftim*, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

Sunday, Sept. 7

CHARITY GARAGE SALE

Advocates for Humanity holds a garage sale to aid abused women and children. 9 a.m.-3 p.m. 4700 Bathurst St. Donate, advocatesforhumanity@rogers.com or 905-763-1136.

WALK ON THE WILDSIDE

Join Walk and Talk Etc., a walking club for Jewish singles 50 +, for a hike through Pioneer Park and Richvale Greenway North in Richmond Hill. Meet at 9:30 a.m. in front of the Matthew Dinning Memorial on Kerrybrook Dr. Info, walkandtalketc@hotmail.com.

Monday, Sept. 8

HEBREW CLUB FOR BLIND

The Hebrew Club for the Blind and Vision Impaired meets 7:30 p.m. at the Bathurst JCC for its opening meeting. For a lift or information call **Bess**, 905-508-2892.

Tuesdays, Sept. 9

EMUNAH PROGRAM

Join Emunah Women for their opening event and hear from women who have spent time at our Emunah projects in Israel. 8 p.m. at the home of **Debbie Kurtz**, 110 Laurelcrest Ave. RSVP by Sept. 4, 416-636-0036 or emunah@kwik.net

THINK POSITIVE

Dr. Catalina Hazenbalk and **Monica Lightman** speak on Think Positive From a Jewish Woman's Perspective at the opening meeting of the Beth David Sisterhood. 8 p.m. Guests $5. 416-633-5500

CHUG HATANACH

Dr. Eva Dessen will lead a discussion of *Book Nehemiah*, introduction and chapter 1. 8 p.m. at Beth David Congregation.

FRANKS ON PUTMAN

Paul Franks will lecture on **Hilary Putnam**'s metamorphosis from 'red-diaper baby' and 60's Maoist, to a practicing Jew. 7:30 p.m. at Temple Har Zion. Non-members $5. 905-881-2252

Wednesday, Sept. 10

A CAPPELLA AUDITIONS

Varsity Jews, U of T's Jewish a cappella choir holds auditions at the Wolfond Centre, 6 p.m. sign in, 6:30 p.m. open rehearsal, 7:30 p.m. auditions. www.varsityjews.com, 416-913-2424 or varsityjews@hilleltoronto.org.

A WORLD TRANSFORMED?

Beth Tzedec Congregation presents **Prof. Janice Gross Stein** on "A World Transformed? The Middle East in a Changing Global Order," examining prospects for resolving the conflict. 7:30 p.m. 416-781-3511

BOOK LAUNCH

Adath Israel Congregation launches *Early Judaism and Its Literature*, the compiled essays of the late Susan Haber. **Dr. Adele Reinhartz**, who compiled the book and **Dr. Judith Newman**, the editor, will be present. 7:30 p.m.416-635-5340

Continued on page 31

Join us for these special events at Thorne Mill on Steeles
Distinctively Different Senior Living STARTS HERE.

Casino Night
Saturday, September 13th • 7:00pm - 9:00pm
Thorne Mill on Steeles will host, in true James Bond fashion, an evening of martinis, delicious hors d'oeuvres and daring bets. Try your hand at Blackjack or roulette, or simply enjoy the film, Casino Royale, playing in the theatre. This is certain to be a memorable evening with 'lady luck'.

Diane Mingail Talks About the History of the Jews in India
Monday, September 15th • 2:00pm - 3:00pm
Diane Mingail, speaker, newspaper columnist, actor and playwright will deliver a spellbinding story set in India, going back 2000+ years. She talks about the history of the Jews in India, and about the politics & partitioning of India. Her presentations are based on her own knowledge and experiences as well as meticulous and ongoing research.

Wine Tasting
Friday, September 19th • 3:00pm - 4:00pm
Join us for Thorne Mill on Steeles' International Wine Tasting . Experience the taste of memorable wines from around the world.

RSVP to the Concierge at 905-731-4300.
Reference code # 001 to win lunch for you and your friends

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Mental illness and the creative mind: The Brian Wilson Story
The Beach Boys leader's story shows how mental illness and the creative mind meet and how proper treatment and support can help people with mental illness build on their passions and enhance quality of life.

Tuesday, September 23, 2008
7:00 - 8:30 p.m.
>>> Dr. Brian Levine
Sr. Scientist
Rotman Research Institute
Winter Garden ~ Baycrest ~ 3560 Bathurst Street, Toronto
Free admission ~ Limited seating. RSVP by September 18th
416.785.2500 ext 6218 or
e-mail: speakerseries@baycrest.org
www.baycrest.org

What's New

Continued from page 30

Other News

STEINBERG SPEAKS TWICE

Canadian Friends of Bar Ilan University presents **Prof. Gerald Steinberg** on Paying for the Propaganda War Against Israel: Europe, Canada and Israel, Sunday, Sept. 7, 8 p.m. at BAYT, and on Human Rights, Politics and the Arab-Israeli Conflict, Monday, Sept. 8, 8 p.m. at Holy Blossom Temple.

EMBRACING ELUL

Join Mekorot for Embracing Elul: Models of Repentance in the Bible with **Rebecca Winter** and participate in text study examining personalities in the Bible who repent and change. Mondays, Sept. 8, 15 and 22, 10 a.m. at Shaarei Shomayim Congregation and 8 p.m. at Or Chaim Yeshiva. Series $25, individual session $10. Men and women welcome. Registration, 416-877-2050 or elul@mekorot.ca.

COPING W/ HIGH HOLIDAYS

Jewish Healing Program presents Coping with the High Holidays Following a Loss, for individuals who have lost a loved one, Mondays, Sept. 8-22, 7:30-9 p.m. at 196 Keewatin Ave. or Tuesdays, Sept. 9-23, 7:30-9p.m. at the North York General Hospital, Branson Site. Registration, 416-638-7800, ext. 287 or lfriedman@jfandcs.com.

CMDA CARD GAMES DAY

Canadian Magen David Adom hold their afternoon of card games to raise funds for medical equipment in Israel, Thursday, Sept. 11, at the Bernard Betel Centre, 1:15-5 p.m. $18. Reservation, **Sylvia**, 905-764-5686, or **Sadie,** 905-709-0859.

TASTE OF LIMMUD

Enjoy an evening of art and learning. Choose from two of six sessions. **Rabbi Ed Elkin** on Redeeming the Captives: How Far Should Israel Go in order to Redeem Captives from Terrorist Organizations? **Jeffrey Canton** on Toronto *Zachor*: The Early Years of Toronto's Jewish Community, or **Erica Simmons** on East and West: American Jews in Palestine, or **Rabbi Rafi Lipner** on Human Beings vs. Human Becomings: Have You Changed at All Since I saw You Last Year? or **Evelyn Tauben** on "*Makom*: Seeking Sacred Space-A Discussion with the Curator" or **Menachem Feuer** on"Facing the *Schlemiel*: Facing the Infant or Facing the Other. Sunday, Sept. 14, 5:45-9 p.m. at the Miles Nadal JCC. Pay-What-You-Can, Suggested donation, $10. RSVP required, www.limmud.ca

THE CHORALAIRS

The Choralairs of North York start their new season on Tuesday, Sept. 16, 7:30 p.m. at the Earl Bales Park Community Centre. Rehearsals take place Tuesdays, 7.30-10 p.m. Repertoire includes pop, Broadway and folk songs. Information, call **Brian** 416-631-0029

RABBIS ON BEREAVEMENT

Bereaved Families of Ontario presents **Rabbi Larry Englander** on Dipping From the Well: What Rabbis Say About Bereavement. Tuesday, Sept. 16, 7:30 p.m. at the Lodzer Centre Congregation. 416-638-7800, ext. 202.

JUDY & DAVID CONCERT

Beth Emeth Synagogue membership drive kicks off with a concert by **Judy** and **David**, Sunday, Sept. 14, 9:15 a.m. $10/family, limit of 5 tickets/household. Tickets, 416-633-3838

HAIR COVERING

Rabbi David Schoihet, Dr. Esther Libman, Chaya Smuckler and **Sheery Wise** discuss The Why's and How's of Hair Covering. Monday, Sept. 15, 8 p.m. at 55 York Downs Dr. 647-886-6009

AUDITION FOR READING

Medina Theatre Ensemble holds auditions for a reading during Holocaust Week of *The Sand* by **Marion Andre**, Wednesday, Sept.17 and Thursday, Sept. 18, 7-9:30 p.m. at Temple Sinai. Info, **Roselle** 416-633-2057 or **Morris** 416-785-0344

DURBAN II NIGHTMARE

Anne Bayefsky, of York University and editor of EYEontheUN.org, and **Aryeh Green**, director of Media Central, will discuss the media portrayal of Israel as the world prepares for Durban II. Thursday, Sept. 18, 8 p.m. at Beth Tikvah Synagogue. Tickets, $15, at the door $20, students $5. Reserved seating $36. www.cfhu.org, www.speakersaction.com or 416-485-8000.

GHETTO WORK FUND

UJA Federation: Jewish Information Service and Baker & McKenzie offer a free clinic to help Holocaust survivors complete forms for the German Ghetto Work Fund. Sunday, Sept. 21, 10:30 a.m.-3 p.m. Book an appointment, 416-635-5600.

ROSH HASHANAH CARDS

Support Israel's terror victims by sending cards from OneFamily Fund. Buy 10 cards, or let them personalize and mail them. linda@onefamilyfund.ca, 416-644-4955.

NCJW SINGLES 60+

Join National Council of Jewish Women of Canada, Shalom Chapter, a group of single women age 60+, Thursday evenings for lectures, theatre, movies, restaurants, day trips and vacations. 416-633-5100.

LEARNING OPPORTUNITIES

Beth David Synagogue offers 20 conversational Hebrew classes over two semesters, Tuesdays, 7- 8 p.m. beginning Sept. 9. Beginners welcome. $25/semester, non-members $40. Yiddish and Torah classes begin Oct. 27. 416-633-5500.

Mekorot offers full year and 4-week courses beginning the week of October 26. www.mekorot.ca.

The Florence Melton Adult Mini School is taking registration for the fall classes, 30 weeks, two hours each week. Call **Loretta** 416-789-7400.

Kolel offers courses and one-night events running October through December. 416-636-1880, ext. 255 or visit www.kolel.org.

SUNDAY NIGHT BOWLING

More than bowling .Registration open for 10 pin bowlers, 50+ couples and singles. Every second Sunday, 7 p.m., plus social activities. First bowling,Sept. 14; dinner, Sept. 6; theatre night, Sept. 20. **Al & Rosalyne Federman**, couples registration, 416-35-0563; **Hanita Chencinski**, singles,416-922-1400.

JF&C GROUPS

Jewish Family & Child. 4600 Bathurst St. Information/registration 416-638-7800, www.jfandcs.com. **Shawna** ext. 215.

Young Widow/Widower bereavement Group. A 6-session series for individuals 60 and under to discuss coping with grief and new beginnings. Thursday, Sept. 18, 7:30-9 p.m.,Lipa Green Building.

Birthdays, Hockey games and Holidays: Making It Work After Divorce. A workshop for parents facing issues around their children. Monday, Sept. 22, 7-9 p.m. at the Lipa Green Building.

When You're About to Separate: What to Tell The Kids, a workshop for parents about to separate or in the early stages of separation on how to best meet your child's needs. Thursday, Sept. 23, 6:30-9 p.m. at The Promenade Mall, suite #313.

FOR SENIORS

Beth Tzedec Congregation Haverim Program hosts The Nashima Band, Monday, Sept. 8, 1:30 p.m. $2. 416-781-3511

Beth Tikvah Friendship Group hosts afternoon featuring "**Victor Borge** in Concert," Thursday, Sept. 11, 2-4 p.m. $3. All welcome. 416-221-1602

LZA Seniors Cultural Club meets Tuesdays, 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park 55+. Casino Rama, Wednesday, Sept. 10. Info about club activities, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

The next fitness session begins Monday, Sept. 8. Call to register.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Health Panel, Ask Your Medical Questions, Wednesday, Sept. 10, 1-3 p.m.

Do you have hearing loss? Come to a free hearing screening Friday, Sept. 12, 11 a.m.-1 p.m. Call ext. 126.

High Holiday tickets on sale. Call ext. 113.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The BJCC is holding an open house and registration, Sunday, Sept. 7, 10 a.m.-1 p.m. Get a tour of the facilities and see the variety of programs offered including aquatics, Jewish Discovery Museum, kids and youth sports programs, adult fitness and recreation, also, mah jong, social yoga, theatre outings, folkdance, ballroom dance, evening latin dance, treasures book club, computer, recorder, bridge, and duplicate bridge and knitting.

Red Cross babysitter's course for 11-14-year-olds. Sunday, Sept. 14, 9:30 a.m.-4:30 p.m. Register, ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Registration is now open for Hebrew classes, Klezmer music ensemble, swim lessons, fitness classes, children's programs and Sundays music, film and Jewish life lectures. Call ext. 0.

Klezmer Music Ensemble led by Ashkenaz artistic director **Eric Stein**, Tuesdays 7:30 – 9:30 p.m. beginning Sept. 16.

"Sundays on Bloor" launches its 2008-09 season. Includes **Shlomo Schwartzberg** presenting a 6-lecture journey exploring the international Jewish experience in film, **Jordan Klapman** presenting a 7-lecture series on "Rock 'n' Roll Jews." Also Jewish life lecturers covering Jewish pirates to pioneers. Pay as you go, buy a film or music series, or buy the Sunday Go Pass for 19 great Sunday morning breakfast talks for $100. Info, info@mnjcc.org or ext. 0.

SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Max Doctorow	Aug 9/08	429 Walmer Road
Charlotte Tannenzapf	Aug 16/08	3560 Bathurst Street
Helen Kershner	Aug 16/08	268 Ridley Blvd.
Sarah Gangbar	Aug 14/08	3560 Bathurst Street
Dodie Madonik	Aug 18/08	25 Hearthstone Crescent
Joe Ellison	Aug 16/08	14 Cross Street
Toby Lambert	Aug 16/08	3560 Bathurst Street
Bella Sookman	Aug 19/08	484 Steeles Avenue, West
Ted Cole	Aug 19/08	1 Campbell Crescent
Sollie Chastkofsky Chass	Aug 19/08	3560 Bathurst Street
Debbie Schwarz Turk	Aug 19/08	8 Rean Drive,Townhouse
Edythe Bolter	Aug 21/08	643 Lawrence Avenue, W
Beatrice Udin	Aug 22/08	55 Ameer Avenue
Max (Mendel) Baker	Aug 23/08	90 Combe Avenue
Morris Libfeld	Aug 24/08	343 Clark Avenue West
Lillie Thomas	Aug 20/08	300 Monarch Park Avenue

HEDREW BASIC

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

The unveiling of a monument to the memory of the late
SUSAN TIMAR ז"ל
will take place
Sunday, September 14th at 11:00 a.m.
Beth Tzedec Memorial Park
Bathurst north of Finch, west side
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of
CHARLES ZAIONZ ז"ל
will take place
Sunday, September 7th at 11:00 a.m.
Pardes Shalom Cemetery
BAYT Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
CHANA KONOPINSKY ז"ל
will take place
Sunday, September 14th at 10:00 a.m.
Bathurst Lawn Memorial Park
#47 Zaglembier Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RITA GOLDSTEIN ז"ל
will take place
Sunday, September 14th at 11:00 a.m.
Mt. Sinai Memorial Park
986 Wilson Ave.
Beth Sholom Section #40
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RACHEL FRYDBERG ז"ל
will take place
Sunday, September 7th at 10:00 a.m.
Roselawn Avenue Cemetery
Stashover Synagogue section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
GERTRUDE STARKMAN ז"ל
will take place
Sunday, Sept. 7TH
12:15 p.m.
Bathurst Lawn Memorial Park
Kielcer Sick Benefit Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the beloved memory of
HELEN KRAKAUER ז"ל
will take place
Sunday, Sept. 14TH
11:30 a.m.
Lambton Cemetery
Beth Emeth Bais Yehuda
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
CELIA SNITMAN ז"ל
will take place
Sunday, Sept. 7th
10:45 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
Blue Star Lodge Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of the late
LILLIANE YAFFA ז"ל
will take place
Sunday, Sept. 7TH
11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. N. of Major Mackenzie
Beth Tikvah Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of the late
HERSZ SILVERMAN ז"ל
will take place
Sunday, Sept. 7TH
11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
Lodzer Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
YITZCHAK (IRVING) DONSKY ז"ל
will take place
Sunday, Sept. 7TH
11:00 a.m.
Pardes Shalom Cemetery
Community 5 Section
Relatives and friends are invited to attend

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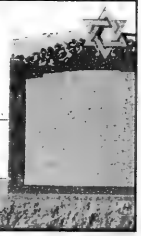

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Obama slams U.S. strategy against terrorism

JTA

DENVER — Barack Obama said Republican "tough talk" was not protecting Israel.

In his speech accepting the Democratic Party's presidential nomination Thursday night, Sen. Obama derided the Bush administration and his Republican rival Sen. John McCain for failing to contain terrorism.

"You don't defeat a terrorist network that operates in 80 countries by occupying Iraq," he said, in a speech to an estimated 75,000 people at Invesco Field in Denver.

Barack Obama

"You don't protect Israel and deter Iran just by talking tough in Washington. You can't truly stand up for Georgia when you've strained our oldest alliances. If John McCain wants to follow George Bush with more tough talk and bad strategy, that is his choice – but it is not the change we need."

Obama has accused Bush and McCain of undermining alliances through unilateralism. He favours intensifying diplomacy as well as sanctions in a bid to keep Iran from obtaining nuclear weapons.

Earlier in the evening, Rabbi David Saperstein, who heads the Reform movement's Washington public policy office, the Religious Action Center, delivered the invocation at the opening of the Thursday session of the convention. Saperstein asked for God's blessing "on all the leaders of our nation," but he singled out by name Sen. Edward Kennedy, who is suffering from terminal brain cancer, as well as Democratic presidential nominee Sen. Barack Obama and his running mate, Sen. Joe Biden.

"May your name be invoked only to inspire and unify our nation, but never to divide it," Saperstein said.

Hamas ups ante in Schalit deal

By BARAK RAVID
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hamas recently jacked up the number of Palestinian prisoners it wants Israel to release in exchange for kidnapped soldier Gilad Schalit, from 1,000 to 1,500, a senior government source said.

At a meeting with senior cabinet ministers last week, both Shin Bet security service chief Yuval Diskin and Ofer Dekel, who was appointed by Prime Minister Ehud Olmert to oversee the negotiations, blamed the sudden increase in Hamas' demands on Israel's agreement to a cease-fire with the organization in the Gaza Strip.

Last month's deal with Hezbollah, in which Israel freed terrorist Samir Kuntar and four other Lebanese in exchange for the bodies of two kidnapped soldiers, also hardened Hamas' stance, defence officials said.

The meeting came as the mother of Gilad Schalit said that Israeli politicians were too preoccupied with their own affairs to work for her son's release. Aviva Schalit addressed a rally to mark the kidnapped Israel Defense Forces soldier's third birthday in captivity.

A ministerial committee headed by Vice Premier Haim Ramon was slated to discuss the Schalit deal last Sunday.

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New Israel Fund of Canada
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Present

Rachel Liel

Director of SHATIL

Meeting Israel's Greatest Internal Challenges

Monday Sept 22
7:30 PM
Darchei Noam Social Hall
864 Sheppard Avenue West

Rachel Liel, Director of the New Israel Fund's capacity building arm, SHATIL has been at the forefront in tackling some of Israel's greatest internal issues.

Israel's young and vibrant democracy, unique in the Middle East, is not without its challenges. Facing widening economic disparities, growing political corruption and despair among its most disadvantaged groups, many Israelis believe that Israel's very existence depends as much on solving these internal challenges as guaranteeing the safety of its citizens from external threats.

For the past 30 years, the New Israel Fund has been unique in empowering citizens to create their own grass-roots organizations dealing with a myriad of issues, from domestic violence to building pluralistic Jewish options, from homelessness and growing poverty to guaranteeing basic civil and human rights. *Ha'aretz* stated, *"There is hardly any significant socially-oriented organization in Israel today that does not owe its existence to the NIF."*

SHATIL provides crucial consulting to such groups, builds coalitions among them, and develops young leadership from within communities these groups represent. Rachel Liel, a dynamic speaker and world authority on the development of civil society in emerging democracies, was chosen by *The Marker* as one of 40 women making the most significant contributions to Israeli society as well as "one of seven Israelis who influence for the greater good." Come meet Rachel Liel, one of Israel's key citizen leaders.

FRIENDS OF
SIMON WIESENTHAL CENTER
FOR HOLOCAUST STUDIES

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Toronto, Ontario

Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC) is a national Canadian organization dedicated to countering antisemitism, hate and intolerance.

FSWC is looking for University students to intern in our Toronto office.

Candidates should have a strong interest in promoting tolerance, justice and Human Rights. We are looking for students who can devote a minimum of 8 hours a week to this position.

To apply, please send your resume, a covering letter explaining why you are interested in working at FSWC and a completed application (found at www.fswc.ca under the Volunteer and Student Internship Programme tab) to:

Tracey Steyn, Friends of Simon Wiesenthal Center for Holocaust Studies
902-5075 Yonge Street, Toronto ON M2N 6C6
***Resumes may be emailed to* tsteyn@fswc.ca**

We thank all applicants however only those selected for an interview will be contacted.
Please, no phone enquiries.

See www.fswc.ca for detailed information about FSWC.

Evading a blockade

Two boats carrying dozens of activists and seven Palestinians broke an Israeli-imposed economic blockade on the Gaza Strip by sailing to Cyprus last week. Israel's navy made no effort to stop the vessels. The two small boats sailed into Gaza five days earlier to protest Israel's year-long blockade, imposed after Hamas gained control of the territory. Since then, Israel has allowed only minimal humanitarian supplies to enter. Few Gazans are permitted to leave due to Israeli and Egyptian travel restrictions. Israel did not interfere with the boats so as "to deny the activists a propaganda victory," said Israeli Foreign Ministry spokesman Yigal Palmor.

New construction

A report by Peace Now says Jewish West Bank construction has nearly doubled in the last year. The report claims Israel is eliminating the Green Line, the country's pre-1967 border, and continuing to build in isolated settlements. The report was released on the same day U.S. Secretary of State Condoleezza Rice met with Israeli and Palestinian peace negotiators. According to aerial photographs and field visits cited in the report, more than 1,000 buildings comprising 2,600 housing units are being constructed in communities beyond the Green Line. Some 55 per cent of the new structures are east of the security barrier.

Caviar exports

Scientists have bred valuable sturgeon fish eggs in Israel for the first time. The sturgeon, which produce the valuable eggs served as caviar, were bred artificially in ponds to mature at a younger age. A company located on Kibbutz Dan in northern Israel, Caviar Galilee, which produced the eggs, expects that exporting the delicacy will yield $7 million (US) annually by 2010. The fertilized sturgeon eggs were brought to Israel from the Caspian Sea eight years ago by Hebrew University scientists. Caviar production in the Caspian is waning because of the effects of over-fishing and pollution. Maimonides, the 12th century scholar and sage, approved a fish called "esturgeon" for kosher consumption, but it is unclear whether esturgeon and sturgeon are actually the same fish.

Peace activist dies

Abie Nathan, whose Voice of Peace pirate radio station broadcast from a ship in the Mediterranean Sea, has died after a lengthy illness at age 81. Nathan was born in Iran and grew up in India. He immigrated to Israel in 1948 during the War for Independence, where he served in Israel's Air Force, building on his experience as a fighter pilot in Britain's Royal Air Force. Nathan tried to accelerate peace between Israel and the Arab world from 1966 on. He went on several hunger strikes in the 1970s to press Israel and the Arab world to make peace. Nathan's Peace Ship, which broadcast pop music and messages of peace, was sunk in 1994 after Israel and the Palestinians signed an interim peace agreement.

Barak in Egypt

Ehud Barak told Hosni Mubarak that Egypt is central to securing the release of Gilad Schalit. The Israeli defence minister and Egyptian president discussed the kidnapped soldier, arms smuggling into Gaza and other issues of regional, diplomatic and security interest during a meeting in Alexandria. He also told Mubarak that Israel appreciates Egyptian efforts to prevent arms smuggling into Gaza and asked that more be done to further reduce the smuggling. Barak also was expected to meet with senior Egyptian defense and intelligence officials.

EXECUTIVE DIRECTOR
Hadassah-WIZO Organization of Canada (CHW)

A national women's Zionist organization, is seeking a dynamic Executive Director who can embrace the opportunities and challenges of the organization with vision and creativity. S/he must be passionate about and committed to the mission of CHW and have experience working with Boards of Directors in not-for profit, membership-based organizations. S/he must have a track record of leadership with strong human resource management, administrative, computer and financial planning skills. It is essential that this person possess the professional style and presence to be a representative of the organization.

The successful candidate must have excellent interpersonal skills and possess the ability to work well with members, volunteers, donors and other stakeholders of the organization. S/he must have excellent oral presentation and public speaking skills with the ability to represent CHW at all levels.

Reporting directly to the National President and the National Officers Committee, the Executive Director is the senior professional of CHW. The Executive Director is responsible for providing the skills and expertise to implement the policies, programs and projects determined by the National Executive Board.

While the National Office is located in Montreal, the ideal candidate must have the ability to travel and work occasional evenings and weekends. S/he brings a university degree and a minimum of 5 years of related workplace experience to this position.

Further information can be found at www.chw.ca. Interested candidates should send their resume and the names and contact information for three references to chwjobsearch@yahoo.ca by September 25, 2008.

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Police seek missing child's body

By Jonathan Lis
and Igal Hai
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Police believe the grandfather of missing 4-year-old Rose Pizem is concealing the real whereabouts of her body, perhaps for a plea bargain. Ronny Ron is suspected of conspiring with her mother to murder and dispose of the body of the little girl.

On Aug. 26, Ron again re-enacted his story of throwing a suitcase containing the child's body into the Yarkon River.

Police, last week, continued searching for Rose with dogs and volunteers, focusing on Netanya's southern parts and the Yarkon River in Tel Aviv.

Ron was brought to the section of the Yarkon where he had earlier told police he had tossed a suitcase holding the girl's body into the water. Police believe he may not be telling them where he really hid the body.

"It is very possible that he didn't throw the body into the Yarkon," said a police source. He said he did it where a lot of people are around even at night. Yet nobody seems to have witnessed [it.]"

The source added: "The fact that the suitcase hasn't been found up till now makes us think it is very likely not in the river."The police will also expand the search in Netanya.

The Netanya Magistrate's Court last week extended the remand of Ron and Rose's mother, Marie-Charlotte Renault, who is suspected of conspiring with Ron to murder Rose and with helping him to conceal her body.

The police started investigating the case in early August, after receiving a fax message from the Netanya welfare department that Rose had disappeared, commander Yigal Ben Shalom of the Central Unit told reporters.

The city's welfare department had been approached by the National Council for the Child, which had received a letter from Rose's great-grandmother, saying she hadn't seen the child for several months and was worried about her.

"Following the council's approach the Netanya police started looking into the case and visited the family's house several times," Ben Shalom said. "However there was no answer [at the door] and the family was not found. On Aug. 12 police visited the family once more, and Ronny Ron was home, but refused to tell the police where Rose was. His conduct raised suspicions that [he] was trying to hide the child's whereabouts, and "that we might have a criminal act on our hands," said the police source.

The police representative told the court on Aug. 26 that Ron had given the police eight versions of his deeds, including throwing his granddaughter into the Yarkon River, giving her to Bedouins and selling her to Arabs in Na'alin.

Judge Yaron Levy wrote in his ruling that according to the suspect's last version, he had struck the girl in the face while he was driving his car, causing her death inadvertently. After realizing she was dead he put her in a suitcase and threw it into the Yarkon.

"We are doing everything possible to find the body with divers and technological means. If necessary, we'll bring additional equipment," Police Commissioner Dudi Cohen said on Wednesday, after touring the search site along the Yarkon.

Newly emboldened Russia worries Israel

Continued from page 1

In the telephone conversation last month during which Russian President Dmitry Medvedev invited Olmert to Moscow, the Israeli prime minister bluntly conveyed the extent of Israel's opposition to any such sale to the Syrians.

It would be a pity for Assad to spend billions on arms Israel would be forced to destroy, Olmert reportedly warned Medvedev.

The Russian-Syrian connection goes back to the mid-1950s, when the Soviet Union turned the Arab-Israeli conflict into a proxy war with the U.S.

In those days, the Soviets were perceived as a real threat to Israel's existence and as an obstacle to peace.

Syria became Moscow's chief client state after Egypt expelled the Soviets in 1972 and made peace with Israel in 1979. This changed only in the late 1980s, when Syria no longer could afford to buy conventional weapons from Russia.

After the collapse of the Soviet Union in 1991, Russia pursued a more evenhanded policy in the Middle East. Although it continued to sell arms to Syria, it developed economic ties with Israel worth more than $2 billion a year – a volume of non-military trade that exceeds that between Russia and the entire Arab world.

Israeli officials do not expect this to change much in the wake of the Georgia campaign.

The key question is what the Russians do in Iran. The record so far is not encouraging.

Russia has done little to help stop the Iranian nuclear weapons drive. On the contrary, Russia has signed lucrative contracts to develop Iranian nuclear plants and oil fields; blocked U.N. Security Council proposals for stricter sanctions; built Iran's Bushehr nuclear reactor; reportedly started supplying Iran with $4 billion worth of air defenses, including S-300 missile systems, to thwart a U.S. or Israeli strike against Iran's nuclear facilities; and reportedly signed contracts worth about $20 billion to build 20 civilian nuclear power stations by 2020.

Israeli officials believe that Russia ultimately does not want to see Iran with a nuclear bomb – that would threaten Russian interests, too. Rather, Israel expects Russia to try to reap as much economic benefit as possible from its Iranian connections while stopping short of allowing Iran to acquire the bomb.

The question going forward will be whether the tension between Moscow and Washington heats up or cools down.

Israeli Defense Minister Ehud Barak is hoping any potential Moscow problem can be defused with incentives from the West. During a visit to Washington in July, Barak proposed that the U.S. give up its planned missile defenses in eastern Europe in return for a clear-cut Russian commitment on Iran.

The Americans, however, were not convinced.

EXTRADITION SOUGHT: The police arrested Itzhak, right, and Meir, left, Abargil, as well as several other men affiliated with the Abargil crime family last week, as part of an ongoing investigation against them by U.S. law enforcement authorities. Itzhak Abargil, believed to be the head of one of Israel's largest crime families, is said to face extradition proceedings, as the American authorities wish to try him for accessory to murder and money laundering. [Israel Sun photo]

1948...They Were There

Love and war in Israel

By SHERI SHEFA
Staff Reporter

When Daisy and Albert Spiegel came from opposite corners of the world in 1948 to fight in Israel's first war, they couldn't have known that they'd find love, too.

Daisy, who was born in Tripoli and raised in Tunisia, was 19 years old when she first learned about Israel and was taken with the idea of Jews living in a Jewish state. Soon after, she made aliyah and joined the Palmach strike force as a nurse.

Albert, a Canadian who served in the air force during World War II, was 24 when he became a Machalnik (an overseas volunteer) during Israel's War of Independence.

Daisy and Albert came from very different backgrounds – not even able to speak the same language – yet amid the chaos of war, fate brought them together.

Albert Spiegel, standing on the far left of the top row, poses with his unit during Israel's War of Independence.

Albert arrived in Israel before war was declared. He said that he and 26 other Canadian Machals began organizing themselves at the end of 1947.

"It was a hush-hush organization. We organized with Ben Dunkleman," a Canadian Machal who became famous for his leadership of the 7th Brigade.

"In February of '48, I took a train with three guys to New York. In New York, we met up with Haganah representatives, took a boat across on a small Kaiser ship to Le Havre, France, and from there we travelled to Paris and we ended up in a camp near Marseilles," Albert said.

"Most of us on that group were ex-servicemen. We took a refresher course to get in shape in southern France."

He said that from Marseilles, they boarded a boat to Israel, which was filled with young refugees, most of whom were orphans and Holocaust survivors.

"We smuggled into Haifa, and we stayed in Haifa for a day or two and then we went via armoured cars to our designated camp. We joined up with the Givati brigade. There were 27 of us [Canadians]."

He said that after taking part in successful operations on Latrun Road, a strategic hilltop in the Ayalon Valley, the Israeli army decided it wanted to disband the Canadian group.

"They were afraid that if something drastic happened, we would all be wiped out and it would be bad publicity in Canada. They disbanded and everybody went to different units based on their areas of expertise," Albert said.

"I had experience in the Canadian air force as an air traffic controller. So me and another man from England organized the air-traffic control room for the Israeli air force. I was stationed there in a big ex-British air force base near Rehovot."

Daisy, who arrived in June 1948, recalled her journey, after having spent six months at a Hachshara, a training camp, in Marseilles before taking a boat to Israel.

"As soon as we got off the boat, they dressed us up as soldiers at the port in Haifa, and from there, they said we're taking you somewhere. We didn't know where."

But before she was transferred to her army base, she was put up in a hotel in Tel Aviv to get settled.

"They gave us four days off, and in those four days, I met him," Daisy said, referring to her husband of nearly 60 years.

They met at the servicemen station in Tel Aviv on Hayarkon.

"He looked at me and asked me, 'You want to go to the cinema?'"

"I don't remember what I said to her," Albert interjected. "I couldn't speak her language and she couldn't speak mine."

She said she misunderstood his request and thought he was asking if she would go to bed with him.

"I said, 'This stupid guy, asking me to go to bed with him.' The guy came after me, and he said, 'OK, no cinema, we go to eat,'" she said, imitating how her husband motioned with his hand to his mouth so that she would understand.

Daisy Spiegel's Israeli identity card photo

"I pick up my head and I see that the guy was so handsome, and I said to myself, 'Hey, this guy isn't bad.' I thought I was going to die anyway because they were going to take us to the front lines and I thought, 'What the hell,'" she said.

"We went to have falafel, and then he took me to the beach and then there were bombs falling down."

"There was an air raid," Albert said.

"He grabbed me by the hand and took me to a shelter –"

"– an underpass," Albert corrected her.

Daisy said he took her back to her hotel, where she was staying until she was transferred to an army base.

"The next day, he found out where I was going to be stationed and he came to the station. I was going to Saris, a village near the Bab El-wad [a road between Jerusalem and Tel Aviv]. They took me to be a nurse in a hospital in Saris," she said.

"We took all the wounded soldiers, and we looked after them."

She said that she and Albert went their separate ways, until a tragic incident brought them back together.

She said that one night, at the hospital where she worked, there was a raid by the Arabs.

"They came in and killed everybody."

Daisy was spared because she was sleeping in the basement of the hospital, while those on the main floor were murdered.

"I woke up and I said, 'Oh my god, where are all my friends?'"

She said she's unsure how many died and how many survived because she was in a state of shock for which she had to be hospitalized.

"I had a shock and they took me to the hospital in Tel Aviv. "They asked me, 'Do you know anybody?' I didn't have any family, no brother, no sister."

She said the only person she knew was Albert, and the hospital called him.

"He came to the hospital – meanwhile, we didn't even speak. I didn't speak English at all at the time, we didn't speak Hebrew, we didn't share a language."

"But we managed," Albert said.

Daisy said that once she recovered, she continued to work as a nurse, this time in a hospital in Tel Aviv. Albert continue to visit her, and they quickly developed a relationship.

Eight months later, they got married where they met – at the servicemen station on Hayarkon, right on the seashore.

The war was over in March 1949 and a few months later, Albert was discharged.

"I decided that we would try to make a go of it in Israel. I got a job as a carpenter, but it didn't work out. It was pretty difficult, so we decided to come to Canada."

Daisy, who was used to the warm climate of her home country and Israel, had a hard time coping with Canadian winters and always longed to go back to Israel.

"For the last 40 years, we've been going back almost every year – sometimes three times a year – and we always go back to the place where we honeymooned in Netanya," Albert said.

"I love Israel very much," Daisy added. "It is my life. I live for it. I live for my children, grandchildren and husband, but Israel, I love Israel so much. We took it with our hands, such a beautiful country."

Daisy and Albert Spiegel today

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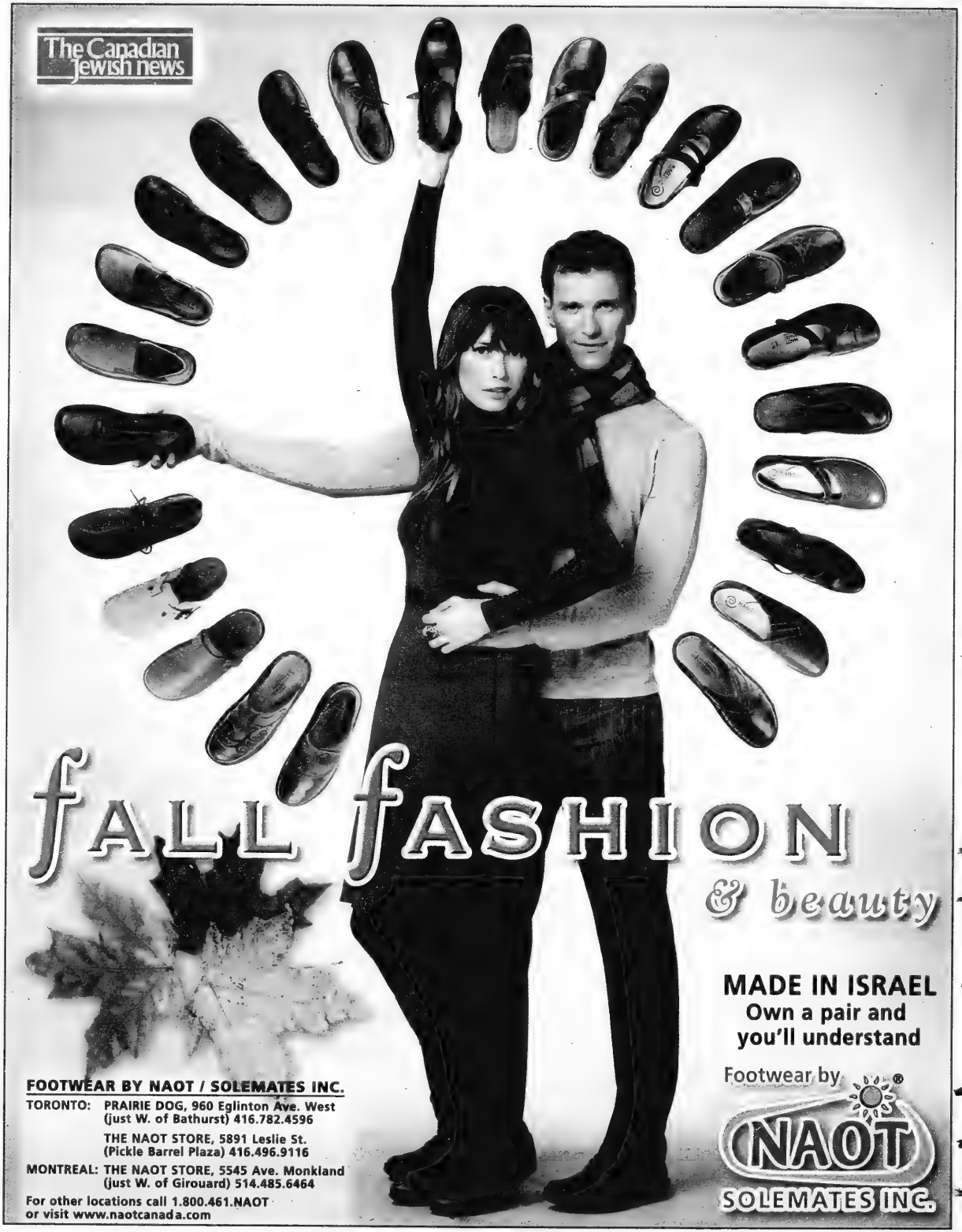
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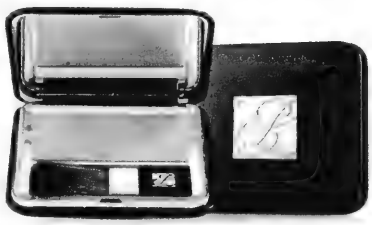
Fall Fashion

It is now time to prepare for Fall 2008. Summer holidays are over, and the kids are returning to school. Another season is beginning. Make sure you continue to drink lots of water to hydrate your skin. Herbal tea is also great to drink when the weather begins to get colder. It would be a good idea, too, to use a body scrub and facial exfoliant once a week. Your skin will feel fresh and free from dry cells. And don't forget to moisturize your skin morning and night. Start to bring out your warmer clothing and begin to get ready for the prettiest time of year.

Earthy tones are hot in eye shadows and in clothing. Natural shades of green, brown and grey are what you are about to see. Lips will be lighter and more natural looking, and shades of brown, pink and peach will be worn. Eyeliner will be worn as a fine, very thin line. Do keep in mind that eyeliner is not to be overdone – use shades of brown and grey. The look of tan is now gone and the look of shimmer and glittery makeup will be sought. A natural colour of blush on the cheek will be what you are looking for, because overall, the look for fall will be a natural one.

HAIR: Toronto's Maurice Fiorio tells us that for fall, a shorter, fuller look is in, with soft waves. After the summer, we should aim for deeper colours when we think about colouring our hair. Hair has been stressed and needs to be replenished with pigment to create a healthy, sparkling, luxurious look. Fiorio's philosophy is to aim for a look that is always natural – bouncy hair with a bit of a wave. Having hair loose and messy but tied back and pinned off the face is the look for fall!

Introducing an exciting new lineup from **Down Under Natural**'s – Fruit Kicks Replenishing, with acai berry and blueberry! Packaged in a vibrant blue bottle, the Fruit Kicks Replenishing line is formulated to restore hair with advanced micro-peptide technology while providing a nutrient-rich cleansing experience. Acai berry acts as a natural humectant, moisturizing and hydrating hair and leaving it silky, smooth and shiny. Combined with the known antioxidant benefits of blueberry, **Down Under Natural**'s Fruit Kicks Replenishing line provides natural restorative care for your hair, protecting it from environmental pollutants and prolonging the duration of hair colour while maintaining the hair's ideal moisture balance and adding body and shine.



Elizabeth Arden Signature Powder Blush

STACEY'S TIPS

SPA AND SKIN CARE: Wrinkles are not attractive, regardless of where they appear on the face. Above all, those vertical lines that form around the upper lip are unappealing. At last, **NeoStrata** launches a lip enhancer that has visible pucker power – New Anti-Wrinkle Lip Enhancer! This plumping and anti-wrinkle complex is not only a quick fix, but also more importantly, it's an anti-wrinkle concoction that restores a youthful fullness to lips.

Dermaglow Nuvectin has introduced a new anti-aging serum to its line called Retinol – PX. This serum is unique in that it combines encapsulated pure retinol complex and peptides, creating a powerful anti-aging blend of antioxidants to transform skin for a more youthful appearance. The results are a visible reduction in wrinkles and a smoothing effect, a significant reduction in hyper pigmentation and age spots, and improved firmness of the skin.

Share the secret of great skin with your best friend! – **Dermaglow**'s theme for the month of September. **Dermaglow** understands the importance of a great skin-care regime. For the first time ever, it is giving its number 1 wrinkle cream away for free. With every purchase of **Dermaglow Nuvectin** Advanced Wrinkle Therapy 50mL, customers get one complimentary product to share with their best friend. Advanced Wrinkle Therapy is a progressive wrinkle fighting treatment that is clinically proven to reduce the appearance of fine lines and wrinkles by up to 50 per cent. It works by combining peptides and antioxidants to give your skin a youthful texture and appearance. Nuvectin Advanced Wrinkle Therapy is proven to increase collagen production, and relax facial muscles and even skin tone.

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Fall Fashion

Continued from page 38

Annabelle's new oil-free Eye Makeup Remover Cloths are pre-moistened to gently remove eye makeup while leaving the delicate skin around the eye area soft and clean without dryness or irritation. The resealable package ensures freshness with each use and is practical for today's woman on the go.

Elizabeth Arden introduces new Ceramide Gold Ultra Lift and Strengthening Eye Capsules. These pure, potent, single-dose capsules fortify skin in the eye area to help fight fine lines and crow's feet and give eyes a lifted, smoother, brighter look. They visibly lift and contour the look of sagging skin in the eye area and supports natural collagen levels to give skin a firmer, less lined appearance.

Rethink your brows, and support breast cancer research at the same time with **Tweezerman**'s Pink Ribbon Slant Tweezers. Whatever the style, well-groomed eyebrows are like the cherry on top. To help you look great and support a great cause, **Tweezerman** is proud to announce the continuation of its Rethink sponsorship. Pink Ribbon Tweezers are made of stainless steel with a baked-on enamel finish featuring the signature breast cancer pink ribbon. The perfectly aligned hand-filed tips ensure you can grab hair easily every time.

Clarins introduces Extra-Firming Lip and Contour Gentle Exfoliator, an exfoliating lip care that is specially formulated for the fragile area of the lips and lip contour, combining an effective and delicious sensation; and Extra-Firming Lip and Contour Balm to restore the youthful beauty of the lips and lip contour.

Clarins Men introduces After Shave Energizer that tones and intensely refreshes the skin, while also purifying and is especially adapted for oily skin. Also, don't miss After Shave Soother. The alcohol-free texture leaves a non-oily, anti-dehydrating veil on the skin's surface, and nourishes and restores weakened skin's suppleness and softness.

Take time to rest, relax and revive with the new Wellbeing range from **The Body Shop**. This natural regime nourishes the mind, body and soul to help eliminate stress and anxiety in our busy, everyday lives. Each of the four ranges is based on traditional herbal remedies to address modern lifestyle concerns. Choose from Total Energy, designed to energize and refresh; Divine Calm, to help wind down and de-stress; Deep Sleep, to promote tranquil rest; and Gently Purify, to aid the body's natural purification.

Ombra introduces Ombra Rose and Green Tea, Aromatic Foambath and Body Wash. **Ombra** has developed a wide selection of eight aromatic bath and body washes that have a positive effect on one's mood and general well-being. They are highly recommended for invigoration, stimulation of the senses, relaxation and stress relief. Light up your wardrobe with **Secret**'s New Revolutionary Tights! Tights might be your favourite legwear accessory, but until recently, they were stocked in your sock drawer waiting for the cold, chilly days of winter. Now, thanks to **Secret**'s revolutionary new Light Tight, you can create a sleek, modern look all year round. Light Tight is also available in a control top version that gives the body a figure-flattering, long smooth line. Whether it's the first days of spring, a cool August evening or a fresh fall afternoon, Light Tights are the light-as-air accessory that will keep you in step with style.

Ombra Rose & Green Tea Group Shot Ombra Rose & Green Tea Group Shot

Tired, heavy legs caused by long-haul flights and never-ending car rides can take the thrill out of adventure. Rejuvenate your stride with the new **TherapyPlus** Work & Travel line. Men's and ladies' socks have a comfortable, non-binding band that allows unrestricted circulation and ensures a comfortable ride, no matter how long the plane trip lasts.

From a power walk through the park to perfecting that expert swing on the golf course, start your favourite physical activity off on the right foot with the new **TherapyPlus** sport line. You won't be calling a time out on your workout, thanks to a cushioned sole that puts feet at the height of comfort. And perfect for those with wider calves or afflicted with diabetes, the new **TherapyPlus** diabetic line features ultra-lightweight footwear that keeps feet in prime condition. Available in both dress and casual styles in cotton blends, these supple socks feature a non-binding leg and non-elastic top that stays in place while allowing for non-restricting circulation.

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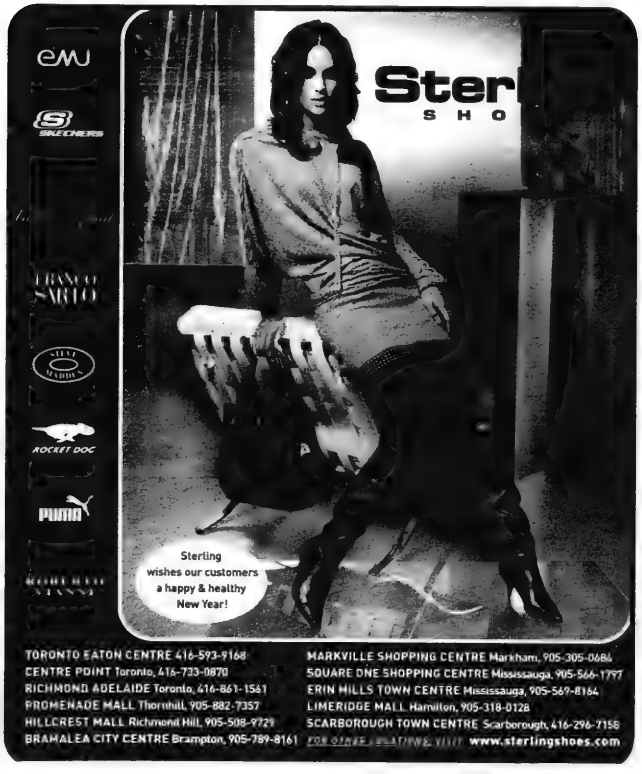

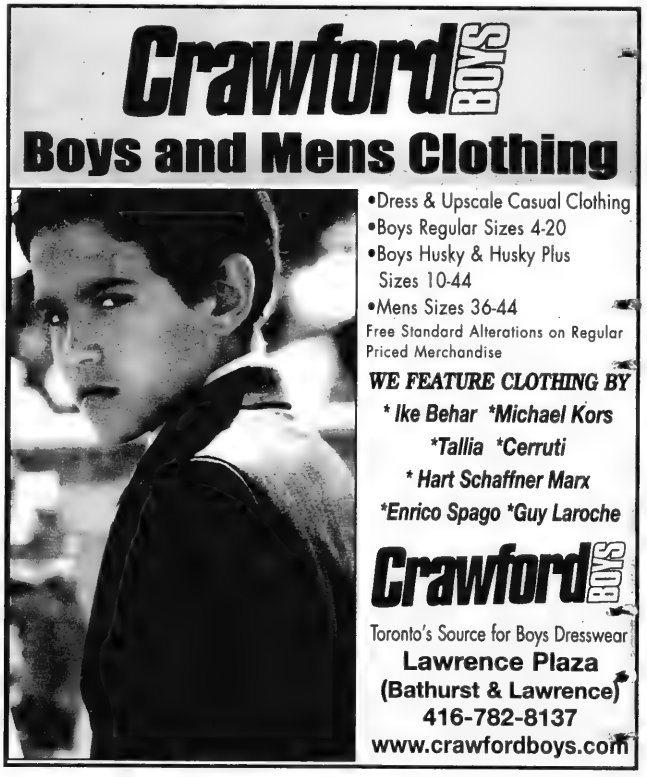

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FRANCINE'S TIPS:

CONCEALER AND FOUNDATION: Revlon introduces a new collection of makeup – Revlon Beyond Natural. One compact contains two pans of makeup – a concealer and a highlighter to both cover imperfections and spotlight your best features. The concealer covers imperfections, under-eye dark circles and blemishes, while the highlighter creates radiance so that you can accentuate cheekbones, inner corners of eyes, and brows.

Marcelle introduces the new Concealer Palette, which allows you to personalize the concealing process by choosing the best shades for your skin colour to achieve the desired coverage.

Are you looking for a foundation that is as natural looking as your skin? Well don't look any further, as **Clarins** will introduce in October Instant Smooth Foundation, the effect of this foundation is magic and rejuvenating.

BLUSH: If you want a look that says tender and sweet or intense and chic, **Estée Lauder** has a solution for you. Introducing Signature Blush – the newest addition to the **Estée Lauder** Signature colour franchise. New Signature Silky Powder Blush is lightweight in feel and creates a true blushing effect, while New Signature Satin Cream Blush is a dewy, luscious formula that melts onto your skin for a warm, beautiful hint of colour.

EYESHADOW, EYELINER, MASCARA: The Body Shop Autumn Trend 2008 collection unveils its dynamic duo of eye shadows infused with extract of the exquisite night blooming cactus. Each palette is embellished with a unique design of a flower in full bloom.

Elizabeth Arden puts eyes in the spotlight with a collection of new shades to shape and shadow, line and define for endless effects. It all begins with new Color Intrigue Eyeshadow Duos, a collection of perfectly paired eye colours in seven sophisticated and mistake proof combinations.

An important staple for every woman's makeup case is **Cargo** Essential Palettes, shadows that are debossed with application guidelines – outer corner, crease, lid and browbone – to ensure a perfect application.

Now, to intensify that beautiful eye, **Revlon** introduces Line Fantasy Cream Eyeliner for a limited time only. This eyeliner provides rich colour and precise application for beautifully defined eyes from subtle to dramatic. The creamy texture wears all day and won't smudge or smear. The ultra-fine brush provides each application with a precise line.

Annabelle's New Volumelash.com Mascara is the first mascara in the cosmetics mass market with a hybrid brush: an innovative brush-comb combination that gives instant volume and lash definition – lashes are five times more voluminous!

LIPS: Are you looking for a lipstick that won't feather or bleed? Well, don't look any further. **Elizabeth Arden** Color Intrigue Effects Lipstick delivers lustrous colour, lasting shine and intriguing effects. This new formula with innovative, wearable shades glides on smoothly to provide full coverage, and instantly moisturizes and helps maintain moisture balance on the lips.

For all ladies who are just not comfortable wearing lipstick, there is something for you. **Cargo**'s High Intensity Gloss combines the shine and hydration of a lip-gloss, yet has the colour intensity of a lipstick. The non-sticky formula delivers gorgeous colour and wet-look shine with a delicious milk chocolate scent.

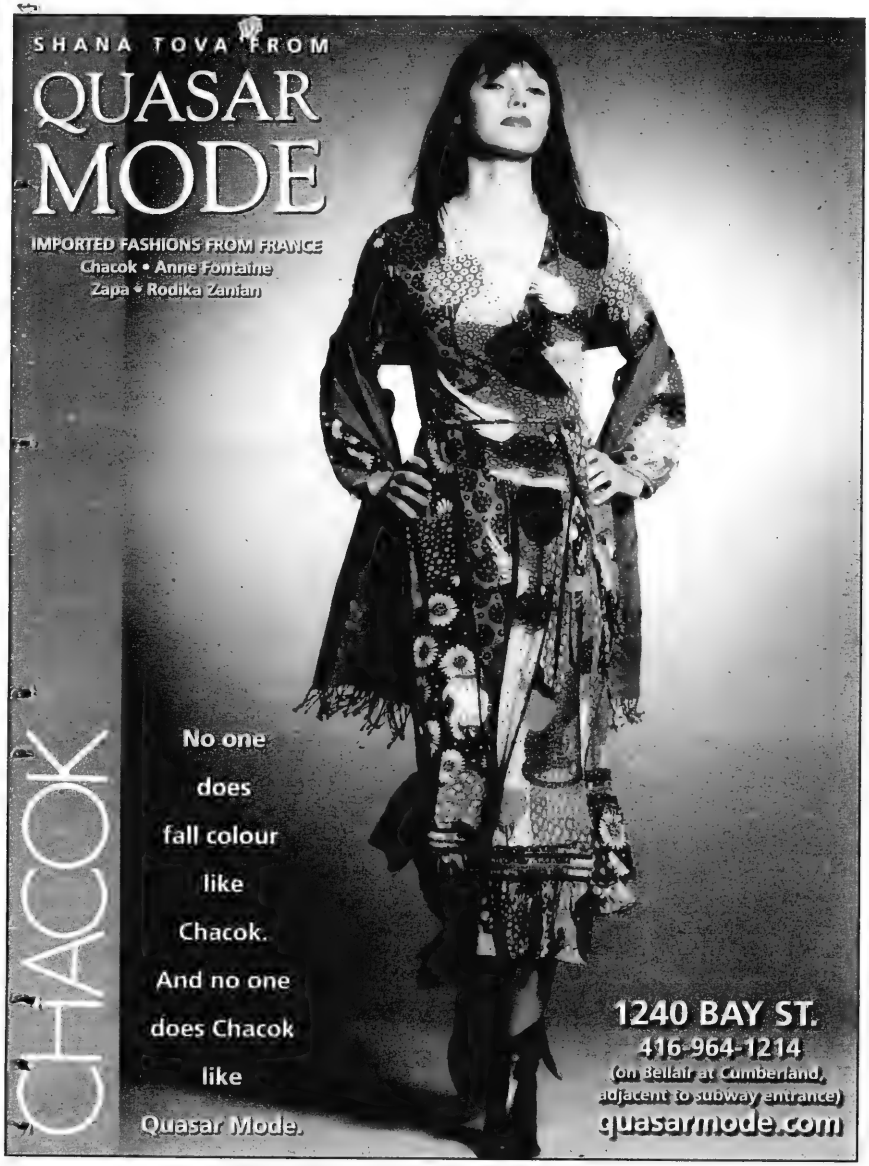
No5 Paris Chanel Eau Premiere

FRAGRANCES: This season, fragrances are warm, sexy and sophisticated. **Chanel** is pleased to introduce N5 Eau Premiere. What makes this perfume so special is that it still maintains the wonderful qualities of No5 since it uses the same ingredients, but it ends with a fresher, softer scent as if it were an Eau de Toilette.

For the women who want to remain stylish even during their toughest workout, **Adidas** has designed a new range of female fragrances. Emotions in Motion is made up of four fragrances, and four moods, all captured in four brightly coloured, slender bottles. Each fragrance is specifically created to suit your personal style and with lasting power to keep up with you all the way.

Mariah Carey introduces a new fragrance, Luscious Pink. The fragrance is beautiful, and the bottle captures a rainbow of iridescent colour and is a glowing sphere of beauty.

Please remember that October is Breast Cancer Awareness Month, and all these wonderful cosmetic companies are supporting this important cause with amazing promotions. Make sure not to miss them!



The Village Spa at Sam Jakes Inn

The Village Spa at Sam Jakes Inn in historic Merrickville, Ont., has an array of holistic, esthetic, advanced esthetic and medical esthetic services more often seen at larger facilities in major city centres than at a quaint country inn.

Spa Life
By Kathryn Kates

"Our mission statement is to create an escape for body, mind and soul, whether it be for 30 minutes or eight hours of relaxation and getting yourself together," says owner Linda Pophal, who opened the spa on the banks of the Rideau Canal, in July 2002.

Pophal, a clinical esthetician trained in medical esthetics including services such as microdermabrasion and non-surgical facelifts, works alongside two estheticians, a reiki/reflexologist and an orthotherapist.

An orthotherapist uses massage, stretching, joint mobilization and posture assessment to ease muscular pain, stiff joints, organ or systemic problems, and is covered by many medical insurance plans.

"Our treatments are very diverse," says Pophal. "Our holistics include reflexology, reiki, Thai massage, ear candling, hot stone massage and orthotherapy massage. We offer esthetics like manicures, pedicures, waxing, facials and bridal makeup, and we bring in an outside hairdresser when needed.

"Advance esthetics include body wraps and lymphatic drainage, while the medical esthetics include microdermabrasion, non-surgical facelift, intense pulsed light therapy (aka laser), and photo rejuvenation."

According to Pophal, the most popular services are massages, pedicures and facials. A service gaining popularity is the two-hour reflexology pedicure, which combines holistics and esthetics in one treatment. Reflexology promotes relaxation, releases endorphins and reduces pain soreness in the feet.

"We are an Aveda spa," she says referring to the environmentally friendly beauty products. "For the medical esthetics, I use Swiss Med products from Switzerland. We use OPI for nails and Gehwol for pedicures. We are also introducing what we call the 100 Mile Spa Diet, where we sell local products like soaps, scrubs from Kikko Soapworks and an Ostrich oil and cream from a local farm," she says.

The Village Spa's client ratio is 60 per cent women and 40 per cent men. Over the years, Pophal has seen an increase in couples enjoying the spa services together. She says she does cater to locals, but mainly to guests of Sam Jakes Inn.

The Sam Jakes Inn in historic Merrickville. [Kathryn Kates photo]

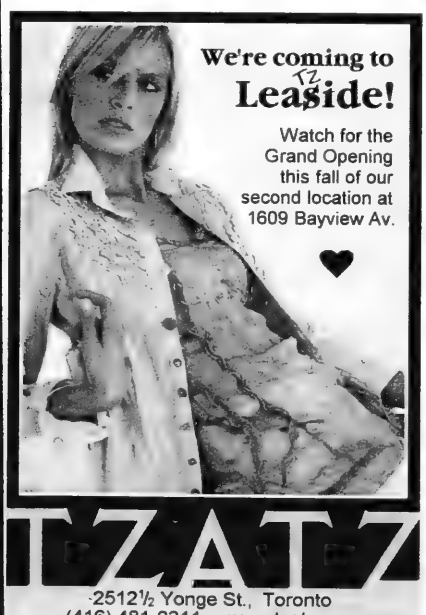
Spa services can be packaged and customized to suit each client's needs. Sam Jakes Inn offers a number of packages including the Mid-Week Retreat(ment). The one-night package includes overnight accommodation, a country breakfast, a sweet treat and a $60 spa voucher per person.

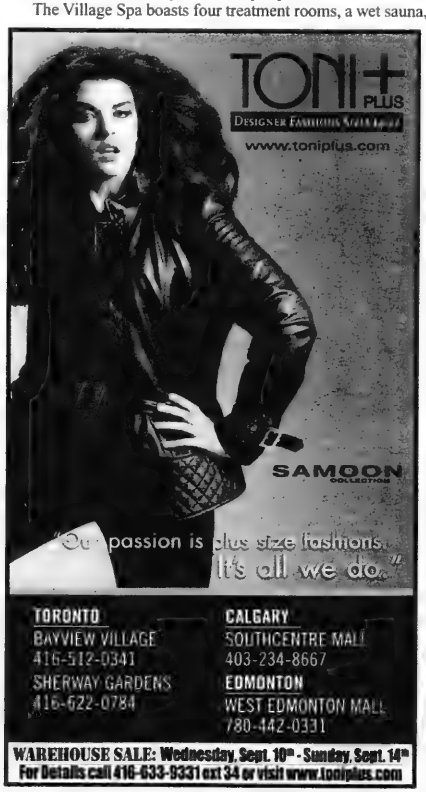
The Village Spa boasts four treatment rooms, a wet sauna, change rooms, a lounge and a library shared with the hotel and often used for groups to hang out in at wedding parties, reunions and girlfriends' weekends.

According to Pophal, Sam Jakes is a very English country inn, and the décor in the spa follows suit. The walls are painted in warm colours of yellow and barnboard red.

Local artists' work is displayed and for sale throughout the spa.

Continued on page 42





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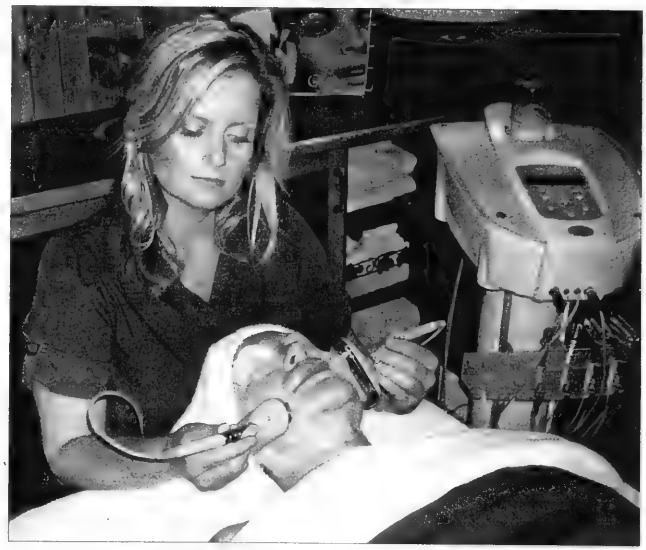

A client undergoes a non-surgical facelift. [Kathryn Kates photo]

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Sam Jakes Inn is a UNESCO heritage site

Continued from page 41

The inn is named after the original owner who moved here in 1861. Sam Jakes, an Irish immigrant, was a highly successful merchant who owned a department store in town.

By 1988, the building had become derelict and was purchased by innkeeper Gary Clarke, who the same year was named Canada's Tourism Man of the Year for his work in heritage and environmental areas. Through his efforts, the building was designated a UNESCO World Heritage site. Extensive restoration followed.

The three-storey structure has 30 rooms, a lobby, a restaurant and lounges. In the fall of 2000, the adjacent granary, circa 1860, was restored, adding three luxury suites, a large high-tech conference room and a reception centre. The rooms are all decorated differently with some antiques, but many of the furnishings are handcrafted replicas of pieces used in Lanark County during the 1860s.

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Feature

Actor Louis Gossett Jr. gives Shabbat sermon

By AARON LEIBEL
Washington Jewish Week

When this reporter spelled his last name for Louis Gossett Jr.'s publicist last week, she began laughing. "Leibele is his Yiddish name," she said.

Lou Gossett Jr. has a Yiddish name?

It's true, confirmed the African American actor, who couldn't recall the origins of his nickname.

"Maybe it's because I used to take off Jewish holidays" from school, quipped Gossett, who delivered the Shabbat morning sermon in late August at Ohev Sholom – The National Synagogue in Washington, D.C., discussing his connection to Jews and Judaism and his nonprofit, The Eracism Foundation (www.eracismfoundation.org).

Gossett, 72, grew up in the Coney Island area of Brooklyn, N.Y., where many of his neighbours were Jews.

His warm relations with them and the sense of community they shared were "a beautiful thing," he said in a phone interview from Kenya, where he was slated to go on Safari the following day. (He began the interview by saying, "Boker tov," Hebrew for good morning, and ended it with "Erev tov," good evening.)

"If my parents were late, I had the choice of [eating] gefilte fish or sauerbraten" at a neighbour's house, he said.

Gossett said his experiences as a youngster in Brooklyn provided the "nurturing" that helped him succeed. And with his foundation, which he began in 2006 to fight racism through education, programs that foster cultural diversity and anti-violence initiatives, he hopes to initiate programs for kids that will re-create the values he learned.

He wants to help young people in the most distressed areas combat racism, sexism and violence. "I want to protect them against the evil of the streets," he said.

He wants them to learn "self-respect, so they know where they come from and what is expected of them, respect for the opposite sex, respect for their elders."

Louis Gossett Jr.

Gossett was enthusiastic about his appearance at Ohev Sholom and about the shul's spiritual leader. "Rabbi Shmuel [Herzfeld] has adopted me," he said. "I love him."

Rabbi Herzfeld shares those warm feelings. He heard Gossett speak at the Conference on Race and Reconciliation at the National Press Club in Washington in July.

"I was very impressed by how he spoke and how his relationship with Jews has inspired him to want to make a difference in the lives of inner city youth," Rabbi Herzfeld said.

After hosting the award-winning actor for Shabbat, the rabbi invited him to speak. Gossett is not the first African American to speak at the synagogue, but may be the first to deliver the Saturday morning sermon.

"It's a wonderful opportunity to see a person who was given a gift to be a good actor, but is utilizing his gift to better the world," Rabbi Herzfeld said.

President of his senior class at Abraham Lincoln High School, Gossett got his start in acting when a Jewish English teacher, Gustave Blum, who had been a Broadway director, encouraged him to try out for the Broadway production of *Take a Giant Step*. He got the part at age 17.

Gossett's acting career has included dozens of roles in movies, TV and onstage, most notable of which were his Emmy-winning portrayal of Fiddler in the TV series *Roots*; the sergeant in *An Officer and a Gentleman*, for which he received an Academy Award; and his Golden Globe-winning work in the TV film, *The Josephine Baker Story*.

Currently, he is starring in *Stargate SG-1*, a series on the Sci-Fi cable channel. At the end of August, he also appeared in the HBO documentary *The Black List*, which will present portraits of 20 influential African Americans.

The actor's Jewish links extend into adulthood. He became interested in the role that black American soldiers had played in freeing Jews from concentration camps during the Holocaust, hosting reunions between survivors and rescuers in New York City in the 1990s. He also narrated, with Denzel Washington, *The Liberators*, a documentary on the subject.

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CJN Profile

Novelist creates a fit and fearless Jewish detective

By SHLOMO SCHWARTZBERG
Special to The CJN

Benny Cooperman, move over. There's a new Jewish detective in town, and he's not quite the laid-back sort of sleuth we're generally used to in crime fiction featuring Jewish characters.

Howard Shrier's debut novel, *Buffalo Jump* (Vintage Canada), is the well-written, smart, keenly observed, often funny and utterly suspenseful tale of Toronto investigator Jonah Geller and what happens when hit man Dante Ryan comes to him for help in getting out of a job because one of the intended victims is a five-year-old boy who reminds Dante of his own son.

Howard Shrier

Jonah, who's still recovering from a gunshot wound sustained in an undercover operation gone wrong, and hurting from subsequently being dumped by his girlfriend, is suspicious at first but gradually becomes drawn into aiding – and befriending – Ryan, especially when it turns out the hit is tied to an investigation Jonah's firm is conducting, one that eventually comes to revolve around large-scale smuggling of Canadian pharmaceuticals into the United States.

From the time the 51-year-old Shrier first conceived of the novel, five years ago – "[I was] up at a cottage, ran out of books, had nothing to read, so I started scribbling some notes..." – he was determined that Jonah's character would be a departure from the best-known intellectual Jewish shamuses, notably Howard Engel's small-town Ontario sleuth Benny Cooperman and Harry Kemelman's Rabbi David Small.

"I wanted somebody who had both sides to him," says Shrier, over coffee in Toronto's Annex neighbourhood, "[somebody] who's smart, who's clever, but who is fit [and] somewhat fearless, although he voices his fears. He's capable of stepping up.

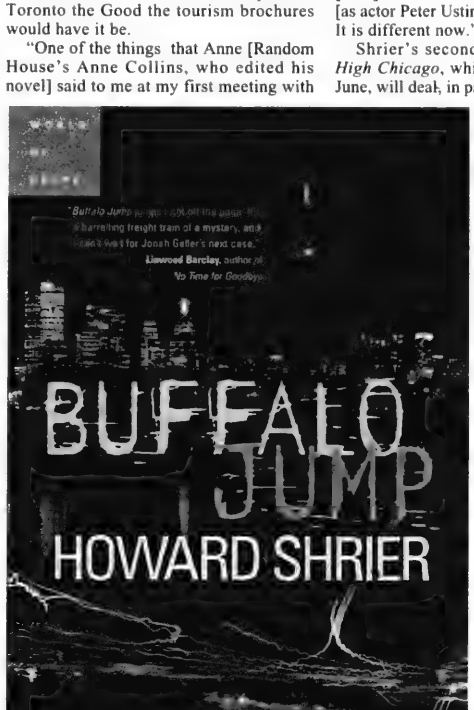
"It's not a character that's common in Jewish literature – essentially they're not physical specimens, they're not fighters, and I wanted Jonah to be [one] and that was one of the hardest parts of writing the book, finding the character, a Jewish character who had some of my sensibility but who also had training in martial arts, had been in the Israeli army, had experiences that had made him tougher."

Readers of *Buffalo Jump* will become aware of that early on in the novel when Jonah forcefully deals with an anti-Semite who's grabbed a streetcar seat that he intended to go to a frail old woman. "I've had a few people call me or e-mail and say, 'Oh man, that was satisfying, I've always wanted to be able to stand up when someone's behaving that way and say shut up' and Jonah does."

Shrier also emphasizes Jonah's belief in the classic Judaic concept of tikkun olam, "repairing the world," with Jonah memorably adding, "one asshole at a time." Says Shrier, "I think Jonah is looking for a little bit of a progressive Jewish vision in his life, the idea of tikkun olam, because he feels that he's made some mistakes in his past, especially during his time in the army, and he has things to make up for."

Buffalo Jump is a Toronto-centric novel, but one set in a Toronto that's not quite the Toronto the Good the tourism brochures would have it be.

"One of the things that Anne [Random House's Anne Collins, who edited his novel] said to me at my first meeting with her [was] 'this is a Toronto that we don't see in books, a Toronto that has panhandlers, garbage, graffiti, more dangerous areas, guns, guns that are sometimes blazing on Yonge Street.'



"This is a bit of a different Toronto, and I think part of it is that the city has changed. I moved here [from Montreal] 25 years ago. You didn't see a piece of litter and you didn't see graffiti, and the TTC ran [well]. It was New York run by the Swiss [as actor Peter Ustinov famously declared]. It is different now."

Shrier's second Jonah Geller novel, *High Chicago*, which will come out next June, will deal, in part, with the city's envy of other metropolises, like Chicago, whose magnificent pristine waterfront puts its own to shame.

The success of *Buffalo Jump* – its reviews have been almost unanimously laudatory – vindicates Shrier's decision to leave a good job at the LCBO, after 11 years as a senior communications consultant there.

"I wrote the annual report speeches, a lot of stuff [like that], millions of words. [But] it was becoming the same old, same old."

After discussing his options with his wife, Harriet Wichin, the manager of cultural arts at the Miles Nadal Jewish Community Centre (the couple has two children), Shrier left his job in October 2005. "I finished the book in March of 2006 so I just needed the final push, and then it went out in March and then at the end of May I had my first lunch with Random House [whose Vintage Canada imprint put out the book as part of its World of Crime series], he said.

"I wanted to get a book deal by my 50th birthday and my agent [Helen Heller] walked into my party the night I turned 50 with my contract from Random House. That was the best 50th birthday present anyone got me."

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A primer and a polemic about Syria

By SHELDON KIRSHNER
Staff Reporter

To Barry Rubin, an Israeli scholar who specializes in Middle East affairs, Syria is something of a basket case, a country that, in his corrosive words, is "ideologically bankrupt, economically backward, geographically circumscribed and militarily feeble."

Barry Rubin

But why should we lose sleep over a blinkered, underdeveloped Third World nation like Syria?

Because Syria, Israel's antagonistic neighbour to the north, has played what he describes in *The Truth About Syria* (St. Martin's Press) as "a powerful and negative role in shaping the modern Middle East."

Let us count the ways.

Syria has inflamed the Arab-Israeli conflict by having hosted Palestinian radical organizations at war with Israel.

Syria has supported Hezbollah, which touched off a 34-day war with Israel in the summer of 2006.

And, of course, Syria has meddled in Lebanon's internal affairs, which has a direct bearing on Israel.

And yet, as Rubin adds in this primer and polemic, Syria is weak, lacking Egypt's power and Saudi Arabia's financial clout. In addition, due to its diverse population, Syria lacks internal coherence.

In Rubin's view, Syria has squandered what seemed like a bright future. Syria has ample natural resources, fertile land and an entrepreneurial middle class. Yet a politicized officer class, driven by militant ideas borrowed from Nazi Germany and the Soviet Union, pushed Syria down the path of totalitarianism rather than democracy.

As a result, from 1949 onward, Syria was extremely unstable, falling prey to a succession of coups.

Hafez Assad, a general who seized power in 1970 and ruled until his death in 2000, ended that era of instability by exercising ruthless repression.

In 1982, for example, he crushed an Islamic revolt in Hama, levelling whole neighbourhoods and killing about 10,000 civilians.

Assad's son, Bashar, has perpetuating the family dynasty through a carrot-and-stick strategy.

Syrians who do not question the legitimacy of his Baathist regime – which is philosophically grounded in fascism and communism – have access to good jobs and careers.

Dissenters, however, are scorned and punished. This tactic, Rubin observes, keeps the small opposition isolated and intimidated.

Striking some balance in his narrative, he acknowledges that the Syrian government was never as draconian as the Baathist regime in Iraq in its treatment of its citizens.

The Syrians knew that a gentler but still firm approach would be advantageous in terms of stifling dissent and minimizing damage to Syria's international image, the fallout of the Maher Arar case notwithstanding. (Arar, who holds dual Syrian and Canadian citizenship, was deported to Syria by the United States and tortured.)

For a while after his ascendancy, following his father's sudden death, Bashar Assad encouraged reform, but this period was a short-lived one, like a mirage in the desert.

"From the regime's standpoint, the reform movement was not a group of people trying to make Syria better, stronger and more prosperous, but a malignancy that threatened national survival," he writes in a typically tough passage.

At best, he notes, Assad wanted only to tinker with the system, seeking "technocratic improvements" that would usher in economic benefits without real political or social change.

Rubin believes that three factors have kept the creaking Syrian economy afloat: revenues from declining oil production; remittances from about one million Syrian workers in Lebanon; and Arab foreign aid, which peaked in 1990 when, in exchange for its participation in the first Gulf War, Syria received between $4 and $5 billion from Saudi Arabia and other Arab states.

Apart from stability, he credits Baathists such as the Assads with bringing land reform and a measure of social mobility to Syria.

But on balance, the Baathists brought more harm than good, "smothering a vibrant society under a gray authoritarianism," Rubin writes in one of his harshest indictments.

In a reference to two of the least desirable legacies of the Baathists – who govern on the basis of iron-clad control and incessant indoctrination – Rubin cites rampant corruption and a total absence of freedom of the press.

At the very least, Syrian businessmen can prosper only if they toe the Baathist party line. As for the media, most journalists are employees of the ministry of information, which speaks volumes.

Rubin also takes Syria to task for promoting anti-Semitism through the media and television shows and for harbouring the Nazi war criminal Alois Brunner, who was Adolf Eichmann's assistant.

On another front, Rubin condemns Syria for its support of terrorism. Syria's sponsorship of extreme Palestinian factions, ranging from the Popular Front for the Liberation of Palestine to Hamas, goes back more than four decades. To avoid incurring Israel's wrath, he notes, Syria routed attacks on Israel through Jordan and Lebanon in the 1960s and '70s.

As well, he is critical of Syria's role in Lebanon, a nation whose sovereignty Damascus did not officially recognize through formal diplomatic relations and the establishment of an embassy in Beirut. Last month, though, Syria announced a readiness to recognize Lebanon under certain conditions.

Since Rubin's working assumption is that Syria's objective is Israel's destruction, he argues that Syria would be better off not signing a peace treaty with Israel.

Claiming that the Syrians have more to lose than to gain in peace, Rubin says that a full-blown agreement with Israel would increase regional stability, raise the profile of the United States in the area and enhance Israel's position in the Arab world.

These are outcomes presently opposed by Syria, suggests Rubin, whose book was published before the Syrians and the Israelis launched their latest round of peace talks in Turkey several months ago.

Although Israel and Syria have conducted preliminary and indirect talks so far, the Syrians have expressed an interest in elevating them to the level of direct negotiations once the Bush administration leaves the stage and Israel formally agrees to withdraw to the pre-1967 border.

If the Syrians are indeed sincere, Rubin's grand theory about their lack of ardour in genuine peace would fall by the wayside.

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Film festival movies take on war in Lebanon and terrorism

By SHELDON KIRSHNER
Staff Reporter

The Toronto International Film Festival, which runs from Sept. 4-13 this year, plans to uncork two films on the Arab-Israeli conflict.

The first, Ari Folman's *Waltz with Bashir*, deals with the problem explicitly, while the second, Atom Egoyan's *Adoration*, uses it as a platform for examining related and unrelated problems.

Folman's animated documentary focuses on Israel's 1982 invasion of Lebanon. Atom Egoyan's *Adoration*, a full-length feature, revolves around a 1986 terrorist plot that might have downed an El Al airliner, killed its 400 passengers and probably sparked a war in the Middle East.

Waltz with Bashir, with a running time of 87 minutes, is sober and powerful, a meditation on a massive military operation that turned sour. The film is both a commentary on the ground war and Israel's role in the shameful Sabra and Shatila massacre.

As seen primarily from a foot soldier's vantage point, the war is brutal and ugly. Folman spares us nothing, mainly filtering his memories through the eyes of a 20-year-old grunt just trying to survive in a bloody landscape. The massacre, which was carried out by the Phalange, a Lebanese Christian militia aligned with Israel, sets the tone of Folman's gripping film.

Rachel Blanchard and Noam Jenkins in *Adoration*

One hundred minutes in length, *Adoration*, the winner of the Jury Prize at the Cannes Film Festival, represents Egoyan's first foray into the thickets of Israel's struggle with the Palestinians. It stars Rachel Blanchard, Noam Jenkins and Devon Bostick, among others.

Best known for such art films as *Exotica*, *The Sweet Hereafter* and *Where the Truth Lies*, Egoyan's latest confection is based on a real incident in which a pregnant Irish woman was cynically used by her Palestinian boyfriend as a pawn in a deadly game that could have had terrible repercussions.

Dark and brooding and complex as only an Egoyan film can be, *Adoration* touches on tangled personal relationships and modern technology, as well as the nature of terrorism and martyrdom.

Egoyan does not take sides, remaining cool and neutral as he confronts these issues.

The first public screening of *Waltz with Bashir* takes place on Thursday, Sept. 4 at 9 p.m. at the Ryerson. The second screening is on Sept. 7 at 3 p.m. at the AMC3.

Adoration will first be screened on Monday, Sept. 8 in the early evening at the Elgin. An exact time has yet to be determined. The second public screening is scheduled for Wednesday, Sept. 10 at noon at the Scotiabank theatre.

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Gitai shifts from the Mideast to the Holocaust

By SHELDON KIRSHNER
Staff Reporter

Until now, Israeli filmmaker Amos Gitai has hewed rigorously to Middle Eastern topics, but in *Plus Tard, Tu Comprendras*, he ventures boldly into new territory.

Starring Jeanne Moreau, Gitai's feature film burrows deeply into a still sensitive topic, the Holocaust in France.

Scheduled to be screened at the Toronto International Film Festival on Thursday, Sept. 4 at 6 p.m. at the Ryerson and again on Friday, Sept. 5 at 4:30 p.m. at the Varsity, it is based on Jerome Clement's autobiography.

Clement's mother, a Jew, married a Catholic just before the outbreak of World War II and was thus spared the fate of about 76,000 Jews in France who were deported to death camps in Poland.

Plus Tard, Tu Comprendras, a Franco-German co-production, is dedicated to her, and like many films about the Holocaust, it explores two interlocking themes, remembrance and identity.

The chief protagonist, Victor Bastien (Hippolyte Girardot), is the 40-year-old son of Rivka Gornick Bastien (Moreau), who is modelled after Clement's mother. As the film opens, he wanders through a Holocaust memorial in Paris, glancing pensively at slabs into which are carved the names of thousands of French Holocaust victims. His face is a mask of sorrow and puzzlement.

It is May 1987 and the war crimes trial of Nazi war criminal Klaus Barbie has just begun. This sombre scene sets the tone of this quiet, reflective film.

In a nearby neighbourhood, Rivka is watching Barbie's trial on television, fixated on a survivor's testimony recalling the deportations that condemned Jews in France. Judging by Rivka's expression, the trial is having a tangible effect on her. Strangely enough, though, Rivka is impassive when Victor visits her on the eighth day of the proceedings.

Although he considers himself a Catholic, Victor is keenly interested in his family's Jewish dimension. Rivka's Russian Jewish parents, the Gornicks, fled to a village after France was conquered by Germany in 1940. Subsequently denounced, the couple was deported to Auschwitz, from which they never returned.

Having investigated this era, Victor discovers a letter that his father wrote to the Vichy authorities in which he made a point of declaring his Christian ancestry and his daughter's baptism.

Talking to Rivka, Victor wonders whether his father should have written this letter. "He could have acted differently," he says, leaving the impression that his father behaved cowardly. Victor's sister has no such qualms. In her opinion, the letter saved lives, hers and her mother's.

Victor's show of anguish has no immediate impact on Rivka, who prefers to discuss a forthcoming antique sale and a lamb dish she has cooked for lunch.

Plus Tard, Tu Comprendras unfolds quietly in these emotionally charged scenes, but in a disturbing flashback replete with shouting, pushing and shooting, French police are seen rounding u Jews.

Hippolyte Giradot plays Victor Bastien in *Plus Tard, Tu Com prendras* playing at the Toronto International Film Festival.

Having immersed himself in the past, Victo visits the village where the Gornicks were be trayed. Concerned about his state of mind, Victor' wife asks him to step back a bit.

When she asks Rivka whether the Gornick spoke Yiddish, she changes the subject to gree tea. Once again, Rivka engages in repression. Bu in an abrupt role reversal, Rivka opens up, takin her two grandchildren – Victor's son and daught – to a synagogue on Yom Kippur. "I was born Jew," she says, telling them about the Gornick and showing them the yellow star that Jews wer forced to wear during the Nazi occupation.

Rivka's sudden loquaciousness, we learn, rooted in her desire to salvage something positiv from the Holocaust. Resist intolerance and fig against discrimination, she asserts, in what is t film's implicit mantra.

In this quietly absorbing film, Gitai's messag strikes a universal chord.

Eye on Arts

By BILL GLADSTONE

MIRVISH ACQUIRES CANON & PANASONIC THEATRES AFTER LEGAL SKIRMISH WITH DANCAP

Theatre impresario **David Mirvish** of Mirvish Productions successfully brushed aside a legal challenge from theatrical rival **Aubrey Dan** of Dancap Productions last week and completed the purchase of two major theatres. He acquired the 2,300-seat Canon Theatre and the 700-seat Panasonic Theatre, both located on Yonge Street in downtown Toronto.

Justice Geoffrey Morawetz of the Ontario Superior Court refused to grant Dancap an injunction preventing the sale of the properties, which were sold to Mirvish by Key Brand Entertainment.

Dancap had acquired a 12.5 per cent share in Key Brand last January, but with it came "no competing ownership rights of the theatres," Morawetz said, adding that Dancap had no legal basis to stop the sale of the theatres to his main competitor.

Reportedly, Dancap agreed to pay Key Brand $5 million and post a letter of credit for another $7.5 million for the right to manage the theatres and to schedule shows there. However, Mirvish had a lease to the theatres and retained first right to purchase them in the event of a sale, Morawetz found.

In a statement, Dan said he "remains confident that it has a strong position on the merits of its legal claims" and would be reviewing its legal options.

Jersey Boys, Dancap's latest show, opened last week at the Toronto Centre for the Arts in North York, and runs until Oct. 5. The musical, based on the story of the music group Frankie Valli and the Four Seasons, opened on Broadway in 2005 and remains among the top five grossing shows in New York.

Despite the show's success, Dancap has been seeking access to quality downtown venues and a more direct connection to the tap of tourist dollars, since many tourists are reluctant to venture out of the downtown core.

The acquisition of the Canon and Panasonic solidifies Mirvish Productions' hold on some of Toronto's key theatrical assets as well as its rank as the city's foremost theatrical producer, a position it has maintained since the demise of **Garth Drabinsky's** Livent Inc., a decade ago.

Mirvish also owns and operates the 1,500-seat Royal Alexandra Theatre and the 2,000-seat Princess of Wales Theatre, both on King Street West.

* * *

New Play from Poch-Goldin: The 4th Line Theatre in Millbrook, Ont., presented a reading last weekend from *The Right Road to Pontypool*, a new play by **Alex Poch-Goldin**. Set in the midst of a quiet Ontario farming community, the play is based on the Toronto Jewish community's summer resort experience in the first half of the 20th century. For decades, Pontypool's pond and fresh country air made it a favourite holiday destination for thousands of Jewish immigrants from Toronto.

Poch-Goldin is a playwright in residence at 4th Line Theatre and his previous play, *Yahrzeit*, won a Toronto Jewish Playwriting Award. *The Right Road to Pontypool* is slated for production in 4th Line's 2009 theatrical season.

* * *

Names in the News: Sir Paul McCartney is scheduled to play a concert in Tel Aviv next month, 43 years after his former band, the Beatles, was banned from playing there out of concern it would corrupt young fans.

"We can't wait to get out there and rock," McCartney said of the Sept. 25 concert date. "I've heard so many great things about Tel Aviv and Israel, but hearing is one thing and experiencing it for yourself is another."

While in Liverpool this year, Israeli ambassador **Ron Prosor** apologized to the band for the "misunderstanding" that prevented them from performing in Israel in 1965.

* * *

Arts in Brief

• Moments in Time, a new collection of solo dances, opens choreographer Maxine Heppner's 2008-09 season. A transplanted Montrealer, Heppner has been creating dances here and internationally since the 1970s.

Moments in Time is performed by Japanese dance artist **Takako Segawa** at Pia Bouman Studio Theatre, 6 Noble St. (Queen & Dufferin), Sept. 12 to 14. 416-531-8557.

• **The David Buchbinder Ensemble** performs at the Rex Hotel, 194 Queen St. W., every Sunday in September at 7 p.m.

* * *

At the Galleries: Overlap, a joint exhibition by Toronto artists **Rochelle Rubinstein** and **Lanny Shereck**, is on view at Loop Gallery, 1174 Queen St. W., until Sept. 21. An artists' reception takes place on Sunday Sept. 7, 1 p.m. to 4 p.m.

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Israeli cartoonist wins comic book award

By ANDY LEVY-AJZENKOPF
Staff Reporter

Rutu Modan never thought she could make a career out of drawing comic strips. Turns out she was wrong.

The Israeli comic book author and artist proved this year that she could, in fact, do just that. She won the Will Eisner Comic Industry Award for best graphic novel-new for her first graphic novel, *Exit Wounds*. She received the award at this year's Comic-Con in San Diego on July 25.

Rutu Modan addresses the crowd at Comic-Con last month.
[Photo courtesy publisher Drawn and Quarterly]

Speaking to *The CJN* from Sheffield, England – where she's currently living with her husband and children – Modan, a native of Tel Aviv, admitted she was caught off guard by her win.

"I was completely surprised. I was sure I wasn't going to get it," she said. "It was unbelievable. There's [usually] no glamour in the world for comics artists… so I was in shock. I managed to say something on stage, but afterward, I started shaking."

At its heart, *Exit Wounds* is a mystery: its central character searches for an estranged father who may or may not be a victim of a terrorist attack in Israel. But it's also a story of love, family and the strange decisions people make in the heat of the moment.

Drawn in a deceptively simple yet expressive style, the book is based on an Israeli documentary film by David Ofek called *No. 17*, which recounted a terrorist attack on a bus in Israel, Modan said.

In the film, "nobody came to claim one of the bodies. The director was trying to find who the body was. This message was very strong for me. How it could be that somebody could disappear without anyone claiming them? I hope, if it were me, someone would claim me," Modan said.

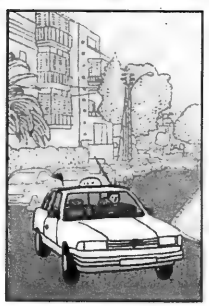
Published in 2007 by Montreal independent press house Drawn and Quarterly, *Exit Wounds* was also nominated for a Quill award last year.

Modan said it took two years to write and draw the graphic novel, a departure from her usual short story offerings, and called the experience "difficult and painful."

"I initially told [Drawn and Quarterly publisher Chris] Oliveiros that I couldn't do it," she said. "I was afraid he wanted the Israeli version of *Persepolis*, but I told him it wouldn't be… and I had to tell my own story."

Not comfortable proselytizing, she didn't want the book to focus on Israeli politics, so she decided instead to focus on the human element that all readers could understand.

"I put things in there that happened to me. Pieces of life… my relationship with my father," she said. "I used to think I had to write more shocking [themes] to make stories extreme. But I found out that reality is extreme enough."



The first page of Rutu Modan's *Exit Wounds*

Modan, 42, has had an illustrious 20-year career as an artist in Israel, winning four Best Illustrated Children's Book Awards from the Israel Museum in Jerusalem, and she was named 1997's Young Artist of the Year by the Israel Ministry of Culture, among other accolades.

While flattered by the laurels, Modan insists she's just following her destiny.

"I was drawing before I could speak, and inventing stories before I could write," she said. "I can't think about myself without [thinking about] drawing. It's part of my identity, like being Jewish. But I never thought about it professionally. All my family are doctors, lawyers, accountants.

"My father used to say, 'What a waste. You could be such a great plastic surgeon with your hands.' But I hate blood," she said with a laugh.

Modan entered art school after her military service and graduated *cum laude* from Jerusalem's Bezalel Academy of Art and Design.

In the mid-1990s, she and fellow Bezalel graduate Yirmi Pinkus decided to found Actus Tragicus, an Israeli comic book collective of five writers and artists that enabled its members "to reach an audience outside of Israel by publishing a book each year, free of any cultural limitations or economic hindrances," its website says.

Modan said she founded Actus Tragicus "because there are no comic publishers in Israel."

Encouraged by her Eisner Award win, Modan said she'll be working on a second graphic novel in the new year.

"I learned that I really want to do graphic novels. For 20 years, I wanted to do this… but now I feel more confident working for a publisher. It was a dream come true. Though it was difficult, I was happy doing it every minute."

Modan is currently working on a 17-chapter comic strip for the *New York Times*.

For more information, visit www.drawnandquarterly.com

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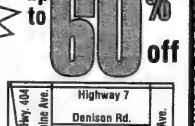

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Museum tells story of Jews of Barbados

By LAUREN KRAMER
Special to The CJN

The Jewish community of Barbados celebrated a joyous milestone in February 2008 with the opening of the Nidhe Israel Museum, which overlooks the Jewish cemetery and historic Nidhe Israel Synagogue in Bridgetown.

The museum's exhibits document the contribution made by Jews to the island, one that had profound effects throughout the 17th and 18th centuries.

Barbados is home to the oldest synagogue in the Americas, built in 1654 by Sephardi Jews who were fleeing the Portuguese Inquisition in what was then Dutch-administered Recife (the Netherlands controlled almost half of Brazil, with their capital in Recife).

When the Jews arrived on the island, they brought with them invaluable experience from 25 years working on Brazilian sugar plantations. With the contribution of the Jews, Barbados' production technologies exceeded those of any other sugar-producing island, enriching Barbados considerably.

The exterior of the museum taken from the cemetery. [Lauren Kramer photo]

Nidhe Israel Museum, which in Hebrew means literally "the scattered of Israel," tells the story of the Jews of Barbados and connects the past with the present.

Founded by the Montreal-based Groupe DES, the interactive museum was built inside what was once the Jewish schoolhouse. It overlooks the cemetery, which has graves dating back to 1658 and contains the tombstones of the community's founders. The museum uses some of the tombstones as a motif inside, on its floor. This creates a visual connection between those buried outside and their stories, which are told in the museum.

Walk deeper inside the museum and you'll find yourself standing on glass cases containing artifacts that belonged to Barbados' Jews.

"When the cemetery was restored a few years ago, the community found it to be the repository of bits and pieces of daily life in Bridgetown," says Paul Altman, the driving force behind the construction of the museum and one of its major benefactors. Those artifacts include pipes, perfume bottles and fragments of dishes.

It was important to Altman that the Holocaust be impressed on the minds of those who walked through the museum. He created an arch over the entrance that says "Yizkor," and the theme of remembrance is mentioned repeatedly in wall panels.

A far cry from the dusty, glass-encased museums of the recent past, where nothing can be touched, at Nidhe Israel Museum interactivity is key. Since Jews were involved in the spice industry, one wall panel invites visitors to inhale the aroma of various spices and guess which ones they are smelling. A film about Barbados' history and the Jews' involvement in local industry can be viewed, and the literature and pictures on the wall panels are informative and compelling.

The museum was under construction for two years at a cost of $1.5 million, two-thirds of it donated by the Monaco-based Tabor family. It's a new chapter in the island's Jewish history.

There are only 16 Jewish families remaining in Barbados, but, says Altman, Friday night services are usually augmented by Jews visiting from the world over. Many have expressed interest in holding their Jewish celebrations at the historic synagogue, and Altman is already making plans to acquire land alongside the cemetery to build a reception facility.

For now, though, his attention is diverted by excavations going on in front of the synagogue's doors. In March 2008, the original rabbi's house was unearthed by a team of archeologists from the University of the West Indies. Alongside it, they discovered what just might be the oldest mikvah in the Americas

CD based on the stories of Genesis

By MYRON LOVE
Prairies Correspondent

WINNIPEG — New to Israel's Bookstore in Toronto and elsewhere is a recently released CD, *Mostly Genesis with a Little Exodus*, by Winnipeg's Michael Eskin.

Eskin is a man of many parts. A well-known food scientist, he is also a well-known chazzan. *Mostly Genesis With a Little Exodus*, his first CD, is a compilation of stories taken from the Torah and put to music for children and families.

Eskin did his voice training in his native Birmingham, England. His father was a chazzan and a shoichet. The younger Eskin trained at the Birmingham School of Music and studied cantorial voice in Birmingham and London. He was a soloist in Birmingham's Zimriyah Society and sang in the Zimriyah (festival of choirs) in Israel.

Eskin came to Winnipeg in 1968 to teach at the University of Manitoba, where he is now a full professor and acting head of the Department of Human Nutritional Sciences as well as associate dean of the Faculty of Human Ecology.

The CD was seven years in the making. "I had done some satirical writing and some work for *Sesame Street*," he says. "Friends and relatives suggested that I do something with a biblical theme.

"This CD covers some of the wondrous stories found in Genesis. In preparing the verses, I have tried to be as true to the text as possible, while still making them interesting and fun to sing."

Mostly Genesis With a Little Exodus starts with the biblical story of the Creation and ends with with Joseph and Pharaoh's dreams. The final track is a "Pesach rap," based on the struggle between Moses and Pharaoh. The CD brings these stories to life with lyrics that are original, and there is a blend of different musical styles, including folk, reggae, klezmer, country and rap.

Eskin notes that the musical arrangements were done by his son, Josh, a local musician, who also plays the accompaniment on the CD.

Mostly Genesis With a Little Exodus is not only enjoyable but is also textually accurate, notes Jason Marantz, a former Winnipegger who is currently headmaster of Wolfson Hillel Primary School in Southgate, London, England.

"As a learning resource, Michael's CD is quite unique," Marantz says. "The engaging melodies and insightful yet entertaining lyrics make the Torah stories featured both accessible and inviting."

Marantz was so impressed with the CD that he is creating a teacher's guide with Eskin to go along with it, supported by a grant from the Jewish Foundation of Manitoba. The foundation also awarded Eskin a grant to help with the production of the CD, and a copy of the CD was recently sent to and acknowledged by Rabbi Jonathan Sachs, England's chief rabbi.

When the University of Manitoba's public relations department heard the CD, they were so enamoured with it, particularly the Passover rap, that they made a video of it and put it on YouTube. To see it, go to www.youtube.com and type in Eskin's name. Eskin's website describing the CD in more detail is www.eskinmusic.ca

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And now for something completely different: HEEBONICS

Standup tickles comedian's funnybone

By ASHLEY SPEGEL
Special to The CJN

Michael Gelbart is a standup star.

Often, the comedian performs an hour of material at a comedy club without a prepared script, effortlessly captivating his audience with witty jokes and personal anecdotes.

For many, this would be an impossible feat.

For Gelbart, this is his passion.

"Standup is my favourite way to get immediate feedback from the audience," he says. "It's weird that I do it because I choked at my bar mitzvah."

Gelbart has done it all in the world of show business – he's starred in two of his own comedy specials, on CBC and CTV, spent three years writing for the Gemini Awards and has contributed to a variety of TV shows and movies in Canada and the United States, as a writer and actor.

And he's only 35.

But regardless of all the areas of comedy he's dabbled in, nothing tickles his funny bone as ferociously as standup comedy.

"Whenever I'm performing on TV there's no ad libbing. The producers want to know everything you'll be saying in the exact five minutes you're doing it, and you have to stick to that because there's no room for spontaneity on TV," he says. "That's why I like the live experience and performing live the most."

Gelbart was born in Montreal and moved to Toronto in the late 1980s with his parents. At 17, he had his first performance at a comedy club to an audience of more than 40 people, consisting mostly of family and friends, and his set was received with much enthusiasm and support.

"I killed it that night and everyone got a huge laugh. I thought I was the king, and the entire week after my performance I walked around school with my head held high and thought I was going to be huge," he says.

"The next week I went back and only four or five people came and it was mostly an audience of complete strangers, and I brought the girl I liked from school. When I went on stage, I was super confident and did the same material as the previous week, but the minute I got on stage I got booed. I couldn't handle it, so I got off the stage after three minutes – I was so embarrassed and I still had to drive home with the girl! One minute, you're the coolest guy and the next, you're a loser."

In the beginning of his standup career, Gelbart avoided using personal material because it made him feel vulnerable. He figured if the audience didn't like his jokes, they didn't like him, and he focused his comedic talents on movies, actors and television shows, keeping himself at a safe distance from the audience.

Now, after years of performing, Gelbart's material centres on his perception of everyday situations, because he says it keeps things current rather than outdating his humour with movies that age over time.

"The best standups care deeply about making it look like they don't care, and if the audience sees that you're comfortable, they go with it. They'll accept that you're funny without even hearing you. You have to be relaxed, and they have to trust you know what you're doing," he says.

"Sometimes I look at an audience and acknowledge things in the crowd, like the guy on a first date, or whatever strikes me as happening in the room. I like to acknowledging rather than going onstage with a prepared act to recite."

Based in Los Angeles for more than five years, Gelbart works for the Disney Channel and Nickelodeon as a script writer for tween audiences. He considers himself a writer and a comedian more than an actor, and most of his acting is attributed to casting himself into his script in minor supporting roles.

Michael Gelbart, a comedian, writer, producer and actor, says he loves going back to his standup roots because it's "the most pure expression."

"My writing career has supported my ability to not rely on standup for income. I do it more for the love of doing it," he says.

"Anytime I get to do standup on TV is my favourite experience because you kind of direct your standup – you write it, produce it and you're responsible for all of it. When I work on a movie or TV, it's very collaborative and I enjoy that, but the only pure thing that I have is my standup. There are a lot of people who have input in a larger project, but the most pure expression I have is during my standup."

Gelbart's most recent project is *Shark City*, which co-stars actor Cory Haim. It's a film about two best friends living in New York City and looking for love in all the wrong places. One friend finds his dream girl, who happens to be the daughter of the biggest mobster in town, and the other friend swindles the mobster out of a million bucks.

"Working with Cory was surreal because I've seen so much of him on TV in whatever way he's being depicted – real or not– and to be next to him, watching it unfold, was surreal," Gelbart says.

"It was a lot of fun to make this movie, and I ended up laughing every day."

Up next for Gelbart is completing his first book, which he hopes to finish by September, as well as writing and starring in a new movie for the producers of *Shark City*, and developing TV projects with various networks in Canada and the United States.

In the meantime, Gelbart will no doubt continue to hone his standup skills.

"They say if you're good at standup, you can be good at anything, because standup is the hardest," he says.

"You choose whatever direction it goes in, and that goes with anything in life. It's about trusting yourself, believing in what you're doing and that everything will turn out all right."

For more information about Michael Gelbart, visit www. michaelgelbart.com.

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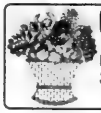

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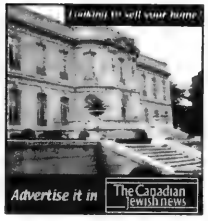

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Greater Toronto Area

Trillium Foundation grant boosts BBYO

By CAROLYN BLACKMAN
Staff Reporter

Kelly Indarjit, BBYO regional president of B'nai B'rith Girls (BBG), and Josh Harendorf, regional president of the boys' wing of BBYO, Aleph Zadik Aleph (AZA), are thrilled that BBYO recently received a grant from the Ontario Trillium Foundation.

The $73,500 grant, which will be dispensed over two years, will be used to hire more staff, seek out alumni, advertise, and generally boost the organization's programming.

Mark Harendorf, Josh's father and chair of BBYO board for Lake Ontario region, began working with the organization when his son got involved with it.

He said that BBYO needs more members – it currently has about 250 – and needs more money. "Youth programming has been declining in general because kids these days are pulled in many different directions.

"We want to help kids grow up and give back to their community and expand programs, which are all youth-led."

He said up until now the organization has been completely self-funded. "We're on our own, and we want to reach out to alumni who may get involved and give donations. The grant will allow us to develop a data base."

BBYO is planning an alumni kickoff event and a massive mailing, he said. "We haven't had any manpower to do this. The grant will allow us to take staff to do media relations and alumni affairs."

Until now, he said, BBYO's big fundraiser has been the annual golf tournament, but that only covers one-quarter of the budget.

Josh, 16, who spent the summer on various BBYO leadership programs, said that once young people join BBYO, they realize how important they are to the community. "They really grow up."

Kevin Goodman, BBYO regional program director, said the grant will allow the organization to reach more teens through fun and effective programming. "We empower teens to be leaders through social action, Judaic studies and social programming.

"It will also allow us to reach out to the more than 20,000 alumni, who can rekindle their passion for BBYO."

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Red Sox all-star key to team's playoff hopes

By ELI SHUPAK
Special to The CJN

Kevin Youkilis doesn't see himself as an American League MVP candidate and isn't paying too much attention to the chatter that has recently started to throw his name into the mix.

The Boston Red Sox cleanup hitter has his sights clearly set on helping the defending World Series champions get back into the playoffs.

Boston led the wild-card race by a game over Minnesota entering the final week of August, thanks in large part to a breakthrough season from their first baseman, who had already set career highs with 24 home runs and 89 runs batted in, with five weeks still left to play.

The starting first baseman at this year's All-Star game was tied with teammate Dustin Pedroia for third in the league, hitting .318, was tied for ninth with 34 doubles and ranked fifth with a .568 slugging percentage. He also ranked among the league leaders with 62 extra-base hits and a .383 on-base percentage.

His key offensive contributions have kept the Red Sox in the hunt for post-season play in a year in which they lost designated hitter David Ortiz for nearly two months with a left wrist injury, third baseman Mike Lowell to a pair of stints on the disabled list, and traded their big bopper, Manny Ramirez, to the Dodgers.

"As you mature in age and in this game you have to keep trying to get better and learning and I think I have been," Youkilis said prior to a recent series in Toronto, where he made his major-league debut four years ago, homering off of Pat Hentgen in his second career at-bat.

Kevin Youkilis

"My family, fiancée [Enza Sambataro] and her son Michael are more than half the reason I am doing well. Having a backbone, people to love me through the hard times and good times. That is probably the greatest thing I have."

The Red Sox's eighth round draft pick in 2001, Youkilis has also excelled defensively the past couple of seasons, winning a gold glove last year with a perfect 1.000 fielding percentage at first base and setting a major-league record for most consecutive error-less games at the position.

An unassisted game-ending put-out on April 2 broke Steve Garvey's record of 193 games. The streak, which started July 4, 2006 ended at 238 games on June 7 against Seattle.

A third baseman when he arrived in the big leagues, Youkilis took over at first base at the start of the 2006 season. He did make three errors at the hot corner in 2007.

But he said it's great to look back on the streak and he takes a lot of pride in what he accomplished.

"I still can't believe I didn't make one error," he said "I was very fortunate. It was an unbelievable year.

"You get one bad hop, the ball might hit you funny or kick the wrong way, you can make an error that easy The key was doing repetition, trying to position yourself in the right way."

The 29-year-old Cincinnati native was raised in a conservative Jewish home and had a bar mitzvah, while also attending Hebrew school. He said he tries to be a better person by doing charitable work and being a family man.

Last fall, Youkilis launched his charity, Hits for Kids, an organization that funds underprivileged children in the New England area.

Following last year's World Series victory, he shaved his goatee in exchange for a $5,000 donation by Gillette to his foundation.

His charity wine, SauvignYoooouuuk Blanc, a California Sauvignon Blanc, came out earlier this year and supports Hits for Kids.

NBA's only Jewish player holds hoops clinic in Israel for kids

Jewish Telegraphic Agency

JERUSALEM — The NBA's only Jewish player was in southern Israel recently where he conducted a clinic for Jewish and Palestinian children.

Jordan Farmar, a guard for the Los Angeles Lakers, was in Israel in co-operation with the Peres Center for Peace. Farmar, 21, also led a workshop for Jewish and Palestinian girls during his eight-day visit.

Israeli women's basketball star Limor Mizrahi, who is related to Farmar, also participated in the workshop.

Farmar, a former standout at the University of California, Los Angeles, is in his second season playing in the NBA.

The Peres Center's Twinned Peace Sports Schools are open to Jewish and Palestinian children aged six to 13 from 35 separate schools. They host joint Israeli-Palestinian sports contests every month.

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The bridal vigilante

ALMOST FAMOUS

BY JACOB MEDJUCK

Global warming must be true – the human herd is indeed thinning. Specifically, among my camp friends.

I'm not the most socially conscious person, but I've tried to live by the Torah, the food pyramid and the Five Books of Cosby. Lately, however, it seems that nature is striking vindictively at my age group; my childhood friends are slipping into extinction. Every so often I turn .and another one is gone – married, moved or pregnant.

I've been burned by marriage before – not my own, but yours! You hook up, shack up and disappear. So be forewarned, I may love you all, but to protect a lifetime of chevra, I care enough to ruin all of your weddings.

My public blunders, which we excused as "mistakes," were calculated efforts to sabotage your nuptials. I'm not petty or jealous. I'm committed – to our friendship. And I've lost too many "brothers" to let you "drink the Kool-Aid" under the chupah anymore. I will knock over your flowers. Cough during your ceremony. And tap my glass during all of your speeches. I shall overcome.

I found myself in an interesting spot last weekend. My best friend from university, the groom, called up and asked me to speak at his wedding. Fantastic.

Minutes later his bride, brother-in-law, her parents, his parents and my parents called to ask me not to speak.

It seemed some manner of reputation had preceded me. I'd officially become the kippot crusader, a bridal vigilante. Groomsmen, shine your lights skyward, and I will come to aid you. With a microphone in hand, I menace like Batman and mumble like an infant. I am widely feared and completely foolish. I will have my cake and eat it, too. I will have your cake, also. I am that guy. I've just lost too many friends to act with remorse.

So, I found myself at the reception having not slept in three days. I'd worked straight through, then driven to the airport for the nine-hour flight home. I landed, showered and went to the reception, where I was literally handed a poorly balanced plate of meatballs and a microphone – a troubling combination for the all-nighter child. I begged patience from the crowd as the words came to me from pickled angels up above.

Riffing a nuptial toast on no sleep has been the most originally vindictive transaction of my crusading efforts to date. Sincerely, I offered to pass, but the families relented and insisted on giving me the "honour." Heaven help us.

Sans sleep, I am hazardously without filter. I will fingerpaint with words – often articulating just the middle-finger painter. Before finishing, I recall having offered three things: I wished the couple great success, everlasting health and that the groom wanted to build a time machine in university to travel back to the 1970s to fool around with my mother.

Also, after acknowledging that 50 per cent of all marriages end in divorce, it seemed logical to point out that the other marriages end in death – and I may have then wished the happy couple death.

Sensing I'd hit my PowerPoint stride, I collected the meatballs at my feet and went back to my table, cutting across a mixed minefield of applause and horrified cousins. Certainly not the "best man," but the best man for the job.

Beautiful brides beware – reduce, reuse and recycle. Marry the boys you grew up with and leave my forest alone. Unless you plan to plant new friends in my old-growth neighbourhood, stop cutting down my childhood brothers and using them to ornament your bed, bath and beyond-my-district homes. That – or introduce me to your bridesmaids.

HONEY ROASTED RED POTATOES

1 lb. red potatoes, quartered
2 tblsp. diced onion
2 tblsp. butter, melted
1 tblsp. honey
1 tsp. dry mustard
1 pinch salt
1 pinch ground black pepper

Preheat oven to 375°F. Lightly coat an 11"x17" baking dish with nonstick cooking spray.

Place potatoes in a single layer in prepared dish, and top with onion. In small bowl, combine remaining ingredients. Bake 35 mins. or until tender, stirring halfway through cooking time.

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Making your workouts fun

FITNESS CORNER

BY FELYCE ZOMPARELLI

Making your workouts fun isn't as hard as it sounds. Most people look at me with disbelief when I say that, but the truth is, if you want results, you have to make working out a part of your life.

We have learned that regular exercise not only increases our longevity, it also improves our quality of life, no matter what age we are.

There are many different ways of making your workouts fun. The easiest is to find an exercise you like and do it every day for at least 30 minutes, whether it's walking, roller blading or riding a bike.

Many people find working out with a friend is a great way to get fit, stay social and have fun. Not only can the company make the time fly, but your buddy also motivates you before, during and after the workout. I also find that when you grab a friend and begin a workout regime together, you help each other with the nutrition part as well.

Hiring a personal trainer with a friend or two to create your own small class is another wonderful way of having fun while you work out in the privacy of your own home. I have lots of clients who work out in pairs, and we have a blast while sweating it up.

Joining a group fitness facility – they are popping up everywhere as an alternative to big overcrowded gyms – is another great way to keep motivated and have fun. These facilities offer many different types of classes at different fitness levels, often in a small class setting. Classes may be offered in such activities as pilates, yoga and kick-boxing. Some facilities even meet at parks around the city to get you outside.

I find, too, that when I want a fast, hard workout I don't need to think about, I put in an exercise DVD and just do it. The next thing I know, I'm done.

So go grab a friend and start something great together. If you have any questions or comments, please e-mail me at felycesfitness@rogers.com

About Nutrition

Dealing with lactose intolerance

Q. I am lactose intolerant, and I am wondering if I can consume only dairy products that are labelled lactose free?

A. If you are lactose intolerant, you actually have a lot of options. Many people assume they can't eat any dairy products, but that is simply not the case.

First, many people with lactose intolerance do quite well consuming any or **all** of their favourite dairy foods, as long as they take a lactase pill first. The lactase enzyme will assist in the digestion of the food. This, however, is a very individual thing – different people will find they can tolerate some foods and not others, or they may be able to have a certain quantity of dairy foods before experiencing symptoms, even with the pills, so there is a bit of trial and error.

Lisa Weinberg

You can also eat some foods without taking the lactase enzyme, as they are already lactose free. All yogurt, soft or frozen, is lactose free – the bacteria used to make yogurt naturally renders the yogurt lactose free. Aged cheddar cheese – in the aging process – also becomes lactose free. Soy milk and other soy milk products are lactose free, as are the many products made from lactose free milk.

But watch for hidden dairy or lactose in many foods. Lactose, which is often used as an actual ingredient, is a sugar, but it contains dairy and can be found in many foods, including hot dogs, breaded foods, drugs and vitamins, flavoured snack foods like chips, crackers and chocolate, among other things.

Q. I was just diagnosed with diverticulitis. What is this, and what do I have to eat to manage it?

A. Diverticulitis is a disease typically associated with people who have historically consumed a low-fibre diet. Although there is no anatomical abnormality present, a high-fibre diet is usually required. While you may have been accustomed to a relatively low-fibre regimen to date, most people willingly convert to a high-fibre diet to prevent the pain or attacks associated with this disease.

So what is required in this diet? The most important thing is to always consult your physician first. For many people, bowel rest may be necessary initially. Then, it is best to generally increase your intake of soluble fibre, striving for approximately 25 grams of fibre per day. Soluble fibre is the type of fibre that bulks and swells in water and acts like a sponge. This fibre makes a heavier, bulkier stool, which increases elimination and relieves constipation and diverticulitis. Remember though, any time you are increasing fibre in your diet, you must also increase your water consumption. They need to go together. Sources of soluble fibre include wheat bran, whole grains and the skins of many fruits and vegetables.

Another school of thought on diverticulitis includes avoiding nuts, seeds and corn as well, although there seems to be little scientific research to back up this finding. However, your health-care provider may recommend that this is best for you.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

URBAN WRITER

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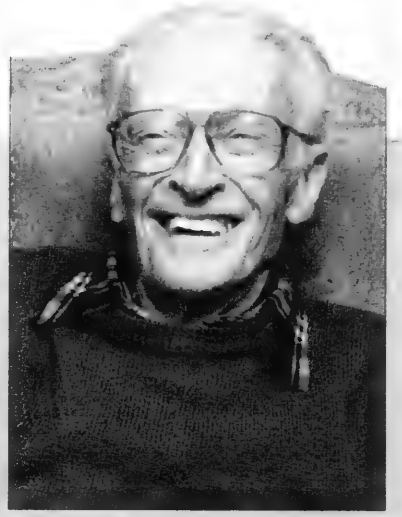

...I want others to receive the same kind of care and attention Mount Sinai gives me.

— Norman Roth

For Norman Roth, going to Mount Sinai is like going home, literally. Mr. Roth grew up in a house at 17 Murray Street, now the site of the Hospital's Murray Street entrance. When Mr. Roth goes up the escalator to see his doctor, he relives the days when, on that very spot, he played basketball and hockey with his childhood friends.

But Mr. Roth's reasons for choosing to leave a legacy to Mount Sinai are inspired by more recent memories. "The nurses and doctors are wonderful," he says. "Mount Sinai is a smart hospital that saves lives, and it saved mine."

Mr. Roth's legacy gift is his way of giving back to a Hospital that has always been there for him and his family. "It's close to my heart," he says.

You can make a difference to the health care of future generations. To learn more about including Mount Sinai in your legacy, or to share your story, please contact us.

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This Week

National

Human rights commissions need to be reformed, B'nai Brith says. *Page 6*

Is ethics a job for kashrut agencies? *Page 18*

Heebonics

The Cunninghams stick to Indie roots. *Page 36*

Sports & Leisure

Winnipeg boy meets Lakers' Jordan Farmar. *Page 70*

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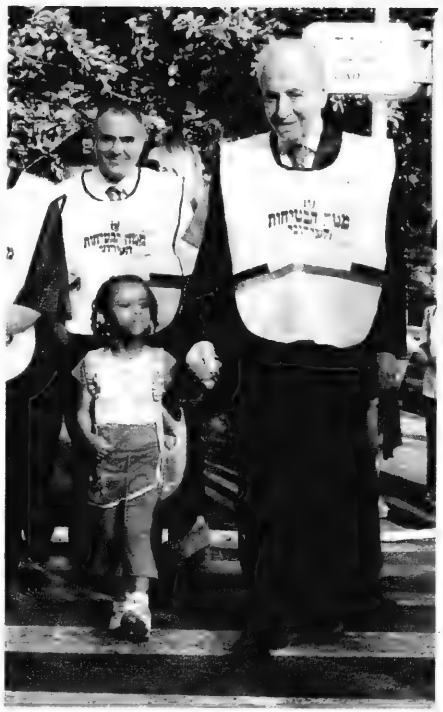

BACK TO SCHOOL IN JERUSALEM: Even Israeli President Shimon Peres had special duties on the first day of school last week in Jerusalem. He became a crossing guard for the day, helping youngsters get to their classrooms safely and on time. *[Israel photo]*

Federal election called for Oct. 14

By ANDY LEVY-AJZENKOPF
Staff Reporter

As the stirring U.S. electoral campaign enters the home stretch and Israel looks as if it may go to the polls, election fever has also gripped Parliament Hill.

On Sunday, Prime Minister Stephen Harper asked Gov. Gen. Michaëlle Jean to dissolve Parliament, saying it was at its "useful end," and he set an election date of Oct. 14, which also happens to be the first day of Sukkot.

Conflict with Sukkot minimized

Last month, Canadian Jewish Congress (CJC), acting on rumours of a possible Sukkot election date, sent an e-mail to the Harper government to let it know that an Oct. 14 election date would pose a serious problem for religiously observant Jewish voters.

"A vote that day would adversely affect the Jewish electorate and the ability of our community to volunteer on campaigns and for Elections Canada," Congress CEO Bernie Farber wrote on the organization's website. "Our respectful request... was to bear this in mind when deciding on an election date and avoid Oct. 14 if possible."

According to Congress, Harper called its co-president, Rabbi Reuven Bulka, to explain the rationale for setting the date and express "a sincere understanding" of the Jewish community's situation vis-a-vis the vote.

"We know Prime Minister Harper is a man of faith, and understand the challenges he must have faced in determining a date for the election," Rabbi Bulka said.

Rabbi Bulka added that Congress will inform the community on alternate ways they can vote, which include going to advance polls and registering to vote at any Elections Canada office during the campaign.

Prior to the call, in what some considered pre-election pork-barrelling, Harper doled out tens of millions of dollars to recipients including Ontario's flagging auto industry, and the City of Toronto to combat gang violence, and promised nearly $5 billion to Quebec for its aging highway infrastructure, among other spending pledges.

Meanwhile, Liberal Leader Stéphane Dion was touting his much-discussed "Green Shift" plan, promising $900 million in incentives to help the country's farmers, truckers and other industries if a Liberal government is elected.

Continued on page 30

El Al downplays reported terrorist threat

By PAUL LUNGEN
Staff Reporter

The Canadian general manager of El Al Israel Airlines is downplaying an Israeli news report that suggested the airline's personnel were being followed by Hezbollah terrorists in Toronto.

Dinah Kutner said that "it's been blown out of proportion. A lot of things being reported are not accurate."

Kutner declined to comment on the specifics of the story, saying, "It's a security issue."

The item originated with Channel 2, a private television station in Israel. It reported a Hezbollah terror cell tracked El Al flight crews in Toronto as part of a plan to attack them. It also reported the cell had been arrested and the terror alert level for Israelis had been raised to the highest level.

At the same time, the Israeli daily, *Ha'aretz*, reported that the suspected terrorists were seen at the Sheraton Centre Hotel in Toronto, where El Al pilots and crew stay between flights.

Those reports came only a few weeks after Israel's counterterrorism bureau issued a worldwide travel advisory warning Israelis

Continued on page 35

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Olmert's final push for peace likely doomed – see page 58

The News in Brief

Canada

Ex-envoy Dies

TORONTO — Gideon Saguy, Israel's former consul general in Toronto, died Aug. 5 in Toronto of melanoma. He was 88. The Austrian-born Saguy, who was in the Israel Defence Forces from 1948 to 1951, also served as the first spokesperson for Israel's foreign affairs ministry, as Israel's first ambassador to Jamaica, as consul general in San Francisco, in Israel's embassy in London and at its consulate in New York. He was consul general in Toronto from 1982 to 1986. He then spent five years as president of the Tel Aviv Foundation in Canada. He was buried in Tel Aviv.

World

Scrolls Recovered

NEW YORK — Eight Torah scrolls stolen from a New York City shul were recovered. Police arrested a maintenance worker and another person Sept. 4 on charges of criminal possession of stolen property. The scrolls, valued at $500,000, were stolen last month from the Jewish Center of Kew Gardens Hills in Queens.

Evangelism Affirmed

BERLIN — Evangelical scholars have released a statement renewing the commitment to Jewish evangelism in Europe. The theological arm of the World Evangelical Alliance issued the 1,200-word Berlin Declaration one week after an Aug. 18-22 conference on how to bring the Christian gospel to Jews in Europe, the *Christian Post* reported. The document was written by 13 scholars of the World Evangelical Alliance Theological Commission, seminaries and other groups. Christians and messianic Jews in Germany also helped to write it. "While respecting the views of others, we still challenge them to consider the message of the messiah," said the declaration, which isn't an official alliance document, but is being widely circulated.

Hechsher Endorsed

NEW YORK — The Reform movement's rabbinical association endorsed the Conservative movement's ethical kosher initiative. The board of trustees of the Central Conference of American Rabbis resolved last month to explore ways to co-operate with the initiative, known as Hekhsher Tzedek, which grew out of an immigration raid last May at the Agriprocessors kosher meatpacking plant in Iowa. The conference urged producers of kosher meat to adhere to the highest ethical standards, applauded the Conservative movement for integrating ethical concerns into kashrut and encouraged Reform Jews to consider the initiative's guidelines in making dietary choices.

Revocation Upheld

CINCINNATI — A Cincinnati court on Sept. 4 upheld a decision to revoke the U.S. citizenship of a Michigan man accused of shooting Jews when he was in a Nazi unit. The ruling upholds a decision last year that John Kalymon, 87, was ineligible for U.S. citizenship because of his service in the Nazi-operated Ukrainian Auxiliary Police, which was involved in deporting and killing Jews. Kalymon had appealed that ruling.

Nefesh B'Nefesh Takes Greater Aliyah Role

JERUSALEM — The Jewish Agency has agreed to an official collaboration on North American aliyah with Nefesh B'Nefesh, which facilitates immigration to Israel from English-speaking countries.

The organizations announced Aug. 31 that under an agreement signed last month, Nefesh B'Nefesh will have primary responsibility for marketing and promotion, while the Jewish Agency will remain responsible for determining aliyah eligibility with other Israeli authorities and will pay the airfare of each new immigrant. The organizations have been competing with each other for several years.

Future olim from the United States and Canada can apply for both Nefesh B'Nefesh services and the Jewish Agency aliyah eligibility process using one application through Nefesh B'Nefesh.

The Jewish Agency will continue to maintain aliyah emissaries in North America, but as a result of the collaborative venture and Nefesh B'Nefesh's use of web-based marketing and communications to promote aliyah, it will be able to curtail the scope of this function in the future.

No Jewish Agency emissaries currently serving in North America will be returned to Israel prior to the completion of their contract, the agency said. The agency will continue to offer services to all those eligible to immigrate under the Law of Return, including those who do not fall under the umbrella of the joint venture with Nefesh B'Nefesh, an agency spokesperson said.

Jewish Agency chair Zeev Bielski said the deal will increase North American aliyah, while Tony Gelbart, co-founder and chair of Nefesh B'Nefesh, said his agency's "enhanced" role will let it "further fulfil [its] mission of making aliyah as seamless and successful as possible."

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Wiesenthal Center unites Natives, non-Natives

-By PAUL LUNGEN
Staff Reporter

The town of Deseronto, Ont., has been in the news for all the wrong reasons. Protests, unresolved land claims, racial tension, violent demonstrations, police interventions.

Sort of like Caledonia, Ont., only farther east.

Last weekend, about 25 people from both hot spots boarded a flight to Los Angeles to attend 2-1/2 days of lectures, tours and seminars designed to build bridges, foster relationships and be exposed to the unique brand of fostering better communities developed by Friends of the Simon Wiesenthal Center (FSWC).

The group includes aboriginals and non-aboriginals, police, educators, representatives of the provincial government and community leaders. They hail from Stoney and Kettle Point Sarnia bands, the Tyndenaga-Deseronto area (about 30 kilometres west of Kingston) and from the Six Nations and Caledonia.

Their itinerary includes a visit to the Simon Wiesenthal Center's Museum of Tolerance, where they will discuss the Holocaust and racism, followed by workshops to discuss ways of addressing racial hatred.

In Toronto, FSWC president and CEO Avi Benlolo had been approached by residents of Caledonia eager for help in finding a resolution to their conflict. Benlolo said he was resistant at first, because he didn't want the Friends to get in the middle of a nasty political fight. But with increasing evidence of racial hatred, the FSWC decided it would do what it could to help those who wanted to restore some normalcy to the situation.

Vic Roy

Wiesenthal Center facilitators will bring the participants together to help tackle these issues, including the ones that have proven so difficult in their local communities, Benlolo said.

The goal is to "foster stronger relationships and when they return to Ontario, to have better rapport and the ability to solve problems," he added.

Vic Roy was enthusiastic about the trip, and the possibility it may give him the tools to tackle some difficult home-grown issues. As principal of Deseronto Public School, he's been in the middle of a long-simmering dispute – both literally and figuratively.

The school, he said, educates 170 children, a quarter of whom are of aboriginal origin. Some of the tension in the community has been reflected inside the school, where he's witnessed "real racist comments" directed at school staff.

What's more, "the school is right in the middle of the disputed land," Roy said.

"I'm in the middle of the divide in the community," he added, noting that his students include children of OPP officers, as well as children of those manning the blockade.

Roy, who attended an orientation workshop at the FSWC's Toronto headquarters last month, said he was impressed with Benlolo's overarching theme of trying to make the world a better place. Deseronto is "a respect school," where aboriginal culture is taught and where murals push the message of respect.

The Los Angeles experience "is an opportunity for dialogue and planning," he added.

As a condition of the trip, Roy agreed to devise a year-long plan to develop a tolerance plan for the school.

"I would like to see us come back with a more involved plan for kids to work together better and set an example to the community," he said.

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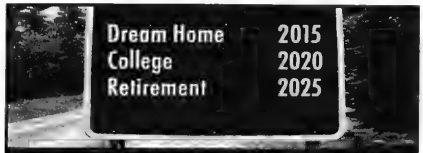

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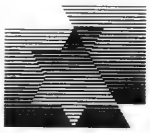
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'Compelled by the truth'

This article is the first in an occasional series featuring scholars who reside and work among us in the intellectually diverse, creative and very expressive Jewish community of Canada.

From the editor's desk

At the first mention in our conversation of the name Rambam (the millennia-entrenched acronym for the revered Rabbi Moshe ben Maimon), known more formally outside the Jewish world as Maimonides, a wave of enthusiasm washes across the lean, earnest countenance of James Diamond. He inclines closer to me across the small table of the coffee shop where we are sitting, in order to punctuate with sweeping hands a point about the importance for Judaism of fearless intellectual inquiry.

"I believe in things," Diamond says, referring to the core precepts and principles of Judaism, "but I am very open to thinking about ideas and the idea of new ideas. There is room within Jewish thought to explore and to test and to question and to challenge," he adds emphatically.

"I do my research and investigate because I am compelled by the truth."

James A. Diamond

The conviction in his voice is nearly anthem-like. The excitement in his demeanour is pleasing to behold.

Converts, Heretics and Lepers: Maimonides and the Outsider (University of Notre Dame Press, Notre Dame, Indiana, 2007) is the most recent product of Diamond's meticulous, exhausting research.

It is the second book Diamond has written on Maimonides. The first, published five years ago in 2003, was titled *Maimonides and the Hermeneutics of Concealment* (SUNY Press, New York, 2003). Both works were awarded Canadian Jewish Book Awards for scholarship.

It is fair to say that a great deal of Diamond's adult life has been spent penetrating, wrestling with, understanding and conveying the thought of the seminal 12th-century Jewish philosopher and thinker.

"It has been almost like spending one's entire life to open oneself to the tradition so that only then does it becomes your own," Diamond said of his perseverance with the writings of the Rambam.

"You take the scholars more seriously by questioning and by challenging as they did, by trying to go through the same hard work they went through to master their subject."

But it is only in the past 10 years that Diamond has been "challenging and questioning" in the halls of academia. Diamond, an associate professor and the Joseph and Wolf Lebovic Chair of Jewish Studies at the University of Waterloo, received his doctorate in Jewish studies in 1999, specifically in the thought of Maimonides. He began teaching the next year and has been there ever since.

Prior to his arrival at Waterloo University, Diamond practised law in Toronto for almost 20 years. In the midst of his legal career, he returned to the University of Toronto, his alma mater, to commence a formal program of Jewish studies. He began those studies under the mentoring eye of the late Frank Talmadge and completed them with David Novak.

Though he pursued intensive, scholarly Jewish studies at University of Toronto only "later in life," so to speak, Jewish studies had always been his natural, even home domain.

Born into an observant home in Toronto just past the midpoint of the last century, Diamond is the middle of three brothers, sons of survivors who found their way to a new life in Canada after the war.

His formal education was a "Yeshivish" one that began in the Eitz Chaim day schools in Toronto and led eventually to a beit midrash in Jerusalem.

But the yeshiva was not the anchor for his learning, rather it was the ship that carried him from one harbour of intellectual exploration to another.

Diamond found his intellectual ballast in his father's home and the behaviour toward God and man that his father exemplified.

Diamond described the home in which he was raised as liberal Mizrachi (combining religious observance and support for Zionism). Indeed, he described his father and the tight-knit, argumentative, ideologically oriented group of *chaverim*, comrades, at Toronto's Torah v'Avodah Synagogue as being among the key formative influences in his life.

His teacher at the yeshiva in Jerusalem, Reb Yohanan Zweig and Prof. Emil Fackenheim, he said, were the other key influences on his thought and his life.

"Reb Zweig thought outside the box and taught to never be afraid to search and question. Emil Fackenheim was the first to speak to me about the whole world of philosophy, including, of course, Jewish philosophers."

Diamond is now studying and researching the writings of the 13th-century philosopher, scholar, thinker, Rabbi Moshe ben Nachman, the Ramban, whom he described as an intellectual counterpoint to the Rambam.

In his research and writing, Diamond seeks the truth according to the instruction of the very individuals in whose works and insights he labours – respectfully, yet fearlessly questioning.

I imagine that he hopes his own work will one day be studied in the same way. That would be his greatest reward.

–MBD

SPIRITUAL ZIONIST, MAN OF ACTION

Rabbi Abraham Isaac Kook was the first Ashkenazi chief rabbi in the Land of Israel during British Mandatory rule. Born in Latvia in 1865, he came to Palestine in 1904 to be chief rabbi of Jaffa.

Rabbi Kook viewed the Jewish return to Israel as an event of great theological and historical significance that was perhaps even more important that its political significance. In Rabbi Kook's view, all Jews, secular and observant, were instrumental in the Divine plan for the Jewish return to the Land of Israel. Thus, he accepted all Jews as long as they identified themselves as Jews. All his life, he fought for reconciliation and understanding among Jews. He died 73 years ago, in 1935, on the third day of Elul (which this year falls on Sept.4).

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B'nai Brith faces human rights complaint

By PAUL LUNGEN
Staff Reporter

A complaint against B'nai Brith Canada that has dragged on for five years points to the need to reform the procedures of human rights commissions across the country, B'nai Brith said in a brief released last week.

The complaint against the human rights organization was one of the motivating factors for it to advocate change to procedures behind the work of human rights commissions across the country, acknowledged B'nai Brith senior legal counsel David Matas. B'nai Brith's League for Human Rights has submitted a brief to Richard Moon, a law professor who is reviewing the Canadian Human Rights Commission's mandate to address hate speech.

B'nai Brith has long advocated for the necessity of provincial and federal human rights legislation to address hate speech. Being on the receiving end of a complaint permits the organization "to see it from both sides," Matas said.

B'nai Brith was the subject of a complaint by Shahina Siddiqui, executive director of the Islamic Social Service Association of the United States and Canada, following an October 2003 conference in Winnipeg hosted by B'nai Brith for first responders to terrorist attacks. The complaint, filed with the Manitoba Human Rights Commission (MHRC), alleged comments made at the meeting were biased against Muslims.

Matas noted, however, that Siddiqui did not attend the conference but relied on reports from unnamed sources. Despite the lapse of several years, B'nai Brith still doesn't know who was the source of the allegations and what specifically was said, he added.

B'nai Brith has asked the commission for more information and received a letter "with general statements with a word or two but no quoted sentences." Its own investigation turned up nothing that could be taken as violating Manitoba's anti-discrimination laws.

"It's shadow boxing, trying to find out if a rumour is true," Matas said.

The MHRC has appointed an independent expert to look into the case, but Matas said he doesn't know who the expert is and B'nai Brith hasn't been asked for input into his investigation.

The investigator has been given documents that relate to the complaint, but B'nai Brith hasn't been shown them. B'nai Brith has been told that it can respond to the report when it comes out, but Matas contends that could be too late.

"The findings could be definitive of the issue," he said.

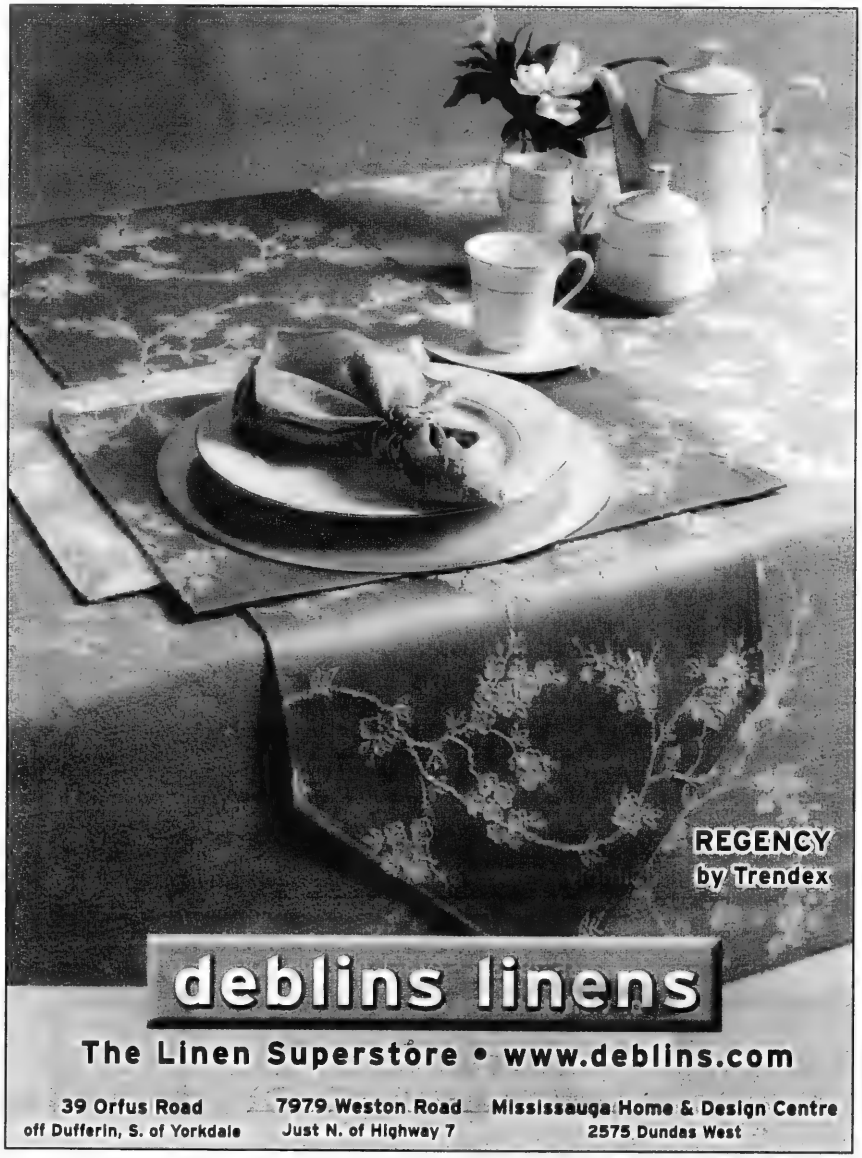
B'nai Brith's experience, as well as the cases involving journalist and author Mark Steyn, *Maclean's* magazine and the defunct *Western Standard* magazine, indicate the need for substantial procedural reforms in human rights cases, he said.

B'nai Brith doesn't want human rights commissions abolished. "There is a problem, we need reform but the jurisdictions [over hate speech] are worth keeping," he said.

Commissions have developed "without a full range of procedural safeguards, with informality. That was not a problem until a series of abusive complaints," Matas said.

In its brief to Moon, BBC warns that human rights commissions are unprepared and ill-equipped to deal with ideological complaints driven by political Islam.

B'nai Brith has urged reforms that include limiting complaints to a single jurisdiction, awarding costs against those who attempt to abuse the system by harassing "bona fide respondents" and educating investigators on the "get-political context within which they operate."



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The burdens and the duties of democracy

In the end, the announcement came without drama or surprise. Prime Minister Stephen Harper Sunday morning visited the Gov-Gen. Michaëlle Jean at her residence. They spoke privately for some 20 minutes. The conversation was probably more about the summer's pastime rather than a writ for an upcoming election. The prime minister then emerged from the meeting and announced to the waiting assembly of reporters what they and the entire population of Canada already knew.

There will be a federal election on Tuesday, Oct. 14.

For the Jewish community, the date is unfortunate. It falls on the first day of Sukkot, one of the three pilgrimage holidays of the Jewish calendar. Observant Jews will not be able to participate in the election on that day. It was a conflict of scheduling, apparently, that the prime minister felt he could not avoid. And he took pains to explain that to various leaders of the community.

However, Jews intent on voting will have no difficulty in doing so. As is the case in all elections, there will be sufficient opportunity and one imagines, too, sufficient convenience, to cast one's ballot at the advance polls.

And as is also the case in all elections, we urge every eligible voter, as a matter of duty, to make the time to go to the polls and vote. That is the very minimum that our democracy needs, if not also, expects of us.

Beyond the minimum, there are, as our readers know, more robust ways to fulfil democracy's needs, all of which hinge upon personal involvement in the larger electoral process.

Such involvement can be in one of two ways, or both. It can be on behalf of a candidate (or party) to help press his or her worthiness upon fellow voters. Or it can be on behalf of a cause (a communal concern) to help press its worthiness upon the candidates. In either case, the voter must turn away from indifference and apathy and step instead toward caring and commitment. As the record of Canadian public and civic life shows, the Jewish community has well-established credentials in political activism, caring and commitment.

As our readers also know, this newspaper will not advocate on behalf of one party or any candidates.

The well-being and good governance of Canada, including as a high priority, its foreign affairs, concern us all. The Jews of Canada are a diverse group. We are decidedly not monolithic in our party politics, philosophies and preferences. We manifest our activism and commitment in wide and varied ways, each according to conscience.

Such are the burdens and the duties of democracy that the more we become involved, the better it serves all people, and the better it serves all people, the stronger our democracy becomes.

25 years ago in *The CJN*

For the first time, a delegation from the Israel labour organization Histadrut visited Ontario. The visit was a direct response to a resolution passed at an Ontario Federation of Labour convention that called for the recognition of the PLO and the establishment of a Palestinian state.

Dry Bones CONSPIRACY?

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Ehud Telem , Rabbi Reuven Tradburks, Nelson Wiseman.

School fees exceed rate of inflation

Once again we learn that tuition fees have risen "often at amounts that exceed the rate of inflation," this despite previous reassurances from UJA Federation of Greater Toronto officials that additional, significant infusions of funds dedicated to Jewish education were made this year that would lower tuitions this year ("Jewish day school fees rise by up to 10 per cent," *CJN*, Aug. 28). In some cases, Jewish day school fees have risen by up to 10 per cent. This is clearly an intolerable situation, a crisis of epic proportions that requires immediate and determined consideration by the community at large.

Yet our leadership has resorted to its usual and predictable refrain, indicating that they are trying their best to increase allocations for subsidies for hardworking middle-class families. Given its poor track record to date – where our tuition increases have largely surpassed the rate of inflation on an annual basis for the past number of decades – trying is no longer good enough. I worry that our children and grandchildren will not be in a position to afford a Jewish education for their children. By my simple calculation, utilizing a five per cent average increase year after year, our family will be paying more than $30,000 toward the cost of our youngest child's Grade 12 high school education alone. Two Jewish schools have closed this past year and without some considerable intervention, more are destined to do the same. Without the possibility of an affordable Jewish education, our future looks dim, and I venture that our newly built and renovated Toronto Jewish community centres will not serve as a satisfactory substitute. We require immediate and creative solutions to this serious problem, or we will all surely suffer the dire consequences.

Joseph Adler
Toronto

Dry Bones DOUBLE TROUBLE

* * *

Day school funding

Jerrold Landau is undoubtedly correct in forecasting that the Ontario Jewish population will decline because of the cost of Jewish education ("Toronto community may decline," *CJN* letters, Aug. 28). But there is a further point: why would anyone wish to live in a jurisdiction that studiously avoids conforming to the International Covenant on Civil and Political Rights? Since 1999, Ontarians have known that civilized countries do not discriminate in funding non-public education, but the best the Ontario government can do is engage in denial. It repeatedly relies on an outdated constitution to justify discrimination, but it makes no effort to change the constitution.

Martin Jaeger
Toronto

* * *

Obama another Chamberlain

Democratic presidential candidate U.S. Senator Barack Obama appears to be a potential Neville Chamberlain of our time. Obama has said that he would sit, discuss and arrange accords with leaders such Mahmoud Ahmadinejad of Iran. Talk about naiveté! ("Obama woos Jews in race for White House," *CJN*, Aug. 28)

Chamberlain, the prime minister of England, did the very same thing with Adolf Hitler of Germany. We all know the results of that sit-down – World War II and the Holocaust. History gives great lessons, and it often repeats itself unless attention is paid to it and the lessons learned.

Archie Goodman
Thornhill, Ont.

* * *

Bat mitzvah project

My bat mitzvah is on Jan. 24, 2009, and for my bat mitzvah project, I am creating a website (www.myjewishlegacy.com) so that our generation can share the stories of Holocaust survivors. I decided to make this website because I wanted our generation to have a place to document the journeys and experiences their families had to endure. Learning about my grandparents who survived the Holocaust made me feel proud to be a Jew. I hope the website will keep the memories alive.

I spent an afternoon interviewing my grandpa, Bert, and heard about his travels from the age of 10. There came a time when he could no longer go to school in Germany. His family lived on the Swiss border, and his family was able to arrange for him and his sister to go to school in Switzerland. He would ride his bike to school, and he hid documents and money (also the deed to the house in Germany) on these rides and gave these items to a teacher in Switzerland to hold for the Bodenheimer family. Every day, the police would flag him over the border, but on the ride home, they would stop him, search his belongings, and even take a tire off his bicycle to make sure he wasn't smuggling anything into the country. They never thought he would smuggle items out. It was very dangerous to do this, but my grandfather was a very determined, smart and brave person. His Jewish identity was one of the most important aspects of his being.

Through my bat mitzvah project, I hope our generation learns more about the Holocaust and that we will never forget what happened.

Elyse Bodenheimer
Charlotte, N.C.

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

'Enough of blood and tears'

Fifteen years ago this week, on Sept. 13, 1993, hope for peace between Israelis and Palestinians soared even higher than the white tufts of clouds that decorated the deep blue sky above Washington, D.C. that day.

U.S. president Bill Clinton had gathered on the lawn of the White House Israeli prime minister Yitzhak Rabin, Israel's foreign minister Shimon Peres and PLO leader Yasser Arafat, for a public signing of a declaration of priniciples for peace between the two peoples, based on discussions in Oslo, Norway.

Before an assembly of dignitaries on the White House lawn and with millions of viewers watching on television, the Israeli and Palestinian leaders committed themselves to finding a way to come to a peace agreement. Yasser Arafat committed himself to the abject rejection of violence.

The following are the remarks delivered by Rabin on that occasion. Despite the failure of the process, they remain one of the most eloquent expressions of Israel's deep yearning for peace ever expressed by its leaders.

Two years and two months after he delivered these remarks, Yitzhak Rabin was cut down by a Jewish murderer.

The possibility of peace with that generation of the Palestinian people had been cut down long before the murder. It was struck down by the dishonesty, deceit and dissembling of the PLO leader.

The dream of peace, however, must not be cut down.

Yitzhak Rabin's words must be planted in the hearts of all peoples who genuinely yearn and strive for peace.

* * *

Israel's Prime Minister Yitzhak Rabin speaking on the White House lawn Sept. 13, 1993. [Israel Government archives]

Mr. President, Ladies and Gentlemen:

This signing of the Israeli-Palestinian Declaration of Principles here today is not so easy – neither for myself as a soldier in Israel's wars, nor for the people of Israel, nor for the Jewish people in the Diaspora who are watching us now with great hope, mixed with apprehension. It is certainly not easy for the families of the victims of the wars, the violence and the terror, whose pain will never heal. For the many thousands who have defended our lives with their own, and even sacrificed their lives for our own, for them, this ceremony has come too late. Today, on the eve of an opportunity, an opportunity for peace and perhaps an end of violence and wars, we remember each and every one of them with everlasting love.

We have come from Jerusalem, the ancient and eternal capital of the Jewish people. We have come from an anguished and grieving land. We have come from a people, a home, a family, that has not known a single year, not a single month, in which mothers have not wept for their sons. We have come to try and put an end to the hostilities, so that our children and our children's children, will no longer experience the painful cost of war, violence and terror. We have come to secure their lives and to ease the sorrow and the painful memories of the past, to hope and pray for peace.

Let me say to you, the Palestinians, that we are destined to live together on the same soil, in the same land. We, the soldiers who have returned from battle stained with blood, we who have seen our relatives and friends killed before our eyes, we who have attended their funerals and cannot look into the eyes of their parents, we who have come from a land where parents bury their children, we who have fought against you, the Palestinians, we say to you today in a loud and a clear voice: "Enough of blood and tears. Enough. We have no desire for revenge. We harbour no hatred toward you. We, like you, are people, people who want to build a home, to plant a tree, to love, to live side by side with you in dignity, in empathy, as human beings, as free men. We are today giving peace a chance, and saying again to you – enough."

Let us pray that a day will come when we all will say farewell to the arms.

We wish to open a new chapter in the sad book of our lives together, a chapter of mutual recognition, of good neighbourliness, of mutual respect, of understanding. We hope to embark on a new era in the history of the Middle East. Today, here in Washington, at the White House, we will begin a new reckoning in relations between peoples, between parents tired of war, between children who will not know war.

President of the United States, ladies and gentlemen, our inner strength, our high moral values, have been derived for thousands of years from the Book of Books, in one of which, Kohelet (Ecclesiastes), we read:

To every thing there is a season, and a time to every purpose under heaven:
A time to be born, and a time to die;
A time to kill, and a time to heal;
A time to weep and a time to laugh;
A time to love, and a time to hate;
A time of war, and a time of peace.'

Ladies and gentlemen, the time for peace has come.

In two days, the Jewish people will celebrate the beginning of a new year. I believe, I hope, I pray, that the new year will bring a message of redemption for all peoples, a good year for you, for all of you. A good year for Israelis and Palestinians. A good year for all the peoples of the Middle East. A good year for our American friends who so want peace and are helping to achieve it, for presidents and members of previous administrations, especially for you, President Clinton, and your staff, for all citizens of the world. May peace come to all your homes.

In the Jewish tradition, it is customary to conclude our prayers with the word "amen." With your permission, men of peace, I shall conclude with words taken from the prayer recited by Jews daily, and I would ask the entire audience to join me in saying, "Amen."

"He maketh peace in His high places. He shall make peace for us and for all of Israel. And they shall say: 'Amen.'"

The above was translated from Hebrew.

A fight we must win

"Branding" is one of those intriguingly complex words that can have opposite meaning, depending on its context. The dictionaries tell us that the word can be used in reference to a trademark or a distinctive name that identifies a product or company. On the other hand, it can be used as a way to mark someone or something with disgrace or disapproval – with a stigma of one sort or another.

Lawrence Hart in Hamilton

In the positive sense, the "Brand Israel" campaign that has just begun in Toronto under the stewardship of Consul General Amir Gissin is to be applauded. The initiative is, in fact, part of a much wider public relations project by the Israeli Ministry of Foreign Affairs to promote Israel in a positive light, both because of the intrinsic worthiness of doing so, but perhaps even more importantly as a way to counter the vilification and attempted delegitimization of the Jewish state that has gained such strength over the past several years.

Toronto has been selected as the test market for this important promotional strategy, and what happens there will likely set the stage for what might be anticipated when the project reaches other cities around the globe.

A focus on Israeli achievements "beyond the conflict" – in the arts, sciences, medicine, technology and business – has often been a launch point for Israeli hasbarah. But, for a variety of reasons, the essential messaging has never really gained much traction, and, by measurable endpoints, perspectives on Israel have not really changed for the better because of them.

Hopefully, this initiative – with its boldness and sophistication – will usher in an exciting new era of success for those who so dearly wish to see Israel fairly portrayed, and properly recognized, on the world stage.

Regrettably, however, the other sort of branding – with its stigmatizations and accusations of malfeasance – has already begun to emerge in reaction to the "Brand Israel" campaign.

On Aug. 25, about 100 protesters gathered outside the Miles Nadal JCC in Toronto to voice their opposition to the project. Representing the usual suspects (among others, the Coalition Against Israel Apartheid, No One is Illegal, and Women in Solidarity With Palestine) and resorting to the usual canards that define their ugly cause, these groups have pledged to derail the campaign in whatever ways they can.

So it looks like the lines have been drawn in an inevitable battle to influence public opinion. There are those in our communal leadership who have long been committed to a quieter, less public approach. This campaign will no doubt come as a great shock to them. But one thing is certain: all eyes will be on Toronto over the next few months – and this is one fight we dare not lose.

Does a 'certain something' set Jews apart?

I learned a new word this summer – "allosemitism." Coined by the Polish-Jewish literary critic Artur Sandauer, it describes a concept I am quite familiar with – the idea of Jews as perpetual "other."

Allosemitism can embrace both positive and negative feelings about Jews – everything, as sociologist Zygmunt Bauman put it, "from love and respect to outright condemnation and genocidal hatred."

At root is the idea that, good or bad, Jews are different from the non-Jewish mainstream and thus unable to be measured by the same yardstick.

The word cropped up during a recent symposium on Jewish and Roma (Gypsy) cultures I attended in Weimar, Germany, as part of a project called, significantly, "The Other Europeans."

Ruth Ellen Gruber in Rome

It was gratifying to find a term that so aptly describes the ambivalent ways that Jews are regarded.

We all know about the historic demonization of Jews. But anti-Semitism can be counterbalanced by an idealization of Jews and Jewish culture that may also be divorced from reality.

The Other Europeans project examines some of these issues by focusing on the relationships between Jewish and Roma cultures, particularly in the realm of music.

The project statement doesn't use the term "allosemitism." Instead, it describes Jews and Roma as having "transcultural" European identities "in both fact and imagination."

This, it states, has led to the condemnation of both groups as "rootless," "parasitic," "degenerate" and worse, as well as to continuing anti-Semitic and anti-Roma outbursts. At the same time, it notes, "the same transcultural character of Yiddish and Roma music is romanticized and embraced by contemporary 'world music' pop culture, which frames it as subversive and transgressive and therefore 'hip.'"

The Other Europeans project is the brainchild of musician Alan Bern, an American who has been based in Berlin since the 1980s. It's sponsored by three Jewish culture festivals – the Weimar Yiddish Summer Weeks, which Bern directs; the annual Festival of Jewish Culture in Krakow, Poland, and the KlezMORE Jewish Music Festival in Vienna.

All three present and teach Jewish music and culture to a predominantly non-Jewish public.

Bern, a key figure in the klezmer music revival over the past two decades, is a thoughtful observer of the sometimes uneasy cultural dynamics between Jews and non-Jews in Europe.

"You define culture through interactions," he once told me. "What defines something is often the point of view from which you regard it."

How to define what is "Jewish" provides endless fodder for debate in post-Holocaust, post-Communist Europe.

Jews are few here now. Jewish communal life, though reviving in some places, is in flux, and Jewish cultural expression is often embraced or even perpetrated by non-Jews.

Strict halachic definition may suffice for the religiously observant. But for Jews and non-Jews alike, that has always told only part of the story. And indeed, as experienced so drastically in the Shoah, definitions of what, or who, is Jewish often come from the outside.

Is there, as the concept of allosemitism implies, a "certain Jewish something" that sets Jews apart?

The Jewish Museum in Munich mounted an exhibit this summer actually called "That Certain Jewish Something." It takes a creative and provocative approach to exploring the intangibles that can imbue objects, and even people, with a sense of Jewishness.

The museum asked the public to bring in an object that had "a certain Jewish something" about it, with an explanation about why they chose the item. More than 120 people, most of them non-Jewish or with distant Jewish roots, did so. All the objects were then displayed, with the stories behind them.

Some of the wide-ranging items are explicitly Jewish: menorahs, kitschy shtetl figurines, silverware marked for meat and dairy, a Ten Commandments paperweight and a comic book called *Shaloman*.

But for many items – a flashlight, a rock, a tablecloth, a necklace, books, paintings, an ordinary pair of sneakers – "that certain Jewish something" is revealed only by their meaning to the chooser – through what they represent, not what they actually are.

An 11-year-old boy brought in a shirt from the Bayern-Munich soccer team because he read that the team's pre-war president was Jewish. But the sneakers belonged to a Jewish man and are a tangible symbol of his faith: he wears them to shul on Yom Kippur, he wrote, as they are made of cloth, not leather, which is prohibited on the holiday.

A letter to Bob Rae

Dear Mr. Rae,

I recently had the privilege of talking to you during your visit to Jerusalem, as well as hearing your presentation at Hebrew University and reading your Aug. 6 speech before the National Council on Canada-Arab Relations. I can verify that you don't pander to different audiences – your message is consistent. In speaking to Arab groups, you remind them that the Mideast conflict began long before the 1967 war, and that their use of the term "apartheid" is repugnant.

Gerald Steinberg in Jerusalem

Since we agree on many points, I will focus on those issues where our perspectives – yours as a Liberal leader whose familiarity with Israel exceeds that of many Canadian politicians, and mine as an Israeli academic with some understanding of Canada – clearly diverge.

As a result of your background, you find hope for finding "common ground" in Israeli-Palestinian peace negotiations. You refer to this "mediation project" as "one of the greatest ones in the world" and claim "that the parties at their very best are not irretrievably far apart."

Unfortunately, on the ground, many of us do not see the evidence for this, and I fear that once again, a well-intentioned peace effort will end in polarization and even greater violence. I have no doubt that some Palestinians with whom you meet talk about mutual acceptance. I have heard the same words for at least 15 years.

But when Israelis look beyond these private comments and examine Palestinian school books, television programs, and NGO campaigns that promote the Durban strategy, we find the same slogans of rejectionism and violence. There is no evidence of the signs of the "deep consensus" that, in your words, emerges when people come to realize "the sheer cost of continuing a conflict and the obvious benefits of stopping."

On the contrary, the Hamas leadership, which is backed by Iran, has inherited the late Palestinian Authority president Yasser Arafat's violent legacy, while adding jihadism, a central factor that you did not address. To ignore this reality would be extremely foolish for Israel.

When serious change begins in Palestinian society and in the wider Islamic world, acceptance of Jewish sovereign equality will take at least a generation. Until then, we need to be very cautious. As an academic specializing in international negotiations, I have seen the disastrous results of failed peace plans and warn against such initiatives, including grand plans for shared control of Jerusalem (a misguided project led by former Canadian ambassador Michael Bell).

As an alternative, I spoke to you about conflict management. The late Canadian prime minister Lester Pearson's legacy has led you to dismiss anything less than full peace negotiations as being the province of "Israeli conservatives." This is wrong. We are pragmatists who understand that incremental movement is necessary to avoid failure. We do not, as you say, "ignore how difficult living conditions are for most Palestinians," but we also hear the incitement and the echoes of the terror bombs.

Without roadblocks and security measures, the incidents in which Palestinians are caught with explosives or other weapons would end in many deaths. Israelis have paid dearly for images of idealized peace, and I urge you to give the conflict-management approach serious consideration.

Unfortunately, some of the "positive signs" from NGOs that you were shown are less than positive when understood in detail. You spoke about an event organized by World Vision International (WVI), an NGO that describes itself as "as a Christian relief and development organization," but that also promotes anti-Israel propaganda. On Nov. 29, 2007, WVI's representative in Geneva, Thomas Getman, gave a major speech that UN Watch characterized as seeking "to promote hatred of Israel," and there are numerous additional examples.

The WVI event that you attended was also highly problematic, involving a small Israeli group (Parents' Circle) that participates in a dialogue with Palestinians. Other bereaved Israeli families see this NGO activity as manipulated to promote Palestinian propaganda.

I realize that these distinctions are difficult to see from afar and are inconsistent with optimistic images. But in peacemaking, particularly in our part of the world, it is necessary to move very cautiously. Mediators, like doctors, should be guided by the principle, "First, do no harm."

Respectfully,
Prof. Gerald M. Steinberg
Executive Director, NGO Monitor and
Chair, Political Science, Bar Ilan University

The Kirshner File

Scandals ruined Ehud Olmert's political career

Ehud Olmert was dead right.

Three months before he announced he would not contest the Kadima party leadership and thereby resign as Israel's prime minister after a new leader is chosen later in September, he told the German newsmagazine *Der Spiegel* that only a miracle could save his job.

Sheldon Kirshner in Toronto

Olmert, whose reputation was first shaken by the inconclusive outcome of the Second Lebanon War, but whose downfall was irrevocably hastened by ongoing police investigations turning on bribery, fraud and breach of trust, finally acknowledged his untenable position on July 30 with his abrupt announcement that he would pull out of Kadima's hotly contested leadership race.

Politically weakened by corruption scandals that sapped his credibility and virtually destroyed his integrity, Olmert, though maintaining his innocence, had no choice but to step down.

Olmert was living on borrowed time. His popularity rating had plummeted to new, unprecedented depths. The defence minister, Ehud Barak, had declared that Olmert could not carry on as usual while enemeshed in scandal. As Barak's Labor party colleague, Shelly Yachimovich, put it, Israelis deserved "a prime minister who is not up to his neck in criminal procedures."

Olmert's squeaky clean rival, Foreign Minister Tzipi Livni, who had called for his resignation in the wake of the 2006 war in Lebanon, was just as blunt, suggesting that the allegations against him went to the heart of the "values and norms" of Israeli society, and that he had no alternative but to draw the appropriate conclusions. Additionally, three parliamentary non-confidence motions in his government hammered home the point that Olmert was in deep trouble.

Prior to these setbacks, he was steadfast and unwavering, determined to tough it out, come what may.

"I have no intention of resigning, and I am not going anywhere," he said in a blustery retort. At another juncture, he said he would resign only if indicted.

These combative statements, however, impressed few of his Knesset colleagues. One of them, the chairman of the National Religious Party, Zvulon Orlev, probably spoke for many of his fellow MKs when he caustically observed, "In a civilized country, [Olmert] would have stepped down a long time ago."

In retrospect, Olmert was tainted by the whiff of scandal even before he officially replaced his predecessor, Ariel Sharon, in May 2006.

In 1997, when he was the mayor of Jerusalem and still a member of the Likud party, he was acquitted of responsibility for election campaign irregularities. And two years later, he was briefly embroiled in an unsavoury case revolving around an Israeli developer who sought to build a hotel in Greece.

The most serious charges against him, though, are connected to the period from 2003 onward when he was a cabinet minister.

It is alleged that he bought a home in Jerusalem for $320,000 less than the $1.6 million market price in exchange for helping a construction company acquire building permits. It is alleged that he attempted to help a friend and campaign financier buy stock in the Bank Leumi. It is alleged that he was involved in a scheme to sell and then rent a private residence in Jerusalem.

At the very least, critics charged, Olmert acted inappropriately.

The two scandals that ultimately sealed his fate broke as Israel prepared to celebrate its 60th anniversary of statehood.

In the Talansky affair, an American Jewish businessman, Morris Talansky, testified that he gave Olmert $150,000 over 15 years. Olmert claims he accepted the funds, never repaid, for campaign purposes. But the police appear to believe that Olmert enriched himself in the process. Whatever the truth, the Talansky affair leaves the strong impression that Olmert was hedonistic and high-living. In a fraudulent billing scandal, Olmert allegedly billed state and charitable agencies for the same flights and used the difference for personal trips and family vacations.

In the past few weeks, police officers assigned to Olmert's file have questioned him on seven different occasions. It remains to be seen whether he will be charged with any crimes, but the scandals have doubtless dealt his political career a fatal blow.

Olmert, Israel's fifth premier in just nine years, was something of an accidental prime minister, having assumed office after Sharon succumbed to a massive stroke.

Though it is true that he renewed his mandate through an election, his centrist Kadima party won only 29 Knesset seats and could not have governed without forming a coalition government, the staple of Israeli politics.

Ehud Olmert

Olmert, who was due to finish his term in 2010, got off to a bad start and never really recovered.

About a month after his inauguration as prime minister, an Israeli corporal, Gilad Schalit, was abducted by Palestinian gunmen who attacked his post near the Gaza Strip (which Israel unilaterally relinquished in the summer of 2005). Olmert enthusiastically supported and promoted Sharon's pullout plan, claiming that a unilateral withdrawal was necessary because Israel had no Palestinian partner with whom to negotiate.

Sharon and Olmert both hoped that Israel's pullout from Gaza would pacify the border region and lead to a unilateral withdrawal from much of the West Bank. But Schalit's abduction, the renewal of Qassam rocket attacks on Israeli towns and kibbutzim adjacent to Gaza and the ascendancy of Hamas forced Olmert to abandon unilateralism and reopen direct talks with the president of the Palestinian Authority, Mahmoud Abbas.

These negotiations, launched last autumn under the sponsorship of the United States, have made little headway, notwithstanding Olmert's optimistic view that Israel and the Palestinians are "closer than ever" to reaching understandings that could serve as a basis for a two-state solution and a peace treaty.

Last month, Abbas rejected an Israeli proposal calling for the transfer of 93 per cent of the West Bank to the Palestinians and mutual territorial exchanges. Olmert, who has said that a two-state solution is necessary to ensure Israel's survival as a Jewish state, made the offer amid disquieting reports that Israel is continuing to build new housing units in the West Bank.

On the face of it, Israel's proposal seems fairly generous, but to the Palestinians, it is unacceptable on two counts. In addition to falling short of the Palestinian consensus for a full Israeli withdrawal, it is contingent on the Palestinian Authority regaining control of Gaza, which was seized by Hamas two years ago and is extremely unlikely to be wrested away from Hamas by Fatah, Abbas' militia.

Olmert was also tarred by the Second Lebanon War. The majority of Israelis initially supported it, but public opinion shifted as Hezbollah bombarded Israel and as Hezbollah fighters effectively fought the Israeli army to a draw.

Harshly criticized by the Winograd Commission for his handling of the war, Olmert managed to hang on to his job. But after the war, he was increasingly unpopular.

Olmert regained some footing after ordering the preemptive bombing of a Syrian nuclear facility last September and restarting peace talks with Syria in May. But after four rounds under Turkey's auspices, the talks have yet to reach the point where the two sides can engage in direct negotiations.

Olmert will thus leave the political stage with a decidedly mixed record, but historians will probably remember him as the prime minister whose career was ruined by a series of scandals.

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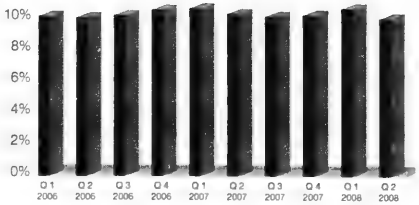

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Chamber of Commerce seeks new members

By PAUL LUNGEN
Staff Reporter

Two years ago, lawyer David Rubin received a call from his friend, Jacques Shore, who was concerned the Canada-Israel Chamber of Commerce (CICC) was pretty much dormant while bilateral trade between Israel and Canada stood at a modest $900 million.

Shore had heard concerns about the languishing trade relationship from Israeli Ambassador Alan Baker, who had made it his goal to improve economic contacts between the two nations.

"Let's get involved," Rubin recalls Shore saying. "So I got involved."

A couple of weeks ago, the reconstituted CICC held a reception for the organization's boards of governors and directors at the home of businessman Leslie Dan. The event was an opportunity for CICC leaders to network and shmooze, and for chamber organizers to make a pitch to attract even more members.

Rubin, the CICC's president, said the group has been operational for only about six to nine months.

"Prior to that, we were building from scratch. We had nothing but a piece of paper with [ideas] written on it."

As a mark of the CICC's success, today it boasts 27 directors and 46 governors who are familiar figures in the business and Jewish communities. Individuals such as Walter Arbib, David Azrieli, Gil Blutrich, Dan, Art Eggleton, Nathan Jacobson, Monte Kwinter, Sam Belzberg, Donald Carr, Tony Comper, David Cynamon, Saul Feldberg, Murray Koffler, Joe Lebovic, Philip Reichmann, Harry Rosen, Isadore Sharp, Alex Shnaider, Ed Sonshine and Lawrence Tanenbaum grace the organization's letterhead.

Leslie Dan and Jacques Shore

Rubin, a business lawyer, said that despite the impressive roster of business leaders, the CICC continues to solicit new members. The organization has held 25 events in Toronto, Montreal and Ottawa, and it's planning to expand its reach to both coasts, with events in Halifax and Vancouver on the agenda.

One of the group's successes was a November 2006 conference held in conjunction with the law firm Gowlings that led to two Israeli companies – one of them Exent Technologies – filing preliminary prospectuses as part of applications to be **listed on the TSX.** Had it not been for the economic downturn, two initial public offerings for the companies likely would have been held and the companies would have joined the exchange, Rubin said.

A recently launched interactive website will bring together potential business partners with the idea of promoting trade between the two countries, which has "huge upside potential," Rubin said.

"We see entrepreneurs across Canada to take advantage of the great opportunities in Israel," he added. "The chamber's sophisticated and advanced website will enable those in Canada and Israel to access and exchange business information and potential transactions."

Ron Yekutiel, the CICC's executive vice-president, said members will get a leg up in creating business opportunities with Israeli firms. They will be listed in the CICC online database, will view business opportunities online, receive referrals from CICC staff and participate in CICC missions to Israel.

The CICC believes it can call on around 2,000 Canadian prospect and 60 potential Israeli members. Yekutiel called on the governors and directors to promote the organization and attract new members.

Baker attended the reception in what he described as his last official act as ambassador. His four-year term has come to an end and he planned to return to Israel.

The reception, he said, marks "the real takeoff of the CICC after months of planning. It is very gratifying."

When he first arrived in Ottawa, he set about determining his priorities. As a lawyer who worked for Israel's Foreign Ministry, he was involved in trade negotiations, among other issues.

Trade, he found, was an important element in developing good bilateral relationships, but it was somewhat lacking between Canada and Israel. Despite the efforts of two or three consulate staffers in Toronto, Canada was too big a country for so few people to cover. At the same time, he saw that Canadians were largely unfamiliar with the Israeli economy and its products. He conceived of reconstituting the chamber of commerce as an independent body to promote business between the two countries.

Such a relationship would benefit both sides, he said.

While he was gratified at the growth of the CICC, there is room for improvement, Baker suggested.

For more information, visit www.canadaisraelchamber.com.

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Drills pay off during small fire at Eitz Chaim

By FRANCES KRAFT
Staff Reporter

Students and staff were evacuated from Eitz Chaim Schools' Patricia Avenue branch for about an hour-and-a-half last Wednesday after a small electrical fire broke out in the school's basement.

No one was injured, and property loss – estimated by Toronto Fire Services at less than $500 – was contained to a single closet on the lower level, said Elias Levy, the school's executive director.

The closet housed several thermostats that controlled the southern wing's heating and air conditioning systems. The building dates back to the early 1970s, but the wing in question was built more recently, Levy said.

David Eckerman, public information officer for Toronto Fire Services, said a small fire in a pile of papers on the floor of the room was put out with a dry chemical extinguisher.

The papers were the thermostat manuals, which had fallen after catching fire, Levy said.

Following the incident, Levy said, the school called in a representative of the thermostat manufacturer.

"We have not been able to determine an actual cause," Levy said. The low-voltage thermostats, which were destroyed in the fire, were less than a year old, and the wiring was also new, he added. "The indication was that it was caused by a short circuit in one of the thermostats."

Damage estimated at less than $500

Seven vehicles from the department arrived at the school just after 11 a.m., and another crew arrived after a second alarm was called in.

A janitor at the school was the first to notice the fire, and a heat alarm went off within seconds, Levy said.

The branch, attended by boys, has about 290 students from grades 1 to 8. Approximately 35 staff members were in the school at the time.

Students and staff re-entered the school after fire services personnel determined that it was safe, Eckerman said.

Although some of the staff were new and the school had not yet held a fire drill following summer vacation, as it was only the second day of school, the evacuation was completed in less than two minutes, Levy said.

Eitz Chaim holds fire drills several times a year, he told *The CJN*. "The boys exited in an orderly fashion very quickly," he said. "We consider it a tremendous kiddush HaShem."

Corrections

In the Aug. 28 story "UJA Fed kicks off 2009 campaign with song," the writing credit for the song *One Song, One Voice* was incorrectly given to Amy Sky. The song was actually written by 12 Tribe Productions. *The CJN* regrets the error.

***

In "Dealing with lactose intolerance" (About Nutrition, *CJN*, Sept. 4), there was some incorrect information. It should have said that "it is best to increase your intake of insoluble fibre" to prevent the pain or attacks associated with diverticulitis. *The CJN* regrets the error.

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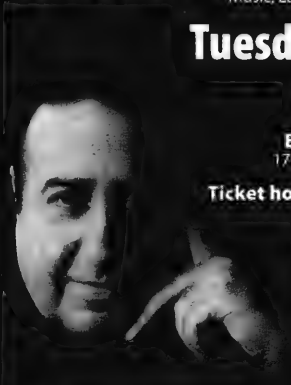

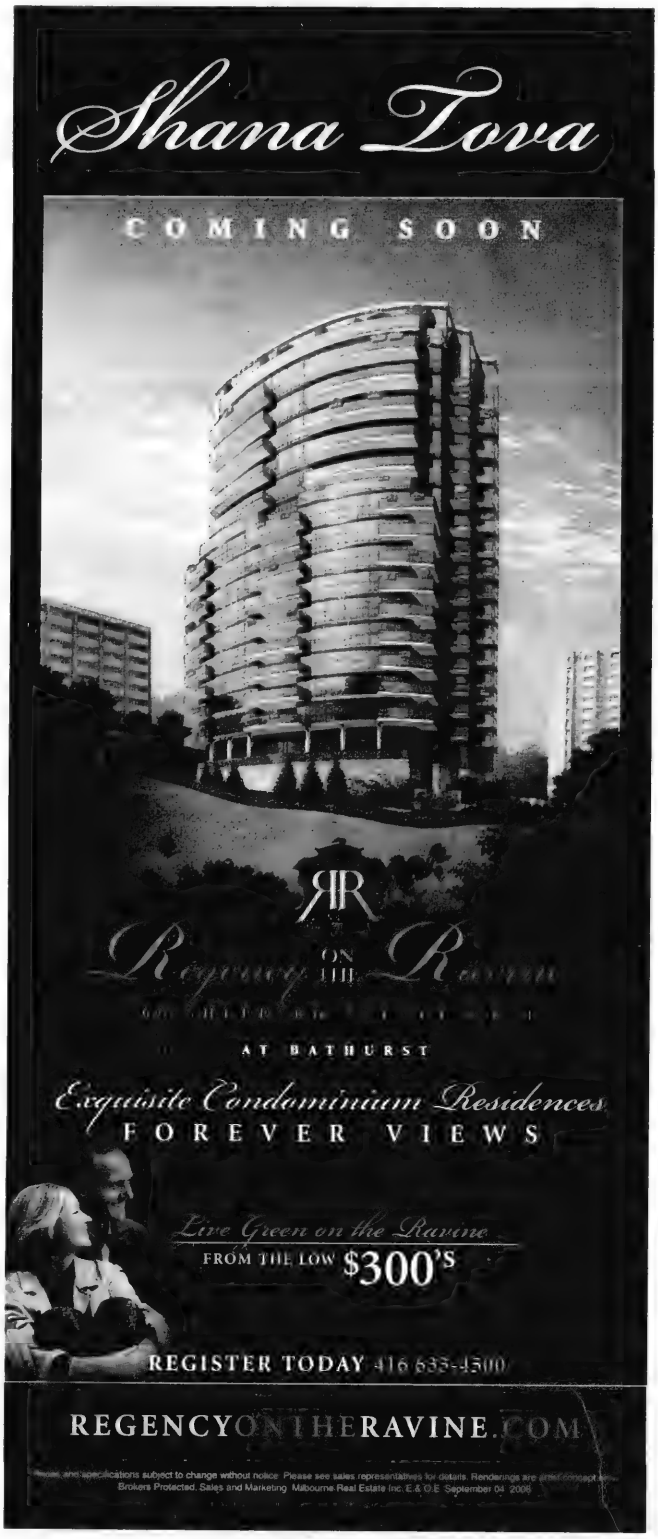

Greater Toronto Area

Cost to rescue Jews from FSU has quintupled since 1972

By FRANCES KRAFT
Staff Reporter

Alina Gerlovin Spaulding, keynote speaker at UJA Federation of Greater Toronto's annual Lion of Judah luncheon last week, put a very human, dynamic and sometimes humorous face on the more often anonymous recipients of Jewish communal donations.

"Everything I have in this life, everything I will ever achieve, everything I will ever contribute to another human being is because of you and people like you doing something transformational for someone like me at a critical moment in time," she told some 250 women at Toronto's Four Seasons Hotel.

Almost 800 women in Toronto's Jewish community have a gold Lion of Judah pin, signifying a contribution of at least $5,000 to the annual UJA Federation campaign. There are more than 16,000 Lions of Judah worldwide, said Cathy Belzberg, luncheon co-chair with Susan Maldoff.

Gerlovin Spaulding – the 34-year-old director of communication and admission counsellor for the American Hebrew Academy, a Jewish boarding school in Greensboro, NC – was rescued along with her parents from the former Soviet Union in 1979.

Her father, an Olympic hopeful in skiing in the early 1970s, lost any advantages he had as an athlete following a serious 1974 skiing accident, in which he broke his leg. His family was immediately evicted from its apartment, and necessary surgery was delayed for a year, Gerlovin Spaulding said.

"We lived with my grandparents in a one-room flat with no running water and no heat."

Her father suffered medical complications including hepatitis, and he was not expected to live more than another five years after the surgery.

But within a year or two, Gerlovin Spaulding's mother, then still in her early 20s, heard about an organization "that comes to Russia and rescues Jews."

Although she didn't believe it at first, her mother made contact through "a friend of a friend of a friend" with an American woman "who came to Kharkov in the Ukraine to live in someone's closet and to rescue people like my parents."

The woman told her mother, "I know you're terrified. I need you to know that from here on out, you and I are family.

"In 1979 nearly 50,000 Jews were rescued from the former Soviet Union, among them my mother, my father and myself," said Gerlovin Spaulding.

The Gerlovin family spent time in Austria and then Italy before settling in Passaic, N.J. In all three locations they were supported by UJA dollars.

On arriving in the United States, they were taken to a fully furnished apartment – a gift from the Jewish community for as long as they needed it – by a woman who had "adopted" them.

Among the unfamiliar items in their new kitchen were broccoli, kiwi, grapefruit and breakfast cereal, Gerlovin Spaulding recalls. It was as if her parents – "two engineers figuring out how to make cereal" – had come from another planet, she said.

Her father, at the time, was suffering from a heart condition that had been left untreated so long that no doctor they consulted was willing to operate.

With help from an anonymous donor, he underwent experimental surgery in 1980. The following year, Gerlovin Spaulding's brother was born, and in 1994 he had his bar mitzvah at the Kotel, with both parents in attendance, she said.

Alina Gerlovin Spaulding

More recently, following her move to Greensboro, Gerlovin Spaulding went to Moldova to run a Jewish summer family camp sponsored by the Greensboro Jewish community.

After the trip, she and her husband took in two teenage sisters from the Moldovan Jewish community and enrolled them at her school, at the request of their parents, to give them a better future.

Lisa Draper, women's campaign and advocacy chair, noted that the cost to rescue a family from the former Soviet Union and bring them to Israel was $5,000 36 years ago. Today, it costs $25,000 to bring a family from war-torn Georgia, she said.

Two weeks after this year's campaign launch, Women's Campaign and Advocacy had already raised more than $2.5 million, Draper said. She asked those present to consider increasing their gifts by 10 per cent.

Henry Wolfond, co-chair with Fran Sonshine of the federation's 2009 campaign, spoke of the influence of his mother and his wife, both Lions of Judah, in their support of worthy causes.

"We must understand that it's not just what we learn from our parents, it's what we teach our children and grandchildren," he said.

ACROSS THE STREET ACROSS THE GLOBE

From Greater Toronto to the world beyond Toronto, UJA Federation is transforming lives every day in every way, everywhere there are urgent Jewish needs.

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Within the first 72 hours after this summer's conflict began in Georgia on August 8, The Jewish Agency for Israel, supported by the North American Jewish Federation network, evacuated more than 200 Jews under fire, processed aliyah applications and placed new olim on planes to Israel.

In our own community, UJA Federation is helping to break the cycle of poverty for the working poor; creating opportunities for all our children to enjoy Jewish summer camp and the warm, lifelong memories and strengthened Jewish identity that follow; bringing young adults and community newcomers closer to Jewish life and creating a Jewish comfort zone in the turbulent world of university and college campuses.

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Georgian family starts new life in Israel

On August 12th, 2008 Vazha and Irina Mamisashvili and their two young sons Nikoloz, 8, and David, 5, were airlifted to Israel during the height of the war in Georgia. They arrived at Ben Gurion airport emotionally and physically drained, but with incredible hope for the future. They were home.

Two weeks later, the Mamisashvili family is living on Kibbutz Masada, in the Jordan Valley. They are part of the Jewish Agency for Israel's (JAFI) First Home in the Homeland program, in which new immigrant families are directly absorbed by Kibbutzim around the country.

JAFI is supported by Jewish Federations across North America.

"Israel is our first home," says Vazha with pride. "Georgia is our second home."

The Mamisashvili's were living with Vazha's family on the outskirts of Tbilisi when the war broke out. Their area was bombed; a missile made an almost direct hit on their building. Vazha decided not to wait a minute longer to take his family to Israel. With the assistance of a JAFI emissary, they were on their way to Israel only a few days later.

After being met at the airport by a Kibbutz volunteer, they were taken to their new home - a three room Kibbutz bungalow that was already equipped with living and bedroom furniture, kitchen appliances, a television, and most importantly in the stifling hot weather of the Jordan valley, an air conditioner.

Vazha (right) and Irina Mamisashvili (2nd from left) seen here with their sons Nikoloz, 8 and David, 5, were airlifted to Israel during the height of the war in Georgia. They are joined by friend, Lusha Stav (centre), a recent immigrant to Israel from her native Russia.

"Everyone has been so kind and helpful," says Vazha. "We have been given so much. More than the physical assistance, we have someone from the Kibbutz, Lusha, who is helping us to adjust here in Israel in every aspect of our lives."

The family, like all new olim, is already receiving the variety of services they are entitled to from the State of Israel, including a monthly stipend to help them in their first year in their new home.

"The personal care that the new immigrants receive from the First Home in the Homeland program is exceptional," says JAFI's Shai Shoshani. "The Kibbutz volunteers make the new immigrants feel at home and bring them into Kibbutz life and into Israeli society in a natural way."

Vazha, an engineer and small business entrepreneur, is very emotional about the support they have received, especially from the Jewish Agency.

"The emissary in Tbilisi, Grisha Brodsky, is a great man," says Vazha. "He puts his heart and soul into helping the Georgian Jewish community. I saw all the support the Jewish Agency gives to people in Tbilisi and in Israel. They help all the time."

Student finds a home away from home at Hillel

York University student David Gordon makes a new friend while on a Hillel mission to Uganda.

The excitement and anticipation that many Jewish university students feel during their return to our nation's campuses is, unfortunately, often overshadowed by anti-Israeli sentiment that exists on many of those institutions.

Many of our students feel isolated and not truly connected to campus life.

David Gordon, a student at York University was one of these students. That is, before he passed through the doors of Hillel of Greater Toronto.

Confronted with the same issues facing Jewish students across North America, Gordon needed to understand how he could form a proper sense of self while nurturing his Jewish identity on a campus that is often politically turbulent.

For Gordon, Hillel of Greater Toronto, supported by UJA Federation, offered him the opportunity to cultivate new relationships, and delve more deeply into his Jewish roots while giving him the confidence he needed to feel secure with his beliefs in a sometimes intimidating environment.

Essentially, it provided Gordon with a home away from home.

"One day I walked up to Hillel and they welcomed me with open arms," he explained. "Ever since then, I formed a connection with, and passion for Jewish life and for the State of Israel."

More than just connecting locally with other students in Toronto, Gordon was able to translate his Hillel experience into something more global. He was now able to travel to different places and extend himself beyond what he thought possible, in a very Jewish way, strengthening his commitment and identity.

"I was able to participate on two trips through Hillel," he said, eyes warming at the memories. "One was to New Orleans and the other to Uganda where we helped build a school in a vulnerable village. Seeing the smiling faces of the kids that we were helping, created this greater sense of a Jewish identity because here I was learning about my values of tzedakah and tikun olam – repairing the world - and learning about how not only Jews help each other, but that we also help the world."

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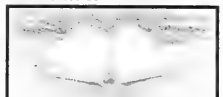
Jewish Life

The lessons of *Yizkor*

By RABBI MARK FRIEDMAN

Allan Tobin, a UCLA biologist, has written that we have enormous memories. An educated person may have a working vocabulary of 100,000 to 200,000 words. That is equivalent to several megabytes of memory. Each person also has describable memories of episodes that extend to childhood and usually indescribable memories of skills and procedures (such as ice skating or bicycle riding) learned long ago.



But what about past episodes that we don't recall? Are these gone forever, or have we filed them away somewhere in the recesses of our cerebral cortexes?

Memories remain, the neuroscientists tell us, even when they are, for a time, inaccessible. An amazing illustration comes from the testimony of a neurosurgeon who stimulated his patient's open brain during an operation. With each stimulation of a certain spot, the patient later reported he vividly heard a melody that he had not encountered since childhood. This way of evoking memories through electrical stimulation is powerful evidence that usually inaccessible memories remain in our brains.

Free association of words and images – the province of the psychoanalyst – Tobin notes, also may trigger memories that we didn't know were present. Have we not all encountered this phenomenon? We hear a melody or view a photograph and are suddenly struck by a memory we haven't recalled in many years.

A prominent biologist has waggishly suggested that the real function of the brain is not to remember but to forget. While this may sound foolish at first, it's actually quite reasonable: in order to avoid perceiving the world as complete chaos, we need to "forget" data that don't fit the pattern.

And what constitutes the pattern? More often than not, we try to remember what we have been in order to focus on how we currently see ourselves and what we hope to become in the future.

Thus, we Jews, in order to direct our memories, recite the *Yizkor* prayers. We will recite them twice in the coming weeks, on Yom Kippur and Shmini Atzeret. Through these prayers, we remember departed family members, friends and our other Jewish brethren. Through these prayers, we distinguish ourselves from the free associations of psychotherapy or artistic creation.

Take, for instance, the Italian painter Franco Magnani. Magnani compulsively concentrated his prodigious memory and artistic abilities on a single subject – his boyhood village in Tuscany – which he painted and repainted in photographic detail, just as it was before the German occupation. The *Yizkor* prayers allow us to avoid such obsessiveness, so that we may better appreciate our own, more controllable memories.

On the other hand, the *Yizkor* prayers also don't permit us to neglect our memories. Even these controllable memories evoke emotions – sadness, pain, smiles and affection. This is as it should be. We need to reflect upon our distinctiveness as we consider the words of the elderly woman who told her son that the nice thing about having Alzheimer's disease is that you meet so many nice new people every day.

It appears that the lesson of *Yizkor* concerning memory is particularly relevant to this period of time. We are now observing the seventh anniversary of the horrific attacks on the World Trade Center in New York on Sept. 11, 2001. There are those who would recall every detail of that day, every minute of those terrible events. And there are those who, for whatever reason, would prefer not to think about the events of that day and, like the lady above, start the next day without any connection to the one before.

Neither of these approaches represent proper means of memorializing the events and victims of 9/11. The *Yizkor* prayers teach us to recall, to feel and to take these memories and feelings with us into the next day.

Rabbi Mark Friedman is rabbi of the Castel Royale Senior Residence in Montreal.

A time to rediscover enchantment

By ELLIOTT MALAMET

Many Jews today – religious and less traditional, male and female, in Israel and the Diaspora, affluent and of humble means – feel that, somehow, something does not quite add up spiritually in their lives.

Judaism, which should be nurturing and sustaining, doesn't leave us with a sensation of being filled up, of being inspired and elevated.

JEWISH EDUCATION
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Social historians like to say that everyone is "situated" in a given place and time, and thus in a given historical context. When one looks today at where we are situated, certain inescapable facts loom large. The first is that we are so immersed in the modern world and have unwittingly absorbed so many of its presuppositions – from the autonomy of choice to the diversity of truth – that we often don't stand back and think about what effect this has on our ability to live a sacred life.

In 1918, the sociologist Max Weber, in an essay titled "Science as a Vocation," wrote the sentence that has become the defining credo of our age: "The fate of our times is characterized by rationalization and intellectualization and above all, by the disenchantment of the world." Weber defines "disenchantment" as "the knowledge or belief that... there are no mysterious incalculable forces that come into play, but rather that one can, in principle, master all things by calculation."

Jews who maintain tradition sometimes might feel that they don't share Weber's view – that, after all, we are believers in God and the bearers of a religious heritage.

But when Weber terms the modern condition as one of "disenchantment," this does not simply mean that many people don't believe in God or that organized religion no longer plays a central role in the culture, or that we live in "a secular age," to borrow some well-worn phrases. Rather, the language of disenchantment reaches far and wide, and it's something that nearly everyone expresses, consciously or unwittingly, regardless of religious affiliation or professed faith.

Our language regularly betrays us; we say that person X is out of touch with the world, or that that person Y has a mindset from the Middle Ages, and so forth.

The philosopher Charles Taylor, in a telling phrase, argues that what contemporary people have created is "a buffered self," not open and porous and vulnerable to the world of the spirits and higher powers, but bounded up and guarded against such foolish notions as demons and fairies.

Even in an ostensibly religious context, we are buffered against the idea that God is truly involved in our lives and plays a direct role in nature and society, not to mention whether I am going to get a promotion at work and if my grandmother will recover from her surgery.

We still do the actions that bespeak an observant lifestyle, but somewhere deep inside, for many Jews, the taken-for-granted feeling that God is utterly in charge of life – my life as well as that of kings and queens – has given way to a more prudent assessment of what, so to speak, is God's domain and what is ours.

This is the real challenge of Rosh Hashanah and Yom Kippur: to work through our own disenchantments and find a way back to the roots of faith.

Jewish Life

An evaluation of interfaith relations

***The Changing Christian World: A Brief Introduction for Jews* by Rabbi Leonard A. Schoolman, Jewish Lights Publishing.**

Books
Bernard Baskin

In 1965, Pope John XXIII convened the Second Vatican Council. This meeting of bishops from all over the Catholic world marked a sea change for the Church. What resulted was a landmark declaration, known as *Nostra Aetate (In Our Time)*, calling for respect among all religions.

The document enunciated the principle that the Jewish biblical covenant with God was still valid and had not been superseded by the Christian New Covenant. The centuries-old denigration of Jews and contempt for Judaism as a fossil religion came to an end. In effect, Jews became honoured older brothers and sisters. Jews were no longer viewed mainly as candidates for conversion. Before long, almost every Protestant denomination followed suit with similar declarations or pronouncements.

Rabbi Leonard Schoolman, the author of this brief and enlightening volume, served for 18 years as director of programs for the Union of American Hebrew Congregations, for 10 years as a pulpit rabbi and for the past 12 years, as a devoted worker in the field of interfaith relations.

The Changing Christian World: A Brief Introduction for Jews is divided into two segments. The first portion is concerned with such theological questions as original sin; how Jews should regard Jesus; resurrection; and immortality.

The second portion deals with issues confronting Jews: conversion efforts aimed at them; what to believe about the Messiah; the inerrancy or literal truth of the Bible; Israel and Christian Zionism; and the political efforts of the radical right in the United State.

Rabbi Schoolman indicates that to a very large extent, being saved or salvation is the essential message of Christianity. This is the heart of where Christianity differs from Judaism. If people are inherently sinful, then Jesus' role as Saviour becomes crucial. If instead, as Judaism teaches, people are not inherently sinful but are essentially a combination of good and bad (and the role of religion is to help them affirm the good), then Jesus' salvific powers become unnecessary.

Where the Bible is concerned, the author believes that it must be regarded as a revered document of religious truth but not as a science textbook. He writes, "Thus Jews have been largely absent from the raucous debate about Charles Darwin and evolution, which seems to convulse fundamentalist Christian theology."

Looking optimistically to the future, the author makes some calculated guesses:

- While there may still be some pronouncements from the Southern Baptists and a few other Protestant groups about converting the Jews, most of these efforts seem destined to be extremely limited in their effect.
- The various crises in the Roman Catholic Church (sexual abuse and shortage of clergy among others) may allow some of the more liberal voices in the American Church to be heard with more effect. Catholics and Jews will continue to work together in substantial ways.
- Jews don't have too much to worry about in relation to Christian anti-Semitism, at least on an institutional or systemic level. Except for a hard-core lunatic fringe, anti-Semitism as a social force is largely dead in the United States.

Is this book overoptimistic in its evaluation of interfaith relations? Perhaps. But there is no question that it is lucid, provocative, informative and helpful.

Back to school at iTunes U

By MARK MIETKIEWICZ

The days are getting shorter, the holidays are approaching and the kids are back in school. Now is the perfect time for you to return to university, too – and it won't cost you a penny. You can do it through iTunes U.

ITunes U is an incredible assortment of audio and video files that can be enjoyed for free. ITunes is the free Apple software best known as the program used to download music onto iPods. Recently, a number of universities and other cultural institutions have begun to take advantage of this technology to distribute recordings of university courses and lectures to their student body and to the general public.

If you'd like to "attend" iTunes U, first you'll need to download iTunes. It's available for both Macs and PCs – and it's free. **[apple.com/itunes/download]** Then you can visit the iTunes U section and start browsing through the hundreds of lectures. **[tinyurl.com/2ha9ae]** You can listen – and sometimes view – all of these lectures right on your computer and do *not* need to own an iPod. However, an iPod is handy if you'd like to listen on the go.

In 2006, John Mearsheimer, a political scientist of the University of Chicago, and Stephen Walt, of the Harvard Kennedy School of Government, wrote a controversial article in the *London Review of Books* and then a book in which they described the power of the Israel lobby and criticized what they called unconditional support of Israel by the United States. The article provoked accusations of anti-Semitism and a series of passionate counter-arguments and rebuttals. **[tinyurl.com/nytlobby]** Last year, Mearsheimer and Walt delivered a two-hour lecture based on their writings at Princeton University – followed by remarks by Princeton's Robert Keohane who called the book a much-needed contribution to the debate on U.S. foreign policy but also "a very flawed work of political science." **[tinyurl.com/isrlobby]** (video)

As consumers and manufacturers look for new ways to reduce the environmental impact we are having on the world, Shai Agassi has a fascinating dream. The Technion graduate and entrepreneur wants to convert Israel to an-electric fleet of vehicles. It's interesting to note that back in 2006 when he gave this lecture at Stanford, Agassi was unemployed. Since then, he founded the company Better Place, has gained interest of the Israeli government, raised $200 million toward the project and has just appeared on the cover of *Wired* magazine. **[tinyurl.com/agassicar]** You can listen to Agassi describe why his is "Not Just a Pipe Dream." **[tinyurl.com/electisr]**

The Jewish community in Germany is the fastest growing Jewish community in the world. And it also sparks questions among people who thought for decades that such a phenomenon would never happen. Jeffrey Peck, a professor of communication, at Georgetown University, has studied "Being Jewish in the New Germany." But rather than just focusing on the past, Peck is interested in the friction that is occurring in Germany today between members of the country's traditional Jewish community and immigrants from the former Soviet Union, who consider themselves Jewish but do not fulfil the halachic requirements. From this mix, Peck sees the evolution of a new German-Jewish identity that is "more eastern European, more Russian, more European, perhaps more cosmopolitan" than the postwar community that has lived there. This is a fascinating lecture. **[tinyurl.com/newgermany]** (video)

New York's 92nd Street Y is known for the outstanding calibre of it arts programming and guest lecturers. Even if you don't live in the neighbourhood, you don't have to miss out because I was thrilled to see that the Y has created a massive minisite at iTunes U featuring a wide variety of speakers, including the *Jerusalem Post*'s Caroline Glick ("Israel and the Global Jihad"); global financier George Soros; author and neurologist Dr. Oliver Sachs; and from 1993, former U.S. president Jimmy Carter.**[tinyurl. com/92ndsty]**

The site also shines with entertainment luminaries such as Carl Reiner, Sydney Pollack, Richard Dreyfuss and Barbara Walters. But what I particularly like are the Y's eclectic topics, and you can't get much more eclectic than "Deadwood – Jews and the Old West." If you have 90 minutes to spare, mosey on down to iTunes U and learn about a fascinating corner of Jewish history, pardner. **[tinyurl. com/deadwood92y]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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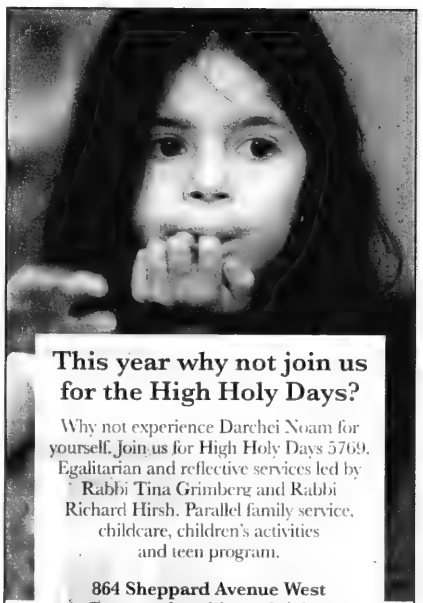

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Kashrut agencies shouldn't be leveraging ethics

By RABBI REUVEN TRADBURKS

Guest Voice

I would like to provide some nuance to the three *CJN* columnists – Jean Gerber, Daniel Held and Yoni Goldstein – who have recently addressed the need for ethical considerations in kashrut supervision.

To summarize the issue briefly: Agriprocessors, the largest producer of kosher meat in North America, was raided in May by U.S. immigration officials, and close to 400 workers were arrested, jailed and charged with immigration violations. It was the largest immigration raid in U.S. history. In addition to employing illegal immigrants, the Postville, Iowa-based company was alleged to have violated various labour laws in its treatment of its workers.

In the aftermath of the raid, the Orthodox Union, the OU, was questioned as to how it could provide kosher supervision to a company that violated basic ethical standards in the treatment of its workers. Calls were made to form a kashrut supervisory agency that would only give hechshers to companies that also passed certain ethical standards.

I agree with these sentiments, but disagree with the proposals.

For one thing, the OU and every other supervising agency have protocols for dealing with non-kashrut-related issues. If Agriprocessors is found to have been aware of the illegal immigrants and to have violated labour laws, then the OU ought to use its protocols to determine the conditions of its kosher supervision.

Rabbi Tradburks

Secondly, there are mitzvot that govern the ethical behaviour of workers, as well as the behaviour of employers toward workers. There are also mitzvot that govern personal ethical behaviour. We should all be honest. We should pay our taxes honestly. We should maintain the laws of our country. We shouldn't hire nannies or housekeepers who are illegal immigrants. We should not pay for things in cash when we know the vendor wants to avoid taxes. We should be polite, kind, generous, pleasant and honest.

That's a pretty big job, but it's our personal obligation.

The issues concerning Agriprocessors are not personal. They involve the question of how we can use our economic leverage to bring about changes in big business – and specifically, how can a kashrut supervisory agency use its leverage to ensure that a company's practices are kosher before stamping its food as kosher?

In other words, we are asking the OU to use its leverage – its muscle – to achieve a broader good.

The sentiment is fine – to predicate kosher supervision on kosher business practices. However, the process is inherently flawed, dangerous and, to my mind, to be avoided in the extreme.

Let's examine this idea. Why not use kashrut supervision to leverage compliance with other mitzvot? After all, ethical treatment of workers is not the only mitzvah in the Torah. Why use leverage only for that particular mitzvah?

What other mitzvot of the Torah are important? How about Shabbat? Let's say a family wants to have supervised kosher bat mitzvah lunch on Shabbat. The hosts are not observant of Shabbat and gather the family for pictures at lunch. Should the Kashruth Council of Canada (which oversees the COR hechsher) state in its contract not only that the food should be kosher, but that Shabbat must be observed by the hosts?

And what about the entertainment? What if there are scantily clad female dancers? This is sexist and demeaning to women. Should the Kashruth Council state in its contract that the entertainment must also be "kosher"? It could thereby leverage its service to avoid having women being demeaned.

Take gambling. Perhaps the Kashruth Council should not give supervision to a bar mitzvah event where the theme is gambling, thus leveraging its service to avoid guests developing a possible life-ruining addiction.

It doesn't make sense to pick only one mitzvah out of so many and predicate the kosher supervision of the food on ethical business practices alone.

I personally don't want the Kashruth Council using its leverage as a tool to dictate to me the type of event I want. If we want it to use its leverage to achieve better working conditions, why stop there? Workers' rights are not the only mitzvah in the Torah. Maybe we should use our leverage to deal with other weighty issues – such as Shabbat, the treatment of women and gambling.

I think the notion of using leverage to force companies to treat workers fairly is not prudent and will create an inappropriate use of coercion in other areas as well. By the way, these are not simply theoretical possibilities. These have all been discussed by the Kashruth Council, which has taken the principled position that it will not dictate behaviours, but rather will only supervise kashrut.

Continued on page 19

Jewish Life

Why has the issue of ethics become the responsibility of the OU alone?

Continued from page 18

My other objection is in the area of leverage in general. Why has the issue of ethics become the responsibility of the OU alone, and why has it been linked to its supervision of one company? We as consumers have every right to use our own economic leverage. If we care about the ethical treatment of employees, we ought to demand that our shuls ascertain that the cleaning companies they employ hire only legal immigrants and that the cleaners work reasonable hours. And we should demand the same of our shul caterers and office suppliers, and so on.

And perhaps we shouldn't shop at Wal-Mart, since it blocks unions. And maybe we shouldn't have watched the Olympics and supported a regime that is totalitarian and restricts freedoms. Or perhaps we shouldn't buy items made in China, or products made by Coca-Cola, a sponsor of the Olympics. And perhaps we should require these embargoes of our shuls and schools as well.

So, let me summarize:

• I believe in ethics – we should all act personally with the highest of ethical behaviour.

• I believe that the use of leverage by kashrut agencies is a bad idea. Leveraging one mitzvah – ethics – invites leveraging in other areas. Let kashrut agencies supervise kashrut, and kashrut alone.

• Let's be consistent with how we use our economic leverage. While kashrut agencies should avoid using leverage, we as consumers ought to use our own leverage. We should be consistent in avoiding businesses that employ illegal immigrants, that treat workers unfairly, that block unions (if we feel that doing so hurts workers) and that support totalitarian regimes.

I agree with Yoni Goldstein's conclusion: let's seize the awareness of ethics that the Agriprocessors case has brought to our attention. Ethical behaviour is a lifelong pursuit that needs constant reinforcement. Rather than pointing the finger at the OU to do our ethical posturing for us, we ought to take personal responsibility to increase our personal ethical behaviour. Let the OU supervise the kashrut of the food, and let the OU respond appropriately if illegal activities are discovered in the companies it supervises. And let's personally take the initiative in using economic leverage at the grassroots level as a way to effect changes in big business and totalitarian regimes.

Rabbi Reuven Tradburks is spiritual leader of Kehillat Shaarei Torah and a member of The CJN*'s editorial advisory board.*

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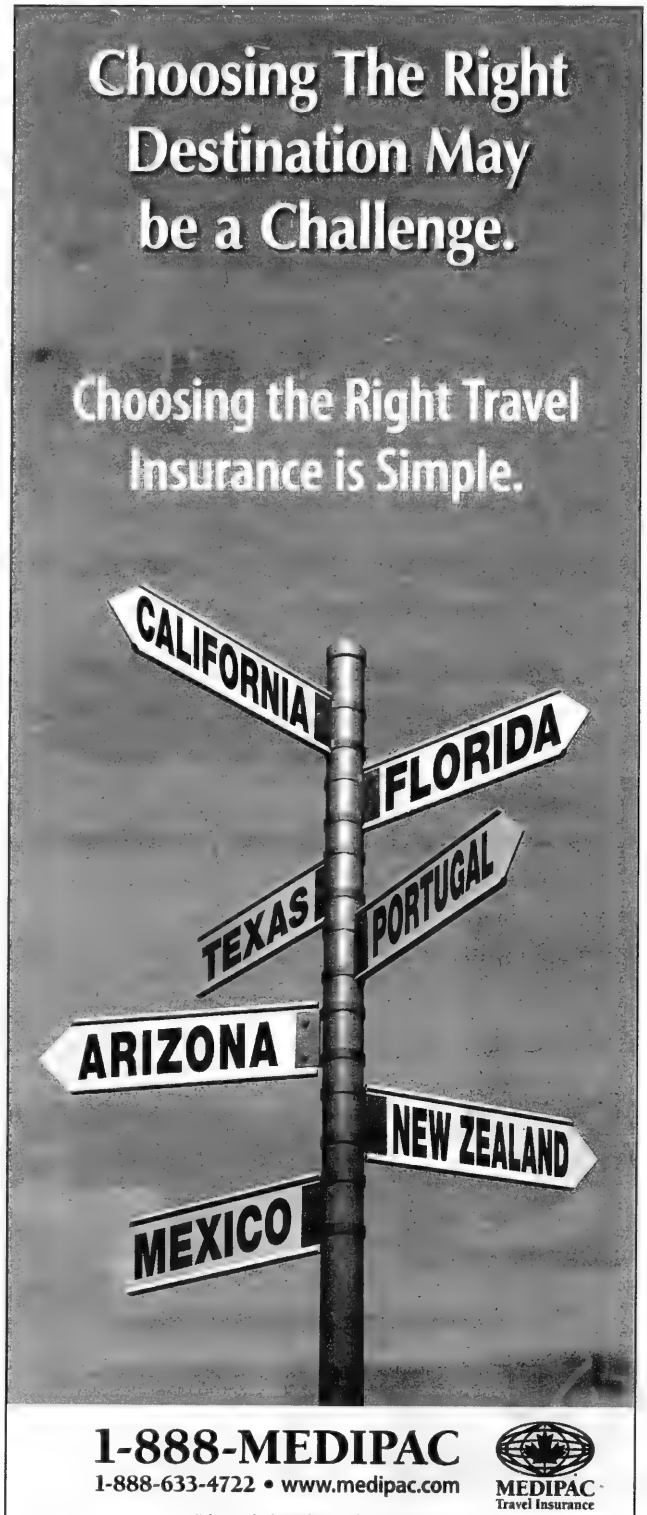


Leo Baeck gets interim director

By FRANCES KRAFT
Staff Reporter

Leo Baeck Day School has hired an interim director to lead the school for the coming year, following the resignation of David Prashker in March.

Dennis (Denny) Grubbs arrived in Toronto last month from New Hampshire, where he has lived since his retirement in 1999. A longtime school administrator who grew up in Hartford, Conn., Grubbs, 66, headed two schools in Massachusetts, consecutively from 1975 to 1984 and from 1984 to 1999.

Dennis (Denny) Grubbs

Following his retirement – and his realization that he didn't like the lifestyle – he has served as interim head of school at six American schools, most recently the Day School at Baltimore Hebrew, which, like Leo Baeck, is a Reform Jewish day school.

Prashker's resignation from Leo Baeck, amid a controversy over content in poetry that he had posted online, took effect Aug. 31, but he has been on paid leave of absence since the spring.

Grubbs has noted "very little" fallout in the wake of Prashker's resignation, adding that there was no impact on enrolment. He said the student population has increased from about 800 students to a total of 815 at the school's two campuses.

His role, as he sees it, is "to help the school make the transition from one permanent head to the next as seamlessly as possible… It gives the board of trustees time to do the permanent director search in a serious and focused way."

A secondary role for an interim head of school is "almost a live-in consultant," Grubbs said. "You have the ability to be diagnostic about strengths and weaknesses, to suggest change, and to try and figure out what change you can bring."

He plans to be "supportive rather than diagnostic" regarding the school's involvement in the International Baccalaureate program.

Leo Baeck was accepted as a prospective member of the prestigious International Baccalaureate Organization in 2006, for its middle years program. The organization works with schools to improve their curricula and teaching methods, and it aims to help students become critical thinkers who care about local and world issues.

"It's a strong commitment, and we are moving as rapidly as possible toward being a permanent International Baccalaureate school," Grubbs said.

Brian Simon, president of Leo Baeck's board, notified parents in an Aug. 12 e-mail that Grubbs would begin the following week. The interim director's experience and recommendations are "stellar," Simon wrote.

His role is "very important for the stability of the school," Simon told *The CJN*.

When the search was in progress, Simon recalled, a search committee member attended the Partnership for Excellence in Jewish Education (PEJE) conference, and Grubbs' name kept coming up as a potential candidate.

Grubbs said that working at a Jewish school is different than working at a public one, but "less than people think, because all schools have their version of good intentions, which they describe as their mission. The function of administration is to empower that mission, whatever it is.

"I find the mixture of serious educational process, serious religious involvement and social purpose – making children into the beginnings of the good citizens of the world they're going to be – just a great thing to be part of."

Grubbs said he missed having a sense of purpose after he retired. "I need to feel that what I'm doing every day has a positive purpose and makes a real difference.

"I get really excited by what other people see as problems. I like solving problems. I love the ability to empower other administrators. I really like the idea of involving a lot of people in the process and getting a community to a better place, and I like waking up in the morning and thinking I'm going off to school.

"And if I get at all down, there are always kids full of that wonderful ebullience. I love being surrounded by that."

A self-described "sports nut" and grandfather of six whose wife "tolerates" his post-retirement career, Grubbs likens "interim heading" to grandparenting.

As an interim head, he said, "You come into town, you love the place, you can be directive toward it, and then you turn it over to somebody else and you go home."

Torontonian helps launch Bible project in Ukraine

By FRANCES KRAFT
Staff Reporter

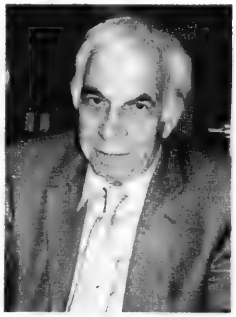
"People of the World Inscribe the Bible" – an international project that had its Canadian debut in February 2007 with the participation of Prime Minister Stephen Harper – was launched in Ukraine last Thursday with help from Toronto businessman Nathan Jacobson.

In the past two years, Amos Rolnik, a septuagenarian Israeli former adman and publisher, has taken the project to 54 countries.

He came up with the idea of a Bible-related project in 1997 as a way of conveying "the message of Israel to the world."

The project, which is under the auspices of Israel's Ministry of Foreign Affairs and which includes the New Testament, involves each individual participant writing a Bible verse in his or her own handwriting, and in his or her own language.

There is one book for each country – Rolnik cited Tamil, Mandarin, Czech, Italian, Polish and Finnish versions in an interview at the Consulate General of Israel during a brief visit to Toronto.



Amos Rolnik

An Arabic version, launched in Egypt, is particularly important to Rolnik, he said. "I'd like to show that the Bible and peace go together."

The books will not be published, but will be stored in a yet-to-be-built "Bible House" in Jerusalem.

Jacobson – a native of Winnipeg who has Ukrainian Jewish roots and business interests in Ukraine – told *The CJN* before he left for the Kiev launch that he wants every Jew in Ukraine to have an opportunity to write a sentence from the Torah. "I look at it as a way to remind them they're not forgotten, and to keep them close to the religion," he said.

In addition to underwriting the project in Ukraine, Jacobson bought an RV in order to travel "to every shtetl… [so that] no Jew will be missed."

Among Jacobson's previous involvements in Ukraine, he helped found a Jewish orphanage in Kiev. He said the Jewish population in the country numbers at least 200,000.

The project ran into a snag when Rolnik learned that there was no Ukrainian-language version of the Bible.

"I said, 'It's impossible. The Bible has already been translated into 2,035 languages,'" he recalled. But, he said, it turned out that – because of the former Soviet regime – that was indeed the case.

Just two weeks ago, however, nine Ukrainian translators who had made aliyah were engaged to translate an initial 300 Bible verses so that the launch could take place as planned Sept. 4 at Kiev's Brodsky Synagogue, and the project could begin.

Rolnik said he hopes the entire translation will be complete "within a year."

"People of the World Inscribe the Bible" follows Rolnik's initial effort, the publication of a book called *Children of the World Illustrate the Bible*.

Submissions were culled from 800,000 drawings by children in 91 countries, Rolnik said.

To this day, he can't say why he came up with the Bible as the focus for the project. Growing up on a left-wing kibbutz with socialist parents, it wasn't a likely choice.

But these days, Rolnik sports an iPod just so he can listen to the Bible. Once he started to familiarize himself with the ancient text six years ago, he "fell in love" with it, he said.

Nathan Jacobson, right, was also involved in a Torah-writing project in Kiev last week.

Following the publication of the book, Rolnik founded Bible Valley (biblevalley.org), an interfaith organization whose ultimate goal is creating a 25,000-acre biblical village in Israel, with "everything as it was 3,000 years ago." It took four years just to finish the master plan, he said.

The project is planned for Emek Ha'ela, just south of Jerusalem, "where David fought against Goliath."

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Blogging rabbis reach out to the world

By DAVE GORDON
Special to The CJN

As the rabbi of Congregation Tifereth Beth David Jerusalem in Cote St. Luc, Quebec, 46-year-old Rabbi Chaim Steinmetz not only gives sermons from the bimah, he has also found a way to offer words of wisdom through a virtual pulpit, by blogging.

Rabbi Debra Landsberg

A blog (short for "web log") is a regularly updated journal on the Internet where people are invited to comment on entries. Rabbi Steinmetz is one of only a dozen rabbis in North America who have or operate a blog, a handful of them in Canada.

He refers to this ever-growing Internet tool as "the ultimate megaphone." By opening this digital door, the rabbi has invited people all over the world into his shul, and into his head.

One of the many advantages he cites for having a blog is that his speeches can reach beyond the synagogue bulletin and the Montreal Jewish community.

"In this way, anyone anywhere can see something of interest to them," he says. "A rabbi gets up on Shabbat, presumably because he has something to say, and on a blog, hopefully a lot more people can take a look at it."

His blog, like most, includes archives of previous postings. Recent postings include an array of topics, such as how brand names are "junk food for the soul" that contribute to spiritual emptiness, and Jewish parents who pressure their children to achieve.

Part of what he says brought him to blogging five years ago was the opportunity to connect with a wide group of people of all religious spectrums, both Jewish and non-Jewish, although he is Orthodox.

"It's something that could have a wide audience. It's really just to connect with people and to share Shabbat morning sermons and basic Jewish wisdom for a good life," he says.

His blog gets some 250 visitors a week, and that number is climbing.

He receives e-mail and visitors from North America, Europe, Australia, Kuwait, China and the United Kingdom.

"The web is an amazing way to connect, not just with congregants, but with the entire world," he says.

Citing his congregants as his greatest source of inspiration and criticism, he says they often approach him with observations and commentary of their own. They inquire about his choice of subject, or suggest topics.

"This is co-authorship. People feel like they're partners with you," he says. "I think blogging is in some ways more approachable than a website or a sermon. It certainly offers people an opportunity to come back with comments."

Rabbi Debra Landsberg, spiritual leader of Temple Emanu-El in Toronto, expresses the same sentiment about her own two-year-old blog.

"I wanted to engage in conversation, albeit virtually, with my congregation about the Jewish universe – its vitality and diversity and challenges. I have been humbled by how this tool has served to build relationships with congregants I do not see face-to-face as often as I may like," she says.

Rabbi Chaim Steinmetz

"As I thought about what needed to be said at the holy days, I knew there was much I couldn't share with a congregation in a sanctuary setting. I was hungry for a more intimate mode of communication in which I could connect over thoughts both large and small."

Continued on page 25

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CBC report casts critical eye on Hamas in Gaza

According to Reports

By PAUL MICHAELS

One of the most common and valid concerns about media coverage of the Arab-Israeli conflict is that because Israel is a free, democratic country, it has become a victim of its own openness.

Journalists are frequently critical of Israel because they are allowed to be. But in the surrounding Palestinian areas and autocratic Arab states, the media are tightly controlled by the ruling regimes. In the face of restrictions and intimidation, reporters tend to self-censor their work.

There have been exceptions, but they are rare. More typical is what happened when, on the evening of 9/11, the Fatah-controlled Palestinian Authority confiscated film taken of many Palestinians celebrating the collapse of the twin towers and threatened the lives of anyone (including a Palestinian cameraman employed by Associated Press) who dared to show the film.

When Hamas violently took control of Gaza in June 2007, it raised the level of intimidation, harassing foreign correspondents and Palestinian journalists working for western news agencies.

Add to this the contingent of journalists (more often European than North American) who identify with the "underdog" Palestinians. These reporters blame Israel for all the failings of Palestinian governance, or turn their attention away entirely. Accordingly, a double standard of coverage has all too often become the norm.

But recent developments have shaken up the standard storyline, challenging the accepted way of viewing the conflict. Hamas' brutal takeover of Gaza forced many journalists to confront the reality that harsh, violent and repressive measures exacted on Palestinians by other Palestinians could not simply be attributed to the "occupation," especially since Israel unilaterally ended its control of Gaza in the summer of 2005.

On *CBC News Sunday* (Sept. 1) Terry Milewski took a rare, in-depth look at the situation inside Gaza. In a piece later adapted for CBC.ca, Milewski looked at Hamas' violent repression of the clans affiliated with rival faction Fatah. He also revealed a growing disapproval of Hamas by ordinary Gazans.

In "Islamic state? Not yet" on CBC.ca, Milewski quoted a Gaza woman as saying: "We live in a prison. If we want to criticize, it's forbidden."

Milewski wrote: "But she throws caution to the winds, her voice rising as she condemns the Hamas crackdown on its rivals in Fatah. 'It's our neighbours who are oppressing us.'"

Another woman promised that Gaza's youth will grow up to exact "revenge" against Hamas.

Milewski commented: "Considering the neighbourhood is full of Hamas gunmen, it's a gutsy statement. But she's not alone in voicing opposition…

"Even more striking is that people dare to speak openly of something that is heresy to Hamas – peace with Israel. Most adult Gazans can remember when it was possible to make a living by working in construction or agricultural jobs in Israel. No more."

Milewski interviewed Mahmoud Zahar, co-founder of Hamas, a man rigidly committed to the extinction of Israel.

Milewski remarked: "Mahmoud Zahar isn't going to evolve… And he is unmoved by the world's rejection."

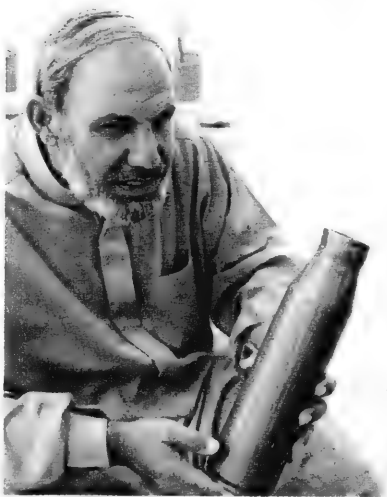
Zahar expects the international community to change its position: "'Believe me, nothing is eternal. There will be a big change in the American administration, the [diplomatic] Quartet [of Russia, the European Union, the United States and the United Nation], even Israel.'"

Milewski concluded: "This, in a nutshell, is Gaza's problem. Instead of adapting to its environment, Hamas expects the environment to change. As long as Hamas threatens to destroy Israel, Gaza remains isolated and wretched. Many Gazans will blame Hamas as well as Israel."

Critical reporting about Israel is to be expected, as long as it's fair and accurate. Rarely has the same standard been applied to the Palestinian leadership. For at least doing so in the case of Gaza, the CBC deserves to be commended.

You can read Milewski's report at: http://www.cbc.ca/world/story/2008/09/01/rfa-milewski.html.

Paul Michaels is communications director for the Canada-Israel Committee.



Mahmoud Zahar emphasizes a point using a shell casing. [Israel Sun photo]

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Windsor shuls host 'homecoming' gala

By ANDY LEVY-AJZENKOPF
Staff Reporter

If Rabbi Jeffrey Ableser has his way, Windsor, Ont.'s Jewish population will swell this Rosh Hashanah.

The city's two main shuls, Rabbi Ableser's Reform Congregation Beth El and the Orthodox Shaar Hashomayim Congregation, will host a Jewish New Year Gala and Special Homecoming Reunion for Windsor Jews and Jews who've left the city over the years for points west and east.

"It's a great community, but I've seen it dwindle, and most of our kids have gone to Toronto," Rabbi Ableser told *The CJN*.

Rabbi Ableser estimates the current Jewish population in Windsor at around 1,500 and said he wants people to remember that his community has been around since the late 1700s.

"I tend to know just about every Jew in this city," he said, adding that he hopes the gala will attract Jews from Toronto and Detroit back to the city to help shore up its flagging Jewish population and make use of its excess community infrastructure.

Rabbi Jeffrey Ableser

He said his congregation and the Shaar Shomayim's schools were merged eight years ago to offset the drop in enrolment and now offer the community's youth an "integrated" education "from preschool through high school."

For the past year, the shuls have planned the upcoming gala with an eye toward pitching Windsor as an attractive alternative to bigger cities.

"We have more infrastructure than we need right now," Rabbi Ableser said. "We have a mortuary, a senior's home [and] an active chevra kadisha. We are all one community, even though we have a few congregations."

Beth El serves some 170 families, he said.

"I'd love people to move back to Windsor. One could make a case that life [here] is better," he said, alluding to the city's proximity to Detroit, with its four popular sports franchises, its varied selection of radio stations and the fact that "the prices of homes are 30 per cent cheaper here."

"I came back to Windsor from Toronto because it's a heimish community," he said.

Rabbi Ableser's first pulpit job was at Temple Sinai in Toronto.

Windsor's Jewish New Year Gala takes place Sept. 27 at the Windsor Jewish Community Centre and will feature kosher catering, live music, a comedian, a silent auction and dancing, among other activities. Tickets cost $75.

For more information, visit www.windsorgala.com, or call 519-969-2422

Dispute threatens Rabbi Nachman's Uman gravesite

By DAVE GORDON
Special to The CJN

After a Ukrainian government official tried to seize control of a major chassidic religious site four years ago, the Breslov World Center in Uman found itself in a costly land contract dispute.

The ongoing legal costs hamper the centre's ability to maintain the gravesite area of Rabbi Nachman of Breslov, the 18th-century founder of Breslover Chassidism.

"Ukraine being what Ukraine is, we spent four years in the courts," said Rabbi Maimon, who heads the Breslov World Center. He visited Toronto recently to raise funds to help pay ongoing legal fees and bring attention to the centre's fight.

Court expenses have reached about $750,000 (all figures US). "You can imagine how much this has set us back," Maimon said.

The legal problem began five years ago when the centre, in central Ukraine, had already built half of its new adjacent synagogue, meant to accommodate the growing number of foreign visitors to the gravesite.

To help comply with building standards, the centre hired a project developer from Uman, Igor Lifshitz. After eight months of construction preparations, the centre received building permits and came to an agreement with the municipality about the size

Continued on page 33

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Kids play ukulele for peace

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — If you thought the ukulele was mainly a Hawaiian phenomenon, think again.

The small, guitar-like instrument has enjoyed a small renaissance in Canada and Israel in recent years, and the Edmonton Ukulele Fest is a prime example.

According to organizer, Mark Hayes, the festival, which is hoped to become an annual event, began as a joke between friends and evolved into a fundraiser for Ukuleles for Peace, a non-profit group in Israel. The festival will be held Sept. 11 at 10081 Jasper Ave. featuring a selection of musicians that includes Doug Hoyer of Illfit Outfit, Alena Manera, and The Be Arthurs. Doors open at 8 p.m. and admission is by donation.

Paul Moore, 58, hadn't heard of the Edmonton Ukulele Fest until contacted by e-mail in early September. The founder of the five-year-old Ukuleles For Peace (UFP, on the web at www.ukulelesforpeace.com), the British-born Moore moved to Israel several years ago and spends his time growing apples and playing music with groups such as the Jerusalem Travelers and Organic Energy, and in solo acts.

He considered leaving Israel when the suicide bombings increased in frequency, but he changed his mind when he determined that the simple ukulele could be a tool to allow Jewish and Arab children to meet in a positive way.

So he volunteered to teach the ukulele in the Democratic School in Hod Hasharon, a Jewish town, and the El Najach school in nearby Tira, an Israeli Arab town, on a weekly basis, involving some 100 children. He also created the UFP orchestra, comprising 10 to 15 children from both schools who meet to practise and perform on community holidays in English, Arabic and Hebrew.

"Before the Ukuleles for Peace program was introduced, there were virtually no communal or social ties between the communities of Tira and Hod Hasharon," he notes on his website.

"Since the start of the program, however, contacts between the two have begun to develop on a number of levels. At the most fundamental level is the orchestra itself. The children and some parents meet to rehearse and travel to performances together. Here, the children in particular began to form friendships, which lead to birthday party invitations, playdates and other social outings. The orchestra has held several picnics at which families have begun to interact and get to know one another.

"The only reason I see hope is because I see the kids working together," Moore says. "The people in the middle ground have got to get out there and make peace happen. It ain't gonna happen if we sit by and say we're all peace-loving people – without talking to one another. It's about sharing in one another's happy moments and tragedies. You're fusing the communities."

Blog engages Jews from around the world

Continued from page 22

Recent posts have included a discussion on Rachel Papo, a U.S.-born Israeli photographer who took a series of photos of young women in the Israel Defence Forces. Another post discussed being engrossed by the prominent women of the U.S. Democratic party, such as Michelle Obama and Hillary Clinton.

An additional catalyst for blogging came when Rabbi Landsberg began to appreciate the spectrum of Jewish experiences in her life, such as being one of two Jews in a small town in Denmark, and living in New York and Jerusalem.

"I became acutely aware of the polyphony of voices that makes the Jewish world, all the more so that my father-in-law is from Vienna, Austria, and my mother-in-law is from Abadan, Iran," says the 42-year-old.

Her goal of engaging Jews from around the world has been successful, she says – her blog is read as far away as Asia and Europe – and she also tries to engage and find illumination in Jews who have different beliefs from hers.

Two years ago, she began to participate in the Rabbinic Leadership Initiative at the Shalom Hartman Institute in Jerusalem, where she studied with a small group of Orthodox, Conservative and Reform rabbis.

"We sit in a room with no agreement except text and the dates of the chagim. And not all of those can we agree on. I came to realize that although I am an impassioned liberal Jew, I am doing my beliefs a disservice if I don't engage Jews whose identity is profoundly different than my own."

The rabbis' blogs can be found at www.chaimsteinmetz.blogspot.com and at www.rabbilandsberg.com.

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"One who saves a life, saves the entire world"

Jewish law society recognized by Montreal bar

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Lord Reading Law Society, which has represented the interests of Jewish lawyers in Montreal since its founding 60 years ago, has received the Medal of the Bar of Montreal.

The presentation took place at the Rentrée judiciaire, the annual ceremony marking the reopening of the courts after the summer recess, on Sept. 4 at the Montreal courthouse. Presided over by Quebec chief justice Michel Robert, this event traditionally draws a wide representation of the city's legal community and the province's justice officials.

Lawyer Ian Solloway, who headed the society's 60th anniversary celebrations, said it is very rare for the medal to be awarded to an association. For the nearly 1,000-member society, he said, it symbolizes the high regard the Jewish community enjoys today, in contrast to the pervasive anti-Semitism that prompted Jewish lawyers of the day to band together in 1948.

"This is a tremendous honour. Only two or three other times has the medal been presented to a group," Solloway said.

In a letter to the society, Stephen Schenke, bâtonnier of the Montreal bar, wrote: "The Lord Reading's passion for social justice, its tradition of legal excellence, its contribution to the judiciary and to the Montreal bar are just a few of the significant contributions that we wish to recognize.

"We also believe that by honouring the [society] we are recognizing the diversity of the Montreal bar. By highlighting your 60 years of success, we are sending a message of welcome to all ethnic groups in Montreal and cherishing values of pluralism that are so important for the future of Montreal and Quebec."

The catalyst for the founding of the society was an incident in 1948 when the Quebec bar unwittingly booked its annual convention at Mont Tremblant Lodge, which did not admit Jews, Solloway said. There is documentation showing that when the lodge owner, American millionaire Joe Ryan, was approached by the bar about this discriminatory policy, he replied that, it being fall – the off-season – there would likely not be many guests around who would object to a Jewish presence.

The bar's bâtonnier Gustave Monnette apologized to Jewish lawyers at a meeting convened at the Montefiore Club, but said it was too late to change the venue and urged Jews to attend anyway.

But they decided to boycott the convention, and soon after that, the Lord Reading was founded, named for Rufus Daniel Isaacs, the early 20th-century British lawyer who became a cabinet minister, ambassador and viceroy of India, earning the title of Marquess of Reading. It was a reminder perhaps of how far behind, not only Quebec, but Canada was in elevating Jews to high public office.

The early society's mandate was to lobby for fair representation of Jews on the bar and the bench. As a result of the Tremblant incident, the Montreal bar amended its constitution to ensure that at least one Jew would be on the bar's council at all times.

The society's first president, the late Benjamin Robinson, also became the first Jewish representative on that council.

Perhaps not coincidentally, one of the society's members, the late Harry Batshaw, in 1950, became the first Jew appointed to a superior court in Canada, when he was named to Quebec Superior Court.

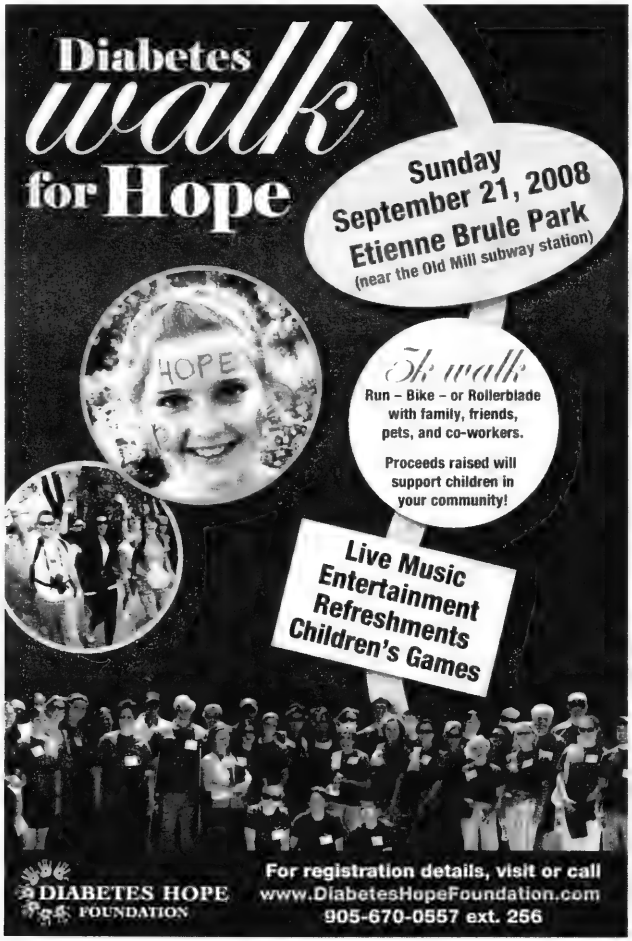
A Lord Reading alumnus, Supreme Court of Canada justice Morris Fish, will be keynote speaker at an invitation-only gala dinner Sept. 18 at the Montefiore Club, which has been the society's base for more than 30 years. A special guest that night will be Stephen Greenwald, president of the American Association of Jewish Lawyers and Jurists.

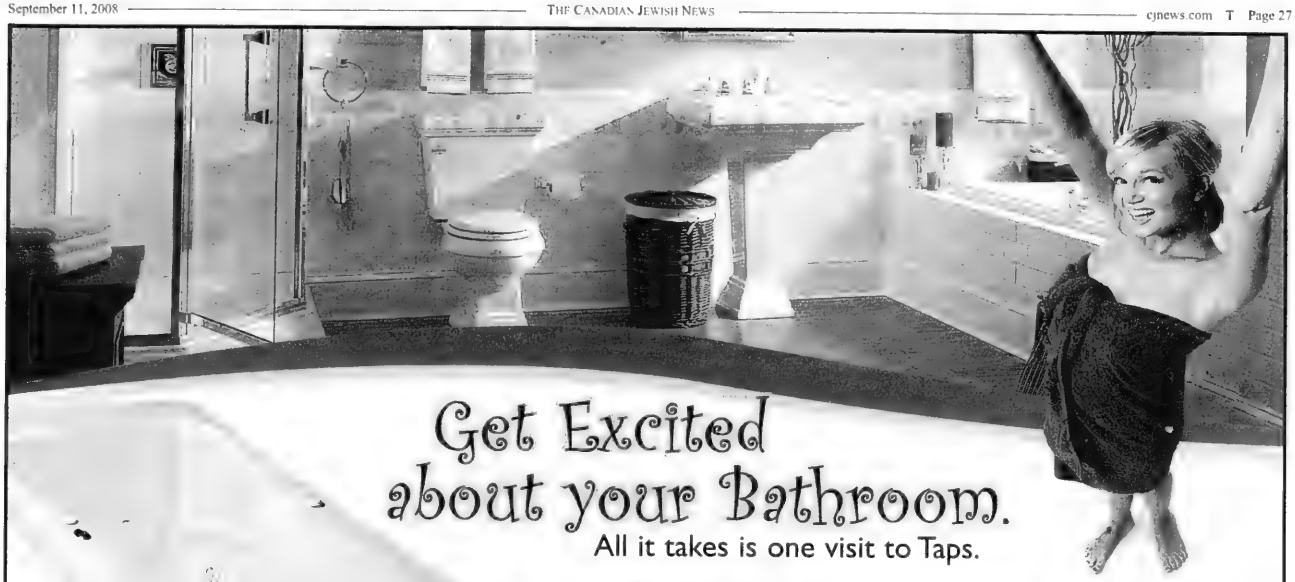
Although discrimination is not an issue today, Solloway believes the society remains relevant. "We are not a 'dead poets' society,' as some people have suggested. We are more active than ever."

Lord Reading was the first association of its kind in Canada, and remains unique and independent, he said. "We are the collective voice of Jewish lawyers vis-à-vis the greater legal community and government."

One goal is to promote closer ties with the American and international associations of Jewish lawyers, he said.

As it was from the beginning, the society is a social group for Jewish lawyers and notaries (and a small number of non-Jews today), and provides a forum for continuing legal education. Over the years, some 350 speakers, many of them leading legal or political figures, have addressed the society. In 2002, when Solloway was president, Supreme Court chief justice Beverley McLachlin graced the speaker's podium. Currently, the society organizes five dinner lectures a year for members.





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Coast to Coast

Women help women deal with halachic issue

By PAUL LUNGEN
Staff Reporter

For three days later this month, Dr. Deena Zimmerman will serve as scholar in residence at the Beth Israel Synagogue in Edmonton. An American olah living in Israel, Zimmerman will be in Western Canada to answer questions that women might be too embarrassed to ask their local rabbi.

Questions on marital relations, the female reproductive system, visits to the mikvah, infertility treatment and other sensitive topics are likely to be raised.

To address these issues, Zimmerman will rely on her knowledge of two distinct fields: medicine and halachah, Jewish religious law. As a "yoetzet halachah," or adviser on Jewish law, as well as a pediatrician and lactation consultant, she has the breadth of knowledge to help women make good medical choices that also conform to ritual law.

Dr. Deena Zimmerman

Zimmerman is a yoetzet graduate of Jerusalem's Nishmat Keren Ariel Program, where she was certified by a panel of Orthodox rabbis to serve as a resource for women regarding family purity issues.

While the halachic advice she dispenses could just as easily be related by a male, it is the "woman to woman" aspect of the process that has proven successful, Zimmerman said. "The questions deal with intimate topics and women feel more comfortable to talk to another woman and ask questions… Some women are not comfortable going to a rabbi to ask the questions."

Women dispensing halachic advice does sometimes "raise eyebrows in parts of the Orthodox community," Zimmerman acknowledged, "but women need to keep these halachot."

To do so they need advice. "Women have been advising other women on an informal basis for generations. Mothers have been passing on [information about] Jewish life to daughters for generations."

The women who are part of the program "can pass on halachah accurately and in depth," she added.

Zimmerman will present three lectures while in Edmonton. The first will describe the role of a yoetzet halachah, the second will examine women's role in the halachic process and the final one will focus on the mikvah.

Receiving advice from a woman knowledgeable in halachah has proven attractive to many women, particularly college-educated ones who "expect answers from other educated women," she said. "We ask sophisticated questions."

The questions generally fall into one of three categories: simple straightforward questions of halachah, such as how to prepare for a trip to the mikvah; medical questions; and an overlap of the two, such as the impact on marital relations when a woman is staining after taking hormonal treatments. A lot of the questions focus on the side effects of medical interventions, Zimmerman said.

All queries are kept in strict confidence and the advisers consult a rabbi when faced with questions that require a rabbinic ruling.

Candidates to the yoetzet halachah program devote two years to intensive study with rabbinic authorities on Jewish family law. They also attend weekly lectures presented by experts in a variety of fields, including gynecologists, marital therapists and infertility specialists, she said.

Nishmat, the Jerusalem Center for Advanced Torah Study for Women, graduated its first yoetzet halachah in 2000. Fifty others followed.

Most are based in Israel, but advisers also serve in Riverdale, N.Y., Silver Spring, Md., and northern New Jersey. A yoetzet halachah is expected to serve a number of Manhattan congregations beginning this fall.

One of Nishmat's primary resources is the Golda Koschitzky women's halachic hotline, which has received some 80,000 calls. Thirty per cent are in English, indicating the program's popularity in North America, Zimmerman said.

Zimmerman, who graduated from the Albert Einstein College of Medicine of Yeshiva University, was one of the first two yoetzet graduates. "I went into it to learn this area and as an opportunity to study. Soon after, I realized how much of a need there is for it."

For more information, visit www.nishmat.net.

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Coast to Coast

שישאר בינינו

גידי קורן וחברים

שעת נפש

נער ישראלי מאילת, שמגיל רך הולך לים עם גלשן הרוח שלו-מתחיל את האולימפיאדה בהישגים נהדרים, אבל לאחר מכן מתחיל לקרטע ונופל למקום הרביעי. ואז,,כשכולם אומרים "הנה עוד סיפור אכזבה ישראלי טיפוסי" הוא חוזר ומנצח.

הייתי באילת לפני פחות משנה, ומה אגיד לכם- אין מקום שמגיע לו יותר שמחה מאילת, ואין לי ספק שגולש הרוח צוברי יביא להם שמחה.

ושוב ושוב ושוב מוכח שישראל צריכה לעסוק בספורט שיש לה בו יתרון גדול-מאות קילומטרים של ים נהדר, שאפשר לשוט בו שנים עשר חדשים בשנה.

חברינו *שמעון* זר אביב עורך עיתון חדש שעונה לשם שאי אפשר לטעות בו "טורונטוני". נייר כרומו משובח, התייחסות מעמיקה לקהילה הישראלית שבהחלט יכולה לעשות שימוש בעוד עיתון. אני מאחל לשמעון וחבריו הצלחה מכל הלב. רק שזה יהיה קשה-עד כה הקהילה שלנו לא הצליחה לתמוך ביותר מעיתון אחד. ומדובר כמובן בתמיכה של קהל המפרסמים שאמור לשאת במחיר.

שאט נפש

בבית החולים של נהריה נפטרה תינוקת פגה. ואז בזרועות אמה, שלקחה אותה לקבורה, היא התעוררה שוב. אין ספק-כישלון מחפיר של מי שאמור היה לקבוע את מותה. התנוקת הובהלה שוב לטיפול נמרץ ונפטרה. עד כאן-סיפור לא נעים שעלול לקרות בכל מקום בעולם. אבל הינה הקטע הישראלי:

בראיון לעיתונות אמרה האם:

"דקרו אותי בסכין פעמיים... היא מתה לי פעמיים, ובבית החולים אפילו לא התנצלו".

בישראל לא אוהבים לקחת אחריות, לא בגשר של המכביה, ולא במלחמת לבנון השניה, ולא בבית חולים בנהריה. "להתנצל"- המילה לא נפוצה בארץ הקודש.

וכאן מגיע מדורנו "שאט נפש " לטורונטו, שבו חברת גאז פרופן שגרמה לפיצוץ אדיר לפני חודש עדיין לא הופיעה בציבור להתנצל או לפחות להביע את צערה על הנזק. גם החברה וגם עורך הדין שלה הם ישראלים. התנהגות שלומדים כנראה מהבית-לא לקבל אחראיות. ורק לשם השוואה, חברת הבשר הענקית "מייפל ליף" שזיהום במפעל שלה גורם למגפת ליסטריה ולמותם של קשישים-מקיימת מסיבת עיתונאים כל יום, ומנהלה התנצל ולקח אחראיות מלאה. יותר מזה-כשניסו לטעון שזה כשלון של הגוף הממשלתי שאמור לבחון את הבשר, ענה המנהל: שלא תהיינה אי הבנות-הפשאלה היא שלנו ולא של הממשלה."

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אם עלי להסיע את הנכדים לבית הספר/מעון/חוג בלט-הקש 5

אם אתה אחד מחברי או חברותי-אל תשאירו הודעה כי לא נראה לי שאספיק לחזור אליכם השבוע."

אבל שישאר בינינו.

Community to attend NY rally

UJA Federation of Greater Toronto is mobilizing the Jewish community to attend a New York City rally on Sept. 22 against Iranian President Mahmoud Ahmadinejad, who is scheduled to speak that day at the United Nations.

The rally, to be held at noon alongside the UN at Dag Hammarskjold Plaza, is being co-ordinated by a coalition that includes the Conference of Presidents of Major American Jewish Organization, UJA Federation of New York and the Jewish Community Relations Council of New York.

Ahmadinejad, whose country is said to be developing nuclear weapons, has repeatedly threatened to "wipe Israel off the map."

Those interested in attending the rally can contact Ilana Hirt at ihirt@ujafed.org or at 416-840-2987.

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Election 2008

Security expected to be an issue in 2008 vote

Continued from page 1

The Jewish community can also expect a lot of rhetoric from the major political parties as the quest for the ethnic communities' vote ramps up.

As reported in *The CJN* over the last year, the Conservative government has been active in courting the Jewish community since coming to power in 2006: by making security funding available to Jewish organizations and supporting Israel at the United Nations, among other things. And Harper and outgoing Israeli Prime Minister Ehud Olmert became friendly during last year's Annapolis, Md., peace summit.

In the spring, Dion passed through the Toronto area and spoke to the Jewish community at Temple Har Zion in Thornhill, pledging $75 million in funds to ethnic communities across Canada to help beef up their security if the Liberals are elected.

For its part, the Green party announced last week that it had removed one of its candidates, John Shavluk, because of anti-Semitic remarks he allegedly made on a website in 2006.

Shavluk had represented the party in British Columbia's Newton-North Delta riding until last week.

"Respect for diversity is a fundamental principle of the Green party," leader Elizabeth May said on the party's website. "We condemn anti-Semitism, and our members work to encourage respectful dialogue, diversity, peace and co-operation."

May said she "thanked" Shavluk for his prior work and informed him that his views were not "consistent" with those of the party.

"I will not sign his nomination papers, and the Green party will nominate another candidate," she said.

However, a *Globe and Mail* report on Sept. 6 said May is giving her support to Qais Ghanem, the Green candidate for Ottawa-South.

Ghanem, in an online discussion forum on the Green party website, has reportedly called on the party to adopt a resolution on "Palestine" in which it calls upon Israel to "end its forty-year [sic] occupation of all Arab lands without preconditions."

As for the New Democratic Party, in June, its foreign affairs critic, Paul Dewar, asked the Harper government to reconsider the decision to boycott the upcoming 2009 World Conference Against Racism – commonly referred to as Durban II – after initially standing with the Conservatives and the Liberals on the issue.

The Bloc Québécois also believes Canada should have a presence at the conference.

The first Durban conference in 2001 is widely acknowledged as having turned into a virulently anti-Semitic affair.

With a truncated election campaign – just 36 days long, the minimum allowable by law – and the vote on a yom tov, Jewish community organizations and leaders have said they will offer an array of guidelines and advice to help voters make informed decisions on the candidates and parties.

Howard English, spokesperson for UJA Federation of Greater Toronto, said his organization is urging Jews to find ways to vote despite the conflict with Sukkot.

"We will heavily publicize the many ways in which Jewish community members can vote for the candidate of their choice," he wrote in an e-mail to *The CJN* just prior to the election call.

"Not only are advance polls an option, but it is possible to vote during a federal election campaign, on any day, at an Elections Canada office. We will make that clear to our community. Our objective is to encourage community members to exercise their franchise through the many options available."

Continued on page 31

PJHF

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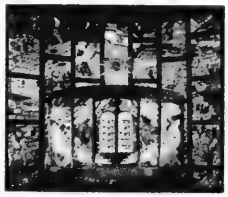

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Sukkot vote called 'disappointing, insensitive'

Continued from page 30

Last week, B'nai Brith Canada said that it, too, had been in "ongoing" discussions with the prime minister and called the Sukkot election date "regrettable yet understandable," declaring that all parties and candidates should make the security of its citizens a "top issue" in the election campaign.

B'nai Brith issued the statement after a security scare involving El Al in Toronto on Sept. 3. (*See related story on page 1.*)

"In recent months, Israel's security establishment has repeatedly warned that North American Jewish communities are particularly vulnerable to potential terrorist threats, notably by Hezbollah – a terrorist group with a known presence in this country," said Frank Dimant, executive vice-president of B'nai Brith Canada.

Last Friday, the Conservatives addressed this issue by pledging more money to the Jewish community via the government's $3-million Security Infrastructure Program.

Launched in July 2007 to help ethnic communities at risk of hate crimes beef up security at their places of worship, schools and other areas, the announcement promised another $392,735 to Toronto-area Jewish organizations in its second round of funding, including $100,000 to Beth Avraham Yoseph of Toronto Congregation, $39,595 to Bialik Hebrew Day School of Toronto, $62,183 to B'nai Brith Canada, $95,000 to UJA Federation of Greater Toronto, $16,977 to Chabad at Flamingo in Thornhill and a combined $53,280 to two Eitz Chaim School campuses in Toronto.

Six Montreal Jewish community organizations also received more than $144,000 to help defray their security costs: Federation CJA for its Cummings House headquarters ($50,535), Congregation Beth Ora in St. Laurent ($27,100), the Spanish and Portuguese Synagogue in Snowdon ($23,274), Congregation Beth Israel Beth Aaron in Côte St. Luc ($16,466), Beth Zion Congregation, also in Côte St. Luc ($15,568), and the YM-YWHA Jewish Community Centre's West Island branch in Pierrefonds ($11,540).

CJC applauded the funding announcement, with Farber calling it "a very good beginning," but cautioning that there was "still much work to be done."

'CJPAC is planning to focus on a specific advance voting day for the community'

If the Conservatives are not re-elected, the new government will have to decide whether to continue the security program.

Another organization that will speak to Jewish voters in this campaign will be the Canadian Jewish Political Affairs Committee (CJPAC).

In the past, the grassroots, non-partisan group – whose mandate is to "engage the community in the political process" – has helped convene candidate debates on both provincial and federal levels and will be fully involved in encouraging Jewish Canadians to vote and participate again this year, said Josh Cooper, CJPAC's executive director.

Cooper said that while the Sukkot scenario does present a challenge, it's no reason for Jews to abandon political activism in Canada this election.

"CJPAC is planning to focus on a specific advance voting day for the community. Working with all campaigns in electoral districts with large Jewish constituencies, we want to ensure the community votes in large numbers," he said. "While the community will be able to ensure our voice is heard at the ballot box, the larger problem exists that many of us will not be able to volunteer on election day. This is also an issue for Jewish candidates. However, members of the community can still volunteer for the candidate of their choice throughout the election period, as well as take a lawn sign."

One politician not content with the government's election call is Toronto Liberal Joe Volpe, MP for Eglinton-Lawrence.

In a statement to *The CJN*, Volpe called the Sukkot election date "disappointing" and "insensitive" and cited Harper's decision as a "complete lack of judgment and consideration" with regard to Jewish constituents.

A Sept. 7 Ekos poll showed the Conservatives leading in popular support on the eve of the election campaign, citing the national federal vote intention among decided voters as Conservatives with 37 per cent, Liberals 24 per cent, NDP 19 per cent, Green party 10 per cent, and Bloc Québécois six per cent.

The poll also showed the Conservatives having a leadership edge, with Harper seen as "best prime minister" with 32 per cent support, followed by NDP Leader Jack Layton at 19 per cent and Dion a distant third with 12 per cent.

With files from JTA.

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Not enough done to defend Israel on campus: ambassador

By JANICE ARNOLD
Staff Reporter

Departing Israeli ambassador Alan Baker chastised the organized Canadian Jewish community for not doing more to counter anti-Israel activity on university campuses.

In remarks at an Aug. 27 Canadian Institute for Jewish Research (CIJR) event, where he received the CIJR's Lion of Judah award, Baker said Jewish students and academics need more money and moral support to effectively defend Israel against "a very well-organized and well-financed propaganda campaign."

He suggested that the Jewish establishment is out of touch with what is going on at Canadian universities. "How many Jewish leaders have been on campus in the last 20 years and taken part in debates?… Every Jewish leader should be obliged to go speak on campus and give support to the students."

Such action might be preferable to "organizing dinners and galas to raise money for Israel and Jewish institutions," he said.

"It's a question of priorities, and the campuses must come first."

Alan Baker

During his four years in Canada, Baker said he tried to speak at nearly every university in the country, sometimes against the advice of the organized Jewish community, which he said "does not want to stir up any problems."

Israel is being attacked not only by Arab and left-wing groups, but also by Jews themselves, he said. "Every time I am on campus, the most embarrassing and disgusting questions are from Jews."

Baker had high praise for CIJR, which publishes, mostly online, articles from a variety of sources related to the Middle East and Jewish affairs, and it also runs programs training students in Israel advocacy.

He chided the organized Jewish community for not giving CIJR the support it deserves. The 20-year-old independent foundation relies almost solely on donations from individuals.

"CIJR is possibly one of the most serious organizations functioning in Canada, doing important work to inform the public and those working on behalf of Israel, giving them the tools they need, especially on campus… It's one of the few organizations tackling [the campus situation] head on, and should have wider community support."

Baker said: "Canadians should be able to speak out on campus with confidence and knowledge, and without fear. It is difficult to understand why the organized Jewish community does not have the good judgment to see how this organization is working in the field."

The materials that the CIJR disseminates are also useful to Israel's envoys, he said.

"I'm somewhat embarrassed to say even our own foreign affairs information, or hasbarah, department does not always get us material in real time to answer the questions," Baker said.

Continued on page 33

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Coast to Coast

Baker receives CIJR award

Continued from page 32

There was more blunt talk from the event's other two honorees, investment advisor and *National Post* and *Toronto Sun* current affairs columnist Theo Caldwell and former World Jewish Congress vice-president and Australian Jewish leader Isi Leibler and his wife, Naomi, world president of Emunah, a religious Zionist women's organization.

Caldwell, a non-Jew honoured for his vigorous defence of Israel, and Isi Leibler disagreed over which Christians are the true friends of Israel.

Caldwell, who identified himself as a Presbyterian, maintained that all practising Christians, not only fundamentalists, are the best friends that Israel has because of their understanding and appreciation of the fact their faith emerged from Judaism.

Liebler, however, thinks only evangelical Christians can be counted on as friends, and that they are, in fact, the Jewish state's "only allies today" and are critical to Israel's well-being.

"Some Christians are great. Some are our worst enemies," he added.

Among the latter he included the Presbyterian church, which he described as "quite horrific," and the Anglicans – among whom Caldwell's brother, who was present, is counted – whom he said are not much better.

Even worse, according to Leibler, are the secular liberals.

"If anyone had told me 10 years ago that I would have friendships with evangelical Christians and feel comfortable with them, I never would have believed it. You can talk with them about good and evil. You can't do that with liberals. Everything is relative to them," said Leibler, who now lives in Jerusalem, where he chairs the Israel-Diaspora Committee of the Jerusalem Centre for Public Affairs.

Leibler said Jews should welcome the prayers that these Christians say for Israel.

CIJR founder and director Frederick Krantz added that he also welcomes liaisons with evangelical Christians and is not concerned that their theology may entail the ultimate conversion of Jews. "I say, 'Fine. When the messiah comes, we'll ask him if he has been here before.'"

Elsewhere, Liebler decried the absence of able leadership in Israel today, but said he is confident that the recent corruption scandals will pave the way for the emergence of "good Jews" as leaders.

The indictment of the president, prime minister and some cabinet ministers has shown that those in high office aren't immune to justice and will ensure that future politicians are "as clean as a whistle."

He added: "Despite its sleazy politicians, Israel is still the miracle of the 20th century, and Jews should feel an enormous pride in its achievements… It is still the superpower of the Middle East, and I would not have brought my children and grandchildren to Israel if I did not have the conviction it will overcome its problems."

Liebler also gave CIJR a ringing endorsement, and called it a "scandal" that CIJR must struggle to raise a relatively modest annual budget of $250,000 in a Jewish community of such wealth.

"That's peanuts when put into context," he said.

Threat to gravesite

Continued from page 24

of the new complex, according to Rabbi Maimon.

A few days later, however, the centre received what turned out to be a surprise contractual agreement from a local member of Parliament, Pytor Pavlovich Guzmenko.

Signed by Lifshitz, who Rabbi Maimon alleges misused his power of attorney, the contract obligated the centre to pay $5 million to complete the structure, which Rabbi Maimon said was twice the cost originally estimated by all parties. The first of the deposits was due 10 days later.

"It [the contract] had a number of draconian clauses," Rabbi Maimon said. One, he said, included a 50 per cent penalty fee in the event the centre does not finish its construction and late payment fees of $135,000 a month. The centre feared that Guzmenko's move to place a court-ordered lien on the grave and nearby synagogue would result in the site's being shut down, or built over.

The centre has since lost the case in the economic court, and an appeal was made to the Supreme Court.

A representative of the Breslov World Center has contacted Guzmenko, who has postponed the Supreme Court appeal, and negotiated a written agreement to try to resolve the dispute out of court. Since May, the centre has been waiting to finalize the arrangement.

The mounting legal fees have had a direct impact on the centre's abilities to accommodate foreigners and to maintain the Uman Jewish sites. The centre pays $1 million annually for security, water, electricity, gas and sanitation. Twenty-thousand tourists visit on Rosh Hashanah, and 130,000 people visit at other times of the year.

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Chassidic couple invites whole town to wedding

By JANICE ARNOLD
Staff Reporter

STE. AGATHE DES MONTS — It was a storybook setting for a wedding: the edge of Lac des Sables in Ste. Agathe des Monts, as the sun set behind the hills on a warm late summer evening.

Getting married lakeside had been the dream of the bride ever since she left her Paris home to study in this Laurentian town nine years ago at age 17.

But this is more than a love story. The bride, Hana Sellem, and groom, Moshe Barouk, are Lubavitchers and the Sept. 2 wedding was a traditional chassidic simchah. Not only was it outdoors, but the couple invited the public at large to attend the ceremony.

Some 300 people, about evenly divided between Jews and non-Jews, turned out, including municipal officials and the local police chief of this town of about 10,000.

The venue was Lagny Park in the heart of town. A pre-reception gathering was held in the small pavilion on site, offered to the couple free of charge by the town. The building is ordinarily not rented out for private affairs, but Sellem and the town agreed to list the wedding as a cultural event open to all.

The open-air wedding, which was planned months ago, took on greater significance coming just a couple of weeks after the headline-making punching in the face of a Jewish man, Mendy Haouzi of Montreal, 23, as he walked to the House of Israel synagogue on Shabbat.

The incident has raised concerns that anti-Semitism is a resurgent problem in the area, which has a large, mainly part-time, Jewish population with a history going back more than a century.

For Sellem, sharing her big day with everyone was her way of showing appreciation for a townsfolk among whom, she has made many friends, both Jewish and non-Jewish. She first came to Ste. Agathe when the Bais Moshe Chaim Teachers' Seminary was opened there by Chanie Carlebach, rebbetzin of the House of Israel.

After graduating, Sellem became a vice-principal of the school, which now has 35 students from various countries.

"When the [assault] happened, I felt sad," she said, "but I love it here and have wonderful neighbours, and feel very comfortable. I wanted to show that there are a lot of positive things here, that everyone can learn from each other, and that we have more in common than differences."

For Chanie and Rabbi Emanuel Carlebach, they hoped the occasion would go some way in conveying the community's wish to live in harmony with their neighbours, which it has, in fact, done, despite a spate of worrisome incidents recently.

"Out of something ugly, something beautiful has come," said the rabbi, who has been spiritual leader for 23 years, succeeding his late father. It's the first time to his knowledge that a chupah had ever been set up in a public place in Ste. Agathe.

"We wanted to share with the entire community the wondrous ways of HaShem."

His wife echoed those thoughts. "We are all one people under one God. We are saying we are all here for each other."

D'Arcy McGee Liberal MNA Lawrence Bergman, who has a home in Ste. Agathe, said the event is in the spirit of the recommendation of the recent Bouchard-Taylor Commission that the province's majority and minorities should interact more to understand each other's culture better.

Frema Shatner, who lives year-round in Morin Heights, said she wouldn't have missed the wedding for anything. "I've never had a problem, but you read about attacks, and you wonder if anti-Semitism is starting again. It's positive to see so many French Canadians come out."

Nicole Meloche, representing the town, thanked the families for their "very generous gesture. We are honoured to have you here."

The female students, in their modest attire, have become a familiar sight in the town, and Sellem, with her outgoing personality and French mother tongue, was especially well known, sometimes speaking in schools about Judaism.

The wedding was also a farewell: Barouk is from Florida, and that's where the couple will live.

Those gathered – who came as they were, in contrast to the black suits and formal gowns of the closer guests – watched in awe as Moshe was brought to the chupah by a procession of men carrying lanterns, as music played. After the blowing of the shofar, Hana, whose face was completely concealed, followed with a group of women guiding her, to spontaneous applause.

Rabbi Carlebach co-officiated with Rabbi Mordechai Lichy, Moshe's rabbi in Coral Springs, Fla., who struck a recognizable note when he observed, "Men are from Mars, and women from Venus."

A half-dozen other rabbis were also under the chupah, including the bride's father from France.

The proceedings were trilingual, with the rabbis explaining the proceedings in English and French, such as why the bride circles the groom seven times, the reading of the ketubah, the Sheva Brachot and the breaking of the glass.

French-language booklets explaining the rites in detail and containing a thank you from the couple and the bride's parents were also distributed.

"I've been in Ste. Agathe for 60 years, and never in my wildest imagination did I ever think I would see a night like this," Hy Rissman said.

The non-Jews present, mainly francophones, were "polite, inquisitive and so understanding," he added.

Hélène and André Gauthier, a middle-aged couple, agreed they had learned a lot by attending. Neither had been to a Jewish wedding before and were curious.

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Coast to Coast

'The government remains vigilant'

Continued from page 1

against visiting remote areas or meeting people unfamiliar to them.

Kutner said El Al had "become more sensitive" to security concerns following that warning.

Meanwhile, in June, ABC News reported Hezbollah was planning to attack Jewish and Israeli targets in Canada.

Bernie Farber, CEO of Canadian Jewish Congress, said the Jewish community has been on a heightened state of alert since the February 2008 assassination in Damascus of Imad Mughniyah, one of Hezbollah's top leaders.

Hezbollah immediately blamed Israel's Mossad for the operation, though Israel denied responsibility. Hezbollah subsequently promised to avenge the attack.

Farber said he had been in contact with the security and intelligence unit of the Toronto Police Service and had been told there was no evidence that surveillance of El Al crews had been undertaken.

The police service, which liaises with the Royal Canadian Mounted Police (RCMP) and Canadian Security Intelligence Service (CSIS), also had no information about arrests of a Hezbollah cell as was reported in Israel.

Bernie Farber

"Once again, it has whetted the attention of people, similar to the [story that] Hezbollah planned an attack in Canada against Jewish targets," he said.

At the time of the June ABC News report, Melisa Leclerc, a spokesperson for Minister of Public Safety Stockwell Day, acknowledged that "Canada is not immune from the threat of terrorism.

"As you can appreciate, the minister cannot comment on operations that Canada's security agencies may or may not be undertaking," Leclerc said.

"The government of Canada remains vigilant in our efforts to prevent a terrorist act both at home and abroad."

Though Farber discounted the most recent story of a potential attack, he acknowledged such an attack "is quite possible. That's why we have to be on guard."

The community elevates its security measures in advance of the High Holidays. "That's the time we ramp up our security strategy anyway," he said.

"In this day and age, with the Internet, cellphone chatter and concern over terrorism worldwide, from time to time these reports come up. We should always be concerned, but I'm not sure we should raise four red flags over it. Two are fine," he said.

This is not the first time El Al's Canadian operations were reportedly threatened. In September 2003, a flight from Tel Aviv to Los Angeles, with a stopover in Toronto, was rerouted to Montreal's Mirabel Airport and then to Hamilton because of a terrorist threat.

Then-transport minister David Collenette said, "We had information there was a specific threat against this El Al flight, and therefore we ordered the pilot to immediately land at Mirabel.

"The threat was at Pearson airport, and that is why the flight was asked to land at Mirabel."

El Al's general manager at the time, Stanley Morais, said despite intelligence warnings to the government of Canada, the flight could have landed safely in Toronto.

In other international incidents, two people were killed in July 2002 when a gunman opened fire on El Al passengers at Los Angeles International Airport.

Seven Dutch youths were arrested for planning to attack an El Al plane in 2005, and in June 2006, the general prosecutor's office in Bonn, Germany, confirmed that Swiss authorities had unearthed a plot by a Muslim terror cell to attack an El Al plane.

In November 2006, the German government arrested six Muslims on suspicion of planning to blow up an El Al plane after takeoff from Frankfurt.

With files from Ha'aretz Daily Newspaper Ltd.

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HEEBONICS

Up and coming indie band sticking to its roots

By ASHLEY SPEGEL
Special to The CJN

When you think of rock 'n' roll and rock stars, the first thought that comes to mind generally isn't Thornhill, Ont., suburbanites jamming in their parents' basements.

But the self-proclaimed indie band The Cunninghams are four twentysomething Thornhill boys who rehearse in their parents' basements and find the area conducive to music-making.

Dubbed "the first family of rock 'n' roll," the quartet's persona isn't typical of most Canadian bands. Rather, it resonates around each member's alter ego in The Cunninghams family. Band mates answer to stage names that reflect the band's attitude on stage and their satirical perceptions of rock stars.

"We feel our music omits a pretentious calibre, and when we dress on stage we have uniforms that convey that message," says guitarist Justin Abrams, aka Nigel Cunningham.

"It's all about prestige and we really want to focus on the marketing and branding [of our band], and being attuned to how our music is performed and how we want to be perceived," adds bassist Zack Weinberg, or Clapsbury Cunningham. "We're classy dudes and our [real] names didn't exemplify that prestige, and [our stage names] are way more fun and classy."

Nigel and Clapsbury, along with guitarist Mike Levine, aka Pierce Cunningham, and drummer Mike Almos, aka Reginald (Reggy) Cunningham, collaborated a year ago.

Founding band members Nigel and Pierce, who'd been making music together since 2002, transformed their duo into a foursome after inviting their former high school classmates to a jam session.

The Cunninghams opened for Sam Roberts at the Opera House in Toronto last April after winning the Mazda Muzic Tour Contest.

Nigel and Pierce were looking to produce a new sound with a stronger rhythm section, and the creative vigour that Reggy and Clapsbury brought solidified the group that became The Cunninghams.

"We're a tight-knit community in Thornhill, and we came together and it formed from there. There's nothing else to do in Thornhill but play music," says Pierce. "We recorded our first song, *Black and White*, in a $10,000 studio but we kept to the basics, and sticking to our roots helps a lot with the creative energy between us. When we're in Thornhill, it's a comfortable feeling because we know the area and for us, it's conducive to making music."

The band members book their own tour dates and lug their equipment from one show to the next and, like all indie bands, each member sacrifices personal time to make music their top priority.

"We definitely make a lot of sacrifices in our personal lives. We all work full-time jobs, and we only have so many hours in the day to do whatever we do in our personal time," says Clapsbury. "It's a big time commitment, but it pays off in the end."

The never-ending dedication is quickly paying off for a band that only recently launched itself into the abyss of Canadian indie bands.

This past April, The Cunninghams won the Mazda Muzic Tour Contest, an online voting contest in which more than 400 Canadian bands competed to win the opening gig for Sam Roberts at the Opera House in Toronto.

"It was really cool looking out into the Opera House crowd, because I'd been a part of the crowd before as an audience member," Clapsbury recalls.

"For me, this competition was about hard work paying off, and it was about us working hard and seeing results."

Pierce added that looking out into a sea of people was surreal, but they were able to maintain their composure.

"No matter the concert we perform – whether it's for 800 or 10 people – we deliver to the max and give 100 per cent."

The band's live performance is much like its recorded sound in the sense that it's consistent and raw. Band members wear identical stage outfits, a rarity among current bands, especially in the Toronto music scene.

The Cunninghams are heavily influenced by the British bands Oasis, the Beatles and Pink Floyd, and the band's decision to wear identical blazers, button-down dress shirts and skinny ties reflect a British rock-star image.

The group's look and stage presence makes it easy for the audience to focus on its likable sound, which has gotten the band this far.

"When you look out at a crowd and see someone singing along... it's a cool feeling that people are listening to what you created and enjoying it," says Pierce. "We all love the attention of people looking at us."

Up next for "the family of rock 'n' roll" is a tour across southern Ontario, visiting university towns including London, Kingston and Waterloo before they head northeast to Ottawa, and Montreal.

The Cunninghams released their debut EP, *That Oughtta Hold 'em*, last month.

For more information on The Cunninghams, visit www.thecunninghamsband.com.

CHECK OUT OUR BLOG @ HEEBONICS.CA

Coast to Coast

AEPi Ottawa gets award for Israel advocacy

By CARA STERN
Special to The CJN

OTTAWA— The Ottawa chapter of the international Jewish fraternity Alpha Epsilon Pi (AEPi) was recognized at the organization's national convention last month for its efforts in Israel advocacy.

The chapter, known as the Nu Kappa chapter, created a pro-Israel exhibit last April that it set up in the atrium of Carleton University's University Centre. The display showed how Israel is using its security fence along its border with the West Bank.

The exhibit was a response to a number of Israel Apartheid Week events that took place at various campuses in Canada, particularly at McMaster University and the University of Toronto.

Although Israel Apartheid Week events weren't held at Carleton, it did have a Muslim Awareness Week, during which the Israeli-Palestinian conflict was discussed.

"It was a chance for [Jewish] students to have their say after the apartheid week," AEPi Ottawa president Jon Telch said of his chapter's pro-Israel exhibit. "The display was providing information about why Israel needs to defend itself in such a way from acts of terrorism."

Telch said that although there was some negative feedback from students, which he had expected, there was also a lot of positive feedback.

He said he hoped that students would learn from the display and continue to educate themselves about the various perspectives on the conflict.

"[The goal was] that people will go home and do their research and make sure that they know that there are two sides to every story," he said.

For the exhibit, AEPi International awarded the Nu Kappa chapter with the Philip H. And Susan Cohen Award for Jewish Communal Service.

Andrew Borans, executive director of AEPi International, said the Ottawa branch was recognized within the 140-chapter international fraternity for running a Jewish event for both students and the community at large.

"When a group wins, it's often for a combination of Jewish events. Some are religious, some are cultural, some are social," said Borans.

This is the first award the chapter has received since it started up in 2001.

"It was a big step for us, because we hadn't had that international recognition in such a way before," Telch said.

"It was nice to know that not only does your hard work get rewarded, but that people appreciate that sometimes stances are hard to take, and when you decide that you're going to volunteer to do such things, there are people there to support you."

Join us at Beth Tzedec for

Selihot – A Pre-High Holy Day Experience

Saturday, September 20, 2008

• 9:15 pm –

Screening of the Israeli documentary film

Unetaneh Tokef ונתנה תוקף

What happens to a small close-knit community when 11 young men, who died in the 1973 Yom Kippur war, are buried in one day? Facing the inevitable, a film about loss and spiritual rebuilding.

PANEL DISCUSSION:

Rabbi Harvey W. Meirovich, Beth Tzedec

Dr. Ronald Ruskin, Psychiatrist, specializing in grief counselling

Sarah Mali, Israeli emissary to Mercaz (Board of Jewish Education)

MODERATOR: **Rabbi Roy D. Tanenbaum,** Beth Tzedec

• 11:00 pm –

Selihot Service with Hazzan Simon Spiro and the Beth Tzedec Singers

Come and inaugurate the High Holy Days with thoughtful education and an inspiring Selihot Service

• 12:00 midnight –

Meet-and-Greet Reception

The Pearl Gertrude Brody Annual Memorial Lecture בית צדק

Beth Tzedec Congregation, 1700 Bathurst St., Toronto. Tel: 416-781-3511.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

It is with the utmost of joy and excitement that Mr. Jackson Eidelberg and Mr. Kelly MacGregor, of the City of Toronto, partners of 21 years, proudly announce the adoption of their beloved 11-year-old son Jacob Eidelberg MacGregor. This miracle occurred on August 25, 2008 in Family Court in the City of Toronto after a wait of 18 months for finalization.

Jacob is now an adored grandson of Mrs. Nusia Eidelberg of Toronto (pictured), nephew of Dr. Daune MacGregor, Ms Mary Lou MacGregor and Mr. John Rodger all of Toronto, Ontario; Mr. and Mrs. Steve and Dru Ball of Winnipeg, Manitoba; Mr. Steve Eidelberg and Ms Lois Bain of Toronto, Ontario; and Mr. and Mrs. Jerzy and Ola Wencki of Gliwice, Poland; newly celebrated cousin to Filip Wencki of Warsaw, Poland; Dru MacGregor of Chatsworth, Ontario; Duncan and Caitlin Rodger of Toronto; Matthew and Joshua Eidelberg of Toronto; and Andrew Ball of Winnipeg; and worshipped by his canine brother and sister, Jakie and Lola (pictured).

Jacob is also very blessed to consolidate his new life with 12 year-old Philip of Kingsville, Ontario and 10-year old Sandi of Aylmer, Ontario, his brother and sister by birth; and Paul and Julie Bogart and John and Julie Vanderkooy, and their children, his beloved foster families. Thanks go to our much loved adoption practitioner, Betty Ann Streeter of Toronto and the Children's Aid Society.

Mazel tov Harold & Molly Silverstein on your 60th anniversary, Sept 12. Love from your children, grandchildren, family and friends.

Mazel tov to Dr. Rebecca Cash, David Altshuller and big sister Maya on the birth of Ezra Benjamin, born June 23.

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What's New

By REBECCA NADLER

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What's New deadlines: NOTE HOLIDAY DEADLINES. Monday, Sept. 15, is the deadline for the Sept. 25 issue; Thursday, Sept. 18 is the deadline for the Oct. 2 issue; and Monday, Sept. 22, is the deadline for the Oct. 10 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, Sept. 12

DARFUR AWARENESS

Oraynu Congregation For Humanistic Judaism hosts an Oneg Shabbat on "Darfur Awareness and Oraynu's Solar Cooker Project" with **Sgt. Debbie Bodkin** discussing her experiences as a United Nations investigator in Darfur. 7 p.m. 18 Wynford Dr. RSVP. 416-385-3910 or info@oraynu.org.

Saturday, Sept. 13

PARSHAH DISCUSSION

Abe Birnbaum talks about the weekly portion, KiTetzei, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

SYRIAN JEWRY'S RESCUE

Beth Tzedec Congregation hosts former Syrian prisoner, **Eli Swed**, who was released with the help of funds from the **Dr. Ronald Feld** Fund for Jews in Arab Lands. Swed speaks from the pulpit. Service commences 8:45 a.m. The talk will be in Hebrew, with English translation. 416-781-3511

Sunday, Sept. 14

JUDY & DAVID CONCERT

Beth Emeth Synagogue membership drive kicks off with a concert by **Judy** and **David**. 9:15 a.m. $10/family. Tickets, 416-633-3838.

TASTE OF LIMMUD

Enjoy an evening of art and learning. Choose from two of six sessions. **Rabbi Ed Elkin** on "Redeeming the Captives: How Far Should Israel Go in Order to Redeem Captives from Terrorist Organizations?"; **Jeffrey Canton** on "Toronto *Zachor*: The Early Years of Toronto's Jewish Community" or **Erica Simmons** on "East and West: American Jews in Palestine"; **Rabbi Rafi Lipner** on "Human Beings vs. Human Becomings: Have You Changed at All Since I Saw You Last Year?"; **Evelyn Tauben** on "*Makom*: Seeking Sacred Space – A Discussion with the Curator"; **Menachem Feuer** on "Facing the *Schlemiel*: Facing the Infant or Facing the Other." 5:45-9 p.m. at the Miles Nadal JCC. Suggested donation, $10. RSVP required, www.limmud.ca

MODERN POLISH JEWRY

The Polish-Jewish Heritage Foundation celebrates its 20th anniversary with **Prof. Stanislaw Krajewski**, of Warsaw University and leader of Polish Jewry, speaking on "Jews in Contemporary Poland" and **Prof. Antony Polonsky**, of Brandeis University, on "Polish-Jewish Relations Since 1984: Reflections of a Participant," moderated by **Prof. Michael Marrus**. Reception 4 p.m. Program 5 p.m. at Holy Blossom Temple. www.pjhftoronto.ca

Monday, Sept. 15

EMBRACING ELUL

Rebecca Winter continues "Embracing Elul: Models of Repentance in the Bible," examining personalities who repent and change, today and Sept. 22, 10 a.m. at Shaarei Shomayim Congregation and 8 p.m. at Or Chaim Yeshiva. Each $10. Men and women welcome. 416-877-2050 or elul@mekorot.ca

CAPTIVE HEART

National Council of Jewish Women of Canada, Toronto section general opening meeting hosts **Judie Oron** on "Captive Heart," a desperate journey through war-torn Ethiopia to find a young Jewish girl held against her will. 7:30 p.m. Info. 416-663-5100.

Continued on page 39

What's New

Continued from page 38

HAIR COVERING
Rabbi David Schoihet, Dr. Esther Libman, Chaya Smuckler and **Sheery Wise** discuss "The Why's and How's of Hair Covering," with a musical performance by **Ariella Goldberg**. For women only. Free. Mon. Sept. 15, 8 p.m. at 55 York Downs Dr. 647-886-6009

Tuesday, Sept. 16

SAR-EL INFO MEETING
Find out about the Sar-El program, civilian volunteers working on Israeli army supply/maintenance bases. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or www.sarelcanada.org

DIPPING FROM THE WELL
Bereaved Families of Ontario present **Rabbi Larry Englander** in "Dipping From the Well: What Rabbis Say About Bereavement." 7:30 p.m. at the Lodger Centre Congregation. 416-638-7800, ext. 202

THE CHORALAIRS
Join the Choralairs of North York for their new season. 7:30 p.m. at the Earl Bales Park Community Centre. Rehearsals, Tuesdays, 7.30-10 p.m. Info, **Brian** 416-631-0029.

Wednesday, Sept. 17

WI OPENING MEETING
Susan Jackson discusses "Onbubbies and Zaides" at the opening meeting of the Golda Meir Chapter of Jewish Women International. 7 p.m. at the SuperStore, Dufferin and Steeles, in the cooking room on the second floor. Limited space. Reserve, 905-763-3603.

POMEGRANATE GUILD
The guild presents "*Aishet Chayil*: A Woman of Valour," Jewish wedding textiles through the years and chupah construction with **Elaine Glassman**. Bring old wedding pictures to the meeting. 8 p.m. at Shaarei Shomayim Congregation. Guests $5. Info@pomegranateguild.ca

SLEEP APNEA & DIABETES
The Relationship Between Sleep Apnea and Diabetes with **Dr. Jeffrey J. Lipsitz**, Sleep Disorder Centre of Toronto, at a meeting of the Jewish Diabetes Chapter. 8 p.m. at Shaarei Shomayim Congregation. Tel. 416-363-0177, ext. 7403

BODY, BRAINS & BEAUTY
The Baycrest Women's Auxiliary presents "Body, Brains and Beauty: Getting Healthy, Wealthy and Wild" with **Sue Johanson, Patricia Lovett-Reid, Dr. Joey Shulman** and **Linda Frum**. 9:30 a.m.-3 p.m. at Adath Israel Synagogue. Proceeds support Baycrest's research on brain functioning and mental health. Tickets, www.baycrest.org/WA or call 416-785-2500, ext. 2045.

Other News

TORAH IN MOTION
Rabbi Nathan Cardozo will dialogue with **Elliott Majamet** about faith, religious struggle and his own conversion to Judaism, Thursday, Sept. 11, 8:15 p.m., Yeshivat Or Chaim. Rabbi Cardozo speaks at 8:30 a.m at Or Chaim Minyan, Saturday, Sept. 13, and Sunday, Sept. 14, 9:30-11:45 a.m., at Shaarei Shomayim Congregation on "The Challenge of Conformity, the Crisis of Spirituality and the Need for Halachic Diversity." $10, students free. www.torahinmotion or 416-633-5770

CAMPUS ANTI-SEMITISM
Beth David Synagogue presents "Anti-Semitism on Campus: Addressing the Challenge," the reality of anti-Semitism and how it relates to Jewish students on college and university campuses, with **Lawrence Hart**, of McMaster University, **Tilly Shames**, of Hillel Greater Toronto, moderated by **Martin Lockshin**, of York University. Thursday, Sept. 18, 7:45 p.m. 416-633-5500. www.bethdavid.com

DURBAN II NIGHTMARE
Anne Bayefsky, of York University and editor of EYEontheUN.org, and **Aryeh Green**, director of Media Central, will discuss how the media portrayal of Israel impacts the opinions and policies of the decision-makers as the world prepares for Durban II. Thursday, Sept. 18, 8 p.m. at Beth Tikvah Synagogue. Tickets, $15, at the door $20, students $5. Tickets, www.cfhu.org, www.speakersaction.com or 416-485-8000.

KIDDUSH LUNCH & LEARN
Find out how to respond to unfair anti-Israel comments and become an empowered defender of Israel at this lunch and learn sponsored by Hasbara Fellowships at the Village Shul. Saturday, Sept. 20, 12:30 p.m. Join the traditional Shabbat and learning services before hand. RSVP, 416-785-1107.

GHETTO WORK FUND
UJA Federation: Jewish Information Service offers a free clinic to help Holocaust survivors complete forms for the German Ghetto Work Fund. A group of volunteers will help with applications. Sunday, Sept. 21, 10:30 a.m.-3 p.m. Book an appointment, 416-635-5600.

CENTRE LAUNCH
Celebrate the launch of the Centre for Conservative Jewish Life in York Region, a partnership of United Synagogue Day School and Beit Rayim Synagogue and School, Sunday, Sept. 21, 2 p.m. at the Lebovic Jewish Community Campus. admin@beitrayim.org or 905-770-7639, ext. 31.

A NEW YEAR: A NEW YOU
Chabad of Richmond Hill presents the first ladies gala, "A New Year: A New You," with **Raizel Feder** on "A Key to a Happy New You," a fashion show, makeup and skin presentation, gifts and prizes. Sunday, Sept. 21, 6:30 p.m. at the Bay, Hillcrest Mall. $25. Tickets, 905-770-7700 or www.chabadrichmondhill.org.

CAMP KVUTZA REUNION
For an e-vite to the Sunday, Sept. 21 Camp Kvutza reunion, e-mail campkvutza@gmail.com.

JEWS AND BROADWAY
The Beth Isaiah Congregation of Guelph hosts the **Richard C. Youngman** Memorial Lecture with **Jordan Klapman** on "The Jewish Roots of Broadway," a live musical performance tracing the influence of **Gershwin, Kern, Berlin and Rogers** and **Hart/Hammerstein** on the music of the 20th century. Sunday, Sept. 21, 8 p.m. 47 Surrey St.

SINGLES DANCE
Shaar Shalom Singles 45+ holds its 10th anniversary celebration dance Sunday, Sept. 21, 7:30 p.m. featuring the live entertainment of **James Regan**. $18. 416-224-9494

LIBRARY BOOK CLUB
Beth Tzedec Library's Contemporary Jewish Book and Film Club hosts **Toby Saltzman** reviewing *Book of Longing* by **Leonard Cohen**. Monday, Sept. 22. Refreshments 1 p.m., review 1:30 p.m. Series of six $55, $15/session. 416-781-3514, ext. 225

MOVIE AND LUNCH
Temple Har Zion presents the film *From Shtetl to Swing*, which traces the impact of Jewish influence on American music. Tuesday, Sept. 23, noon. Light lunch served. $5. Reserve, 905-889-2252, ext 5, or e-mail thzshtetl@rogers.com.

HIGH HOLIDAY TICKETS
For a Conservative traditional High Holiday services in Thornhill join **Shaar Shalom Synagogue**'s off-site services at Hwy. 7 & Leslie. Youth programming and babysitting available. Tickets, 905-889-4975, ext. 23.

The Stashover-Slipia Congregation offers shortened High Holiday services with English explanations of prayers during the service, including origins, customs, and relevance. Aliyot for women. Adults $75, students $60. 11 Sultana Ave. 416-789-1333, stashleader@yahoo.com

RELIGIOUS SCHOOL
Shaar Shalom Religious School is now accepting registrations for the 2008-09 school year. Located at Brownridge Public School in Thornhill. Info, 905-889-4975.

FOR SENIORS

The Association of Jewish Seniors hosts **Herschel Rect**, of CJPAC, on "Getting Our Community Politically Active." Thursday, Sept. 18, 9:30 a.m. at Shaarei Shomayim Congregation. Guests $2. Info, call **Tammy**, 416-635-2860, ext. 458.

55+ Forward for Seniors at the MNJCC hosts a presentation by **Ralph Wintrob** on Yiddish actor and father of Yiddish theatre **Jacob Adler**, "A Life on the Stage: A Memoir." Thursday, Sept. 18, 1:30 p.m. Info, **Phyllis Fien** at 416-924-6211, ext. 155, or phyllisf@mnjcc.org.

Temple Sinai Senior Club hosts the Montcrest Big Band playing big band and swing music. Sunday, Sept. 21, 7:30 p.m. $5, guests $7. RSVP **Marcie** 416-487-3281.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

Photographer and lecturer, **Robert Shechter** discusses "Malta: Fortress to Playground." Tuesday, Sept. 16, 10 a.m. $3, non members $6.

"Helping Hands," mah-jong tournament, Wednesday, Sept. 17, 1-4 p.m. $10.

High Holiday tickets available. Call ext. 113.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Registration is open for Hebrew classes, klezmer music ensemble, swim lessons, fitness classes, children's programs and Sundays music, film and Jewish life lectures. Call ext. 0.

SINGLES EVENTS CAN BE FOUND ON PAGE 43

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Beatrice Udin	Aug 22/08	55 Ameer Avenue
Max (Mendel) Baker	Aug 23/08	90 Combe Avenue
Morris Libfeld	Aug 24/08	343 Clark Avenue West
Netty Copelovici	Aug 26/08	42 Frontenac Avenue
Eva Silverberg	Aug 26/08	3560 Bathurst Street
Cyril Jurmain	Aug 27/08	205 Hilda Avenue
Rose Rapoport	Aug 27/08	170 Dewbourne Avenue
Thelma Siegel	Aug 27/08	8 Covington Road
Maria Iagar	Aug 27/08	466 Brownridge Drive
Anne Erlick	Aug 28/08	4415 Bathurst Street
Joel Landis	Aug 28/08	36 Charnwood Place
Imre Schwartz	Aug 29/08	1020 McNicoll Avenue

HEDREW DASIC MEMORIAL

Lillie Thomas	Aug 20/08	300 Monarch Park Avenue

Steeles Memorial Chapel

Shapiro, Frances	Aug. 20/08	
Kornbluth, Leon	Aug. 20/08	
Grossman, Marvin Irving	Aug. 21/08	35 Wynford Heights Cres
Sherman, Al Meyer	Aug. 21/08	3303 Don Mills Rd
Kadosh, Lilia	Aug. 23/08	24 Dallas Rd
Maurer, Marvin	Aug. 24/08	8 Covington Rd
Steinhart, Howard Neil	Aug. 24/08	219 McMorran Cres
Rakhsha, Soleiman	Aug. 24/08	6171 Bathurst St
Rosenberg, David Joel	Aug. 24/08	2500 Bathurst St
Salganov, Michael	Aug. 25/08	Private
Schwarz, Moshe	Aug. 27/08	3560 Bathurst St
Lebensart, Rebecca	Aug. 27/08	Private
Rozenzon, Luba	Aug. 29/08	48 Barksdale Ave
Granite, Lola	Aug. 29/08	71 Lunau Lane
Sommer, Joshua	Sept. 1/08	7 Townsgate Dr
Klein, Robert Daniel	Sept. 1/08	Private
Gotfried, Bessie Lena	Sept. 2/08	Private

The unveiling of a monument to the beloved memory of
JENO MITTELMAN ז"ל
will take place
Sunday, Sept. 14TH
10:00 a.m.
Bathurst Lawn Memorial Park
Section #55
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
SALA ICKOWICZ ז"ל
will take place
Sunday, Sept. 14TH
12:30 p.m.
Bathurst Lawn Cemetery
Chenstochover Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
IZAK REISS ז"ל
will take place
Sunday, September 14th at 11:00 a.m.
Mt. Sinai Memorial Park
Workmen's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SUSAN TIMAR ז"ל
will take place
Sunday, September 14th at 11:00 a.m.
Beth Tzedec Memorial Park
Bathurst north of Finch, west side
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
RIVKA SAMEL ז"ל
will take place
Sunday, Sept. 14th
11:30 a.m.
Bathurst Lawn Memorial Park
Stashiver Young Men's Society Section 48
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

The unveiling of a monument honouring the beloved memory of
JUDY STUMER ז"ל
will take place
Sunday, September 14th at 1:30 p.m.
Mt. Sinai Memorial Park
986 Wilson Ave.
Shaarei Tefillah Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of the late
LOUIS TKATCH ז"ל
will take place
Sunday, September 21st at 1:00 p.m.
Beth Tzedec Memorial Park
Bathurst north of Finch, west side
Section #7-141
Relatives and friends are invited to attend

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QUALITY MONUMENTS... FACTORY PRICES

On Campus

Campus groups offer students a break

By SHERI SHEFA
Staff Reporter

Just as we were beginning to enjoy some rainless summer weather, September and the start of another school year are upon us.

Returning students know the drill, but freshmen should understand that there is more to the university experience than classes and homework.

Jewish student groups – social, political and others – can be found on university and college campuses from coast to coast.

Here are just a few:

Hillel, which has a presence at most major universities and colleges, is a group that aims to provide students of all denominations with Jewish-themed activities, social, educational and religious. Hillel also offers volunteer and travel opportunities, through Tzedek Hillel, most with a tikkun olam (repairing the world) theme.

Hillel acts as an umbrella organization for groups and committees including the **arts and culture committee**, the **Holocaust education committee**, the **Israel advocacy committee**, the **Jewish film group** and more. For more information or to find the Hillel nearest you, visit www.hillel.org.

Also operating under the Hillel umbrella is **Kulanu Toronto**, a Jewish Lesbian Gay Bisexual Transgendered Queer (LGBTQ) social group. Officially founded in 2003, Kulanu is designed for, but not exclusive to, the student community in the Greater Toronto Area. It offers events for the LGBTQ community such as kosher Shabbat dinners, kosher barbeques, karaoke nights, movie nights, and pub nights. For more information, check out www.kulanutoronto.ca.

If you've ever wanted to combine a passion for performing with fundraising, University of Toronto's Jewish a cappella choir, **Varsity Jews**, offers a mix of the two interests.

The Varsity Jews (www.varsityjews.com), which is also affiliated with Hillel, sing traditional Hebrew folk songs, as well as classic rock parodies "with an added Jewish flavour."

They've raised thousands of dollars for Jewish and Israeli humanitarian groups by selling tickets to their performances.

For York University students, there is another Jewish a cappella group called **Kol Neshama**.

Adding a political aspect to Jewish student life, **Betar Canada** (www.betar.ca) is a Zionist student organization based on the ideals and philosophy of Ze'ev Jabotinsky, a pioneer of the Zionist movement. Betar promotes Israel's right to exist in peace and security and actively holds events to counter anti-Israel sentiments on campus.

Hasbara Fellowships at York has a similar mission, which is to advocate for Israel and educate students and staff about Israeli society and politics. The student-led organization works to promote peaceful dialogue and tolerance. Check out the website at www.hasbara.ca.

Also at York is a group called **Shalom-Salam** (www.yorku.ca/ssy) that was formed "to create, facilitate and promote an atmosphere of mutual respect and tolerance as well as peaceful coexistence between pro-Israeli and pro-Palestinian students within the York community."

Chabad, which now has a presence at about 15 universities and colleges in Alberta, British Columbia, Nova Scotia, Ontario and Quebec, works to "strengthen the Jewish community on campus by promoting Jewish pride, study and celebration for students, regardless of background or affiliation. Chabad educates and empowers students to engage Judaism in a meaningful way and to live Judaism joyfully." To find a Chabad House at or near your campus, visit www.chabad.edu.

Students looking for a Reform group on campus can turn to **Kesher**, an affiliate of the Union for Reform Judaism, "that connects college-aged Reform Jews... in order to promote continuous involvement in Reform Judaism." Visit http://keshercollege.org for a list of schools.

Continued on page 42

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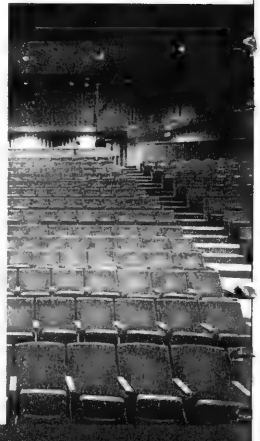

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On Campus

There's more to campus than classes, homework

Continued from page 41

Koach, a group that reaches out to the Conservative community on campus, helps students maintain their connection to Conservative Judaism by promoting Torah study, Israel and God through social, religious, educational, cultural and social action programs. Visit www.koach.org to search for campus contacts.

For those interested in a more mystical approach to Judaism, Jacob Kessler at kabbalahclub@hotmail.com heads the **Kabbalah Club** and develops programs to "disseminate the wisdom of Kabbalah" to people of all backgrounds and faiths to meet, study, discuss and socialize.

Students who are looking for extra-curricular programs that focus on social action can turn to **Students Taking Action Now: Darfur (STAND)**. Although it is not a Jewish organization per se, STAND embodies Jewish values and principles of tikkun olam, and as a result many STAND activists are Jewish.

With college and university chapters all over the country, STAND is an organization that works to create awareness among students and the media about the ongoing genocide in the Darfur region of Sudan, and to push the government to take action.

The Canadian Jewish Law Students' Association, founded in 1987, is available to Jewish law school students all over the country. Each year, the CJLSA holds a national conference that attracts prominent lawyers and judges and gives law students the opportunity to network with their peers. Contact cjlsa2007@gmail.com for more information.

It's hard to think of fraternities and sororities without thinking of partying, drinking and hazing, but members of Jewish fraternities **Alpha Epsilon Pi (AEPi)** and **Delta Pi** are students dedicated to building social relationships and helping those in need.

While universities may be reluctant to recognize these groups on campus, there is no denying their presence. AEPi brothers (www.aepi.org) often hold fundraisers for Jewish causes, as well as blood and bone marrow drives, whereas their Delta Pi sisters (www.deltapisorority.ca), based at York University, are also dedicated to raising money for causes such as breast cancer.

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Presented by Cathy Tile

Tuesday, November 18, 2008
Awake in the Dark: Stories
By Shira Nayman
Presented by Cynthia Good

Tuesday, March 17, 2009
A Pigeon and a Boy
By Meir Shalev
Presented by Janna Nadle

Tuesday, April 21, 2009
Ministry of Special Cases
By Nathan Englander
Presented by Marilyn Herbert

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On Campus

Israeli tourism program seeks students

By SHERI SHEFA
Staff Reporter

The Israel School of Tourism in Haifa is looking to attract Canadian students for a new program that is designed solely for the Diaspora population.

The new program, called Israel Tour and Travel Experts (ITTE), is a six-month program sponsored by MASA and the Jewish Agency to improve on Israel's tourism industry while bringing the Diaspora community closer to Israel.

"There is a saying in Hebrew that I will try to translate: 'All Israel is responsible for one another,'" said Chen Yaari, the ITTE co-ordinator for the Israel School of Tourism in Haifa.

"The practical meaning of this saying, as we see it, is to bring Israel to the Diaspora and to bring the Diaspora to Israel. We are all together responsible for the future of Israel and the future of the Jewish people. Out of this commitment, the Israel School of Tourism is opening the ITTE course."

This is the first time the Israel School of Tourism – which was established by the Israeli Ministry of Tourism almost 50 years ago and became part of University of Haifa in 1997 – has opened a program exclusively for non-Israelis.

"It is a program for English speakers all over the world that are not citizens of Israel but wish to get to know Israel as if they were its citizens," Yaari said.

"The purpose of the program is to gain a deep understanding of Israel, its history, views, and people, while strengthening their Hebrew language skills" through a Hebrew Ulpan program, she added.

"For this reason, the students of this program will be studying about Israel, in Israel."

Students will learn about Israel's geography, the diversity of its people, its history, archeology, flora and fauna, art, architecture, economy, government and more.

Program to feature learning tours in cities around Israel

The program, which is set to begin in January, will take students out of the classroom for dozens of intensive one-day learning tours in cities and areas all over the country, including Jerusalem, the Galilee, the Negev, Tel Aviv and the Golan Heights.

The program costs $14,000 for tuition as well as living accommodations, which are provided in Tel Aviv, Jerusalem, Haifa and Be'er Sheva, depending on the programming and tour itineraries.

Students will also be exposed to Israeli culture through meetings with prominent members of Israeli society, as well as outings to the theatre and the cinema.

"In this way they will also take part in the important Zionist worldwide mission," Yaari said.

She added that although the program isn't exclusive to North Americans, she has focused much of her recruiting efforts here.

"The ITTE program is not focusing only on the North American students, but since there is a wide Jewish and Zionist community there, the Israel School of Tourism puts a lot of effort into encouraging this community to strengthen its relations with Israel and take an active part in the Zionist worldwide mission."

Yaari said that at this point, the program isn't designed as an exchange program, but graduates of the ITTE program will be eligible for accreditation at the University of Haifa if they decide to continue their studies in Israel.

ITTE graduates will receive a diploma from the Israel School of Tourism that will open the door to a variety of career choices. They can choose to participate in a guide course that will enable them to become licensed tour guides in Israel by the Ministry of Tourism.

She added that there is also a chance that the courses taken in the ITTE program can to be transferred to a program in Canada, depending on the school and the program.

Candidates for the ITTE program should be English speakers and have an affinity with Judaism and the land of Israel. To apply, visit www.tayarut-school.co.il.

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U.S. Elections

Governor's resume thin on Jewish issues

By RON KAMPEAS
JTA

ST. PAUL, Minn. — A small Israeli flag propped up on a window frame. A Pat Buchanan button sported briefly as a courtesy. A prospective son-in-law with a biblical name.

Little about the Frozen North is Jewish outside the realm of fiction, so when Republicans pitch Alaska Gov. Sarah Palin, John McCain's vice-presidential pick, to the Jews and Democrats try to undermine her, both sides tend to grasp at straws.

Picking through the trivia and smears for substance, there's this: Palin, 44, has genuinely warm relations with her Jewish constituents – 6,000 or so – and appears to have a fondness for Israel. She also comes down on the strongly conservative side on social issues, while Jews tend to trend liberal.

"Gov. Palin has established a great relationship with the Jewish community over the years and has attended several of our Jewish cultural gala events," Rabbi Yosef Greenberg, the director of Chabad-Lubavitch in Anchorage, wrote in an e-mail after McCain announced that she was joining his ticket.

"Gov. Palin also had plans to visit Israel with members of the Jewish community, however, for technical reasons, the visit has not occurred yet."

Sarah Palin

Palin is likable enough and got support from Ethan Berkowitz, the Jewish former minority leader in the Alaska House of Representatives, who appears poised to become the first Democrat to represent Alaska in the U.S. House of Representatives since Nick Begich disappeared in a snowstorm in 1972 during a flight from Anchorage to Juneau.

"I like her and this is an exciting day for Alaska," Berkowitz said.

Republicans have been scouring the archives to uncover evidence of Palin's outreach to Jews and to Israel.

Her single substantive act is signing a resolution in June marking 60 years of Alaska-Israel relations, launched improbably in 1948 when Alaska Airlines helped shepherd thousands of Yemenite Jews to Israel. However, she did not initiate the legislation: its major mover was John Harris, the speaker of the Alaska House.

The paucity of material led the Republican Jewish Coalition (RJC) to tout the appearance of a small Israeli flag propped against a window of the state capitol in an online video in which Palin touts the virtues of hiking in Juneau.

In an e-mail blast, RJC executive director Matt Brooks offered the flag as an answer for "those of you who have had questions regarding Sarah Palin and her views on Israel."

In a seemingly equal bit of stretching in the other direction, some Democrats played up an Associated Press report that Palin – then the mayor of the small Alaska town of Wasilla – had sported a Buchanan button in 1999 when the Reform Party candidate visited there.

"John McCain's decision to select a vice-presidential running mate that endorsed Pat Buchanan for president in 2000 is a direct affront to all Jewish Americans," said a recent e-mail blast from the campaign of Democratic presidential nominee Barack Obama, quoting U.S. Democratic Congressman Robert Wexler, Obama's top Jewish surrogate.

"Pat Buchanan is a Nazi sympathizer with a uniquely atrocious record on Israel, even going as far as to denounce bringing former Nazi soldiers to justice and praising Adolf Hitler for his 'great courage,'" Wexler said.

The problem was that Palin had corrected the record as soon as the AP report appeared, noting in a letter to a local newspaper, which had published the account, that she wore the button as a courtesy. In fact, in the 2000 election, during the GOP primaries, she was an official of the Steve Forbes presidential campaign.

The hunger for Palin-Jewish news extended beyond partisan politics. Pulses quickened among some in the Israeli media when the McCain campaign revealed last week that Palin's 17-year-old unmarried daughter, Bristol, is pregnant and that her fiance's name is Levi. (It was revealed later that his last name is Johnston, so no seders in the immediate Palin family future.)

Continued on page 45

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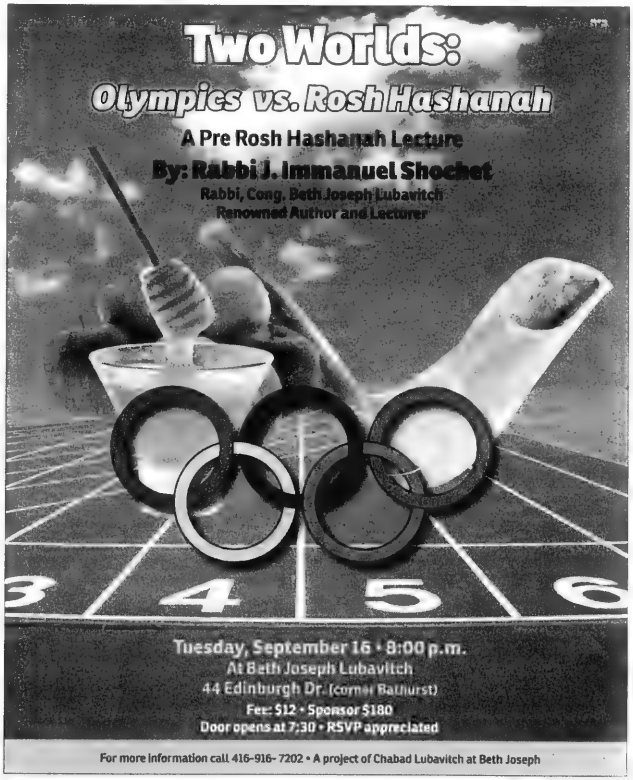

Chabad rabbi lauds Palin

Continued from page 44

The National Jewish Democratic Council (NJDC) focused on a more substantive difference between Palin and the U.S. Jewish community: her staunch social conservatism.

"For a party which claims it is trying to reach out to the Jewish community, McCain's pick is particularly strange," NJDC director Ira Forman said in a statement. "On a broad range of issues, most strikingly on the issue of women's reproductive freedom, she is totally out of step with Jewish public opinion. The gulf between Palin's public policy positions and the American Jewish community is best illustrated by the fact that the Christian Coalition of America was one of the strongest advocates of her selection."

Palin backs abortion only in cases where a woman's life is at risk, opposes stem cell research and believes creationism should be taught in schools alongside evolution.

Perhaps the most damning feature of her resumé on Jewish issues is its thinness – her broader problem as well. Berkowitz, the Jewish congressional candidate, poked a little fun at the resumé by citing Palin's enthusiasm for guns and hunting.

"As far as Republican vice-presidents go, she will be a much better shot than Dick Cheney," he said. "But this is John McCain's choice and an insight in terms of his judgment."

Ben Chouake, who heads NORPAC, a New Jersey-based pro-Israel political action committee and one who is close to the McCain campaign, says he learned that McCain favoured Senator Joe Lieberman the one-time Democrat and Al Gore's vice-presidential pick in 2000 – a Conneticut independent – until the last minute but caved to arguments that Lieberman would alienate the Republican party's conservative base.

"I don't know anything about her, but I'm not concerned because she is the governor, who is someone with executive experience," Chouake told JTA.

Palin has served less than two years as governor and, as NJDC noted, has "zero foreign policy experience."

Rabbi Greenberg, of Chabad, who has not endorsed a candidate, suggested that she makes up in soul what she lacks in experience, referring to her fifth child, Trig, a Down syndrome baby born just four months ago.

"I was personally impressed by Gov. Palin's remarks of hope and faith when she gave birth to a child with special needs," he said. "We all feel that the governor is a remarkable, energetic and good person."

JTA staff writer Jacob Berkman contributed to this report from New York.

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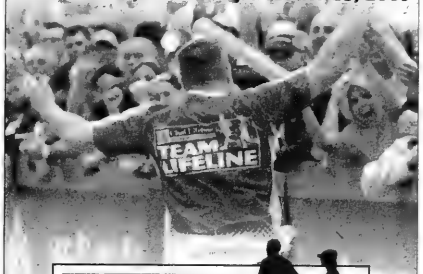

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U.S. Election

Biden, Palin campaigns clash on Middle East

By RON KAMPEAS
JTA

ST. PAUL, Minn. — The two vice-presidential candidates led the way last Wednesday as the Obama and McCain campaigns worked to draw clear battle lines on Iran and Israel.

In a highly anticipated speech at the Republican National Convention, Alaska governor and vice-presidential nominee Sarah Palin mocked Democratic presidential candidate Senator Barack Obama for saying more than a year ago that as president he would meet the leaders of pariah states unconditionally.

John McCain and Sarah Palin

"Terrorist states are seeking nuclear weapons without delay – he wants to meet them without preconditions," she said during her acceptance speech at the Xcel Energy Center here.

Palin's address followed a speech by former New York mayor Rudolph Giuliani, the most popular candidate among Jewish GOPers in the primaries. Giuliani warmed up the crowd with swipes at Obama, including an assertion that the Democratic nominee had flip-flopped on the issue of Jerusalem.

"When speaking to a pro-Israeli group, Obama favoured an undivided Jerusalem, like I favour and John McCain favours it," Giuliani said. "Well, he favoured an undivided Jerusalem – don't get excited – until one day later when he changed his mind."

Earlier in the day, the Democrats launched their own Middle East-related attack when Obama's running mate, Senator Joe Biden, used a 20-minute conference call with members of the Jewish media to blast the Bush administration and McCain, the Republican presidential nominee and longtime Arizona senator.

Barack Obama and Joe Biden

Biden blamed the Bush administration's sluggish diplomatic efforts for slowing up Israeli-Palestinian talks and paving the way for the ascendancy of Iran and its proxies, Hamas and Hezbollah. The Democratic vice-presidential candidate argued that the administration has failed to respect Israel's autonomy, citing reports that the White House at one time directed Israel not to engage in talks with Syria. And he appeared to reject the administration's reported efforts to block Israel from taking military action against Iran.

"This is not a question for us to tell the Israelis what they can and cannot do," Biden said. "I have faith in the democracy of Israel. They will arrive at the right decision that they view as being in their own interests."

That said, Biden added, the Bush administration could have done much more on the diplomatic front to help avert the potential need for military action.

Taken together, Biden's press call and the GOP convention speeches underscored the ramped-up efforts by both campaigns to paint the other side as promoting a reckless foreign policy that would endanger Israel and undermine U.S. interests.

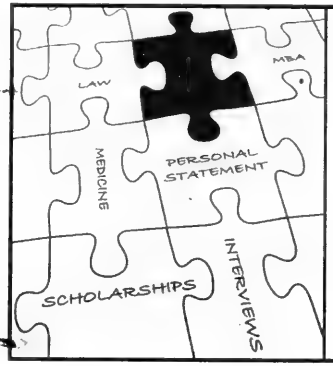
They come as polls suggest that Obama commands about 60 percent of the Jewish vote – a solid majority, but at least 15 points below the percentages recorded by recent Democratic presidential candidates.

Even as both sides attempted to draw stark distinctions on the Israeli-Palestinian crisis, it was unclear if any exist. The clearest gap appears to be on moving the U.S. Embassy in Israel to Jerusalem.

McCain has said he would do so when he enters office. In response, the Obama campaign accused McCain of lying.

The last two presidents made the same promise during their campaigns, but neither George W. Bush nor Bill Clinton over the past 16 years ever even made an attempt to actually carry out that promise.

Continued on page 47



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U.S. Elections

McCain, Obama favour two-state solution

Continued from page 46

On the wider question of Jerusalem's final status, however, it's not clear that the candidates disagree.

Obama felt the need to clarify comments he made on the issue to thousands of pro-Israel activists in June, but both he and McCain have expressed essentially the same views: They share Israel's concerns and say ultimately the two sides must decide the matter in negotiations.

Though for years the Bush administration was reluctant to dive into Israeli-Palestinian negotiations, McCain has pledged to do so. Both he and Obama favour a two-state solution, place most of the blame on the Palestinians for the failure to reach one, and back efforts to isolate Hamas and shore up Palestinian Authority President Mahmoud Abbas.

On Iran, however, the disagreements appear more pronounced – between Obama and the Bush administration and between the two presidential campaigns.

In mocking Obama's stated willingness to meet with the president of Iran, Palin was echoing a long-standing line of attack against Obama employed not only by Republicans but also by Obama's main rival in the Democratic primaries, Senator Hillary Rodham Clinton.

Since Obama first made the remark during a primary debate more than a year ago, he appears to have backtracked, saying he would require extensive preparations before such a meeting.

Still, Obama and Biden have stuck to the view that hard-nosed talks between the United States and Iran could ultimately lead Tehran to change its behaviour – and, failing that, make it easier to build international support for tougher sanctions and possible military action against the Islamic regime.

Candidates disagree on Iran

McCain, on the other hand, has scoffed at the notion that talking with top Iranian leaders would do any good. At the same time, McCain has opposed several congressional measures backed by Obama that supporters say would place increased economic pressure on Iran to abandon its nuclear pursuits.

Biden argued during the conference call that the net result of McCain's positions is that he's offering a choice between "unacceptable status quo or war."

"There's nothing in between with the McCain doctrine – nothing," Biden said. "That is no option. That is a Hobson's choice."

In her speech last week, Palin expanded the Iran debate, arguing that the energy policies she favours – in particular, expanding oil drilling in the United States, especially Alaska – would help diminish the Iranian threat.

"To confront the threat that Iran might seek to cut off nearly a fifth of world energy supplies or that terrorists might strike again at the Abqaiq facility in Saudi Arabia or that Venezuela might shut off its oil deliveries," Palin said, "we Americans need to produce more of our own oil and gas."

Editor Ami Eden contributed in New York to this report.

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U.S. Elections

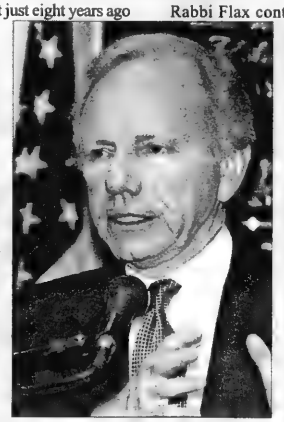
Lieberman praises McCain as a maverick

JTA Staff

ST. PAUL, Minn. — Senator Joe Lieberman, now a Conneticut independent; another Jewish senator; and a rabbi played lead roles in praising John McCain at the Republican National Convention last week.

Norm Coleman, a former mayor of St. Paul and one of only two Jewish Republicans in the Senate, welcomed delegates to the first full day of the convention at the Xcel Energy Center. And Rabbi Ira Flax, a retired air force chaplain now living in Birmingham, Ala., delivered the benediction.

But Lieberman's was the most anticipated speech, given that just eight years ago he was the Democratic party's vice-presidential candidate.



Senator Joe Lieberman

While politicians and pundits have been debating his ability to convince Jewish voters to back McCain, Lieberman's speech was aimed more generally at Democrats and independents. The same could be said of Coleman and Rabbi Flax, whose comments did not appear to be aimed specifically at Jews.

"You may not agree with John McCain on every issue," Lieberman said Tuesday, "but you can always count on him to be straight with you about where he stands and to stand for what he thinks is right for our country regardless of the politics.

"I can tell you with a certain faith that as president, you can count on John McCain to be what he is naturally – a restless reformer who will clean up Washington and get our government working again for all of the American people."

Lieberman, the first Jewish candidate on a national ticket when presidential candidate Al Gore picked him as a running mate in 2000, became an independent in 2006, after he lost in the Democratic primary in Connecticut. He continues to caucus with Senate Democrats, providing them with their ruling majority, but last year endorsed McCain.

Coleman, welcoming the GOP convention to his home state, managed to get Jews, pigs and St. Paul into the first three sentences of his speech.

"Good evening and welcome to Pig's Eye, Minn.," he said. "That's right, we were called Pig's Eye until a Catholic priest built a wooden chapel a few steps from here dedicated to St. Paul.

"Although I am a person of the Jewish faith, I often reference St. Paul. And as former mayor of this city that was named for him, I proudly welcome you to my city of St. Paul."

Coleman said that McCain was the candidate for "people who demand government reform, to folks who need jobs, to families who deserve to keep more of their own money by keeping taxes low, and to those around the world who yearn for freedom."

In his benediction, Rabbi Flax quoted the Book of Proverbs, saluted the military and endorsed McCain. He began by noting that "the song *God Bless America* was introduced to this country 70 years ago, and in those seven decades, Lord, you have indeed blessed us in so many ways."

Rabbi Flax continued, "We are here in this hall this evening safe and secure because there are men and women willing to serve others [and] they are standing guard against the enemies of freedom and ready to respond to the natural calamities that beset our lot from time to time. We ask you, God, to bless their efforts, bless their families, and bless us, too."

Hurricane Gustav had effectively wiped out the first scheduled day of events (Sept. 1) at the convention. Republicans urged convention-goers to give blood and money to its victims.

Rabbi Flax also paid tribute to those suffering through Gustav.

"As our fellow citizens on the Gulf Coast emerge from the dark night of storm clouds and rain, may the light of God's face shine upon them and bless them with peace," the rabbi said.

Finally, he quoted from Proverbs in both Hebrew and English.

"'*B'eyn chazon yipareh am*,' where there is no vision, the people perish," he said. "In every age, God, you have provided people of vision to act decisively in moments of great adversity. Bless this land with prosperity, bless our people with health and our leaders with vision, and God bless John McCain, the next president of the United States."

President George W. Bush addressed the convention by satellite from the White House, ostensibly because he had to manage hurricane response. The McCain campaign has tried to distance itself from the most unpopular president in polling history, and Bush spoke for just eight minutes.

He included a veiled reassurance to the party's base that McCain could be counted on when it comes to opposing abortion.

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As if to make his point, DeOliveira walks a visitor past some of the priceless rock memorabilia hanging on Hard Rock Cafe Toronto's walls, such as Bob Dylan's autographed guitar from the cover of a 1984 live album and a handmade mariachi suit he wore on tour. Guests will also see a pair of sketches by John Lennon, a fur-trimmed purple jacket that belonged to Prince and an outrageous pair of platform shoes from the closet of Stanley Eisen – better known as Paul Stanley of KISS – as well as a beautiful custom instrument once owned by Canadian guitar virtuoso, Alex Lifeson, of Rush.

And as a testament to the old adage, "rock 'n' roll never dies," Hard Rock Cafe at The Rogers Centre boasts dueling walls of The Rolling Stones' and The Beatles' memorabilia. So far, The Beatles are ahead with 23 pieces, including the hand-written lyrics to "Get Back." But if Brit Rock isn't your thing, you can check out some cool stuff from this side of the pond, like the guitar Jimi Hendrix used when recording "Little Wing," the jacket Buddy Holly wore on tour or Bo Diddley's guitar "Lucille." There is a tribute room to the "King" himself, where you can get a peek at Elvis's silk pajamas, among other things.

After the tour, DeOliveira explains that this is all part of the experience, that his staff will design exactly the experience a guest is looking for. "For instance, you can have a sit-down dinner or a buffet. We have great sound, great lighting and video monitors throughout the cafes. We can set up for dancing or karaoke. We can even put together really fun loot bags from our Rock Shop. Whatever you need. Because to us, you're a rock star."

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Holiday Food Ideas

Memories of a lively Rosh Hashanah dinner

By JUDY BART KANCIGOR
Special to The CJN

When I was growing up, my large, boisterous family would gather in my grandparents' tiny apartment in Belle Harbor, N.Y., for the festive Rosh Hashanah meal. Papa Harry, who had emigrated from Russia in 1906 as a carpenter, would extend the dining table with boards reaching practically to the walls. The arrival of the aunties with their foil-covered dishes signalled the beginning of the holiday feast, a menu that seldom varied.

Over at the children's table, a gaggle of cousins, raised practically as siblings, chattered, spilled soup, shouted, squabbled, hiccupped with laughter, fought over drumsticks and dropped crumbs, clamoured for seconds, and ran around, as far as one could run in such tight quarters, until a withering look from one of the aunties brought a temporary attitude adjustment, and then it was back to the merriment.

Or so I'm told.

We were never there!

My parents were singers, and as I recall the Jewish holidays of my childhood, no idyllic scene of family gatherings comes to mind. My father was also a part-time cantor, and we spent Rosh Hashanah at New York's Riverside Plaza Hotel, where Dad, along with a rented rabbi, conducted his magnificent services, complete with choir (including my mom's glorious contralto) for a congregation that had lost its building in a fire and had never rebuilt.

By my late teens, my parents' holiday gig had moved to the Windsor Hotel in the "Borscht Belt," New York's Catskill Mountains. As the children of headliners Lillian and Jan Bart, my brother, Gary, and I basked in their reflected glory.

With my dad's death at age 52 in August of 1971, and our move just a few weeks later to California, where my brother and his family had already settled, the party came to a screeching halt.

Continued on page 52

Merlot-braised short ribs *[Patrick Tregenza photographer]*

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Holiday Food Ideas

Its versatility makes chicken a good choice

By DAPHNA RABINOVITCH
Special to The CJN

I always say one can never have too many chicken recipes. (Of course, I always also say one can never have too many brownie or chocolate chip cookie recipes either, but that's a different article!) Especially at this time of year, when entertaining straddles the fine line between the desire for new and the pull toward tradition, roast chicken becomes a delicious and easy solution to this quandary. Chicken is eminently versatile, garbing itself in new flavours as if they were always part of its regular wardrobe. To boot, roasting two chickens is as easy as roasting one, tailoring itself to fit a smaller crowd as easily as a larger gathering. The following four recipes hopefully introduce some unique tastes to your Rosh Hashanah dinner, the new accents a harbinger of all things wonderful to come in the new year.

CRANBERRY HONEY GLAZED CHICKEN

Cranberry Honey Glaze
1 1/2 cups fresh or frozen cranberries
3/4 cup honey
1/4 cup rice vinegar
2 tbsp. chopped fresh thyme

6-lb. chicken
1 large onion, peeled and cut into quarters
2 carrots, peeled and halved
3 sprigs fresh thyme
1 tbsp. olive oil
1/4 tsp. each salt and pepper

Preheat oven to 375. In saucepan, combine cranberries, honey and vinegar. Bring to a boil over high heat, reduce heat to medium and simmer for about 5 minutes or just until cranberries pop. Pour mixture into food processor; puree until smooth. Press through fine mesh sieve into bowl and stir in fresh thyme. Let glaze cool slightly.

Remove giblets and neck from chicken. Rinse and pat chicken dry inside and out. Stuff cavity with onion, carrots and thyme sprigs. Tie legs together with string and tuck wings under back.

Place chicken, breast side up, on rack in roasting pan. Rub oil all over chicken, then sprinkle with salt and pepper. Brush half of the cranberry honey glaze all over chicken. Roast in centre of preheated oven for 45 minutes. Brush remaining glaze over chicken. Roast for 45 to 60 more minutes or until juices run clear when chicken is pierced and meat thermometer inserted in thigh registers 185F.

Tent with foil for 10 minutes. Carve and serve. Makes 6 to 8 servings.

MUSTARD CRUSTED ROAST CHICKEN

1 cup Dijon mustard
2 large shallots, minced
1/4 cup minced garlic
2 tbsp. chopped fresh thyme
1 tbsp. honey
1/2 tsp. each salt and pepper
1 large chicken (about 6 lb. – or two 3-lb. chickens)
1 tbsp. extra virgin olive oil

In small bowl, stir together Dijon, shallots, garlic, thyme, honey and half of salt and pepper.

Remove giblets and neck from chicken. Rinse and pat chicken dry inside and out. Rub 1/3 of mustard paste into cavity. Tie legs together with string and tuck wings under back. Sprinkle top of chicken with remaining salt and pepper. Rub remaining paste all over outside of chicken. (Chicken can be prepared up to this point and refrigerated, covered, for up to 24 hours. Bring to room temperature for 30 minutes.)

Preheat oven to 375. Place chicken, breast side up, on rack in roasting pan. Drizzle oil over chicken. Bake in centre of preheated oven for about 2 hours or until juices run clear when chicken is pierced and meat thermometer inserted in thigh reads 185F.

Tent with foil for 10 minutes. Carve and serve. Makes 6 to 8 servings.

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Try something new for Rosh Hashanah…Baked apples with a difference

Continued from page 50

Rosh Hashanah 1971 is a blurred memory. Mom had come with us, and for the first time, instead of sharing the holiday meal with hundreds of rollicking vacationers, we set a table for eight in our Tustin apartment.

All I remember is the comfort and solace of Mom's chicken soup, which through the years has become the immutable staple of every holiday meal. But for the rest of the menu, my modus operandi each year is to try new recipes from my stack of new cookbooks.

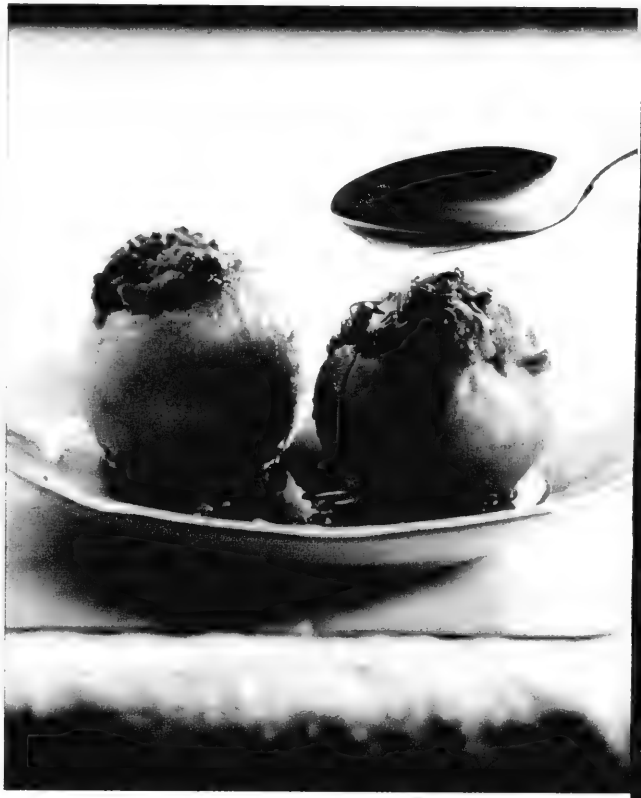
Since Rosh Hashanah celebrates the birth of the earth, I'm irresistibly drawn to *Food to Live By: The Earthbound Farm Organic Cookbook* (Workman) by Myra Goodman – co-founder of Earthbound Farm, the world's largest grower and purveyor of organic produce – with Linda Holland and Pamela McKinstry.

Ironically, Goodman, whose parents were Holocaust survivors, was raised on what her mother deemed "good American food," like Lucky Charms and TV dinners. "Her idea of a home-cooked meal was minute steak with Accent," she told me. "For me, living on the farm was where I really learned to cook."

This city girl became a farmer by accident when she and her husband, Drew, tended a small raspberry patch in Carmel to raise money for graduate school. "We fell in love with living off the land and growing food," she said.

Organic was a natural choice from the very beginning. "The former tenant showed us how to use the chemical pesticides," she recalled, "but we had an instinctive aversion.

"When you grow up in New York, you get food from the supermarket. You can't see, smell or taste the chemicals. But it's different when you're the one holding them and needing gloves and a mask to use on what's growing in your backyard to sell to people at your roadside stand."



For Rosh Hashanah, Goodman suggests Merlot-Braised Short Ribs with Cipollini Onions. Slowly braised until fork-tender, the beef bathes in a rich sauce of red wine, earthy mushrooms, and balsamic vinegar. Like my mother's chicken soup, the homemade beef stock becomes a building block for so many other recipes, but store-bought may be substituted.

For dessert, I've found a dish to satisfy the health conscious and indulgers alike: Streusel-Stuffed Baked Apples from Susie Fishbein's *Kosher by Design Short on Time* (Artscroll).

Fishbein began experimenting with baked apples for her diabetic father. "The recipe takes an apple pie and stuffs it into an apple basically," she explained. "Everybody at the table can enjoy this version, whether it's somebody's dessert in place of pie or not."

Continued on page 53

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Lockshen Pudding	Honey Cake, Chala
Potato Pudding	Apple Pie
Broccoli & Mushrooms	Honey & Apples

$289.00 for 10 people

MENU #2

Gefilte Fish & Horseradish	Carrot Tzimmes
Chicken Matzo Ball Soup	Cole Slaw
Roast Chicken	Honey Cake, Challa
Roast Brisket of Beef	Mohn Cookies
Lockshen Pudding	Apple Pie
Pan Roast Potatoes	Honey & Apples
Green Beans Almondine	

$319.00 for 10 people

MENU #3 - *low fat menu*

Gefilte Fish & Horseradish	Cole Slaw
Chicken Soup & Matzo Balls	Fresh Fruit Salad
Roast Turkey Breast	Challa
Gravy & Cranberry Sauce	Mohn Cookies
Candied Yams	Honey & Apples
Broccoli & Mushrooms	

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MENU #4

Gefilte Fish & Horseradish	Green Beans Almondine
Vegetable Noodle Soup	New Dills, Cole Slaw
Roast Brisket of Beef	Honey Cake, Challa
Chicken Fingers	Mohn Cookies
Lockshen Pudding	Apple Pie
Pan Roast Potatoes	Honey & Apples

$319.00 for 10 people

MENU #5

Gefilte Fish & Horseradish	Green Beans Almondine
Chicken Matzo Ball Soup	Challa
Roast Chicken	Mohn Cookies
Roast Brisket of Beef	Honey & Apples
Chicken Fingers	
Lockshen Pudding	

$169.00 for 5 people

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Cabbage Rolls
Veal Roast
Roast Duck
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Meat Loaf
Lemon Chicken
Baked Chicken Breast
BBQ Wings
Honey Garlic Wings
Chicken Fingers
Knishes-Beef or Potato
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Grilled Vegetables
Apple Farfel Pudding
Rice & Mushrooms
Potato Latkes
Green Beans Almondine
Broccoli & Mushrooms
Candied Yams
Handmade Egg Noodles

SALADS
Bean Salad
Coleslaw
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Humus
Pasta Salad
Pickled Beets
Tossed Salad

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Holiday Food Ideas

Merlot short ribs are a signature dish

Continued from page 52

Fishbein recalled with fondness Rosh Hashanahs past. "My grandmother used to bring the kreplach (meat-filled dumplings), all those bubbie things that somehow got lost and never quite made it into handwritten recipes."

Everyone contributed a signature dish. "My family would pull up, open the trunk, and there would be this sea of aluminum foil," she said. "I've become one of the sea-of-foil-bearing relatives now."

Judy Bart Kancigor is the author of Cooking Jewish: 532 Great Recipes from the Rabinowitz Family *(Workman) and can be found on the web at www.cookingjewish.com.*

MERLOT-BRAISED SHORT RIBS WITH CIPOLLINI ONIONS

1 oz. dried porcini mushrooms
1 cup warm water
5 lb. boneless beef short ribs, or 7 lb. bone-in beef short ribs
salt and freshly ground black pepper
4 tbsp. olive oil
2 carrots, coarsely chopped
2 ribs celery, coarsely chopped
2 small yellow onions, coarsely chopped
3 cloves garlic, peeled and thinly sliced
1 bay leaf
3 tbsp. fresh thyme leaves
1/4 cup tomato paste
1 bottle (750 ml.) merlot
4 cups Slow Simmering Beef Stock (recipe follows) or store-bought low-sodium beef broth
12 oz. cipollini or pearl onions (12 to 16 onions)
1/4 cup good-quality balsamic vinegar

Soak dried mushrooms in 1 cup warm water until soft, at least 5 minutes. Drain mushrooms in a sieve set over a small bowl. Set mushrooms aside. Strain soaking liquid through a paper coffee filter, then set aside soaking liquid.

Position a rack in the lower third of the oven and preheat the oven to 350. Dry ribs with paper towels, then liberally season them with salt and pepper.

Heat 2 tbsp. of the olive oil in a large, heavy, ovenproof pot or roasting pan over medium-high heat. Working in batches if needed to avoid crowding the pot, add the ribs and brown well on all sides, 8 to 10 minutes per batch. Using tongs or a slotted spoon, transfer ribs to a platter and set aside.

Reduce heat to medium and add remaining 2 tbsp. olive oil to the pot. Add carrots, celery, yellow onions and garlic and cook, stirring occasionally, until vegetables begin to caramelize, 15 to 20 minutes.

Add bay leaf, thyme and tomato paste to the pot and cook, stirring frequently, for 5 minutes.

Return ribs and any accumulated juice to the pot, stacking them to fit, if necessary. Add soaked mushrooms, mushroom soaking liquid and merlot. Add 3 to 4 cups of the stock, enough that ribs are covered. Heat ribs over medium-high heat until liquid begins to simmer.

Cover the pot tightly with a lid or aluminum foil. Bake ribs until tender when pierced with a fork, about 3 hours. Check the pot about every 30 minutes to make sure the sauce is gently simmering but not boiling. If needed, adjust the oven temperature to maintain a slow simmer.

Meanwhile, fill a large bowl of water with ice cubes and set aside.

Bring a medium-size saucepan of water to a boil over medium-high heat. Add the onions and cook until their skins loosen, about 2 minutes. Drain onions, then plunge them into the bowl of ice water. When cool enough to handle, peel onions, cutting a small sliver off the root end and pulling the skin off. Set onions aside.

Remove ribs from sauce, place them on a platter and loosely cover them with aluminum foil to keep warm.

Let sauce rest for a few minutes until the fat rises to the surface. Degrease the sauce by skimming off the fat with a metal spoon or ladle.

Pour sauce through a strainer and discard the solids, including the bay leaf. Wash the pot and return the sauce to it. Bring the sauce to a simmer over medium heat.

Add vinegar and onions to sauce, then let it simmer gently until it is concentrated and the onions are tender, 20 to 30 minutes. Add ribs and let simmer until they are warmed through, then serve. Yield: 8 to 10 servings.

Source: *Food to Live By* by Myra Goodman with Linda Holland and Pamela McKinstry.

SLOW SIMMERING BEEF STOCK WITH RED WINE

10 lb. beef or veal bones, preferably with some meat attached
2 tbsp. olive oil
2 large yellow onions, unpeeled, cut into wedges
4 celery ribs with leaves, cut into 1-in. pieces
1 large carrot, unpeeled and cut into 1-in. pieces
8 cloves garlic, unpeeled
1 bottle kosher dry red wine
1 can diced tomatoes
1 tsp. whole black peppercorns

Note: To prevent harmful bacteria from developing, cool stocks quickly after cooking before refrigerating or freezing. Divide stock into small containers, or use an ice bath: transfer stock to a clean pot and place in a pan filled with ice water, stirring occasionally.

Position a rack in the lower third of the oven and preheat the oven to 450.

Place meat bones in a large roasting pan in a single layer and rub olive oil over them. (If necessary, arrange the bones in 2 pans to avoid crowding, which could slow down the browning process.)

Continued on page 54

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~ or ~
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~ or ~
Roast Grouper with Marinated Tomatoes and Eggplant

CHOOSE 2
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Green Beans Provencale with a Lemon Zest
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Garlic Infused Yukon Gold Mashed Potatoes with Caramelized Onions
Sweet Potato Mash with Sage
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Continued from page 53

Roast the bones until they begin to brown, about 1 hour. Add onions, celery, carrot and garlic and continue baking, stirring occasionally, until bones are deep brown, about 45 minutes.

Transfer bones and vegetables to a very large soup pot or divide them between 2 pots, if needed. Add wine to the roasting pan and scrape up any brown bits from the bottom of the pan. Pour this into the soup pot and add just enough cool water to barely cover the bones, about 12 cups.

Bring liquid just to a boil over high heat, then reduce heat to low. Using a large spoon, skim off any foam that accumulates on the surface.

Add tomatoes and peppercorns and let simmer gently, uncovered, at least 6 hours or up to 12 hours, adding more water as needed to keep the bones barely covered with liquid.

Remove and discard bones. Strain stock through a fine-meshed sieve into a large, clean pot and discard the solids. If the stock tastes weak, bring it to a simmer over medium heat and cook until reduced by a third to intensify the flavour, 30 to 45 minutes.

If you are using the stock at this time, let it rest for a few minutes so the fat rises to the surface, then skim it off with a metal spoon or ladle. If not for immediate use, let the stock come to room temperature using the quick cooling method (see note above). Refrigerate stock, covered, until fat has solidified on the surface, then discard fat. Stock can be refrigerated, covered, for up to 3 days or frozen for up to 6 months. Yield: 8 to 10 cups.

Source: *Food to Live By* by Myra Goodman with Linda Holland and Pamela McKinstry.

STREUSEL-STUFFED BAKED APPLES

3/4 cup all-purpose flour
3/4 cup dark brown sugar
1/2 cup old-fashioned rolled oats (not quick-cooking or 1-minute type)
6 tbsp. unsalted butter or margarine, melted
3 medium red apples, such as McIntosh or Cortland
3 medium green apples, such as Granny Smith
1 cup apple juice
1/2 cup honey
2 tsp. ground cinnamon
thick caramel (recipe below)
ice cream or whipped cream, dairy or pareve (optional)

Preheat oven to 425. Prepare streusel filling: In a medium bowl, combine the flour, brown sugar, oats and melted butter or margarine. Pinch to form coarse crumbs. Set aside.

Wash apples and, with a melon baller, carefully scoop out the core, creating a "bowl" about 2 in. in diameter. Be careful not to go all the way to the bottom or to break the sides. Fill each apple with the streusel filling, stuffing them to their tops.

Arrange apples in a shallow 9-in. square baking dish.

In a small bowl, stir apple juice, honey and cinnamon. Pour into the baking pan. Bake, uncovered, for 25 to 30 minutes or until apples are tender. If streusel starts to burn, loosely cover with a piece of foil.

Carefully remove apples to a platter or individual dessert dishes. Drizzle apples with pan juices or thick caramel and serve warm with a scoop of your favourite ice cream or whipped cream. Yield: 6 servings.

Thick Caramel

1/2 tsp. food-quality Dutch-process cocoa powder, such as Droste brand
2/3 cup nondairy whipping cream, such as Richwhip brand
1 cup light corn syrup
1/2 cup water
3 cups sugar
1-1/2 tsp. lime juice
1 tbsp. margarine
3/4 tsp. pure vanilla extract

In a medium bowl, whisk cocoa powder in whipping cream until completely dissolved, smoothing out any lumps. Add corn syrup, whisk again and set aside.

In a medium heavy-bottomed pot, combine water, sugar and lime juice.

Over medium-high heat, bring mixture to a boil, stirring constantly until sugar dissolves. With a pastry brush soaked in water, brush the sides of the pot clean to remove splatters.

Cook without stirring. As the water evaporates, the bubbles will become bigger and slower; start watching for caramel colour to appear. Swirl or turn the pot to avoid getting a burned spot and to evenly mix the syrup. Simmer until mixture is an amber colour. Go by the colour, as the heat will differ from stove to stove. Don't allow the caramel to burn and work carefully so as not to burn yourself.

Whisk in whipping cream mixture. The caramel will bubble profusely and may clump. Keep stirring until the caramel is smooth in colour and texture. Simmer for 2 to 3 minutes or until slightly thickened. Remove from heat and stir in margarine and vanilla. The caramel will be extremely hot, so exercise caution as you carefully transfer it to a large bowl and place it in the refrigerator. The caramel will thicken as it cools. To use as a topping, reheat in the microwave until syrupy.

Source: *Kosher by Design Short on Time* by Susie Fishbein.

Gefilte fishing the easy way

By NORENE GILLETZ
Special to The CJN

As the High Holidays approach, one traditional dish is sure to appear on festive tables around the world – gefilte fish.

I can still remember the smell of my mother's homemade gefilte fish slowly simmering away on the stove when I was a little girl growing up in Winnipeg. My mom would take me with her to the fish market, where she would choose a combination of fresh whitefish, pickerel and pike – no carp ever darkened her gefilte fish! She'd mix the ingredients in her mixmaster and I would watch, fascinated, as the mixture climbed up the beaters until it was silky smooth. Mom insisted that the fish had to cook for at least two hours to be sure it was thoroughly cooked – our house reeked for days afterwards.

I refused to eat gefilte fish despite her efforts. But my Mom was a sneaky cook and quite the maven when it came to recycling food. She'd slice up the chilled gefilte fish, then dip each slice in beaten egg and seasoned bread crumbs (usually homemade). Then she'd fry the slices in melted butter or hot oil on both sides until golden and crispy.

I still love gefilte fish best that way. Instead of an electric mixer, I mix up the gefilte fish mixture in my food processor. I've boiled it, baked it in a loaf pan and in a Bundt pan. I've even microwaved it to reduce the cooking time and the smell!

I remember when my late aunt, Clara Tobin, decided to cook 20 pounds of gefilte fish one day in her Cote St. Luc apartment. She had several big pots simmering away on several burners and the smell wafted throughout the hallways. My Uncle Jack told us that when he walked into the lobby of their apartment building that evening he could smell the fish cooking all the way from their 10th-floor apartment! It took several days for the smell to dissipate.

Although many people still make homemade gefilte fish, today's busy balabustas welcome shortcuts to save on time. Frozen gefilte fish logs and jarred gefilte fish to the rescue!

When I asked my 93-year-old mother what she thought of using the frozen gefilte logs, her answer was "*Pheh*! If you want gefilte fish I'll make you the real thing! What is there to making gefilte fish? Just go to the fish market and buy me some fresh fish. And if you like, I'll make some cheese knishes for you, too!"

Continued on page 56

Tri-coloured fish
[John Uher photo]

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Fish mavens share their tricks

Continued from page 54

Natalie Herbin of New Jersey wrote: "I usually take the frozen gefilte fish out of the wrapper and bake it in the oven at 350. You can use any type of spices that you like. I prefer to top it with salsa. I bake the fish until it's golden brown, about an hour or so. It has a very different taste and texture than boiled. My friend uses it to make fish balls and serves it with rice or pasta. Both ways are good."

Sherry Canter of Toronto wrote: "I often make gefilte fish from the frozen loaves. When I am boiling it, I add sliced carrots and onions, salt, pepper and sometimes a little sugar to the cooking water. Not too exciting but better than using plain water!"

Barb Bakerman of Montreal buys prepared gefilte fish from Kosher Kravings, a caterer in Montreal. She likes to slice it and layer it with paper towelling in a Tupperware container to keep it from being too watery and serves it with a mixture of horseradish and beets.

Abby Rachelson of Montreal wrote: "Moroccans like to put tomato sauce on their gefilte fish and serve it warm. I've had it made into tiny balls topped with a spicy tomato sauce. Another time it was made into a loaf, topped with sauce mixed with sliced Moroccan olives."

Fran Pellatt of Montreal wrote: "Last Passover was the first time I used frozen gefilte fish. In the past, I always bought it ready made in a loaf or jar or tin. What I bought was made from salmon (pink in colour) and I cooked it as per the instructions. I put onions on the bottom of the pot and threw in some carrots so I could have them to put on top of my slices (just like my mother used to do – although she made the gefilte fish from scratch). Everyone loved it."

Aliza Novogroder Fischman of North Jersey lives up to her name – she's definitely a "fisch maven!" She wrote: "One easy thing I like to do is saute a chopped red onion and chopped green pepper in 2 tbsp. oil until soft and golden. Then I take an 8-ounce can of tomato sauce and unwrap the frozen fish loaf. In a loaf pan, I layer half the tomato sauce and sauteed veggies. Then I add the fish loaf and top it with the remaining tomato sauce and veggies. Bake at 350 for about an hour and it's done!

The version below with spinach is one of my favourite ways to make gefilte fish. My kids love it too! It's in the archives of the Jewish Food list at http://www.jewishfood-list.com."

(You'll also find another 56 recipes how to make gefilte fish from this worldwide online community with 2,100 members from 45 countries!) Enjoy…

ALIZA FISCHMAN'S GEFILTE FISH LOAF WITH SPINACH

Source: My mother, Gittel Novogroder (AKA Uncle Shmiel's sister)

2 (22 oz. each) frozen gefilte fish loaves, defrosted in their wrappers
2 10-oz. boxes frozen chopped spinach, thawed
1 tbsp. mayonnaise (light mayo is fine)
salt and pepper to taste

Preheat oven to 350. Make sure fish and spinach are completely thawed. Squeeze the spinach to remove as much of the water as you can. Really try to get it as dry as you can.

Stir all ingredients together in a bowl until spinach is well distributed and the mixture is even in colour. Spray either a 9x5-in. loaf pan or an 8-in. square or round cake pan with nonstick spray.

Pour mixture into the pan and spread evenly. Bake uncovered for about 1 hour or until a golden brown crust forms. Serves 16.

* * *

Naomi Silbermintz of Sherman Oaks, Calif., wrote: "This is incredibly simple to make, uses only two ingredients and looks so impressive. I wish I remembered where I found the recipe so that I could give credit where credit is due! I think I got it from someone on the Jewish Food List."

DONNA STEINHORN'S QUICK GEFILTE FISH FROM A JAR

1 jar gefilte fish (my family prefers sweet)
1/2 cup water
1 sweet onion, diced
1 carrot, sliced

Empty gefilte fish into a pot, jelly and all. Add water, onion and carrot slices and bring to a boil.

Reduce heat, cover and simmer about 30 to 45 minutes. Season with salt and pepper to taste. Chill in the refrigerator. Yield: 4 servings. Multiplies easily.

* * *

Linda Warner of West Bloomfield, Mich., makes a similar version to Donna's, but uses a jar of whitefish and pike gefilte fish. Linda wrote: "I do what my mother has done forever. Mom called it 'doctoring up the jarred fish.' We drain the liquid (never gel) from a jar of gefilte fish into an empty pot. Add 1 quartered onion with the skin on, 2 sliced carrots and 2 chopped celery stalks. Bring to a boil, then simmer until carrots are soft, 10 to 15 minutes. Turn off the heat, add the fish and let the broth season the fish. Add salt and white pepper to taste. Chill before serving."

Sandra Phillips of Montreal wrote: "My Mom Flo Phillips from New York City, who usually makes it from scratch, in a pinch, has taken the bottled fish and dumped it into a big pot as if she had made real fish (she normally simmers hers, not bakes). She then adds the jelly from the jar, some water to cover, sliced carrots, sliced onions, sliced celery, some salt and pepper to taste, and simmers it for about 45 minutes so it loses its bottled taste. She serves it with a slice of carrot on top (no celery or onions) and homemade horseradish."

* * *

Eleanor Jourard of Belleville wrote: "I have used many different types of fish in this fish chowder recipe, from cod to salmon, and it's always great. I make it with the broth from canned or jarred gefilte fish because I hate to waste good food! I adapted the recipe from one that appeared in *The Treasury of Newfoundland Dishes*, 1971 (Published by Maple Leaf Mills Ltd., Newfoundland). Note: the original recipe starts with "Fry salt pork… add onions.")

ELEANOR JOURARD'S GEFILTE FISH BROTH CHOWDER

broth from a jar or can of gefilte fish (or 1/2 cup water)
1 tbsp. butter, oil or margarine
1 or 2 medium onions, chopped
1-1/2 cups peeled and sliced potatoes
salt and pepper to taste
1 lb. any fish fillets, cubed
3 cups milk (2 per cent or skim)
2 tbsp. extra butter (optional)
soda crackers

Drain broth from gefilte fish and reserve.

Melt 1 tbsp. butter in large pot. Saute onions until limp but not browned.Add potatoes, salt and pepper, along with broth. Bring to a boil, cover and simmer on low heat for 10 minutes, stirring occasionally.

Add fish and simmer gently about 10 minutes longer, just until fish is opaque. Add more water if necessary.

Add milk and butter and heat gently (do not boil). Serve with soda crackers to crush on top. (If too thin, add some instant potato flakes or a little flour dissolved in water; if too thick, add a little milk.) Yield: 4 servings.

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Peres and Abbas say peace is closer than ever

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OME — Israeli President Shimon Peres appeared le by side with Palestinian President Mahmoud bbas last Friday at the Ambrosetti Forum, an nual gathering of global political and business ders in an Italian lakeside resort.

The two leaders spoke before the crowd about political, diplomatic and security situation that sts between Israel and the Palestinians and the ab world in general, and they said that Israel and Palestinian Authority are closer than ever to a ace deal.

Abbas pledged to try to reach a final status peace reement with Israel by the end of the year, but he mitted that the goal, set by U.S. President George Bush, might not be achieved.

Abbas also rejected the notion that he and Israeli me Minister Ehud Olmert might put forth a partial cument outlining the areas they agree on and ving open other issues – most notably, and most sitive, the sharing of Jerusalem as a joint capital.

"It is necessary for the agreement to address .. issues," said Abbas. "It is all or nothing, lly," he continued.

Abbas and Olmert – and their negotiating teams – have held periodic, secret meetings since peace talks were restarted at Annapolis, Md., last November.

Palestinian officials close to the talks have said that some progress has been made on the issue of borders, but the issue of Jerusalem – especially the Old City with its Jewish, Muslim and Christian holy sites – appears to be as stuck as ever.

The sides also have been unable to come up with a formula addressing the plight of millions of Palestinian refugees and their descendants.

Asked about a possible Likud victory in the next Israeli election, Abbas sidestepped the issue.

"We might not be able to reach a final status agreement by the end of the year," he said. "We will make all possible efforts."

Abbas said if no deal is reached while Bush is in office, "the new administration should not wait seven years for us to start negotiations. It should begin immediately as soon as a new president is in the White House."

Israeli President Shimon Peres, who has used his largely ceremonial role and his stature as an elder statesman to push peace efforts in the past, addressed the forum after Abbas.

"We have to try to reach an agreement," Peres said. "We have to act on the supposition that it is possible."

Referring to Hamas, Iran and Hezbollah, Peres said that the next elections in the Palestinian Authority must be carried out as a truly democratic process. He emphasized that the concept of democracy must be upheld, not only on the day the election takes place, but more importantly on the day after.

"It is illogical that an organization abuses the tools of democracy to install a military, terrorist, murderous and religious fanatic dictatorship," said Peres.

Peres stressed that Iran is a fanatical regime that is a threat to the Middle East and the entire world.

"I do not support military action against Iran, but the world must become a united front and impose harsh economic sanctions on Iran," Peres said.

He also urged progress with Syria, which is currently engaged in indirect talks with Israel via Turkish mediation. He called for Syrian President Bashar Assad to make a personal gesture similar to the dramatic 1977 Jerusalem visit by Anwar Sadat of Egypt, which led to a peace agreement in 1979.

"I think if President Assad will create a visit to Israel or alternatively invite the prime minister of Israel to go to Damascus, we shall see a major change," he said. "I believe the best way is to start with a meeting and then have negotiations."

Abbas, whose people have sometimes fretted that prioritizing wider Mideast agreements might leave the Palestinians in the cold, said he would support Israeli progress with Syria or other Arab states.

"Possible success for those negotiations could facilitate peace for us, too, said Abbas. "If the Arab League proposal [to return all lands captured in 1967 in exchange for peace] were adopted, 27 Islamic states would proceed with peace with Israel. Israel would be in an ocean of peace."

In related news, a Palestinian official said Abbas will hold talks with Bush on Sept. 26 at the White House.

Abbas' aide, Nabil Abu Rdeneh, said Monday that the two leaders will discuss the fate of Israeli-Palestinian peace talks, which began several months ago.

Although negotiators say they are discussing all key issues, no visible progress has been made. It's not clear whether talks will continue beyond the end of the year.

Abbas was scheduled to address Arab foreign ministers in Cairo on Monday.

Please see story on page 58.

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Political realities may doom Olmert's final push for peace

By LESLIE SUSSER
JTA

Analysis

With his Kadima Party just days away from electing a new leader, Israeli Prime Minister Ehud Olmert is making a concerted last-ditch effort to reach a peace deal with the Palestinians.

Olmert has drawn up a detailed peace offer and presented it to U.S. and Palestinian leaders. After being shown the plan last week, U.S. Secretary of State Condoleezza Rice described it as "very generous."

Although the Palestinians say wide gaps remain, Palestinian Authority President Mahmoud Abbas and Olmert reportedly agreed in talks last week to make every effort to wrap up a full-fledged peace agreement by the end of the year.

But both sides are skeptical.

Israeli Foreign Minister Tzipi Livni and former P.A. Prime Minister Ahmed Qureia, who are involved in a parallel negotiation that is conducting line-by-line drafting of a final-status agreement, estimate that the process could go on well into 2009 and beyond. They say the effort must be given all the time it needs.

Warning against the danger of rushing things, Livni said artificial deadlines could lead to frustration on the Palestinian side and spark a third intifadah. Alternatively, time pressure could lead Israel to compromise on vital interests.

Right-wing opposition to the Olmert-Abbas talks go even further. Opposition leaders have questioned the very legitimacy of Olmert's conducting a vigorous peace drive so close to the end of his term. Likud Party leader Benjamin Netanyahu described Olmert's peace plan as "morally and substantially flawed" and warned that it would strengthen Hamas.

There are problems on the Palestinian side, too.

Abbas' term could end early next year, leaving the Palestinians with a more radical leadership before an agreement is finally wrapped up.

What's worse is that as long as Hamas controls the Gaza Strip, the chances of implementing any Israeli-Palestinian peace deal are virtually zero.

Olmert's latest proposal deals with four core issues: territory, security, refugees and Jerusalem.

On territory, he offers the Palestinians 93 per cent of the West Bank, with Israel retaining large Jewish settlement blocs in the remaining seven per cent. As compensation, the Palestinians would get an area equivalent to 5.5 per cent of the West Bank in Israeli land close to the Gaza Strip, and a land corridor connecting Gaza and the West Bank, linking the two in a single Palestinian state.

On security, Olmert proposes that the future Palestinian state would be demilitarized and barred from building military alliances. Israel would have early warning stations on the Samarian hills in the West Bank, a temporary army presence in the Jordan Valley, a presence at border crossings, control of airspace over Gaza and the West Bank, and access to the main east-west corridors in the West Bank.

On refugees, Olmert categorically rejects the so-called Palestinian right of return: Palestinian refugees would be entitled to return to the Palestinian state in unlimited numbers, but not to Israel proper. Still, there is a small concessionary loophole in the Olmert proposal: 1,500 to 2,000 Palestinians would be allowed to "return" to Israel proper every year for 10 years for "humanitarian reasons." In other words Israel could, at its discretion, allow the immigration over 10 years of 15,000 to 20,000 Palestinians.

Although Olmert insists that Jerusalem has not been on the negotiating agenda – the Orthodox Shas party has threatened to topple the government if Jerusalem is so much as discussed – the prime minister does include a temporary solution for the city in his proposal.

The final Israeli-Palestinian document would include reference to "a joint mechanism with a fixed timetable" for resolving the dispute over Jerusalem. Olmert's aides refuse to elaborate but say there would be elements in the joint mechanism "attractive to the Palestinians."

This apparently refers partly to an offer by Olmert to involve other Arab and international parties — including Jordan, Morocco, Egypt, the Vatican and the international Quartet grouping of the United States, Russia, the European Union and the United Nations – in seeking a permanent solution for Jerusalem and its holy places.

The Palestinians, however, argue that Olmert's proposals do not go far enough, and they insist that the gaps between the Israeli and Palestinian positions remain wide.

Some analysts suggest that the only realistic way forward would be through American bridging proposals. But the Americans are unlikely to be forthcoming: During a visit in June, when Rice asked for a paper highlighting key points of agreement and disagreement, both sides refused on the grounds that that kind of hands-on American intervention would not be helpful at this stage.

"We and the Israelis told Dr. Rice that the decisions are required from Palestinians and Israelis," senior Palestinian negotiator Saeb Erakat told JTA. "I am sure the Americans, the Arabs and the Europeans will stand shoulder to shoulder with us in order to implement whatever we agree. But the decisions are for Palestinians and Israelis."

Officials close to Olmert argue that even if it can't immediately be implemented, a joint Israel Palestinian document on permanent-status issue would constitute a historic breakthrough.

"We believe it would become a galvanizin point for all the moderates and offer an alterna tive to the Hamas-Hezbollah-Tehran paradigm Olmert spokesman Mark Regev said.

Regev believes that not only would the de win wide international support and boost th moderates in the Arab world, it also would he resolve the problem of Israeli settlement in th West Bank.

"If we are successful in delineating to a gre degree of specificity where the final borders w be, then obviously we will continue to build in t settlements on our side and not in those on the P estinian side," he told JTA.

In other words, immediately upon signing t deal, Israel would regard settlements on its si of the border as part of Israel proper, with no e trinsic restrictions on development and grow Those on the Palestinian side, by contrast, wou be seen as living on borrowed time and slated f evacuation.

For any agreement to stand a chance of i plementation, its advocates would have to fin way around Palestinian rejectionists – includi Hamas in Gaza – and around Israeli opponen In both cases, opponents may press for new el tions, which would serve as a referendum on t peace deal.

That does not bode well for a peace de Hamas is unlikely to allow elections in Ga unless it is sure of winning. On the Israeli si polls suggest the right-wing opposition will w the next general election.

Should either of these likely scenarios occ the "shelf agreement" the Olmert administration working on probably would be shelved indefini ly. That would leave Olmert's eleventh-hour effo to set a new peace agenda, like many others befo it, dead in the water of Middle Eastern realities

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Israel & the Jewish World

The language of anti-Semitism

By DAVE RICH
© Ha'aretz Daily Newspaper Ltd.

Comment

When, in 2003, the veteran Labour MP Tam Dalyell described the then-British prime minister Tony Blair as being influenced by a "Jewish cabal," he was roundly condemned for making what many saw as an obviously anti-Semitic remark. Some, though, sought to justify his comment as a legitimate, if poorly worded, criticism of Israel's supporters, rather than something more sinister.

The late left-wing journalist Paul Foot, writing in the *Guardian*, explained that Dalyell was "wrong to complain about Jewish pressure on Blair and Bush when he means Zionist pressure."

A 1962 cartoon showing a Jewish banker wielding a whip in the shape of the pound over the heads of the three major U.K. political parties.

The idea that political leaders are influenced for malign purposes by Jews is at the heart of modern anti-Semitism. It is an alarming but increasingly familiar notion that by swapping "Zionist" for "Jewish" – i.e., that the then prime minister was surrounded by a "Zionist cabal" – Dalyell's comment can be rendered apparently "bigotry-free." This is typical of an anti-Semitic discourse by which the most common ideas, themes and images from the history of anti-Semitism have re-emerged in recent years, cloaked in an anti-Israel or anti-Zionist wrapping.

This is something that the U.K.'s All-Party Parliamentary Inquiry into AntiSemitism recognized. The inquiry's report noted the existence of an anti-Semitic discourse, the difficulty in identifying and defining it, and that ideas and images with roots in traditional anti-Semitism crop up in anti-Israel commentary and activism. The inquiry called on the media in particular to consider "the impact of language and imagery in current discourse on Judaism, anti-Zionism and Israel."

This is not an easy subject to analyze. Opinions will differ over exactly where, or whether, an anti-Israel screed becomes anti-Semitic. Often, the writer or publisher in question may be completely unaware that the words or images they choose have an anti-Semitic provenance. There is a necessary process of education before it can even be asked why a particular metaphor appealed to them, or why they thought it would resonate with their readers.

In an effort to measure and track the phenomenon, my organization, CST, which provides security and defence services to the U.K. Jewish community and advises government and police on anti-Semitism and terrorism, has published its first survey of anti-Semitism in mainstream discourse in Britain. This publication will be produced annually – the first one covers 2007 – and will complement our existing reports into anti-Semitic incidents each year.

One example is of a magazine article about the pro-Israel lobby in the United States that was illustrated with a cartoon of a giant sea dragon, emblazoned with what looked like a Star of David, but was in fact the American Israel Public Affairs Committee (AIPAC) logo, a nuance that will have been missed by many of its British readers. Anti-Semitic iconography has long portrayed Jews as dragons, both in their individual physicality and as an abstract, collective force.

When a funding scandal broke involving donors to the Labour party, and some (although by no means most) of the figures linked to the scandal happened to be Jewish, the *Independent*'s columnist Yasmin Alibhai-Brown wrote of "the shadowy role of Labour friends of Israel" and described the central figure in the story as a "strange shape-shifter," while expressing her fear of "the wrath of Moses" for daring to ask such questions.

We also found – and this is something with which *Ha'aretz*, like every major media organization, has to grapple – that new media have opened a space, via online social networks, talkboards, message forums and so on, for expressions of anti-Semitism and other bigotry that previously only existed on extremist websites.

When the *British Medical Journal* ran an online poll asking if readers supported or opposed an academic boycott of Israel, one reader left the message: "Would you not boycott dr mengele [sic]?" An infamous posting on the BBC talkboards, which the BBC moderators removed and then put back after they decided it did not contravene their rules, read: "Zionism is a racist ideology where jews are given supremacy over all other races and faiths. This is found in the Talmud…"

When neo-Nazis allege Jewish control of the media or government, Jewish conspiracies to cause war or global foment, or Jewish infanticide and bloodlust, and when their propaganda portrays Jews as snakes, dragons or other beasts, nobody questions whether it is anti-Semitic. When similar allegations are made and associations drawn, but about supporters of Israel, not Jews per se, and set in the context of arguments over Israel and the Palestinians, there are plenty of people who cannot, or will not, see the connection between this contemporary discourse and an anti-Semitic past. Neo-Nazis have spotted this, and now also talk about Zionists, not Jews, blurring the distinctions further.

Anti-Semitism is not just about the hate crimes that make up the numbers of anti-Semitic incidents that get reported each year; it is also about the ideas, words and images of anti-Semitic discourse. We hope our report will go some way to helping measure, assess and understand this side of a very old bigotry.

Dave Rich is deputy director of communications for CST.

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Israel Briefs

Police to probe 'Notegate'

Israeli police will investigate the removal and publication of the note that U.S. presidential candidate Barack Obama placed in the Western Wall. Deputy State Prosecutor Shai Nitzan ordered the probe last week. Obama's prayer note was removed from a crack in the wall during his July visit to Israel and published in the daily *Ma'ariv*. The yeshiva student who removed the note later apologized and returned it. A complaint filed with the State Prosecutor's office said the incident violated Obama's right to privacy and laws protecting religious sites. It said worshippers at the wall may now fear that their privacy could be violated.

Barak speaks to Al-Jazeera

Parts of eastern Jerusalem could be the capital of a future Palestinian state, Ehud Barak told Al-Jazeera. "Our basic position is that Jerusalem is the capital of Israel, but that we can find a formula under which certain neighbourhoods, heavily populated Arab neighborhoods, could become in a peace agreement part of the Palestinian capital, and it will of course include all of the neighboring villages around Jerusalem," the defence minister told the Arab news station. Barak's appearance on the channel's English edition violates Israel's boycott of the Qatar-based network, which stems from recent problematic coverage of Israel. President Shimon Peres appeared on the network's Arabic channel last week. Barak rejected the right of return for Palestinian refugees, but said humanitarian issues could be resolved. He also told Al-Jazeera he expected Israel's security fence to be the border with a future Palestinian state, but there's leeway to change parts of its route.

Mossad let Nazi escape

Israel's spy agency found Nazi death camp doctor Josef Mengele in 1960 but let him get away. Rafi Eitan, the Israeli spymaster who is now a cabinet minister, said that he and other Mossad operatives discovered Mengele with his wife in a Buenos Aires apartment, but decided not to capture him, fearing it would compromise the capture of Adolf Eichmann. A Mossad team returned to the area several weeks later, but Mengele had disappeared. Mengele, who performed experiments on camp inmates, especially twins, and supervised selections for the gas chambers, suffered a stroke and drowned in Brazil in 1979 at the age of 68. "I would have done the same thing again today," Eitan told the *Jerusalem Post*. "I think that had we gone for them both at the same time, we would have lost them both."

Hezbollah ties stay: Assad

Bashar Assad said he won't cut Syria's ties with Hezbollah, despite other statements the Syrian president made signalling progress in peace talks with Israel. A key Israeli demand in the indirect talks is that Syria cease its support for the Lebanese militia. Speaking to Hezbollah's Al-Manar TV, Assad said: "I don't see any way to give up on Hezbollah. Our stance is as clear as always. We do not believe that our interest is to give up on resistance."

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Iran to Sarkozy: Our nukes don't pose threat to region, world

© *Ha'aretz Daily Newspaper Ltd.*

TEHRAN — Tehran on Sept. 5 rejected remarks by French President Nicolas Sarkozy that Iran's nuclear weapons program is a threat to the region and global community.

"Nuclear weapons have no place in Iran's defence doctrine," said foreign ministry spokesperson Hassan Ghashghav, Iran's Fars news agency reported.

Sarkozy had earlier asked Syrian President Bashar al-Assad in Damascus for support in opposing Iran's controversial nuclear program.

While acknowledging Iran's right to have nuclear power, Sarkozy stressed that Iranian nuclear weapons would be a threat to the region and the whole world .

Mahmoud Ahmadinejad

Sarkozy warned Iran on Sept. 4 that it was taking a dangerous gamble in seeking to develop atomic weapons because one day Israel could strike to foil its nuclear aspirations.

Western powers accuse Iran of seeking the atom bomb under the cover of a civilian nuclear program but Tehran denies the charge, insisting it only wants to master atomic technology in order to generate electricity.

The United States and Israel have not ruled out military action if the dispute cannot be settled through diplomacy.

"Iran is taking a major risk in continuing the process to obtain a military nuclear capacity," Sarkozy told a meeting in Damascus with the leaders of Syria, Turkey and Qatar.

"One day, whatever the Israeli government, we could find one morning that Israel has struck," Sarkozy added.

"The question is not whether it would be legitimate, whether it would be intelligent. What will we do at that moment? It would be a catastrophe. We must avoid that catastrophe," Sarkozy told the meeting in comments broadcast on television.

Nicolas Sarkozy

Speculation about a possible attack on Iran's nuclear facilities has risen since Israel staged an air force exercise in June which was reported to be a simulation of a strike against Iran.

Israel's daily *Ma'ariv* reported that the country has put plans for a unilateral military strike against Iran into high gear.

A government committee is preparing a contingency plan to attack Iran, should diplomatic efforts to derail Iran's suspected nuclear weapons program fail, the paper reported.

Ephraim Sneh, a Labor party lawmaker, has sent an eight-point document to both U.S. presidential candidates, saying, "There is no government in Jerusalem that would ever reconcile itself to a nuclear Iran. When it is clear Iran is on the verge of acquiring nuclear weapons, an Israeli military strike to prevent this will be seriously considered."

Sneh suggested the window of opportunity for non-military options to stop Iran from going nuclear is 18 to 24 months.

French President Sarkozy has asked Syrian President Bashar Assad to help resolve the standoff with Iran, a close ally of Syria, and Assad has pledged to help seek a solution.

"The solution is to find a mechanism to prove that this nuclear program is a peaceful program," Assad told France 2 television in an interview, adding that he understood why the West was worried about the idea of Iran getting the bomb.

"Of course the West is frightened. We don't want the nuclear bomb in the Middle East," he said.

The United Nations Security Council has imposed three rounds of sanctions against Iran over its failure to heed calls to suspend uranium enrichment, a process that can produce fuel for power plants or, potentially, nuclear weapons.

Sarkozy repeated his call on Iran to halt enrichment and said Tehran should accept stricter inspections by the UN nuclear watchdog, the International Atomic Energy Agency (IAEA).

"If Iran continues enrichment, that is a problem. But IAEA checks should at least take place in a complete manner. Then [Iran's] good faith would be stablished," he said.

Iran is in talks with the IAEA on improving its co-operation with the agency, but Sarkozy did not say what "complete" inspections would be in his view.

Tehran has also so far failed to respond to a sweetened offer of incentives by France, Britain, Germany, the United States, Russia and China aimed at persuading it, initially, to freeze expansion of its nuclear work.

Commenting on the American presidential campaign, Iran's hard-line president says the next U.S. president – regardless whether it's a Democrat or a Republican – must change policies and focus more on America's domestic problems rather than looking for intervention abroad.

Mahmoud Ahmadinejad spoke in an interview with Japanese broadcaster NHK that was carried by the official IRNA news agency on Sept. 5.

In the interview, the Iranian president said Tehran would welcome dialogue with the next U.S. administration – provided current American policies change.

Ahmadinejad also said it doesn't matter whether Barack Obama or John McCain get elected. He added that the next U.S. president must curtail American intervention abroad and change policy toward Iran.

With files from JTA

Book clubs flourish at synagogues across Canada

By DOROTHY LIPOVENKO
Special to The CJN

Dangling kites, whirling kaleidoscopes, a baby swing draped in a crimson blanket: it's always a surprise what household props Anita Miller will use to set the stage when her synagogue book group meets to discuss its latest choice.

Catherine Gildiner, above, and Naomi Alderman's *Disobedience* are among the books and authors discussed at book clubs at synagogues across Canada.

"I like to take a theme from the book and create a scene," says Miller, co-founder of Montreal's Tifereth Beth David Jerusalem's book club, and its regular host at her home.

In its fifth year, the Cote St. Luc-area group illustrates the popular and fast-growing interest among synagogues and temples to offer literary enthusiasts a forum to review and talk about books.

While open to all, these programs attract a largely over-50 following of mostly women and not a few men who, by their own admission, are avid readers or credit the experience with broadening their reading tastes.

The book clubs indeed cut a wide swath in their choice of material, with some avoiding biographies, bestsellers and non-fiction, while others insist on a Jewish connection through theme or author.

Discussion styles swing from casual – a freewheeling talk around a swimming pool recently kicked off Temple Kol Ami's book group in Thornhill, Ont. – to more structured, notably guest reviewers taking the podium at Ottawa's Agudath Israel for a 40-minute book review followed by a moderated discussion.

This month marks the return of many reading clubs from summer break, during which participants, like those at Beth Shalom in Edmonton, use the time to dive into the upcoming season's reading list circulated in the spring.

Typically, contemporary fiction with Jewish content or a Jewish author mark the selections of Beth Shalom's Women's League book group, notes chairwoman Moira Sacks.

Philip Roth's *The Plot Against America*; *The Coffee Trader*, a chronicle of 17th-century Dutch Jewry by Dayid Liss, and British author Naomi Alderman's tale of Orthodox *Disobedience* are among the novels that have generated buzz while satisfying the selection criteria.

Rotating through various members' homes, the informal meetings underscore the approach taken by the Edmonton group, which is not so much interested in literary style as "understanding how a novel relates to Judaism historically or in the present," says Sacks, noting, for example, that reading *Disobedience* "takes us out of our comfort level of being Conservative [affiliated] Jewish women."

Like fellow bibliophiles undeterred by the cold of a Canadian winter, Sheila Baslaw of Ottawa "hates to miss" even a single get-together of Agudath Israel's Malca Pass book group. "It brings people together to talk," says Baslaw of the opportunity to socialize with others who enjoy reading.

One of the longest-running synagogue book programs and with several original members from its start almost 18 years ago, the Ottawa club attracts up to 30 participants when it meets – as it will six times from now to next May – to hear guest reviewers drawn from local academia, as well as its own membership.

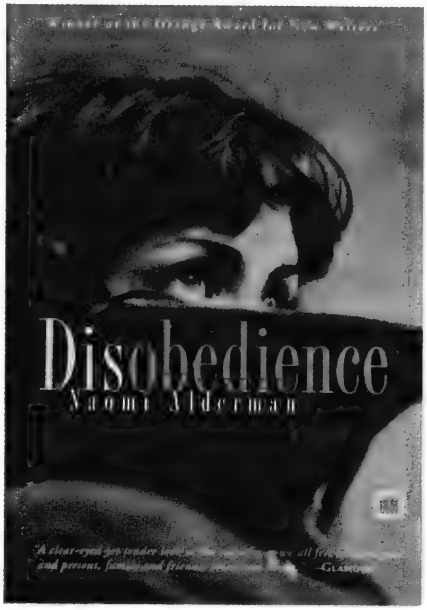
At Malca Pass, which shares the name of the synagogue's library that purchases copies of titles to circulate among club members, the journey from bookshelf to book club is a rigorous one.

Sophie Kohn Kaminsky, chairwoman of a volunteer committee that decides the choice of titles, says deliberations begin months in advance. Relying on suggestions, Jewish websites and award nominations for prizes such as the Giller, the committee draws up a preliminary list, which is then filtered for certain criteria. Those that make the final cut "must be acknowledged as significant works of literature," says Kohn Kaminsky. "We're not looking at bestsellers."

At least half the choices aim to have a Jewish author or content specific to Jews, and central to the vetting process, she noted, is whether a book is discussable, in print and easily available.

"We're opening people's minds and giving them the opportunity to explore something they may not be familiar with," Kohn Kaminsky says.

On tap for this season is an international roster that includes



Meir Shalev's *A Pigeon and a Boy*, Lawrence Hill's *The Book of Negroes* and Catherine Gildiner's *Too Close to the Falls*.

While finding itself in the "push pull" of whether to include fiction as well as non-fiction, the book group at London, Ont.'s Temple Israel is certain about one thing: its selections must have a Jewish theme, says organizer Vivian Macdonald.

The newly formed group, which meets the last Thursday of the month, already counts up to a dozen members, and its literary eye has been cast on the likes of Maggie Anton's *Rashi's Daughter* and Sandy Tolan's *The Lemon Tree*.

"It's a discipline, an encouragement to read," says Macdonald of the benefits to an audience of hearing a book review. "It's helping people to think about what they are reading instead of just reading [a book] from front to back."

Many book club regulars agree they are reading more and welcome the exchange of ideas. "It gives us a chance to put our minds in another gear and shmooze together," says Michael Rozenek, a longtime participant in Tifereth Beth David's book group.

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Save A Child's Heart presents photo exhibit

By RENA GODFREY
Special to The CJN

Betty's large brown eyes stare right through you as she clutches her doll.

She is lying in a hospital bed, and her angelic smile emanates warmth and hope, revealing a deep understanding of life well beyond her five years.

Betty is one of the subjects captured in the international photography exhibition From Art To Heart, presented by RBC and Save A Child's Heart (SACH), and opening at the MaRS Centre in Toronto Sept. 15.

From Art To Heart, a joint effort of SACH and the Israeli Ministry of Foreign Affairs, is travelling across the world in celebration of Israel's 60th birthday.

Betty, who was born with an atrial septal defect, and severe pulmonary stenosis, travelled with her mother from Ethiopia to Israel in 2006 to have her congenital heart defect repaired. Like the other children photographed, Betty is one of the children who has received life-saving surgery from SACH, a team of 70 Israeli doctors, nurses and support staff.

Established in 1995, SACH is an Israeli-based, international humanitarian program whose mission is to improve pediatric cardiac care in the Third World and developing countries for children, regardless of their religious or national status.

The exhibition, created by seven Israeli photographers, bears witness to the emotional and physical journeys that these brave children and their families have experienced. The photographs reveal both the angst and joy that both parent and patient endure while dealing with their medical crisis.

Betty, one of the subjects captured in the exhibition at the MaRS Centre, which opens on Sept. 15.

Photographer Gili Yaari documented Betty and the other children in the group from Addis Ababa for more than a year, through their surgeries and recuperation. SACH volunteer Sheila Shalhevet photographs every child who comes to SACH, in the hospital wards or at the SACH home, which is situated in Azur, near the Wolfson Medical Center in Jerusalem.

The photo exhibit is free, and school groups from grades 5 to 12 are invited. "We want to draw the children in through the theme of journey, both in the emotional and physical sense," Karen Diamond, president of SACH Canada says. "Children of all religious and cultural backgrounds can relate to these photographs. The photography exhibition is truly about mending hearts and building bridges."

Having had the privilege of visiting the Wolfson Medical Center and SACH house, I can attest to the powerful and realistic images that were photographed for the exhibition. I will never forget the images that I took home with me: Palestinian fathers rolling out their rugs in the middle of the hospital room getting ready for their midday prayers; children and parents from the Palestinian Territories smiling and chatting with me; children from Zanzibar and Tanzania playing together with my children in the SACH home, while their mothers or caregivers cooked together and cared for one another; Muslims, Christians and Jews working side by side in Israel.

Unfortunately, these images etched in my memory, like the images photographed in From Art To Heart, are rarely picked up by the international press. An exhibition such as From Art to Heart highlights the positive connections being made between Israelis and the rest of the world.

From Art To Heart is a riveting exhibition that will undoubtedly educate and draw attention to SACH and its humanitarian mission.

From Art to Heart runs Sept. 15 to 25 at MaRS Centre Atrium, 101 College St. For more information, call 416-324-9113. www.saveachildsheart.ca

Message to CJN Snowbirds

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To know the unknowable

By MORDECHAI BEN-DAT
Editor

To know the unknowable has been a human yearning since men and women first looked upon the starry canopy of the nighttime heavens.

What do our lives mean?
What was our beginning?
What will be our end?

Debra Linesch, a professor of art and family therapy at the Jesuit Loyola Marymount University in Los Angeles and Evelyn Stettin, a Los Angeles artist, have collaborated to create a small but riveting visual speculation into those very questions in a booklet called *Panim El Panim: Facing Genesis Visual Midrash* (Marymount Institute Press).

Linesch and Stettin reflect upon the infinity of questions, images, layers, metaphors and meanings that stir their hearts and, equally, their imaginations in the first 12 parshiot in the Book of Genesis.

To the time-honoured Jewish tradition of delving into and asking questions about the text, Linesch and Stettin have added what they refer to as "visual midrash" too, namely, artwork, highly personal pictorial explorations of an aspect of the text's meaning.

These visual midrashim are "commentaries" expressed in the form of colourful, robust, bold, abstract paintings. The drawings are not easy to understand. How could they be? Abstract painting is meant to convey emotional rather than intellectual consonance.

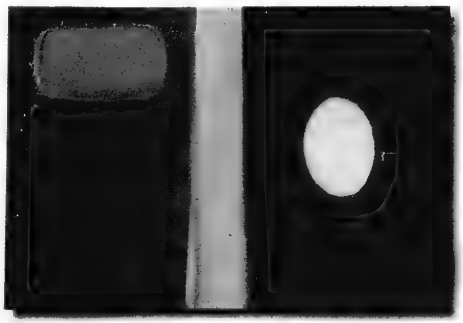
The authors intend mystery. And they achieve it handsomely.

Panim el Panim (*Face to Face*) is the encounter man can never have with God. Only Moses was allowed to "see" the Divine and that was, as described enigmatically in the Book of Exodus, only a glimpse of God's back.

The commentaries in the booklet are minimalist and aphoristic, almost pointillist in a visual art sense. The combination with the paintings, Linesch writes, creates "meaning between text and imagery, face to face."

It is a challenging work.

Linesch and Stettin's visual midrash for Parshat Va Yechi



Eye on Arts

By BILL GLADSTONE

HAROLD GREEN JEWISH THEATRE TO PRESENT *KINDERTRANSPORT*, *TUESDAYS WITH MORRIE & ZISELE*

Toronto's Harold Green Jewish Theatre Company has announced that it will present three acclaimed works for its 2008-09 theatrical season: *Kindertransport* by **Diane Samuels**; *Tuesdays With Morrie*, dramatized by **Jeffrey Hatcher** and **Mitch Albom**; and *Zisele*, a comic theatre-dance performance from the Beit Lessin Theatre of Tel Aviv.

In addition, the company launches Conversations on the Green, a discussion series with Jewish artists hosted by **Ralph Benmergui**. Participating artists include writer **Michele Landsberg**, singer **Sophie Milman** and actor **Hal Linden.**

Sophie Milman

Kindertransport, which runs at the Al Green Theatre in November, tells the powerful story of one family's experience during the dramatic transport of almost 10,000 children from Germany, Austria and Czechoslovakia to Britain between 1938 and the outbreak of World War II.

Tuesdays With Morrie, based on the bestselling book by **Mitch Albom**, features Linden in the tale about life lessons that pass between a young man and his elderly mentor. It's slated for the Winter Garden Theatre next May.

Mixing theatre, dance and music, *Zisele* is a nostalgic and humorous look at the relationship between mothers and daughters. Starring the original cast from Israel, it's being produced in association with the Luminato Festival for a run at the Jane Mallet Theatre next June.

"Each of these three remarkable plays deals with the richness and complexities of family relationships," said **David Eisner**, who is co-artistic director of the company with **Avery Saltzman**. Subscriptions for the three-play season run from $115 to $160 and are available by phone at 416-366-7723 or online at www.hgjewishtheatre.com.

* * *

Marvin Hamlisch at Beth Tzedec: Simon Spiro, known as the British Jazz Singer for his previous career in pop music before coming to Beth Tzedec Congregation as a cantor, has lured Broadway legend **Marvin Hamlisch** to perform in the landmark midtown synagogue.

Several months after **Neil Sedaka**'s sold-out concert at Beth Tzedec, Spiro has announced he will perform on stage with Hamlisch, winner of multiple Oscars, Grammys, Emmys, Golden Globes, Tonys, even a Pulitzer Prize for his show *A Chorus Line*. The two apparently got to know each other while both were performing for **Queen Elizabeth.**

A music-business insider from Britain, Spiro has sung with a wide range of stars, including **Elton John**, **Sheena Easton**, **Eric Clapton** and **Shania Twain**. He has toured as the opening act for **Joan Rivers** and **Red Buttons**, played the title role of **Phantom of the Opera** in the Far East, and composed scores for Disney and Hollywood.

In Broadway & Beyond, Hamlisch and Spiro will be accompanied by the 36-piece Musical Magic Concert Orchestra as they perform, individually and together, an extraordinary evening of songs, shtick and musical memories.

Beth Tzedec Congregation, 1700 Bathurst St. Tuesday, Sept. 23. For tickets, call the Beth Tzedec ticket hotline, 416-781-3514, ext. 7, or Ticketmaster, 416-870-8000.

* * *

Doo Wop Concert Party: The Canadian Friends of the Shabtai Levi Home present Music from the Past for the Future of the Children, featuring **Jay Siegel and the Tokens** (*The Lion Sleeps Tonight*), singer **Charlie Thomas** (*Under the Boardwalk*) and **Shirley Alston Reeves**, original singer of the **Shirelles** (*Baby It's You*). Funds raised from this concert of nostalgic music of the 1950s and '60s go to the Shabatia Levi Home, a children's shelter in Haifa. Toronto Centre For the Arts, George Weston Recital Hall, 5040 Yonge St. VIP sponsor reception 6 p.m., concert 8 p.m. www.shabtailevihome.ca/event2008/

* * *

Arts in Brief

• Moments in Time, a new collection of solo dances by choreographer **Maxine Heppner**, is performed by Takako Segawa at the Pia Bowuman Studio Theatre, 6 Noble St. (Dufferin/Queen area), Sept. 12 and 13 at 8 p.m., Sept. 14 at 2 p.m. Reservations 416-531-8557, acrossoceansinfo @gmail.com

• The Four Seasons Centre for the Performing Arts has announced a series of free concerts to be held in its Richard Bradshaw Amphitheatre, Sept. 16 to 30. 145 Queen St. W. at University Ave. For details, visit www.coc.ca.

• Ashkenaz nostalgia? No need to fret! Join the **Klezmer Music Ensemble** led by Ashkenaz artistic director **Eric Stein**. Miles Nadal Jewish Community Centre, Tuesdays 7:30 to 9:30 p.m. Starts Sept. 16. 416-924-2611, ext. 0

Batsheva

•Singer-songwriter **Batsheva** plays a free concert at Indigo Manulife, 55 Bloor St. W., Sept. 14, 2 to 4 p.m. Batsheva has a new CD, *I Batsheva, Singer*, featuring her own renditions of traditional yiddish and Ladino folk songs, adaptations of contemporary folk and her own award-winning ballads.

• A Life on the Stage: A Memoir is a presentation by **Ralph Wintrob** about Yiddish actor **Jacob Adler**. Thursday, Sept. 18. Refreshments at 1:30, program at 2 p.m. 416-924-6211, ext. 155

* * *

At the Galleries

• The Way of Now, a series of installations by Toronto artist **Akira Yoshikawa**, opens at the Koffler Gallery with a reception on Thursday, Sept. 11, 7 to 9 p.m. Until Nov. 30.

• Taste of Limmud is an evening of art, learning and shmoozing sponsored by the Koffler Gallery. Miles Nadal JCC, Sunday, Sept. 14, 5:45 to 9 p.m. Details at www.limmud.ca. Note also that the Koffler Studio's classes and workshops for fall are starting soon; see the website www.kofflerarts.org.

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New production company reinvents classic plays

By SHERRY SMITHER
Special to The CJN

Producer Jonathan Hirsh and actor-director Ryan Seeley have formed a new theatrical production company whose mandate is to reinvent classic plays with an edgy and contemporary twist.

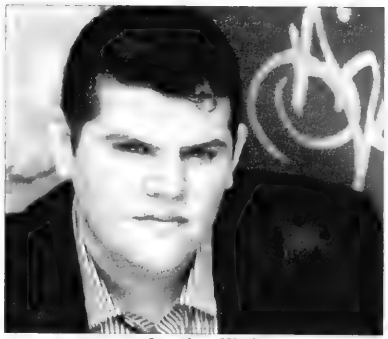
This summer, after they raised $35,000, their production company, Remain in Light Productions, produced its first two plays, *House* and *Waiting for Godot*, at The Paper Mill Theatre in Todmorden Mills in Toronto.

The duo met eight years ago while Hirsh was a student and Seeley his drama teacher at Metropolitan Preparatory Academy, a private school in Toronto.

"We were so sick of talking about it [starting a production company], I thought we'd better do it already, so I found funding for the show within three days, got the rights and found a theatre that was available for a month," Hirsh, 21, said. "Somehow it all magically [came together]– a star was following us so we got the show up."

Canadian playwright Daniel MacIvor's *House* is a one-man interactive play about Victor, a character who shares his tragic life story with the audience as he loses his grip on reality. Seeley, in the role of Victor, approaches his performance differently than MacIvor did.

"It's Ryan's personality that comes through," Hirsh said. "The pacing is much slower than MacIvor would do it, but that helps to bring the text forward and you understand the character of Victor, since timing, design and staging of the show influence what you receive from the text."



Jonathan Hirsh

Hirsh and Seeley set Samuel Beckett's *Waiting for Godot* in Nazi Germany and changed wealthy landowner Pozzo to a Nazi soldier.

"Because Pozzo's speech to his slave Lucky is based on harsh words – the way he speaks of humanity, we were inspired to look at his character as one of the most despicable people to land in our time," Hirsh said.

"It seems logical to make Lucky his Jewish slave so that's our recasting. That's part of the reason we set it in World War II. We know people are saying, 'Let's not let this [the Holocaust] happen again, let's not forget,' but every day you turn on the news and read of genocide – all over the world, it's happening.

"Also, we want to bring it to the consciousness of others, so our reasoning is based on the text, our research of Beckett's lifestyle and time in history," Hirsh says.

The entertainment business runs in Hirsh's family. His father, Michael, co-founded and ran one of Canada's largest animation companies, Nelvana, and his mother, writer-producer Elaine Waisglass, has been involved with CBC Radio and various television productions.

Hirsh has worked in improv productions as house manager for Bad Dog Theatre; a lighting assistant on the preschooler hit *Doodlebops;* and has toured with jazz musician DK Ibomeka throughout Canada and Europe as a lighting director. Last year, Hirsh and director Rodrigo Pizza created Ibomeka's music video *Someone to Love Me*.

Hirsh heads back to the California Institute of Arts this month to complete his bachelor of fine arts in design and production, and he plans to tour *House* and *Waiting for Godot* outside of Toronto while he and Seeley work on Remain In Light's 2009 season.

For more information about Remain In Light visit ww.remaininlight.ca, www.jonathanhirsh.ca.

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Yiddish tango wows Ashkenaz audience

By SHELDON KIRSHNER
Staff Reporter

Zully Goldfarb

It's a fairly exotic blend, but it works.

Add a dollop of tango to a mix of Yiddish and you're ready to rock.

It would seem virtually impossible to integrate tango, that seductive dance style from Argentina, with Yiddish song classics from eastern Europe.

On reflection, however, they're compatible, since both are soulful and brimming with vitality.

Zully Goldfarb, a singer from Buenos Aires with a strong, clear voice and a pleasant stage manner, magically fused these diverse art forms in a tour de force of alchemy at the Ashkenaz Festival of New Yiddish Culture last week.

In "An Evening of Yiddish Tango," Goldfarb, accompanied by three musicians and Toronto-based tango dancers Roxana and Fabian, wowed an audience, bringing it to its feet in a tangible expression of appreciation after she finished the last of her captivating songs.

Roxana and Fabian, a couple originally from Argentina, got things started and set the tone with an enticing tango number.

Fabian, clad in a black tuxedo with his jet black hair slicked back in 1930s Hollywood fashion, swept up Roxana, a suggestive slit in her dress, after a few stylized turns on the floor.

Goldfarb, her long golden red tresses trailing down her gown, belted out a medley of nostalgic Yiddish favourites from *Nu shomele* to *Oign* and Latin standards such as *Los Mareados* and *Por Una Cabeza*, always prolonging the sharp, distinctive Argentine Spanish "Rs."

Then, in a rousing demonstration of musical excellence, Pablo Saclis on the piano, Omar Massa on the bandoneon and Joseph Phillips on the contrabass delivered a rendition of pure, throbbing tango.

Roxana and Fabian returned for an encore their movements fluid and sensual in a whirl of close encounters, entwined legs and fast kisses.

Goldfarb, singing her heart out in Yiddish and Spanish, ended her performance with a hit parade of classics that included *Papirosen, Balada Para Un Loco* and *Yiddishe Mama*.

The encounter between Yiddish and tango certainly left an impression.

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Amos Gitai was ready to explore new terrain

By SHELDON KIRSHNER
Staff Reporter

For the past 28 years, in an unbroken chain of eature films and documentaries, Israeli director Amos Gitai has focused almost exclusively on arious aspects of the Arab-Israeli conflict.

In films ranging from *Kippur* to *Kedma*, he as turned his sharp gaze on Israel's "reality," its ngoing struggle with the Arabs in general and the alestinians in particular.

But a few years ago, after receiving a phone all from the head of a major television station France, where he lives part of the year, Gitai witched gears.

Jerome Clement, president of Arte France, had ritten a novel, *Plus Tard, Tu Comprendras*, a omage to his Jewish mother and her Russian-orn parents who had been murdered during the olocaust, and he wanted Gitai to read his book the hope that it might be transferred to the big reen.

Clement appreciated Gitai's intellectual ap-roach to cinema and knew that he was the son an architect who had been raised in Berlin and d settled in Palestine after leaving Germany in e late 1930s.

Gitai was certainly ready to explore new rrain. "I said to myself, 'I'd like to speak about e Diaspora.'"

And so Gitai agreed to make *Plus Tard, Tu omprendras*, which had its North American but last week at the Toronto International Film estival.

The 89-minute film, starring renowned French actress Jeanne Moreau, takes place as the 1987 Klaus Barbie war crimes trial unfolds. It deals with such interlocking themes as identity and memory and revolves around a Jewish woman married to a Catholic man who prefers not to discuss the past.

In an interview on the first day of the festival, considered one of the world's top three, Gitai said he was not exactly unfamiliar with the topic.

Gitai, who turns 58 on Oct. 11, visited Paris when he was 17 and stayed with one of his father's friends.

"I remember a dinner when a French historian was present," he writes in a director's statement. "The historian began a defence of Marshall Henri Petain, the chief of state of Vichy France, explaining that he acted like a real patriot because it had been impossible to directly oppose the Germans without risking the destruction of the country. According to him, Petain's collaboration had been intelligent and efficient."

Gitai was shocked by his views. "The fate of the Jews had absolutely no place in his reasoning. He saw everything from the point of view of France and the French, completely excluding French Jews."

That visit to Paris in 1967 informed Gitai's vision as he shot *Plus Tard, Tu Comprendras*, a Franco-German production, in 2007.

"Clement's story allows for the exploration of the relationship that the French have with their past, especially since his paternal family was Catholic and his mother's family were immigrant Jews," he writes.

Gitai believes that France has yet to fully come to terms with its complicit role in the Holocaust, during which more than 75,000 Jews were deported and killed.

And although he thinks that France is no longer in denial about its co-operation with the Nazis, the Holocaust remains an open wound on France's body politic.

The film, which has also been screened at festivals in Berlin and Locarno, is scheduled to be aired in January 2009 on French television.

He has no idea whether *Plus Tard, Tu Comprendras* – whose quiet power envelopes a viewer – will enjoy mass appeal. "No director can answer that question, and it would be pretentious of me to even try."

Amos Gitai

An architect by profession who was born in Haifa, Gitai is more popular abroad than in Israel.

"In general, when you make strong films, your country of origin has problems stomaching them, and I understand this," he said.

Gitai turned to filmmaking after being wounded in the 1973 Yom Kippur War. He was flying in a Bell helicopter on the Golan Heights, a member of a rescue crew, when it was hit by a Syrian missile and its co-pilot was decapitated. The near-death incident left him with a deep desire to make documentaries.

In 1983, he left Israel after *Field Diary*, his critique of Israel's 1982 invasion of Lebanon, was partially censored by the military. For the next decade, he lived and worked abroad, making films ranging from *Bangkok-Bahrain* to *Queen Mary*, documentaries about low-paid Asian labourers and a famous cruise ship, respectively.

He returned to Israel after the election of Yitzhak Rabin and the launching of the Oslo peace process.

Gitai, whose daughter and son have served in the Israeli armed forces, maintains that no topic should be taboo to filmmakers in Israel.

"Every subject should be legitimate," he said. "It's a sign of a self-confident society."

Gitai, who describes Israel as "a successful high-tech power," said that the Israeli film industry has progressed now that more government funds are available to producers and directors.

He singled out two Israeli films that have impressed him of late: *Beaufort*, which deals with Israel's presence in southern Lebanon, and *Children of the Sun*, which documents the first generation of Israelis who spent their formative years on kibbutzim.

Gitai's next film, titled *The Seven Miracles* and starring a cast of Israeli actors, is based on his late mother's trove of letters. Born in Palestine, she was the descendant of Russian Jews who arrived in the country in the early 1900s.

"She was a great letter writer," he noted, saying that her dispatches chart the transformation of a society and a person.

Gitai is also working on a thriller to be set in Israel.

Kollek's thoughtful film examines alienation, identity

By SHELDON KIRSHNER
Staff Reporter

The accomplished Israeli actor Moshe Ivgy is at the centre of Amos Kollek's thoughtful film, *Restless*, which is set in New York City and Israel.

Ivgy, grizzled and dishevelled, plays Moshe Amar, a down-at-the-heels, disillusioned Israeli of Moroccan origin who sells watches, jewelry and trinkets by day and who recites free-verse poetry at night.

Subsisting on the periphery of society, Moshe dwells in a dark, gloomy apartment that serves as an apt metaphor for his state of mind. He is alienated from his roots, though he remains a patriot at heart, and he has not seen his 21-year-old son since he abandoned him and his mother.

It's not entirely clear why Moshe left Israel, but if it was for fortune or fame, he has found neither in the United States.

In *Restless*, which will be screened at the Toronto International Film Festival on Thursday, Sept. 11, at 6:15 p.m. and again on Saturday, Sept. 13, at 1:45 p.m., Kollek skillfully builds up Moshe's character as he delves into such related themes as alienation and identity.

And if there's one actor who has the ability to articulate a whole range of emotions, it's Ivgy, whose sad-sack appearance is an immediate tip-off that not all is right in the world.

The film, with a running time of 100 minutes, opens as thugs nearly beat Moshe to a pulp. "This is for your jewelry empire," shouts one of the hoodlums sarcastically as he lands a punch.

Judging by the trouble he has gotten himself into, Moshe is something of a shady character, a loser who is three months behind in his rent and a man in mourning after having heard that his wife has just died.

Having set up his New York scenes, Kollek segues to Israel, where Moshe's son, Tzach (Ran Danker), is a sniper in an elite army unit. A cool-headed fellow, his job is to assassinate Palestinian terrorists.

He disposes of one terrorist with a clean shot to the body, but his hopes of becoming a career soldier dissolve in an instant when his rifle accidentally discharges and hits a Palestinian bystander.

Back in New York City, Moshe is drawn to Yolanda (Karen Young), an attractive but hardbitten bartender who works in the club where he performs.

A single mother, Yolanda is initially repelled by Moshe, but as time passes, she learns to value his better side, and romance blooms.

Through Moshe, Kollek delivers a brief but telling commentary on Israel's occupation of the West Bank and a bittersweet observation about contemporary Israel.

Kollek, the son of a former mayor of Jerusalem, ties up loose ends by fleshing out Moshe's evolving relationship with his estranged son.

Tzach visits New York City and finally meets his dad. Tension flares, but father and son chart a route to reconciliation through one of Moshe's hearty, home-cooked soups.

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REAL ESTATE Section

5 HOUSES FOR SALE

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LESLIE/STEELES "QUAIL VALLEY"
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Large 2 Bedroom, 2 Baths, Corner Suite, Parking & Locker, Appl, Approx 1025 sq. ft. Must See!!! Asking $239,900. *Ted Waxman

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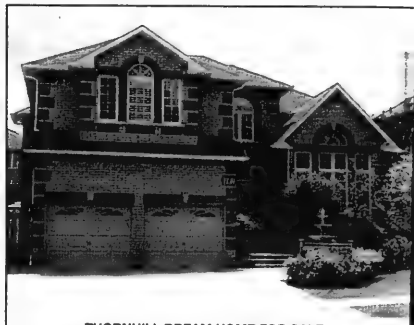

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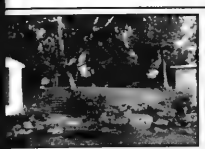

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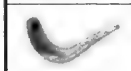

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Arts & Travel

Israeli pop group Hakol Over Habibi reunites

By RHONDA SPIVAK
Special to the CJN

WINNIPEG — After many years, one of the most successful Israeli pop groups of the 1970s and '80s has reunited.

Hakol Over Habibi is a four-person vocal group led by Shlomit Aharon, plus accompanying musicians. They recently stopped in Winnipeg as part of a Canadian tour, after a well-received May concert in Vancouver.

The concert in Winnipeg, in June, was lively and light-hearted. At times the vocalists were reminiscent of the American group Manhattan Transfer, who sing catchy pop and jazz tunes and produce beautiful harmonies. Aharon's rich voice was well supported by the group's three male singers.

"Hakol Over Habibi is a strange animal," says Aharon, who was born in 1950 and lives in Tel Aviv. "We are rare in that we started performing together in the late 1970s, and we performed many American songs. We did a lot of parodies.

"We performed American hits from the '60s and '70s, including Elvis' hits. But we didn't just sing the songs – we performed them as parodies. Now, after we all went our own separate ways and did our own thing for many years, we decided to reunite and are having a lot of fun performing again."

In 1981, Habibi was chosen to represent Israel in the Eurovision contest and placed seventh for the song *Halaila*.

It's not an accident that the group performs some of Naomi Shemer's most beautiful songs, including *Jerusalem of Gold* and *Al Kol Elah* for Diaspora Jewish audiences.

"Naomi Shemer wrote several songs specifically for our group, including *Oreach* and *Hagiga Nigmeret*, which we performed in Winnipeg. Every word in her songs has relevance," Aharon says.

Early in Aharon's career, Shemer suggested she change her Polish surname – Devinik. "My father's name was Aharon. Naomi Shemer suggested changing my last name to Aharon, a name which sounds like it is Sephardic. Changing my name to a Sephardic-sounding one probably helped my career in Israel."

For Israel's 60th birthday in May, Habibi performed in Moscow. "It was really exciting. There were thousands of Jewish people there, and I had a real sense of doing *shlichut*," says Aharon, who has two daughters, age 26 and 21.

After Habibi broke up, Aharon launched a solo career and recorded the solo albums *To Love More* and *Come and See*. She also made an album titled *Duet* with Yevgeni Shapovalov, an Israeli opera singer of Russian Jewish descent.

"My first time coming to Winnipeg was with Yevgeni four years ago for a JNF [Jewish National Fund] gala concert. I also came back last year for the JNF as part of five female singers called the Divas," Aharon says.

Habibi singer Ami Mandelman, who is of Polish Jewish background, says that he finds it exciting to perform in the Diaspora. "I'm excited by the idea of seeing the Jewish nation, in different parts of the world."

Mandelman sings a rendition of the oldie *Smoke Gets in Your Eyes* during the group's shows. "When we perform in the Diaspora, we try to do a mix of Hebrew and English numbers, including more recent tunes and some oldies," he says.

"In the years when Habibi wasn't performing, I went on my own direction, doing voice-overs in the film industry," says Mandelman, who lives in Herzylia. His voice is the one that is used in the Israeli version of *Shrek*. "That's my claim to fame," he adds.

Kiki Rotstein, who is of Jewish, Italian and Polish ancestry is the producer and manager of the group, and is one of its four singers, as well. "But I don't sing with any other group, as my main role is producing Habibi's shows," he says.

In 2008, Habibi released a double live CD titled *Shlomit Aharon and Habibi in Concert 2007*.

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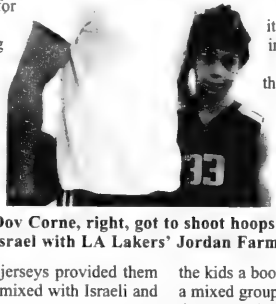
Canadian participates in hoops peace program with NBA's Farmar

By RHONDA SPIVAK
Special to The CJN

KIRYAT GAT, Israel — Nine-year-old Winnipegger Dov Corne had the thrill of a lifetime when he took part in a special basketball clinic last month conducted by the Los Angeles Lakers' Jordan Farmar for Israeli and Palestinian children.

The clinic was part of a "Twinned Peace Sports Schools" program organized by the Shimon Peres Center for Peace.

Corne, this writer's son, along with Israeli and Palestinian children, played with the 21-year-old Lakers point guard, who is the only Jewish player in the NBA. Farmar, who doesn't speak either Hebrew or Arabic, communicated with the children using basketball as a common language.



Dov Corne, right, got to shoot hoops in Israel with LA Lakers' Jordan Farmar.

The Palestinian children arrived from Jericho and Tulkarm and the Israeli children from Kiryat Gat. All the kids wore identical red jerseys provided them by the Peres Center. Each team was mixed with Israeli and Palestinian children.

Corne, who speaks Hebrew, sat with the Israeli children at the opening of the clinic, which was designed to promote teamwork and co-operation and help teach the benefits of coexistence.

"We are happy to have Dov come today to see the work we are doing to try to allow Israelis and Palestinians to get to know the other side, to break down barriers, and to foster an atmosphere of reconciliation," said Israeli coach Shachar Elyakim, who has been involved in this unique program for the past five years. "The idea is that all kids can try to learn to play together. The kids find a way to communicate with each other. They give each other high fives."

Corne was included in the program after the Peres Center was contacted and told that Dov badly wanted to meet Farmar.

When Farmar saw that Corne didn't have a red jersey, since he was not a regular member of the program, he handed Corne the jersey the Peres Center had made for him.

"Thank you," Corne said, "but I can't wear it because it's much too long and I can't run in it."

At the outset of the clinic, Farmar, who is the son of a Jewish mother and an African-American father, told the children, "We're going to have fun today… I've come a long way to spend time with you guys.

"I think it's really beautiful that all of you guys can come together here to play."

Farmar's comments were translated simultaneously into Hebrew and Arabic by Palestinian and Israeli coaches.

"Having Jordan Farmar here gives the kids a boost of confidence. It means that heroes support a mixed group [of Israelis and Palestinians]. All of the children wear the same red jerseys, and when you mix them up on teams, you really can't tell who's who," Elyakim said.

Corne had the opportunity to shoot baskets with the talented Jericho-born coach Ferris Sweetie, a Palestinian who lives in Ramallah and teaches basketball at a private American institution in both Ramallah and Jerusalem.

"The kids come here to see friends and make friends," said Sweetie, who hugged the Israeli coach when he arrived.

Sweetie, who speaks English and some Hebrew in addition to Arabic, has been in the program for five years. "I have made friends in Israel and I come to Tel Aviv quite often to go to the beach. There isn't a beach near where I live. I sometimes come for Shabbat to be with friends. I usually don't have any problem crossing the checkpoints," he said.

Michal Rubin of the Peres Center said, "We see our work here as starting to prepare the groundwork for a real peace that will occur at the political level one day."

He added: "The situation can be complex. Parents of the children in some of the Palestinian communities are sometimes scared to send their kids to activities we have in Sderot. This kind of flips the situation on its head."

At the end of the clinic, Farmar told the children, "Today you played together and that's a start to finding a solution to the problems in the Middle East. Today you learned basketball skills together. If you keep working on them, you will get better. It's the same in life. If you keep working on your relationships, things will get better."

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Schachter wins national beach volleyball title

By PAUL LUNGEN
Staff Reporter

TORONTO — Sam Schachter culminated a summer of storybook finishes with yet another last minute nail-biter, pairing with Rex Fenton to win a gold medal in the 18-and-under category at the 2008 Beach National Championships.

In the third game of a three-game set against the Number 1 seeds, Manitobans Chris Voth and Dane Pischke, Schachter and Fenton erased a 7-2 deficit and won 15-13 to claim the title.

Their road to the final was equally fraught with difficulty. In the semi, it took a last set 15-13 win to advance to the championship match.

The tournament, held at Toronto's Ashbridge's Bay Park, capped a pretty good summer, Sam's dad, Jon, said. A few weeks before at the Ontario Summer Games in Ottawa, Sam won another gold in the "King of the Court" event. Sam teamed with a variety of players and accumulated more points than any other beach volleyballer to win that event, Jon said.

Earlier, at Volleyball Canada's tryouts for the national team in June, Schachter and Fenton were again pushed to the limit by their nemeses, Voth and Pischke. After losing the first set 12-21, they were almost eliminated in Game 2 of the best-of-three championship, trailing the westerners 20-19. Despite facing three match points, they staved off elimination and went on to win 26-24, forcing a Game 3. They won that one 15-10.

Sam won pretty well every beach tournament he entered in his age division this season, Jon said. He and Fenton even won one in an under-21 event.

With the beach volleyball season now over, Sam has moved on to Wilfred Laurier University on a volleyball scholarship. He will play for the school's court team, Jon said. Next season will present some difficult choices for Sam. He's locked up a spot on the Maccabi Canada court volleyball team, which will compete in Israel next summer.

Marrying for love

Sandie Benitah
20Something

I consider myself kinda jaded when it comes to love, but recently I witnessed something that made me believe that some people really do still get married for the right reason.

In France, when a couple gets married, they must have a civil ceremony as well as a religious one. My 27-year-old cousin, Vanessa, who I consider more like a sister and friend, made everyone laugh when she answered the civil official who asked her if she would honour her husband by marrying him.

"I do!"she yelled with much enthusiasm and pride. Her husband, Damien, just as eager and excited, also answered with a resounding yes.

Anyone who meets this couple for the first time always asks the same thing: "Honeymooners?"

The truth is, Vanessa and Damien, who have been dating for three years, have always acted like honeymooners, so in love and so thrilled to be in each other's presence. Even when they get angry with each other, their words are soft and their intention of working things out is never questioned. Not once have I heard either of them voice any doubt about being together.

But it wasn't until I heard what the civil official at the ceremony said that I began to realize how precious true love is. Especially these days.

"I meet with couples all the time before they get married, and I always ask them the same thing, 'Why?,'" the official told the crowd. "I've heard all the reasons – they have children together, financial security, tax breaks… but when I asked Vanessa and Damien, their answer was simple – 'Because we love each other, why else?'"

Vanessa and I have always been the romantics, but lately I've lost some of that magic. Even as I write this, I contemplate changing the word "magic" to "innocence," as if it's childlike for us to believe in such things as romance.

However, I've been inspired and so maybe I'll hold on to that magic for a little while longer.

I don't think it's unusual for twentysomethings to lose some of their romantic notions about love. After all, this is the time when we begin to realize the realities around us. The marriages we grew accustomed to as children have likely dissolved in divorce. Stories of betrayal have replaced the stories of enchantment. Even our fantasy life has changed. Instead of storybook endings on TV, we're bombarded with reality shows in which love is destined to be doomed from the start. It's really no wonder that when it comes to marriage we start settling for reasons of convenience rather than love.

But then again, isn't it safer for us to be cynical when it comes to matters of the heart? Shouldn't we set aside the emotion and look at the situation rationally?

When someone asks me what I'm looking for when it comes to love, I often think back to the season finale of *Sex and the City*, when Carrie breaks it off with her boyfriend, telling him she needs an "inconvenient, can't live without you" kind of love. When I first heard that, I understood her and agreed with her completely. Now I have to wonder if that kind of crazy love is sustainable.

I'd like to think so. I'd like to think it's the passion and love that make a marriage work and not matters of convenience. I'm sure the wise ones would tell me it's a little bit of both. Looking at Vanessa and Damien, I have to believe that while both are surely important, only one truly matters the most.

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- 6 sweet potatoes
- 1 c orange juice
- 1/2 tsp salt
- 2 Tbsp. margarine

Peel carrots; cut into 1" coins. Peel and slice sweet potatoes into 1/2" slices. In a large saucepan, cook carrots and sweet potatoes in boiling, salted water to cover, until tender but firm. Drain and place in large casserole; add prunes. Combine gently. Preheat oven to 350°.

Mix orange juice, honey, salt and cinnamon. Pour evenly over casserole. Dot top with margarine. Bake covered, for 30 minutes. Uncover, stir gently, add pineapple chunks and mandarin oranges; bake additional 10 min. YIELD: 8 servings

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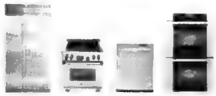
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About Life

Dear Ella,

Last week, my husband Adam came home in the late afternoon after spending the day with his friend, Len. This guy is not someone we socialize with as a couple, so I was surprised when Len came in the house, as we were running late for an early evening event.

Adam came in to tell me that Len just wanted to freshen up a bit. Almost 20 minutes later, I started to wonder where this guy was, so I got up to look down the hall, only to find the guest bathroom empty.

I was livid when I found out that he had gone through our bedroom and into our private en suite bathroom to "freshen up." Adam was shocked as well, but he begged me not to make a scene. I was fit to be tied, since I had personal items both in my bedroom and en suite that are right out in the open. It was all I could do to contain my anger. Was I out of line to be upset about this?

Invasion of Privacy

Dear Invasion of Privacy

Everyone has a right to privacy. A master bedroom en suite is one of those "off limits" places that most people respect when entering someone's home.

This is a form of intrusion, which we might define as something that is offensive or objectionable to a reasonable person. I think this fits the bill.

Why would Len choose to use your private en suite over a guest bathroom? The only things I can come up with are size, amenities (such as a shower that may not be in a guest bathroom) or just plain nosiness. Whatever the reason, it was rude and disrespectful for Len to enter your private area without, at the very least, asking for your permission.

I understand Adam's request for you not to make a scene, but now the ball is in Adam's court to make sure that this never happens again. He needs to talk to his friend and let him know how inappropriate this was, or not bring him back into your home.

Life comes with unspoken boundaries, and most people know how to respect those boundaries. Once in a while, you will come across an anomaly that doesn't fit the mould. This guy was obviously absent the day they discussed etiquette rules.

You were not out of line to be upset, but it's over now, and I'm sure Adam won't let this happen again. Put it behind you.

Readers may submit their questions to Ella at The CJN., email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional

Back to school goals for parents and kids

Life Coach Corner
Judy Siblin-Librach

I love September. It's a fresh, clean slate, and ere is something about the first day back to hool, or even for people going back to work ter Labour Day, that really spells new beginnings. lso, September is the month of our Jewish New ear. What a perfect time to set realistic goals out what we want to achieve in e months and year ahead.

A great way to start with children to sit down with each one and ask em what they want to accomplish the new year. Write your back--school goals down, because I always say, writing them down not only akes them happen, but as teacher and author al Urban says so aptly, "goals are dreams with adlines."

Remember everything begins with a plan, so hether it's a project or book report for a child or huge memo or report for an adult, make a plan d stick to it. Create an overall intention or goal what you want to accomplish and then break down into steps. Give yourself a date it has to finished by and tell someone you are going to finish it by that date, so that you have someone to be accountable to.

In a work environment, give everyone a chance to talk about what is working and what is not, so that people feel listened to, acknowledged and supported. This is also effective with children. Have a family meeting once a week, at which everyone can talk about their highs, achievements, best moments of the week and what they found challenging, so they can get the validation and support from the whole group

When it comes to defining goals, I love the wheel of life, which I have talked about many times in this column. The categories are career; money; education; travel; significant other; friends; family; health and fitness; your environment; fun and recreation; and personal growth.

So for instance, ask yourself what fitness goals you would like to achieve and what steps you will take to achieve them.

For the family wedge in the wheel, ask yourself how you want to parent and what is one thing you could change to create more time for yourself and your family?

The same applies to your environment or to the artistic or creative goals that you want to achieve, as well as how you intend to give back to the community and to the world.

My favourite exercise to do with clients is called the GROW model: G is for Goal; R for Reality; O for Options; and W for Will.

So for every Goal, questions to ask yourself are: what is the goal you would like to achieve and when do you want to achieve it by.

Reality is your present situation, which is holding you back from moving forward. What resources do you need to move forward and where can you get them?

For Options, ask yourself what your choices are and the different ways you could approach this.

For Will, ask yourself what you will do, when will you start, and what obstacles you face and how you will overcome them.

As Urban says in his book *Life's Greatest Lessons,* "goals are the starting blocks of motivation. They help us to take charge of our own lives. Goals give us a destination and a sense of purpose."

Also, remember the difference between a goal and a wish. A wish is airy fairy, a dream we hope happens to us. A goal is something we make happen. It requires hard work, determination, discipline, motivation and a plan.

Write down 25 goals you have for the year ahead or do The 100 things I Want to Accomplish in my Lifetime List. Keep them in a journal and refer to them often. Remember, each time we achieve a goal, we feel more confident about what is possible and what is available to us, which leads to more goals and then successes become even more possible.

So my goal is to wish you all a happy and healthy New Year and to hope that all of your goals come true for you in this upcoming year!

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net

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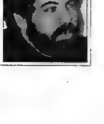

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This Week

National

David Azrieli's book tells the story of Canadian Zionism. *Page 23*

Heebonics

Comedian doesn't hold back his dark humour. *Page 68*

Arts & Travel

James Beaman goes in search of the Holy Grail. *Page 73*

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Remembering the Hadassah-WIZO Bazaar.

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Carpenters hammer fellow unions

By PAUL LUNGEN
Staff Reporter

The Canada Council of Carpenters last week unanimously endorsed a "historic" resolution that rejected descriptions of Israel as an apartheid state while calling for an end to threats of boycott and divestment.

The union, which represents 60,000 workers nationwide, also explicitly criticized other labour organizations that have attempted "to undermine the legitimacy of Israel's democracy."

The resolution, headed "Support for Israel and peace in the Middle East," was passed by approximately 200 delegates in Victoria last week at the union's biennial convention. It was drafted by the Carpenters' District Council of Ontario and was consistent with the union's history of adopting "progressive" positions on public issues, said Steven Del Duca, director of public affairs for the Carpenters.

Resolution on Israel rejects apartheid label, boycott calls

"We felt it was important for the union to take a balanced and progressive stand, both with regards Israel and the peace process," he said.

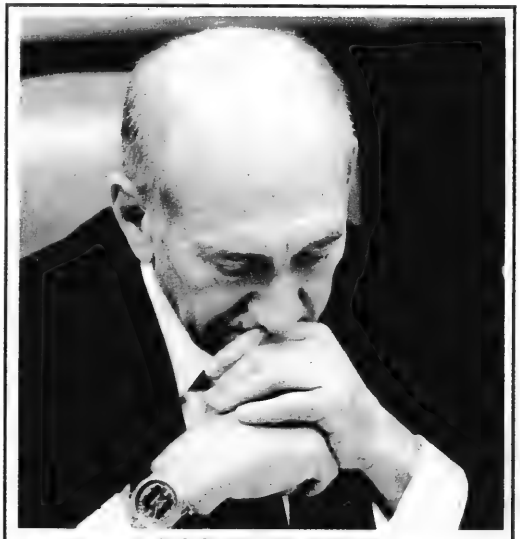
The one-page resolution states that the carpenters' union "supports Israel in its struggle to maintain peace and democracy," and urges "an immediate and peaceful resolution between Israel and the Palestinians resulting in a two-state solution."

It also calls for "a recognition that Israel has the right to exist and to defend itself and its people, an immediate end of hostilities towards Israel by various groups, including Hamas and Hezbollah... Iran and Syria."

It parts company with other labour groups in urging "an immediate end to the mislabelling of Israel as as apartheid state and a cessation of threats to boycott and divest from the state of Israel."

In recent years, other unions, particularly those representing public service workers, have employed strong language in attacking Israel.

Continued on page 38



LOOKING GLUM

This recent photo of Israeli Prime Minister Ehud Olmert captures the mood he undoubtedly felt this week as the members of his party, Kadima, selected a new leader. The vote was held on Sept. 17, two days before *The CJN* went to press. We will have full coverage of the voting in the next issue. Please see the editorial on page 8 and the related story on page 63. [*Israel Sun photo*]

Dead Sea Scrolls coming to Toronto

By SHERI SHEFA
Staff Reporter

The Dead Sea Scrolls are coming to Toronto for the first time next June for a six-month exhibit at the Royal Ontario Museum (ROM).

Ya'en Vered, who arrived in Toronto earlier this month to begin a three-year shlichut for the Israel Antiquities Authority (IAA), is setting up an office here in the hope of establishing a presence in Canada by making the IAA more accessible and building bridges with the Diaspora using Israel's ancient history.

The IAA, which, until 1990, was the Israeli government's Department of Antiquities, is the leading professional body for the study of archeology in Israel. It handles antiquity sites, antiquity treasures, excavation, preservation, and conservation.

Vered said he has many ideas to arouse the interests of Canadians, but perhaps the most exciting development is the upcoming exhibit that will bring the Dead Sea Scrolls to the ROM for the first time.

Although the IAA announced last month that it is working on a five-year project to post images of

the scrolls on the Internet to make them more accessible to scientists and the general public, the unique opportunity to see them in person is sure to draw crowds when they go on display in June.

Continued on page 14

Ki Tavo
Candlelighting: 7:02
Havdalah: 8:08

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Muslim leader warns Paul McCartney not to go to Israel – see page 63

The News in Brief

CANADA

Corrie in the Capital

OTTAWA — The controversial play *My Name Is Rachel Corrie*, based on the diaries of a young American pro-Palestinian activist who was killed by an Israeli army bulldozer in Gaza in 2003, was staged in Ottawa from Sept. 10 to 20 at the Arts Court Theatre. Other productions of the play have already run in Vancouver, Montreal Calgary and Toronto, and the play has also been staged in Los Angeles, New York and London, England. The Ottawa production was staged by Vision Theatre, a small, alternative company. Corrie, 23, was killed while trying to stop the demolition of Palestinian homes. An Israeli army investigation ruled her death accidental.

Cleanup Continues

TORONTO — Mount Sinai Cemetery is slowly getting back to normal after a building and 20 gravestones were damaged by last month's explosion at neighbouring Sunrise Propane, cemetery president Neil Cohen says. The cemetery's hall, although not ready to be used, is being repaired, while fallen monuments have been righted and estimates on stone repairs are being done, Cohen said. Funerals and unveilings are now taking place as usual, he added.

WORLD

Birthright Gets Gift

NEW YORK — The Adelson Family Foundation has pledged another $30 million (US) to the Birthright Israel Foundation. Casino mogul Sheldon Adelson and his wife, Miriam, have now contributed nearly $100 million over the past two years to the foundation that funds Birthright. The latest pledge is a $20-million gift for 2009 and $10 million for 2010.

Sweet Home Alabama

DOTHAN, Ala. — A Jewish group in Alabama is offering up to $50,000 to Jewish families that relocate to its town. Blumberg Family Jewish Community Services wants to repopulate the Jewish community of Dothan, a largely Christian town of 58,000. Families that stay for five years and become active in the local shul don't have to repay the grant. Southern U.S. states have recently seen a growth in Jewish population, and some 386,000 Jews live in the region. But trends show young people moving to large cities such as Atlanta. The program has advertised in Jewish newspapers in the U.S. Northeast and Miami, Associated Press reported.

Marriage Affirmed

NEW YORK — American Orthodox Jewish and Catholic leaders have issued a joint statement affirming a "shared commitment" to traditional marriage. Noting rising calls to legalize same-sex marriage, the statement says traditional marriage "is of critical importance to the furtherance of a fundamental societal interest." Rabbi Fabian Schonfeld, head of the OU/RCA joint committee on inter-religious affairs, and Bishop William Murphy, of the U.S. Conference of Catholic Bishops, signed the document.

Swastikas Found

WASHINGTON — Several swastikas were found Sept. 6 painted on homes in Rockville, Md., a Washington suburb that's home to many Israelis. Police are investigating the vandalism as a hate crime. It came a few months after Israeli children were assaulted nearby, *Ha'aretz* reported.

Israeli Hacker Arrested in Canada

CALGARY — A notorious Israeli hacker living in Canada was arrested in Montreal earlier this month on suspicion of committing online fraud to the tune of $1.8 million.

Calgary police suspect Ehud Tenenbaum and three others hacked into the database of a Calgary financial services firm last December. They then changed the value of debit cards to an amount higher than their face value.

Investigators are now working to confirm whether Tenenbaum, 29, of Montreal, is the same Ehud Tenenbaum who became known some 10 years ago as "the Analyzer" after hacking into computers belonging to the Pentagon, NASA and the Knesset. He was tried in Israel and sentenced to 18 months in prison, of which he served eight.

In recent years, he ran a horse farm and served as a consultant for IT security companies.

The four suspects were arrested in Montreal and brought to Calgary on Sept. 9. Tenenbaum has been charged with six counts of fraudulent use of credit card data and one count of fraud over $5,000. He is the only one of the four suspects who remains in custody.

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Harper addresses Jewish crowd in Toronto

PM says he'll be voice for 'democracy and rule of law' in the Middle East

By ANDY LEVY-AJZENKOPF
Staff Reporter

Speaking to a predominantly Jewish crowd at a rally in the mid-town Toronto riding of Eglinton-Lawrence last week, Prime Minister Stephen Harper focused on his pro-Israel record and suggested that only his Conservative party will truly look out for Israel's interests.

Citing a day he remembers as politically "awkward" at the 2006 Francophonie summit, Harper recalled how, despite pressure from the international community, he refused to sign a resolution that chastised Israel for the Second Lebanon War and for what he described as "having defended its democracy" against Hezbollah, "an organization that wants [Israel] wiped from the face of the Earth."

"I did not sign it, and I will not sign it," Harper said to wild applause. "I found myself caught in the centre of a case of political correctness gone mad. What do you think [the opposition leaders] would have done under that kind of pressure at the Francophonie? Do you really know where our opponents stand?"

Harper then recalled an occasion in 2006 when various members of the opposition parties took part in a pro-Lebanon demonstration in Montreal, at which Hezbollah flags were on prominent display.

Continued on page 30

Prime Minister Stephen Harper poses with a group called 'Bubbies for Harper' at last week's rally in the Eglinton-Lawrence riding. To the left of the PM is York Centre candidate Rochelle Wilner. *[Andy Levy-Ajzenkopf photo]*

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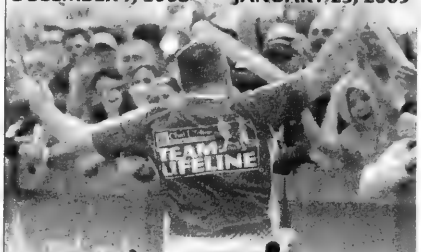

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Tribute to Emil Fackenheim

From the editor's desk

Five years ago, in the early morning of Friday, Sept. 19, 2003 (22 Elul), Emil Fackenheim passed away in Jerusalem. He was 87.

Without a doubt, he was one of the great thinkers, specifically one of the great Jewish thinkers of modern times. Scholars, philosophers and theologians will study his works for centuries to come.

In this column last week, Prof. James E. Diamond of Waterloo University commented that Fackenheim had been one of the key transformative influences in his life. The list must be very long indeed of individuals, scholars and lay people alike, who owe a special debt of mentorship, friendship and inspiration to the late Prof. Fackenheim.

Tributes to Emil Fackenheim from two such individuals – Allan Gould and Robert Eli Rubinstein – appear in the paper today on pages 9 and 21 respectively. As befitting the unique, direct, even tender way in which Fackenheim affected people, the tributes are very personal, and thus, all the more poignant.

Ten years before he died, Fackenheim began to write his memoirs. He was working on the final proofs when he died.

The book, *An Epitaph for German Judaism: From Halle to Jerusalem,* (The University of Wisconsin Press, 2007), was published last year. His friend and colleague, Prof. Michael Morgan, completed the final emendations. On Morgan's part, it was, in the very fullest sense, a labour of devotion and love.

As the title suggests, and as Fackenheim makes clear, the book is more than an autobiography – it is a profoundly moving reflection on the fate of German Judaism.

He begins his story in Halle, Germany, where he was raised, and leads us with unconcealed vulnerability and emotion through the inevitable melancholy moments of a life lived through the terror of the Holocaust. Of course, he also leads us through the many other stops and stations in the path of his life, introducing us to family, friends, teachers, colleagues and numerous others.

He wrote the story as he spoke: precisely, carefully, conveying finely tuned, nuanced meanings to thoughts and observations. Fackenheim was a master of language, and a superb story teller.

As one reads the text, the memory of Fackenheim's raspy, accented, mellow voice – for those who actually heard him speak – narrates the drama. And Fackenheim does this with his characteristically wry but pointed sense of humour.

As was also his manner, Fackenheim is unabashedly forthright in putting forward his views on pulpit politics, especially politics and policies concerning Israel.

Many commentaries have already appeared regarding Fackenheim's thought and work. Many more are on the way.

One collection of essays that was published just after Fackenheim's memoir appeared was *Emil L. Fackenheim: A Jewish Philosopher's Response to the Holocaust,* by David Patterson, (Syracuse University Press, 2008).

Patterson, like so many people, a colleague, student and friend, deftly places Fackenheim in a broader context in the development of western thought. He describes Fackenheim as "the one German Jewish philosopher who, unlike the rest, devoted 35 of his years to wrestling with the Angel of Murder manifest in the annihilation of European Jewry. Among the German Jewish philosophers who lived through the horror of Nazi Germany, Fackenheim alone assumed the impossible task of responding to the Nazi annihilation of the Jews of Europe at the hands of murderers versed in German philosophy."

According to Patterson, after Auschwitz, despite Auschwitz one should add, Fackenheim heard "the deafening cry of a Commanding Voice." He referred, of course, to the famous 614th Commandment to the Jewish people that Fackenheim proposed humbly, yet boldly, too, as a theological as well as a national obligation. For readers unfamiliar with Fackenheim's 614th Commandment, I reproduce Patterson's brief excerpt of it.

"Jews are forbidden to hand Hitler posthumous victories. They are commanded to survive as Jews, lest the Jewish people perish. They are commanded to remember… They are forbidden to despair of man and this world…They are forbidden to despair of the God of Israel, lest Judaism perish… A Jew may not respond to Hitler's attempt to destroy Judaism by himself co-operating in its destruction."

There are no last words to be written about Emil Fackenheim. His works and and thought will be studied for years and years to come. But the last words of this column are appropriately those of Allan Gould: "The future of the Jews and Judaism was everything to him."

And for this, we will be forever grateful.

May the memory of Emil Ludwig Fackenheim be for blessing.

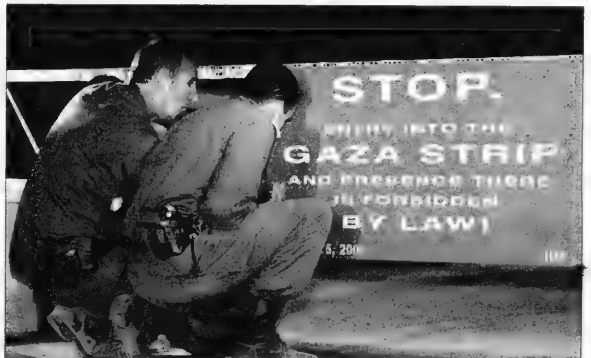
–MBD

SeeJN CELEBRATING 60 YEARS OF ISRAEL

FOR THE SAKE OF REACHING PEACE

On Sept. 12, 2005, all the Jewish communities in Gaza were officially handed over to the Palestinian Authority. The unilateral evacuation of the communities in Gaza (Gush Katif) began on Aug. 15 of that year and was completed Aug. 24. Four communities in the northern West Bank were also unilaterally evacuated. After the last Israeli soldiers left Gaza, Palestinians looted and destroyed the communities' synagogues, and even the hothouses that had been purchased for them by Jewish philanthropists. Here, soldiers are seen erecting a new border sign at the community of Kissufim.

[Isranet photo]



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Durban II prep conference called a concern

By PAUL LUNGEN
Staff Reporter

A draft document circulating at the United Nations suggests human rights violators will get off the hook at the upcoming Durban II anti-racism conference in Geneva while Israel will again come in for special opprobrium, and the West – including its fundamental respect for free speech – will come under attack, said Hillel Neuer, executive director of UN Watch.

The discussion paper, titled the *Preliminary Document of the African Regional Conference Preparatory to the Durban Review Conference*, was crafted at a recent gathering in Abuja, Nigeria. The meeting was held to study Africans' efforts at addressing racism while highlighting areas of continuing concern on the continent.

The document, however, referred to only one nation by name – the Palestinians – and only in the context of their suffering foreign occupation and a violation of their human rights. In the context of Durban II – the followup to the 2001 UN anti-racism conference in Durban, South Africa – it suggests Israel is practising racism, which is a repeat of the old Zionism-is-racism accusation, Neuer said.

Neuer, who has been scathing in his critique of the UN's Human Rights Council, said several serious situations in Africa were ignored, including atrocities in Darfur, "xenophobic" conflict in South Africa that killed dozens, and 1,000 people killed in Kenya "in inter-tribal massacres."

At the United Nations, the "spin" about the Abuja meeting was that "it's a big anti-racism review conference. It was nothing of the sort. Not a single human rights violation in Africa was mentioned, of which there are many," Neuer said. Instead, the transatlantic slave trade and colonialism were highlighted.

What's more, a disturbing paragraph was inserted that threatened longstanding notions of free speech, he said.

The problematic clause is Paragraph 13, which "calls upon states to avoid inflexibly clinging to free speech in defiance of the sensitivities existing in a society and with absolute disregard for religious feelings."

"It's an intolerable dismissal of the Universal Declaration of Human Rights of 1948 for free speech," Neuer said in a telephone interview from Geneva. "Free speech is a great value in any democracy. It's not a pretext for anything."

Paragraph 13 is part of a concerted effort "to impose anti-blasphemy restrictions, under the term 'defamation of religion.'" He said there is no such concept in international law, but the Organization of the Islamic Conference, an umbrella group representing 56 Muslim countries, is in the middle of "a campaign against the liberal democratic concept of free speech and attempting to impose an Islamic standard for blasphemy."

While UN resolutions can't be enforced in western countries such as Canada, they can have a long-term impact on judges and human rights legal institutions, Neuer said, adding that Canada's human rights commissions appear to have been affected by this line of thinking.

"Legal discourse is poisoned and corroded by these sham concepts. I think it's deeply disturbing what's happening in Canada," he said. (One complaint launched by Canadian Muslims targeted the defunct *Western Standard* magazine for publishing Danish cartoons depicting the Muslim prophet Muhammad.)

Two other developments at the UN Human Rights Council are also grounds for concern, Neuer added. The next pre-Durban II review conference will focus on Asia, and "Iran is a major player at that meeting."

In addition, the debut speech to the UN Human Rights Council by Navanethem Pillay, the UN High Commissioner for Human Rights, was troubling, he said. Not only did it praise the Abuja conference but it criticized western democracies for either withdrawing from Durban II or for avoiding preparatory meetings.

Neuer said that "the threat of no western participation is the best thing that every happened to Durban II. Without that, there would be much worse things in the [Africa] document."

He also took issue with a reference in Pillay's speech that alleged the "conference process has been the subject of ferocious, and often distorted, criticism by certain lobby groups focused on single issues."

"I've never seen such nasty language coming from the UN human rights office," Neuer said. "It seemed quite malicious.

He added that the "depiction of unnamed lobby groups that criticize Durban II process – groups focused on single issues – was a thinly veiled reference to Jewish or Jewish-affiliated organizations. The statement was intended to conjure up xenophobic and stereotypical image of the 'Jewish lobby,' with its frightful allusion to shadowy organizations who level 'distorted' criticism, conduct themselves in a 'ferocious' manner, and who, rather than being committed to universal and shared principles, are selfishly 'focused on single issues.'"

The statement "play[ed] on imagery reminiscent of that which circulated in Durban in 2001... and intended to discredit and delegitimize those who raise questions about the abuses in the Durban II process," the letter stated.

UN Watch wrote to the High Commission asking that the statement be retracted.

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Eph Diamond z"l built family and community

Eph Diamond z"l with wife Shirley

Cadillac Development founder helped build Toronto

By Daniel Horowitz

Few men have left as indelible a mark on the city of Toronto – and many of its citizens - as the late A. Ephraim (Eph) Diamond.

Diamond, the driving force in building the Cadillac Development Corporation (later Cadillac Fairview) into one of North America's leading real estate companies, and named an Officer of the Order of Canada in 1994, passed away on September 4.

Eph's contribution to the fabric of Canada – both personally and professionally - was punctuated by his 1988 induction into the Canadian Business Hall of Fame; his 1980 Human Relations Award from the Canadian Council of Christians and Jews and the 1979 State of Israel Prime Minister's Medal for Humanitarian Services.

Not bad for a fellow who, when attending Queen's University as a student, boasted one pair of pants in his entire wardrobe. He knew what it was to go without, and it's a lesson he clearly never forgot.

"You could tell that the spirit and enthusiasm with which Eph approached his business was how he also approached his family," said Toronto Mayor David Miller, who attended Eph's funeral. "He was not only a tremendous family man, but he was also a great city-builder. He provided value and quality to his customers because he simply cared about people. You build a city by building for others beyond financial rewards. That's what Eph did, and, as a result, his business flourished and his contributions truly helped to build the city of Toronto."

"What a testament it was to Eph that well over one thousand people attended his funeral," said Temple Sinai's Rabbi Michael Dolgin. "It was a testament to this wonderful man, a man of great substance who treated everyone around him with dignity, respect and honesty. Eph was the kind of man who, no matter how successful he became, never let it go to his head. Family was his number one priority and after all these years, he and his beloved wife Shirley still held hands. "

"Eph was a giant in his time, and he would have been a giant in any time, I suspect," said Gerry Sheff, a former UJA Federation Campaign Chair and a man who was hired by Diamond at Cadillac in 1971. "He was a remarkable businessman, a remarkable family man who produced a remarkable family. I feel extremely privileged to have known him for 37 years. He touched so many lives in such a positive way. There are many significant people in our community and I would put Eph Diamond at the top of that illustrious list."

"Eph was a wonderful friend and business colleague for close to fifty years," said Lionel Schipper, also a former UJA Campaign Chair. "Like many people, I mourn the passing of a wonderful, bright, decent, witty and caring human being."

"Eph was always an advocate for social change and a defender of fundamental social justice," said UJA Federation CEO and President Ted Sokolsky. "He was a voice for reason, respect and religious pluralism at times when intolerance and parochialism threatened to undermine the fabric of our community. He was a man of honour and compassion and commitment in a world that often seemed bereft of those very qualities."

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The vanity of denial, the guile of deceit

These words were written before the voting by the Kadima party membership for a new leader to replace Ehud Olmert. Olmert, as the whole world knows, finally surrendered the prime ministership of Israel because of the complete and abject collapse of the public's trust in him as a holder of the office due to the myriad allegations and investigations of corruption.

It is a foolish enterprise to try to predict the future. But it is not very likely that history will view favourably his tenure as prime minister. The Winograd Committee condemnation of his government's handling of the Second Lebanon War will be the chief entry next to his name in the logbook of memory.

The quality of persistence, however, will be a bold-font asterisk beside the entry. For even on the eve of the Kadima party elections, he was negotiating the contours of a peace agreement with Palestinian Authority President Mahmoud Abbas.

But whereas vanity may have led Olmert to deny the moral irregularity of continuing to make decisions on behalf of a people who refused any longer to follow him, it is the abiding guile of Abbas' wilful deceit that propels him to make outrageous statements such as the one he made to *Ha'aretz* last week on the 15th anniversary of the signing of the Oslo Accords.

"The gap between the sides is very large," Abbas told *Ha'aretz*. "We presented our ideas and demands regarding the six issues [Jerusalem, borders, refugees, security, settlements and water] and have yet to receive any answer from the Israeli side."

"Did you think that 15 years after Oslo we would still be sitting here and talking about the chances for a peace agreement?" *Ha'aretz* asked Abbas.

"It's unbelievable," Abbas answered. "It's beyond any imagination that we haven't succeeded in reaching an agreement until now."

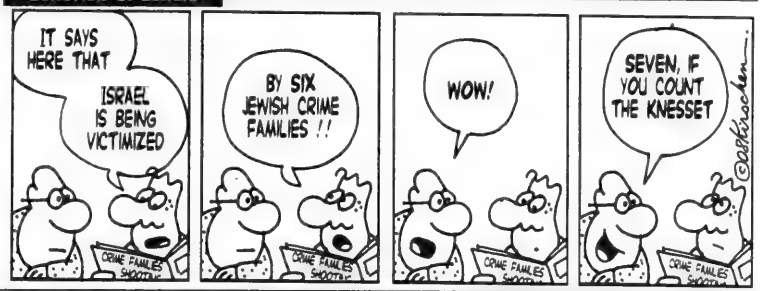
How is it possible to read those words without rolling one's eyes in utter disdain of the man who spoke them?

Are we all to forget that it was Abbas' boss and mentor, Yasser Arafat, who signed the accords without any intention of ever honouring them? Are we simply to shrug off as an unfortunate circumstance of the beginning of the decade, the intifadah of terror and suicide bombings let loose by Arafat against the people of Israel? And what of the weaponry on the Karine A that Arafat ordered, bought and signed for but was prevented from receiving? And so on and so on.

If this is beyond Abbas' imagination, then he must stretch it to include the realm of honesty and truth. He might then find the Israeli side – and especially the Israeli people – more willing to trust their fate once again to the promises of a Palestinian leader.

25 years ago in *The CJN*

Israeli Prime Minister Menachem Begin submitted his formal resignation to President Chaim Herzog, who began consultations with parties in the Knesset on a successor. Begin, 70, was reportedly in ill health and despondent over the death of his wife, Aliza, the previous November.



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Kiddush HaShem on election day

The decision of Gov. Gen. Michaëlle Jean to dissolve Parliament and call a federal election for Oct. 14 presents a unique opportunity for Canadian Jewry to orchestrate a sparkling kiddush HaShem ("Federal election called for Oct. 14," *CJN*, Sept. 11). This is because Oct. 14 is the first day of the yom tov of Sukkot, a holy day when all servile labour is prohibited for Jews according to the divine law. Voting is impossible for a Jew, because writing is one of the 39 activities that are contraindicated on the Sabbath and festivals.

Accordingly, if every Canadian Jew can make the heroic effort to register for advance polling and hence avoid performing any labour on yom tov, this will serve as a message to humanity that Canadian Jewry is proud to keep the Torah, thereby sanctifying the Name of Heaven. At the same time, Canadian Jewry will diligently do its part to participate in the democratic process, thereby promoting the welfare of Canadian society.

It is certainly of interest to note in this regard that the Talmud derives from Scripture that in reward for Jews observing the first day of the yom tov of Sukkot, the Temple will be rebuilt, ushering in an era of universal peace and prosperity. Thus, all of humanity will benefit from the awesome kiddush HaShem that will be performed by Canadian Jewry.

Shalom Spira
Montreal

* * *

An election on Christmas or Easter?

Setting an election for Oct. 14, one of the Jewish Holy Days of Sukkot, is simply outrageous ("Federal election called for Oct. 14," *CJN*, Sept. 11). While some argue that with advance polls, Jewish voters can vote on any one of several days before the actual election, what about Jewish candidates who wish to campaign on election day? What about Jewish volunteers who would normally assist candidates and campaigns on election day and assist with transportation to the polls for the elderly and the infirm?

Many are quick to point to the prime minister's support for Israel and the Jewish community and for his supposed support for minorities in general. But what kind of support does it show when he schedules an election, having been specifically reminded in advance by the Canadian Jewish Congress that it will conflict with a Jewish holiday?

Surely, no prime minister would schedule an election for Christmas Day or Easter, so why is it that this prime minister saw fit to set this unnecessary election to conflict with Sukkot?

Leigh Lampert
Toronto

Community handed Tories a victory

I was both dismayed and disappointed, though to be perfectly honest, not overly surprised to read that Rabbi Reuven Balka, co-president of the Canadian Jewish Congress, so easily and shamefully gave away our integrity as a religio-national community when he accepted Prime Minister Stephen Harper's explanation for the so-called necessity of scheduling the upcoming vanity election on Sukkot ("Federal election called for Oct. 14," *CJN*, Sept. 11).

The explanation the community has given – that there will be numerous advanced polls – is not at all the point. The point is that by scheduling the election for a major Jewish holiday, the Conservative leader has shown enormous disrespect for the Jewish community he so eagerly courts. The idea that the election could not be on any other day besides this Jewish holiday is insulting to all of us.

The timing of this election is exclusively designed to suit the partisan political needs of the Conservative party. When Harper scheduled the election for Sukkot, the Jewish community had a chance to reassert its leadership in Canadian politics. It had a chance to use its voice independently for the greater good. Instead, the community handed the Tories a senseless and undeserved victory on a silver platter. I can't help but wonder if the reaction would have been the same if it was "Prime Minister" Stéphane Dion making the call, instead of Harper.

Corey Shefman
Thornhill, Ont.

* * *

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I am reaching out to anyone who has had cancer to get involved as a Terry's Team member. The Terry Fox Foundation is currently looking for cancer survivors, preferably aged 10 to 25, in any area of Ontario. To volunteer, contact Lisa Armstrong at 1-888-836-9786, ext. 224. I promise you that becoming a Terry's Team member will enrich you with experiences that will stay with you a lifetime.

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Emil Fackenheim's fifth yahrzeit: A friend remembers

By ALLAN GOULD

On the fifth yahrzeit of one of the great Jewish minds of the past century, Emil Fackenheim, I am moved to reflect on his importance and on our friendship. Emil lived near Eglinton Avenue and Bathurst Street in Toronto for more than three decades, raising his children there before making aliyah in 1983.

It was in Toronto where he wrote many of the most compelling, challenging and profound works on the Shoah, Israel, and Jewish survival of our era, even though his first book was on Hegel.

This is a personal remembrance, because Emil was one of the closest friends that my wife and I, and our two children, Judah and Elisheva, had for a quarter century. Our friendship began when my bride, Merle Benjamin, took a course with Emil at Beth Tzedec Congregation. He and his wife, Rose, invited this newly married couple to Shabbat dinners, and we became like family. Our babies were left at "the Facky home" during our vacations. On one New Year's Eve, when we were away, Emil and Rose gave our son, Judah, a bubble bath. When he broke out in hives, they called our family doctor who, when he heard that it was "the famous philosopher" phoning, left his party to be able to meet the Fackenheims.

The two then-pre-teen children of Emil and Rose, Suzy and David, (their first-born, Michael, was born severely autistic and was reluctantly institutionalized by the time we met) often moved into our nearby home, sleeping on mattresses on our dining room floor when Emil was invited, with Rose, to give lectures across North America and around the world, his fame growing with each new book. A personal irony: nearly two decades ago, I received a call from the editor of *The CJN*: "We're dropping your weekly Jewish humour column to replace it with one by Emil Fackenheim about his life in Jerusalem, on Israeli politics, and…" I laughed out loud. "To have my space replaced by the greatest living Jewish philosopher and my dear friend is the ultimate compliment!" Emil and I would chuckle about this as we swam together in my backyard pool during his frequent visits after his aliyah.

Our friendship with the Fackenheims was both personal – his children still call Merle and me "*Eema* and *Abba Sheynee*" – as well as intellectual. Erev Shabbat dinners at the Fackenheims turned into sharing all the chagim together. Pesach seders were especially memorable, lasting long into the night, as illustrious guests debated the issues of our time. Through Emil, we met Yehuda Bauer, Raul Hilberg, David Demson, Basya Hunter, Genya Intrator, and the Doidge brothers. Over it all, presided Delilah, the Fackenheim cat, who sat on her special chair at the table, receiving blessings along with all the children.

Astonishingly brilliant and accomplished guests were always at the Fackenheim home, along with, at first, just the two of us, and later with our children, as well. They called them "Uncle Emil" and "Auntie Rose," and remain close friends with high-powered MBA Suzy, who lives with her husband, Mark, and children in London, England; David, the married father of three sons who works as a computer expert in Tel Aviv and Jerusalem, and Emil and Rose's very late addition, Yossi, who is married to a naturopath, Iris.

Yossi is a stage actor and the translator of English plays into Hebrew. Merle and I will never forget the Shabbat afternoon when Emil and David walked to our house with the amazing announcement, "We're pregnant!" Emil, with his white, long beard, was already 63. With tears in his eyes, he said that he and his wife had to complete this unexpected pregnancy, even though Rose was nearly 50. "After the Holocaust, there is no other choice," he declared. Emil and Rose chose Yosef as their youngest's name because God "added" to his joy in his golden years.

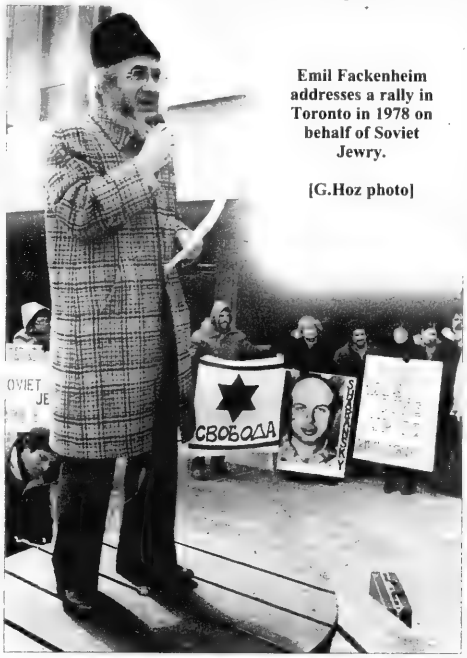
Emil Ludwig Fackenheim was born on June 22, 1916, in Halle, Germany ("also the birthplace of the Baroque composer, Georg Friedrich Handel, the only one among the world's great composers who loved post-biblical Judaism – and Reinhard Heydrich, one of the most sadistic of all the Nazis, and seen as Hitler's successor," Emil noted with a chuckle). He died in Jerusalem on Sept. 19, 2003. Fittingly, his posthumous memoir, *An Epitaph for German Judaism*, is subtitled "From Halle to Jerusalem." Emil knew in his soul that those two cities were worlds apart morally, ethically and spiritually – yet he still chose to return to Germany to lecture frequently, and receive great honours in his later years.

The arc of Emil Fackenheim's life was extraordinary: from an educated, loving, well-to-do German family between the wars, to studies in rabbinics in Berlin ("The teacher I met first filled me with awe. Leo Baeck was national president of the B'nai B'rith Lodge, and my father was president of the local chapter in Halle, so he took me to meet him before classes"), to his arrest on the very evening of Kristallnacht (the Night of Broken Glass) on Nov. 9, 1938. Would he ever have escaped Germany, had he not that same day posted several letters that eventually brought him to the University of Toronto, and future fame as a professor and author? Then came his brief imprisonment in Sachsenhausen, a possible ticket to Shanghai and potential visa for a South American country, and finally, a real visa to Aberdeen, Scotland.

Soon after, Emil managed to get on a ship bound for Canada – the neighbouring one was torpedoed and sunk with great loss of life – before being locked behind barbed wire in a detention camp in Sherbrooke, Que., as a "deemed suspect" enemy alien. Emil loved to regale guests with the "welcoming speech" he heard upon his arrival in Canada, and which he repeated in his memoirs: "'Most of you are Jews, aren't you?' the fat major from Ottawa asked. We murmured assent. "Nevertheless, you have to keep clean.'"

My richest memories are of Emil holding his guests spellbound, chomping on an unlit cigar while balancing a chunk of salami and a shot of whiskey, with his stories of life under the Nazis and his journey here via Scotland. Later, his son, David, would be the first in the family to make aliyah and join the Israeli army, filling his parents with great pride. We all marvelled that David eventually married a Jewish woman from Glasgow, Wendy, whose family was close with the Scots who had ransomed Emil out of Sachsenhausen.

Emil had a keen wit, and we laughed along with him as he would recount in vivid details his struggles with *balabatim* as a pulpit rabbi in Hamilton and his endless journalistic battles with "A.C. Bastard Forrest," as he called the long-time, Israel-hating head of the United Church. His sense of justice matched his wit, as shown in his visits to refuseniks in Russia and his eventual aliyah. We watched in awe as Emil raged like a biblical prophet at anyone who threatened the Jews, especially the Jewish State.



Emil Fackenheim addresses a rally in Toronto in 1978 on behalf of Soviet Jewry.

[G.Hoz photo]

Another great arc in Emil's life was not only geographical, but also intellectual and philosophical. The Hegelian expert moved spiritually closer to the Shoah and an obsession with Jewish survival, sparked by the Six Day War. One can sense why he was so admired by his fellow Jews and by the many Christians whom he inspired when we read the dedications of some of his major books. *Encounters Between Judaism and Modern Philosophy* is dedicated, "To the Israelis. After darkness, light." *The Jewish Return into History*: "To the memory of Lieut.-Col. Yonatan Netanyahu, deliverer of the Entebbe captives and student of philosophy." And his final book, which he was still editing at the time of his death: "To the memory of my wife, Rose, and the future of my grandchildren, Daniella, Benji, Dan, Adam, Gideon." The future of the Jews and Judaism was everything to him.

Emil Fackenheim knew that he had chosen a holy subject for much of his life's work. Emil insisted, with great passion and focus, on wrestling with the Devil, and it was never easy. He never let anyone off the hook, neither the Christians – "Nazi anti-Semitism, while anti-Christian, would have been impossible without centuries of Christian anti-Semitism" – nor the Jews: he insisted that Jews could never be free after the Holocaust "to give Hitler a posthumous victory" (his famous "614th Commandment") by choosing to turn their backs on their people, their faith or the State of Israel.

Emil cared for humanity, for my family, and for so many of his students over his decades of teaching at U of T, and later at Hebrew University. When I put together an anthology, titled *What Did They Think of the Jews*, of gentiles through history who wrote about Jews and Judaism, Emil was most supportive, offering to write a cover blurb that was generous and challenging: "Why have so many gentiles found it necessary to either hate or love Jews, and find it impossible to view them as ordinary folk? I suspect the ultimate reason is the book on account of which the Jews still exist – the Hebrew Bible."

One of Fackenheim's last books, *The Jewish Bible After the Holocaust: A Re-reading*, serves as a fitting epitaph for his attitude toward Jews, Judaism, the Shoah and the State of Israel. In it he wrote that "if, after what has occurred, there is still Jewish faith at all, it is, I am convinced, exclusively because of the fact that after the great catastrophe there arose a Jewish state. Through the centuries, the Jewish people never forgot Jerusalem. After the Holocaust, this people would have fallen prey to despair, had they not turned to Jerusalem. Never was Jewish statelessness so great a catastrophe as during the rule of the Third Reich. And in no time could the rebirth of a Jewish state be a blessing as great as today."

How lucky I was to have this delightful man as a close friend for nearly four decades. May his many books – I recommend beginning with *What is Judaism?* and *To Mend the World*, the most accessible – preserve his blessed memory.

Allan Gould is an author who lives in Toronto.

Opinions

History as heritage

In emphasizing history's importance to civilization, many people quote George Santayana's famous words, "Those who cannot remember the past are condemned to repeat it."

Norma Baumel Joseph in Montreal

For some, that might be a compelling or sufficient reason to study the past. I for one am not so moved by it. I am, however, driven to examine the past for its lessons and hidden secrets, its perspectives and insights on life. By looking into the world as it once was, we learn much about our own ancestry, about our own roots and backgrounds.

Rather than out of a fear or a need to avoid errors, the glance back supplies us with priceless information about where we come from that helps us understand where we are going. The narratives of the past are replete with the wisdom of the ages. The stories are full of our traditions and culture.

It's in this sense that history is our guide to our heritage. It's the witness to our existence, and in studying it, we reveal our own human quintessence. Without it, we are naught.

I had always been impressed by how much Israelis know about their history and the stories that are truly embedded in their land. So I was quite surprised this summer when a number of Israeli educators bemoaned the current ignorance of the younger generation. (I almost felt as if I was at an education meeting in Montreal.) It seems as though the excellent education system that had for so long emphasized biblical stories and their connection to the land was no longer popular.

This new generation still went on *tiyulim* (hikes) of all sorts, but historical knowledge connected to the land was on the wane. And with it, love of the land also seemed to be ebbing. How could this be?

Here in Canada, we also suffer from the same "disease." We are not knowledgeable about our own heritage as Canadian Jews. (Do tourists at Canada's oldest synagogue know more than the average Canadian Jew?) We don't see it as our heritage, the inheritance we must guard and protect so that we can leave it to our children.

For too many, it's just the past, just a group of people who came here and settled. Big deal. Well, it was a big deal. The creation of a multicultural society, with a vibrant poly-lingual social and cultural milieu, is a great story, and it's our story, too. Our ancestors fought for a place where Jews could pray and educate their own children and still fit in.

The story of that struggle, of the Jewish experience in Canada, is not nothing.

It's our heritage, and we owe it to ourselves and to future generations to know it, revel in it and preserve it.

Just who are we?

Multicultural? Melting Pot? Multi-ethnic? Mosaic? Mash up? Just what is the approach to living in this material world that we Jews have adopted in 21st-century in Canada?

Recently, I caught the last broadcast on CBC Radio of a program called MashUP. It was, I gather, a series about Canadian identities and the increasingly poly-ethnic makeup of our world, with people on the show discussing their variegated backgrounds.

Jean M. Gerber in Vancouver

For example, one person was Scottish-Irish, German and one-eighth Jewish. Another was Hindu-Sikh, Austrian and Italian, while another was Chinese-Korean, Spanish and Polish. Still another African-Canadian with some Jewish and Croatian.

I'm not making this up. The program ended with various voices reciting their heritages until they all blended into one mélange of sound.

Recently, we have also read in the pages of this newspaper about the 2006 Canadian census, which showed that fewer Jews are choosing "Jewish" as an ethnicity, whether alone or in concert with other choices. Concern was expressed that Jews are disappearing into that mélange of voices, losing in the process what sets Jews apart as a distinct religion and culture within Canadian society.

Having studied several census reports over the past 20 years, I'm not surprised about this, at least not in the way some people are. That's because in order to arrive at Jewish population figures, it was decided to cross-tabulate the answer to the question about religion with responses to the Jewish ethnicity question – called the "Jewish standard definition" – to arrive at the figures we work with.

Briefly: a respondent who says he or she is Jewish by both religion and ethnicity (whether alone or with other ethnic identities) is considered Jewish. A person who answers that he or she is Jewish by ethnicity but indicates no religion is included as Jewish. A person who answers Jewish by religion but lists a non-Jewish ethnicity is also considered Jewish.

Only if someone answers that he or she has another religion – even though they responded "Jewish" to the ethnicity question – are they not counted in the totals of Jews in Canada.

Furthermore, ethnicity – whatever that means – has never been a reliable guide to Jewish identity. A convert such as myself could never answer the ethnicity question as "ethnically Jewish" because my background culture, family ancestors and upbringing were all decidedly non-Jewish, and I include those factors in my definition of ethnicity (as do many sociologists).

The rabbis realized that ethnicity – which in past times was equated with culture, and even race – was a poor guide to determining Jewishness. Thus Judaism welcomes converts and considers them Jewish, whatever their genetic background.

I also don't agree, as some have said, that the decline in people's "ethnic" consciousness indicates that they've forgotten their origins, culture and religion.

In fact, to me, the question of ethnicity, as far as Jewish identity is concerned, is practically meaningless unless it's combined with the other factors I've mentioned.

In another study just completed in Vancouver – a survey of what we called Jewish diversity – we discovered that very few respondents were choosing "ethnically Jewish" as an identity. In fact, out of nearly 200 respondents, only eight chose the "ethnically Jewish" category.

So when it comes to Jews in Canada today, are we a mash-up or a distinctive part of the Canadian mosaic? By the "standard Jewish definition," we're still a growing, if diverse, community.

I'm not worried about the decline in "ethnicity." I am worried about other declines, but that's not one of them.

Of course there are some young people who no longer relate to shtetls. Why should they? Some come from Sephardi backgrounds, so a shtetl is the last thing they will relate to. Many know their past, but are living Jewishly in this brave new world of many faiths and cultures.

Life is always a challenge. To define who we are is not to say, "I can't be Canadian," but to say, "How can I as a Jewish Canadian enjoy the open society in which I live, yet stay committed to Jewish living in all its glorious diversity?"

Now that's a challenge.

Hate crimes

Sgt. Stephen Camp, an officer of the Edmonton Police Service and the Northern Chair of the Alberta Hate and Bias Crime Committee, is currently spearheading a drive to amend Canada's Criminal Code in order to create a new designation, the so-called "hate crime."

Gerald L. Gall in Edmonton

The hate crime would be an offence motivated by the accused's hate, bias or prejudice on the basis of race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disability, sexual orientation or other similar factors.

The new proposals would attach a new subsection to each of 11 specific existing offences, such as assault, murder, manslaughter, mischief, arson, uttering threats, sexual assault and others. For example, in addition to the existing law related to assault, a new provision would increase the maximum penalty for an assault that is motivated by hate to a higher term of imprisonment than the normal assault conviction.

To be sure, there already exists provisions dealing with hate in the Criminal Code. These include the long-standing offences related to the propagation of hate against identifiable groups, a provision supported for decades by the organized Jewish community.

However, it has proven to be difficult to secure a conviction under these laws. There is also a relatively new provision in relation to the commission of mischief against property used for religious worship, such as a synagogue or cemetery, if that mischief is motivated by bias, prejudice or hate.

Another important section of the Criminal Code states that in imposing a sentence, a judge shall take into consideration whether an offence "was motivated by bias, prejudice or hate based on race, national or ethnic origin, language, colour, religion, sex, age, mental or physical disabilities or sexual orientation or any other similar factor."

Presumably, this would lead to the enhancement of the sentence imposed in such cases.

Notwithstanding the existing provisions in the Criminal Code, what is the rationale for adding higher maximum sentences for 11 specific offences and are these changes advisable?

The proponents of these additional sentence enhancement sections argue that hate crimes create terror in the community and that they strike at the core values of Canadians, including those values constitutionally enshrined in our Charter of Rights and Freedoms. In addition, they suggest that since hate crimes per se are not specifically addressed in the Criminal Code, this can arguably lead to a loss of public trust and confidence in our social institutions, including government and law enforcement. They also assert that the prosecution of hate crimes would provide a deterrence to those who might contemplate criminal acts motivated by hate.

While these are all important and appropriate objectives, there are some concerns about these proposed amendments. First, one could argue that hate-motivated crimes are already sufficiently dealt with in the Criminal Code, as judges are mandated to take into account hate when imposing sentences for existing crimes. This provision could be used to great advantage without any additional amendments to the Code.

Secondly, the proposed changes create evidentiary problems. To be sure, short of an admission by an accused individual, it will be difficult to prove that the underlying motivation for a given crime was hate. It would depend on an accused's past conduct and the particular circumstances of a given case.

Finally, one might ask whether these proposals are necessary since the Criminal Code already contains several sections dealing with hate. These sections, however, are substantively different from those 11 crimes covered by the new hate crimes proposal. As previously mentioned, the existing hate-related sections cover the propagation of hate, including the advocacy of genocide, the public incitement of hatred and the wilful promotion of hatred. They do not, however, cover other criminal behaviour (such as assault, murder, manslaughter, etc.) that is motivated by hate.

Ultimately, the proposals should be carefully studied so that we can make a proper determination as to their advisability. We should acknowledge that enlightened police authorities are taking a lead role in the fight to suppress hate, bias and prejudice. Our society should be as free as possible from the abhorrent conduct of those who commit crimes motivated by their hateful attitudes. Accordingly, the proposal to create hate crimes provisions in the Criminal Code is worthy of serious consideration.

The Kirshner File

Jews and blacks in the United States

In one of the defining moments of the civil rights movement in the United States, the Rev. Martin Luther King and his followers marched from Selma to Birmingham, Ala., in the mid-1960s to demand full racial equality. Marching side by side with King was a Conservative rabbi, Abraham Joshua Heschel, one of the foremost theologians of the day. Heschel's presence at the historic demonstration was one of the high-water points of an era when Jews and African-Americans shared a vision of a just society and worked together to try to achieve it. Recently, in a nod to this period, Barack Obama, the African-American Democratic politician who would be president, made a reference to "the many Jews who joined the civil rights struggle in this nation."

Sheldon Kirshner in Toronto

The golden age of Jewish engagement with blacks was short-lived. It lasted approximately from 1945 until the late 1960s and broke apart under the impact of black anti-Semitism and anti-Zionism, affirmative action programs and growing acceptance of Jews by mainstream America.

Yet even during its heyday, the alliance between Jews and blacks was not untroubled, with co-operation coexisting with tension.

This is Cheryl Lynn Greenberg's thesis in *Troubling the Waters: Black-Jewish Relations in the American Century* (Princeton University Press), an admirably balanced, fairly unsentimental account of a former entente.

Greenberg, a professor of history at Trinity College, approaches the topic with eyes wide open in an attempt to plumb its complexities.

Setting her tone early on, she says that the two communities had little contact and that Jews played virtually no role in the public debates over slavery prior to the Civil War.

Southern Jews did not challenge the status quo, fearing an anti-Semitic backlash, while northern Jews showed the same kind of opposition or ambivalence toward the abolition of slavery as their white Christian counterparts.

Blacks, meanwhile, were infected by the anti-Jewish stereotypes and animus of the day.

And yet, as Greenberg observes, a disproportionate number of compassionate Jews were prominently involved in black self-help or civil rights organizations long before desegregation.

The president of the Sears, Roebuck department store chain, Julius Rosenwald, was the single largest contributor to the National Urban League, which was founded in 1911 to assist blacks migrating from the south to the north.

Joel Spingarn, a lawyer, was the chair of the board of what was probably the most important black organization, the NAACP, the National Association for the Advancement of Colored People.

Being the victims of persecution and discrimination themselves, Jews were therefore sensitive to the spate of lynchings, race riots and atrocities that accompanied the first decades of the 20th century.

This prompted the black leader, A. Philip Randolph, to comment, "The Jewish people have been fairer and squarer of their treatment of Negroes than any other people in the world."

Booker T. Washington, the black scientist and community activist, went one step further, saying that "the Negro has much to learn from the Jew" in terms of survival and preservation of culture.

Nonetheless, the majority of Jews and blacks did not make common cause, being too preoccupied with themselves to pay much attention to each other, Greenberg writes.

On purely subjective grounds, Jewish and black interests collided.

In northern black neighbourhoods, blacks complained of exploitation by Jewish shop owners, the American Jewish Committee reported.

And in the south, particularly after the 1915 lynching of Atlanta businessman Leo Frank – a transplanted northerner who was accused of murdering a white girl – Jews were careful not to rock the boat, reflecting "the mores, the hopes, the politics and even the prejudices of the society around them," the southern Jewish writer Harry Golden commented.

Black-Jewish relations, therefore, were riven by contradictions.

Being both victimized by bigotry, Jews and blacks had an objective interest in challenging the status quo on a joint basis. But racial, religious and class differences prevented them from using shared grievances as a basis for consistent collaboration.

Despite this chasm, some blacks had unrealistically high expectations of Jews, says Greenberg, citing a Detroit study.

By and large, however, neither black nor Jewish leaders moved to establish a broad, unified front against prejudice until the 1940s. As she puts it, "Jews concerned themselves almost exclusively with problems as they affected Jews."

True, Jewish civil rights organizations in the 1930s formally asked black groups for assistance in boycotting German goods and fighting fascism. Black organizations embraced these objectives, but as Greenberg notes, most Jewish organizations "tempered pro-civil rights pronouncements with warnings against linking their concerns too closely with those of African-Americans."

For example, Jews declined to participate in a 1941 mass march on Washington, D.C., planned by blacks, regarding it as a sign of potential subversion.

According to Greenberg, black-Jewish cooperation first emerged in the attempts to improve local race relations and pass civil rights laws. By 1943, the Anti-Defamation League had joined efforts to integrate the armed forces, at least on a voluntary basis.

The black-Jewish relationship blossomed in the postwar period as organizations from both communities co-operated actively to integrate schools, win fair employment practices and force chain restaurants to serve black customers.

But in southern states, Jews tended to be silent or supportive of Jim Crow laws. When Jews spoke up in defence of blacks, the consequences could be terrible.

In 1958, white supremacists dynamited a synagogue in Atlanta because its rabbi advocated desegregation. Several years later, in Mississippi, two young Jewish voter registration workers, Andrew Goodman and Michael Schwerner, were murdered by the Ku Klux Klan.

Yet even as Jews and blacks laboured in unison, African-American anti-Semitism reared its ugly head. "Jabs at the ostensible wealth and control of the Jewish community came from even prominent black newspapers and leaders," she writes, citing the case of the *Chicago Defender*, which printed, without comment, an anti-Semitic slur made by the wife of Joe Lewis, the legendary boxer.

By the 1960s, the alliance buckled under the weight of changing times. Support for anti-colonial struggles persuaded many blacks to side with Israel, but in the wake of the Six Day War, they shifted their sympathy to the Palestinians.

Radical black groups, such as the Black Panthers, took to describing Israel as an imperialist oppressor state. As the Jewish community grew still more affluent, Jews gradually shucked off their outsider status and became less attentive to the needs of blacks.

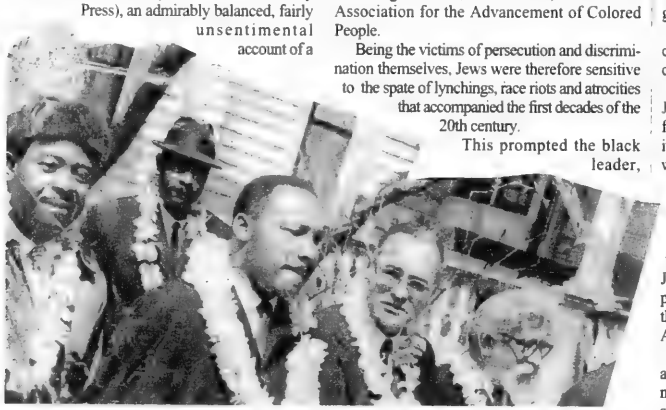
"Each group felt betrayed by the other," Greenberg says.

The rise of "identity politics," with its emphasis on group membership and its rejection of pluralism, had an effect as well, as did expressions of black militancy and affirmative action programs.

Further tension occurred when civil rights activist Jesse Jackson referred to Jews as "Hymies" and Andrew Young, the U.S. ambassador to the United Nations, resigned under duress after meeting a leader of the PLO.

Today, Jews and blacks often have different agendas, but organizationally, they continue to work together on issues ranging from anti-poverty programs to hate crimes legislation.

Greenberg, in *Troubling the Waters*, skilfully documents these changes and continuities.



Martin Luther King, third from left, marches with Rabbi Abraham Joshua Heschel, right, at the start of a civil rights march in Alabama.

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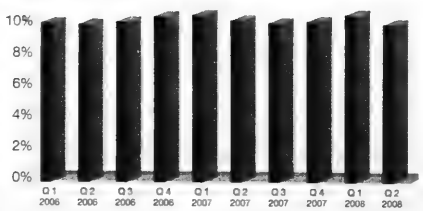

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Congress' new exec. director helps develop policy

By PAUL LUNGEN
Staff Reporter

Benjamin Shinewald didn't come to his new job at Canadian Jewish Congress with a crystal ball, but that's one piece of equipment that could stand him in good stead as he gets acclimatized to the advocacy organization.

As Congress' new national executive director and general counsel, predicting future issues and preparing for them is a handy skill to have. "We should scan the horizon and lay the groundwork for emerging concerns," he said.

'We should scan the horizon and lay the groundwork for emerging issues'

The upcoming United Nations anti-racism conference – known as "Durban II," it's the follow-up to the notorious anti-Semitic UN gathering in 2000 in Durban, South Africa – is coming in April 2009, and Congress is concerned about the fallout.

Even before he got there, Congress had identified the Durban II conference as posing potential problems for the Canadian Jewish community, and it has been working with contacts in other communities to minimize the fallout domestically, Shinewald said.

As one of Congress' "back office guys," he prepares the materials and talking points for the organization's officers and directors who present Congress' case to others.

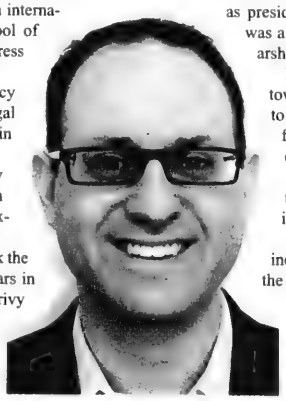
Shinewald, a graduate of the University of Toronto law school who also holds a master's in international relations from the London School of Economics, believes his role with Congress "is a perfect fit."

It allows him to get involved in policy questions, leadership development, legal questions and even to use his facility in Hebrew and French.

"It's the first time I'm able to bring my skill set and personal interests together in one spot. That's a very gratifying and exciting opportunity," he said.

A native of Winnipeg, Shinewald took the job in mid-July after spending three years in the economic policy secretariat of the Privy Council Office. He'll remain in Ottawa for the next year or so before moving to Toronto, his wife's hometown.

So far, he's been spending his time getting up to speed on many files, particularly Durban II, advocacy on Darfur, relations with aboriginal communities, tackling anti-Semitism and other policy areas. Congress' job, he said, is to be "the official voice of the Jewish community" and express its views "in as respectful a way as possible."



Benjamin Shinewald

Shinewald, 36, attended Joseph Wolinsky Collegiate in Winnipeg, a Jewish high school, and later graduated from U of T's law school. He served as class president and as president of the Student Law Society. He was a two-time finalist for a Rhodes scholarship.

He articled at the prestigious downtown law firm Torys and then travelled to Israel, where he was one of four clerks for the Supreme Court of Israel's then-chief justice, Aharon Barak.

The Israeli high court, he said, often cites Canadian constitutional law in its judgements.

Clerking for the chief justice "was incredible. I was working for arguably the single greatest legal mind in the world at the time."

Back in Canada at the PCO, Shinewald was involved in the policy aspects related to trade issues, such as international trade and the softwood lumber controversy.

He also married Marise Hart, and together they have a one-year-old daughter, Orly.

Two years ago, he was named an Action Canada fellow, one of 20 young people named as emerging leaders in Canada. He will work under the supervision of Congress CEO Bernie Farber.

ACROSS THE STREET
ACROSS THE GLOBE

Strong Toronto participation urged at upcoming New York rally

By Sally Szuster

On Monday, September 22 at 11:45 am, thousands of people will gather at Dag Hammarskjold Plaza (across from the United Nations) in New York to protest the genocidal statements of Iranian President Mahmoud Ahmadinejad and his visit to the United Nations. UJA Federation is encouraging the community's participation at this urgent gathering, sponsored by a coalition of organizations, including the Conference of Presidents of Major Jewish Organizations, United Jewish Communities and the Jewish Council for Public Affairs.

Senator Hillary Clinton, along with other high profile politicians and leaders will address the rally.

"The idea is to send a message to Ahmadinejad and world leaders," said Malcolm Hoenlein, the executive vice chairman of the Conference of Presidents of Major American Jewish Organizations. *"We're not going to be silent when someone threatens to destroy Israel".*

"Teheran's continued and accelerated efforts to produce nuclear weapons represent an urgent threat to regional stability and to world peace. Despite political measures to seek a solution, Iran has vowed to attain nuclear status and now claims to be close to its goal," said Steve Gutow, executive director, Jewish Council for Public Affairs and Howard Rieger, president and CEO, United Jewish Communities, in a joint statement.

Senator Hillary Clinton

Iran has issued repeated threats to wipe Israel off the map.

Hillel of Greater Toronto and National Jewish Campus Life are organizing a contingent of university and college students to fill a bus to New York.

"It is critical that Hillel of Greater Toronto's student voice is heard as we stand up together as a community to Ahmadinejad's message of hatred, his nuclear threats and his human rights abuses," said Zac Kaye, Hillel executive director.

Students interested in attending the rally should contact Stephanie Krasman at Hillel at Stephanie.krasman@hilleltoronto.org or 416-913-2427.

Members of the community interested in attending the rally should contact Ilana Hirt at ihirt@ujafed.org or 416 840-2987.

Jewish organizations held a similar demonstration last year during Ahmadinejad's visit to New York for the opening of the General Assembly. Ahmadinejad also spoke then at a forum at Columbia University.

Toronto artist beautifies ancient Israeli gem

By Daniel Horowitz

The Israeli city of Acco gained a new attraction recently as Canadian artist-in-residence Ian Leventhal worked with three local art students on a unique design for the city's "Unistream Dome." In just five days, Leventhal and his team transformed the ancient dome into a unique and wondrous artistic landmark.

Leventhal's artistry was part of UJA Federation's strategic vision for Acco.

"This project had all the ingredients of what I love best about *tikun olam* (repairing the world)," said Leventhal, "a trip to Israel, a chance to transform a tired corner of Acco into a vibrant and joyous oasis through art, and an opportunity to work alongside the young people of Israel."

Acco is rich in culture and history that reaches as far back as ancient times and as recent as the founding of the State of Israel. A true historic gem, in recent years the socioeconomic situation of residents of the city has deteriorated. These conditions were further exacerbated by the Second Lebanon War, when the city was besieged by Katyusha attacks and 106 rockets landed in the city.

UJA Federation of Greater Toronto is committed to expanding existing employment and social initiatives through UIA Federations Canada in order to support Acco's residents and help restore the city to its former glory.

The newly decorated Unistream Dome in Acco

The brainchild of community leader and philanthropist Harold Wolfe, the idea to beautify Acco came to him during an earlier visit to Israel. "I visited a police shelter in Acco the last time I was there, and I started thinking about other shelters in the north that must be very dreary," said Wolfe. "I thought if those shelters were decorated, it would improve the lives of Israelis. So, I contacted Ian, who immediately agreed to participate in the project, which I hope will be the first of many similar initiatives throughout Israel."

The newly-renovated dome hosts the Unistream program, a unique three-year business entrepreneurship program for young leaders supported in Acco by UJA Federation and local business leaders. The program helps participants develop their potential, vision and skills through workshops, mentoring and competitions. Each center, open daily after school, is equipped with sophisticated technological equipment. Now, the center will attract additional visitors with its stunning exterior.

"When Harold approached me, I couldn't resist," said Leventhal. "Other than the tourist sites, Acco cried out to me for some attention. Harold was right; a little paint really was going to make a huge difference, esthetically, spiritually and even economically."

UNITED JEWISH APPEAL
OF GREATER TORONTO
jewishtoronto.com

IAA showcases many exciting finds

Continued from page 1

The ancient Hebrew scrolls were discovered by a Bedouin boy in 1947, buried in a cave in Qumran in the Judean Desert. Since then, scientists and historians have been eager to learn what the scrolls reveal about the history of the Second Temple period.

Vered, who was in Canada twice before as the emissary for the Jewish National Fund after ending his 24-year military career in the Israeli army in 1981, has a master's degree in history and is excited at the idea of educating the public about IAA findings that he said are very important to understanding our ancestry.

"The scrolls are written evidence that shows that the Bible had the same writing [text] about 2,100 to 2,200 years ago. There are some deviations, but mainly, it is the same thing," Vered said.

"In most of the scrolls, the writing is in Hebrew letters, in square Hebrew letters that we use today," he said, adding there is evidence that the Jews of that time had a system similar to the one used by modern Jews to write *HaShem Hameforash*, or God's name.

He said the letters *yud [k]ey vav [k]ey* were written in ancient letters rather than Hebrew ones, in much the same way as Jews in eastern Europe used Yiddish.

"One of our scholars who works for the authority found, I would say, a direct link between the way our ancestors referred to the messiah and the way the Christians refer to the messiah... It turns out that the resurrection was not something that was invented by the Christians, but it is another link that put together the old religion with the new religion," Vered said.

But, he added, there are many exciting findings that the IAA is working on beyond the scrolls.

"In Jerusalem, on Har Zion, we found the southern wall of the old City of David."

Earlier this month, remains of the wall of the city from the time of the Second Temple that was destroyed during the Great Revolt of 66 CE, as well as remains of a city wall that was built on top of it in the Byzantine period, were uncovered in an excavation in Har Zion.

Pottery from the Qumran period 1st century C.E.

He said these findings are consistent with recorded history from that time.

Vered realizes that he has a lot of work to do to make the IAA relevant to Canadians, but he is ready for the task.

"I am going to be available for every meeting in the city that people can think of. I'm going to speak at synagogues, at associations, I'm going to speak at schools. I want to create programs for schools and associations before they visit the scrolls exhibit. We would like to prepare the schools for the exhibition by letting the children know and understand what the scrolls are, and let them come in on a school visit at a reduced price supported by us."

He added that he also hopes to organize a fundraiser next spring and is considering a novel way to generate substantial funds.

"I'm looking for somebody that will donate a big sum, and then we'll let them have an exhibition of the scrolls in their home for a meeting with people. That is something that has never been done in the world. That is something that is mind-boggling," he said, adding, "I'm not sure it will happen, because we need special people to look into it."

Vered is also looking into creating a twinning project between Canadian Jewish communities and antique sites in Israel.

"We'd like to twin a synagogue here in Toronto with an ancient synagogue in Israel."

He said in the same way that Jewish communities travel to shtetls in Poland to explore their heritage, he hopes the twinning concept will encourage Canadians to visit Israel's ancient sites and even raise funds in an effort to maintain them.

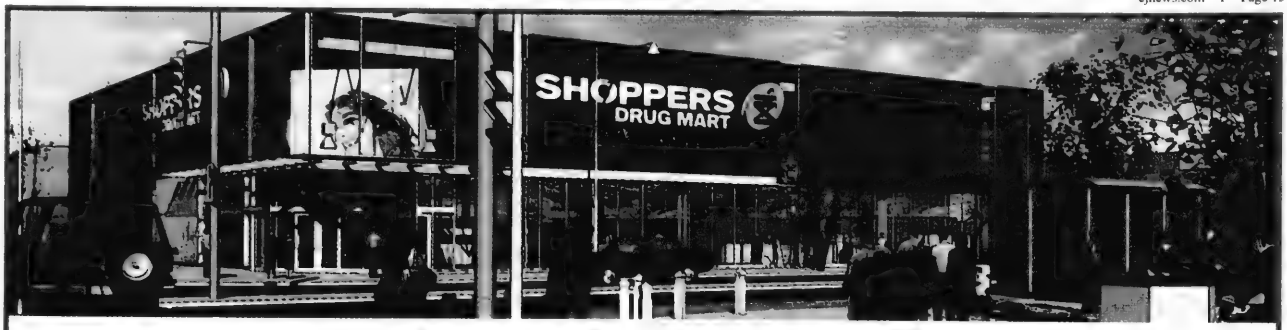
"That is the way we are keeping our own identity. Without any question, Christians are looking at the sites in the same way. They look at how their ancestors lived."

Although Vered has been in Toronto for only a short time, Canadians are already showing their support and becoming actively involved.

"We have now a board in Toronto, and we have supporters in Calgary, supporters in Vancouver, Montreal. We are looking to enlarge the base of support. We are looking to reach more and more people," he said.

"The most important thing we can do is reach the young people and to let them have the feeling, the wish to see, the wish to know."

For more information about the IAA, visit www.antiquities.org.il.



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More Canadians than ever make aliyah this year

By CAROLYN BLACKMAN
Staff Reporter

Lian Sela, director of the Israel Aliyah Centre Toronto and Western Canada, has some good news.

By the end of September, more olim will have left Canada for Israel than in all of 2007.

She said that while 215 people made aliyah through her office last year, she forecasts that by the end of the year at least 230 people will have made the move.

She does not have a clear reason for the jump in numbers, she said during a recent interview that included five people who are planning aliyah in the next couple of months, but cites Israel's 60th anniversary as a possible reason.

"All the events may have subconsciously tweaked people's desire to live in Israel."

Zionism has many different colours, she said. "We see people from all walks of life – young people who have taken part in programs in Israel, those who were born in Israel and want to make aliyah, young families and retired couples."

Sela said that making aliyah is easier now because technology has made the world smaller. "Its easy to keep in touch with family and friends.

"It can also be done in stages. People can spend time volunteering in the summer, or they can make a 'mini-aliyah,' in which they have a second home in Israel. There are many different ways to do it."

Josh Zweig, 24, who has been on a number of TaglitBirthright Israel trips as a participant and as a leader, is moving to Israel in October. Aliyah was not always on his mind, said Zweig, a business graduate from the University of Western Ontario, "but I met a lot of Israelis when I was travelling through [such places] as Hawaii, Fiji, South America and India. Not only did my Hebrew improve, I realized I could really identify with these people. We saw eye to eye."

From left, Lian Sela, Nicki Weinberg, Sara Greenwood, Josh Zweig, Kelly Levy, Daniel Bernstein.

He's moving "a little bit ahead of schedule," but he has been working at an accounting firm, he said, "and I need a change. I have a job interview set up in Israel, but for the first time in my life I have no direct plan. I'm looking forward to a new chapter in my life."

Correcting himself, he said that he does have one plan. "I'm going to get some proper hummus – the best I've ever tasted."

Kelly Levy, 25, returned from Israel at the end of July after spending six months as a photography intern and is now making aliyah. "I had considered aliyah for a long time, but living there, I really got a feel for what it is like. I plan to do an ulpan, and then as a new immigrant I can attend university for free."

She has friends and family in Israel, she said, and she is looking forward to "living in Tel Aviv, going to the beach, and having an adventure. People feel safer in Israel now – tourists are everywhere."

Sara Greenwood, 24, spent the past year in Israel studying for a master's degree in neurobiology at Hebrew University, and is returning to Israel as an olah. "I plan to finish my master's degree, and then I'll decide if I'll pursue a PhD," she said. "I feel like I'm returning home. When my parents visited me, they said they could see that I belonged there."

Daniel Bernstein, a software developer, is making aliyah in December with his wife and two young daughters. "My parents are from Israel, and they've instilled in me a love for the country. They are living there now, and my two siblings are there as well."

He and is wife have talked about moving for three years, he said, and "we knew we had to set a date. Finally, we just decided to do it.

"I look forward to seeing my family, and I look forward to raising my children in an environment where they can feel completely at home. Even though the language is new, there is a complete comfort level in Israel."

Visiting Israel previously, he said, he had always felt like a visitor. "One event changed my perspective. When I visited my sister's office – she does the same thing I do – I saw people doing what I do for a living. I saw myself in that office. It changed my whole way of thinking."

Nicki Weinberg, a library technician, has four daughters aged 19 to 25 who have all made aliyah, and she is moving there in December.

"I'm excited to be with my family, but I'm not only going for them. It is important for me to be there, and for them to be there," she said. "I'm also looking forward to contributing to Israel. Right now, I feel like my foot is in both countries. I can't wait to make the leap."

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Polish Jews are 'de-assimilating', scholar says

By SHELDON KIRSHNER
Staff Reporter

In a historic reversal, a "de-assimilation" process has taken place among Jews in Poland since the end of the Communist era, says Stanislaw Krajewski, a leader of the Polish Jewish community.

Jews who stayed in Poland after the Holocaust were usually highly assimilated Communists who regarded themselves as Poles of Jewish descent.

But with the dissolution of Communism in the late 1980s, a number of Poles of Jewish ancestry gradually returned to their roots and became formal and informal members of the Jewish community, noted Krajewski, a 58-year-old Warsaw University philosophy professor and board member of the Union of Jewish Religious Communities in Poland.

Stanislaw Krajewski

Using himself as an example of this phenomenon, Krajewski said he was raised in a secular household where Jewishness was considered alien and irrelevant, a relic of the past.

Charting his path back to the Jewish fold, he explained it was facilitated by a state-sponsored anti-Jewish campaign launched by the Polish government in the wake of the 1967 Six Day War.

This campaign, officially portrayed in anti-Zionist hues and culminating with the emigration of about 30,000 Jews from Poland from the late 1960s onward, drove him to the realization that his Jewishness mattered.

Speaking at Christ Church Deer Park in Toronto last week at a forum marking the 20th anniversary of the Polish-Jewish Heritage Foundation of Canada, Krajewski said that formerly alienated Jews such as himself remain "Polonized" and feel quite at home in Poland.

By his estimation, 6,000 to 8,000 Jews live in Poland today, compared to more than three million in 1939. But there are probably 10 times as many Poles who claim Jewish ancestry.

The majority of such Poles will never identify with the Jewish community, but in the past 20 years, thousands have emerged from the woodwork and identified themselves as Jews in a remarkable de-assimilation process that continues to this day.

In a survey of Poland's history since World War II, Krajewski said that 90 per cent of Polish Jews were murdered in the Holocaust. In the postwar period, he added, 90 per cent of the Polish Jews who had gone back to Poland after 1945 eventually left in a series of waves.

"There is no perceptible emigration of Jews from Poland today," he said.

As a result of the late 1960s anti-Semitic campaign, Jewish life in Poland almost disappeared, Krajewski observed. But since then, there has been a religious and a cultural revival. "To me, the new Jewish life in Poland today is not a footnote, but a new chapter."

There are Jews in the Diaspora who regard Poland as a vast Jewish cemetery. "But to me, it's my place of everyday life," he said.

The Jewish community is growing, though slowly, yet there are no guarantees about its future. "I don't know if Jews will be living in Poland in 30 or 50 years."

He added: "It would be a great tragedy for Poland if Poland became Judenrein."

In a related comment, Krajewski said that Jewish culture without Jews exists in Poland, promoted by Catholic Poles who administer Jewish film festivals and cultural events, and who study and speak Yiddish.

Such philo-Semitic Poles regret that Poland's once sizable Jewish population has dwindled so drastically. But other Poles are pleased by the fact that Poland has morphed into an ethnically homogenized country and that its "Jewish problem" has been solved once and for all, Krajewski said.

He expressed satisfaction that no historical topics related to the Holocaust, including the 1941 massacre by Poles of 1,600 Jews in the town of Jedwabne, are deemed taboo in contemporary Poland.

"There is a debate on all the issues," he said, comparing Poland's openness to the virtual silence found in formerly Nazi-occupied countries such as Slovakia and Romania.

Krajewski, whose topic was Polish-Christian Relations Since 1945: Reflections of a Participant, said that Christian-Jewish dialogue in Poland today is still in its infancy.

But Jews and Christians can be great allies, he suggested. Respect for Judaism in Poland is widespread, but not deep, he said.

Citing two surveys conducted in 1992 and 2002, he pointed out that traditional anti-Semitism, and opposition to it, have both grown. "It means that Poles are more ready to express their opinions than in the past," he said, in an allusion to the Communist era.

Krajewski voiced doubt that Poland will pass legislation compensating Jews for lost personal property. "A solution is needed, but I don't see how it can be done."

By his count, there have been 10 attempts by Polish governments since the 1990s to return such property to their rightful Jewish and Christian owners. Poland, however, passed a law in 1997 providing for the restitution of Jewish communal property.

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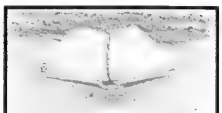
Let's leave the curses behind

By RABBI REUVEN TRADBURKS



Rabbinic Reflections

This week's Torah portion must be read before Rosh Hashanah and not after.

The Talmud states that Ezra made a decree that the curses of Deuteronomy should be read before Rosh Hashanah and that the curses in Leviticus should be read before Shavuot.

I don't know about you, but I have wondered: why don't we link the cycle of Torah reading with Rosh Hashanah? Why not begin the Torah with the portion of Genesis, the Creation, on the Shabbat after Rosh Hashanah and end the entire Torah on the last Shabbat of the year? We don't do that. We finish and begin the Torah on Simchat Torah, three weeks after Rosh Hashanah.

Ezra was responsible for this. Ezra – the leader with Nechemiah of the return of the Jews to Jerusalem after the Babylonian exile – made a number of bold initiatives to strengthen the religious life of the new settlement in the land of Israel. The book of Ezra is fascinating historical reading, but that's a discussion for another time.

Ezra felt it was important to read the curses of our parshah, Ki Tavo, before Rosh Hashanah and hence finish the Torah in a couple of weeks. Why did Ezra feel compelled to want to read our parshah before Rosh Hashanah?

The curses of our parshah are chilling. Due to a weak commitment to Torah, the Jews will be scattered around the world, they will suffer economically and psychologically, they will be attracted to idol worship, and then things will get even worse.

The Talmud asks our question (or actually, we are asking the Talmud's question): why read this parshah before Rosh Hashanah? The answer is that so all those curses will stay with last year, and we can start the New Year with blessings. As we throw out the old calendar, we can close the book on those curses as well.

But hold on. Rosh Hashanah is not this week. It's next week. We actually don't read the curses on the last Shabbat of the year, but on the second-last Shabbat.

Rabbi Joseph Soloveitchik pointed out that the approach to Rosh Hashanah cannot come from depression but from optimism. If we read curses right before Rosh Hashanah, we get depressed. So we read one more parshah right after the curses to cushion the blow. And, indeed, in Nitzavim, we read of the promise of the ultimate return of the Jewish people to God and His return to us. And that is joyful.

Rosh Hashanah is both serious and joyful. We want to finish off the curses, but we don't want to be depressed by them. We need to know the weightiness of life, but also its joy. We live with heavy responsibility and with deep elation.

We end the year with the curses – they should stay with last year. And we enter Rosh Hashanah with the optimism about the greatness of the Jewish people and the promise of the love of the Jews for God and His love for us.

Rabbi Reuven Tradburks is spiritual leader of Kehillat Shaarei Torah in Toronto.

A moving experience

IDEAS ON IDENTITY

By Rabbi Elyse Goldstein

Our bags were packed. We were ready to go. The car had all the plants and food. All that was left to do was turn off the lights.

Our family moved this summer to a new house. During the process, I was struck by the notion that moving is an apt image for the upcoming High Holidays.

When we see a play that changes our ideas, we say, "It moved me." A moving speech is one that makes you reconsider or re-evaluate your priorities. A moving experience is one that has deep and lasting consequences.

So consider the process of tshuvah through the metaphor of moving. Your old house is where you have been and who you once were. It's safe, familiar and in need of repair. Your new house is where – and who – you want to be. It's fabulous, new and a little bit scary.

The three steps of moving are like three steps of tshuvah.

First, you take stock of what you already have, what you need for the future, and what you can get rid of. You're not going to take all that stuff to the new house, are you? Purge! Don't look back, no matter how hard it is not to. You just have to get rid of it. You have to dig deep, determine what's worthy and walk away from the old stuff. It's a long, emotional process that requires both patience and insight. But when you're done, you have much less "baggage."

Second, you plan for the future. The shopping and choosing begins. You draw up blueprints and make lists. Like "New Year's resolutions," you think a lot about how to get to the new place, piling up good intentions about what you'll do and what you'll accomplish there. The new house – and the new you – includes some major dreaming. You relish the challenges ahead and prepare as best you can for the surprises in store – the roadblocks you didn't expect, the problems you'll encounter and the absolute insecurity of the "unfamiliar."

Then the third step can begin – the real work of moving. You thought you were done, but surprise: there are still renovations! You didn't realize how many and how long they would take, and how much they would cost. You thought you could just do a fast "fluff" job, covering over the cracks and stains, then sprucing it all up with pillows. But you quickly come to realize that it's really about structural work if you're going to do it right and improve the place from the inside out. No "quick and dirty" will work for you in the new house if you want it to be truly better in all aspects. It's a real upgrade. Why move if it's going to be the same old place? As Rebbe Nachman of Breslov said, if you won't be better tomorrow than you are today, what need do you have for tomorrow?

Moving wasn't easy, but we could see its spiritual side, too. We listened to our "rabbi" (read: real estate agent). We did a "havdalah" ritual at the old house to separate from it. We blessed our new house with bread and salt, and we shared with one another our dreams for the future there, room by room.

When it was over, we were different.

On the High Holidays, people go to services and want to be "moved." I suggest they start by purging, preparing and upgrading.

Jewish Life

Democracy is a Jewish thing

Money Matters

By Rabbi Jay Kelman CA

With election campaigns now going on in both Canada and the Unites States – and, quite possibly, soon in Israel – we have an opportunity to reflect on the wonderful freedoms that Jews enjoy throughout the world.

Many tend to think that Judaism is indifferent, or even hostile, to the concept of democracy, preferring monarchy instead. This is both a misunderstanding of democracy and of Judaism. It was the Jewish people who brought the concept of freedom, the central tenet of democracy, to the world.

Notions such as protecting minority rights, a transparent justice system, social safety nets, privacy rights, and freedom of speech and thought have their antecedents, and are rooted, in Jewish tradition.

Democracy derives its authority from the people themselves. A similar concept exists in rabbinic law. A rabbinic law that is not accepted by the community at large is rendered void, based on the talmudic principle that "we do not impose strictures on the community that they cannot endure."

While the Bible records the setting up of a monarchy, many of our commentators saw this as a less-than-ideal situation, one modelled on the not-so-noble desire "to be like all the nations around us." Even Maimonides, who saw the establishment of a monarchy as a biblical obligation, states that the king must actually be appointed by the Sanhedrin.

The Sanhedrin, in addition to its role as Jewish People's highest judicial body, is also the representative body of the Jewish People, much like Parliament in Canada or Congress in the United States. The members of the Sanhedrin serve as legislators of Jewish law, in addition to having an interpretive role.

Rabbi Abraham Isaac Hakohen Kook, the first chief rabbi of pre-state Israel, notes that absent a king, the representative body of the Jewish people – i.e., the Knesset – has the legal status of king. In fact, one who rebels against a Jewish king is guilty of a capital offence. The fact that many Jewish leaders don't represent the best that Judaism has to offer is irrelevant. A cursory reading of the Bible will aptly demonstrate that compared with many of our kings, our current political leaders look like paragons of virtue, and their authority is to be respected and followed.

Historically, Jewish communities were governed by elected bodies (usually consisting of seven people) whose duty was to represent their communities to the governing authority. They could pass binding legislation and set tax policy (and the means to enforce it), and they ran a parallel but independent court system. Traditionally, communal policy was set by lay leaders, with rabbis serving as spiritual leaders, but having little authority on the running of the community. Spiritual leaders were, in fact, elected by the community, and it was extremely rare for a son to inherit the rabbinic position of his father.

Living in a democracy means a fundamental shift in our relationship to government. In pre-modern times, Jews were obligated to follow the laws of the monarch, even when the citizens lacked basic rights. Taxes went to enrich the king and not to provide services for "taxpayers." Nonetheless, we were obligated to pay.

In a democracy, our relationship to one another is that of equals. All citizens, including government officials, are considered to be partners and must pay their fair share to keep the business – i.e., the country – running smoothly.

The obligation to vote is so basic to being a responsible citizen that the late Rabbi Moshe Feinstein, the foremost halachic authority to grace America's shores, ruled that one may even enter a house of idolatry (though not the actual sanctuary) to cast a ballot.

Participating in the democratic process is not just an act of responsible citizenship, it's one of responsible Judaism.

Comments to rabbijay@torahinmotion.org.

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Slichot – old and new

By MARK MIETKIEWICZ

"King David was anguished when he prophetically foresaw the destruction of the Holy Temple and the cessation of the offering of the sacrifices. 'How will the Jews atone for their sins?' he wondered. God replied: 'When suffering will befall the Jews because of their sins, they should gather before me in complete unity. Together they shall confess their sins and recite the order of the Slichot, and I will answer their prayers.'" – Midrash. **[tinyurl.com/slichotmidrash]**

On Sunday, Sept. 21, just after midnight, people will travel to their synagogues. And they will continue to return very early every weekday until Yom Kippur. They will come to take stock of their behaviour over the past year and prepare themselves for the coming one – and to recite Slichot.

The central phrase in the Slichot service is the recitation of the 13 Attributes of Mercy, which were spoken as Moses received the second set of tablets at Mount Sinai. **[tinyurl.com/ slichot1]** "God passed by before [Moses] and proclaimed, 'Merciful God, merciful God, powerful God, compassionate and gracious, slow to anger, and abundant in kindness and truth. Preserver of kindness for thousands of generations, forgiver of iniquity, wilful sin and error, and Who cleanses." (Exodus 34:6) **[tinyurl.com/slichot2]**

Rabbi Yitzchak Berkowitz asks why we spend so much effort reciting God's attributes. Shouldn't we focus on our own spiritual growth rather than invoking this phrase? He then suggests that in order to grow, we need to make sure our own lifestyles reflect these Godly attributes. "For example, the Talmud says that if you are patient with others, then God will be patient with you. You can only demand that God employ all these attributes if you apply them in your own relationships." **[tinyurl.com/aish13]**

For some Jews, Slichot have already started. Sephardim have been rising early since the start of the month of Elul and will continue to do so for 40 days (excluding Shabbat) until Yom Kippur. You can read a description of what it is like to arrive bleary-eyed early mornings at San Francisco's Magain David Sephardim Congregation. **[tinyurl.com/slichotsephard]** They don't look too sleepy at Rabbi Avraham Benhaim's minyan. You can peek in on his Sephardi *Slichot* via YouTube. **[tinyurl.com/slichotvid]**

Rabbi Benhaim's service seems quaint compared to the one held in Be'er Sheva for 15,000 early morning Slichot participants. **[tinyurl.com/slibeer7]**

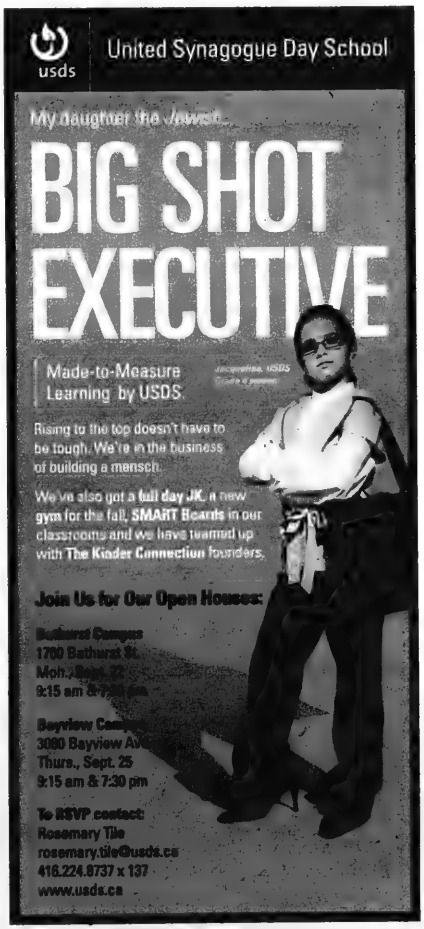
There are some variations to Slichot liturgy between various Jewish communities. You can download the entire 199-page Chabad Slichot book in Hebrew only. Unless you are fluent, you may want to purchase a book with translation to better appreciate the significance of these prayers. **[tinyurl.com/slichotchabad]**

Rabbi Mark Hurvitz of Congregation Etz Chaim in Ramona, Calif., has taken many of the concepts of Slichot and given them a modern spin. His "Slichot Grid Worksheet" looks like a bingo card, except that the squares contain comments such as "I have done things to others that I would not want done to myself" or "I've said, 'I won't.' But then did." The goal is to ask people to sign a square that is true about themselves and presumably promote discussion about repentance and forgiveness. **[tinyurl. com/5swk3]**

For more practical suggestions about getting yourself into shape, check out Aish HaTorah's Growth Worksheet. **[tinyurl. com/slichotsheet]** The Union for Reform Judaism has created several downloadable booklets about Slichot, which use textual study, meditations, plays and music to get the message across. **[urj.org/holidays/highholidays]**

Larry Mark, editor of JewishFilm.com, has created a list of films for Slichot-time viewing. About *The Quarrel*, Mark comments, "Two men meet in a park in a rainstorm. They chose different paths. Can forgiveness be reached?" For *Crimes and Misdemeanors*, he says, "One of Woody Allen's best is a jumping-off point to discuss sins and getting caught, choices, consequences, the lack of consequences, acceptance, and human nature." And here's his take on Bill Murray's *Groundhog Day*. "Repeating past mistakes over and over… until tshuvah is made." **[tinyurl. com/3zdyl]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.



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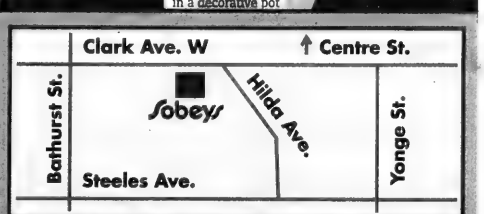

Prices effective Thursday, September 18 to Wednesday, September 24, 2008

Blessed to have been Emil Fackenheim's student

By ROBERT ELI RUBINSTEIN

Guest Voice

Rare is the individual blessed with a teacher so compellingly brilliant and intellectually courageous as to exert a transformative effect on his life. Having been privileged to be Prof. Emil Fackenheim's student for many years, I see myself as such an individual.

I first encountered Fackenheim in 1966 as an undergraduate at the University of Toronto, where he was a not-yet-famous professor in the department of philosophy. By no means did he fall into the category of charismatic spell-binding orator: his voice was gravelly, and his German accent was almost impenetrably thick. But once I learned to focus on what he was actually saying, I could not imbibe enough of his wisdom.

Emil (as almost everyone called him) was just then beginning to reflect in a profound way about the impact of the Holocaust on Jewish thought – he was one of the very first scholars to do so, two decades after the fact. As a child of survivors struggling to come to terms with the unspeakable tragedy that had devastated my own family, I was galvanized by Emil's groundbreaking insights.

By the following year, in the wake of the Six Day War, he was radically reconsidering his classical German Reform background. Having posited his now-celebrated "614th commandment" for Jews of our time, "Thou shalt not grant Hitler posthumous victories," Emil became an impassioned Zionist and developed a newfound respect and appreciation for the curative moral power of Jewish tradition and ritual.

It was particularly exciting for a young man from a conventional yeshiva background to be in the presence of a strikingly original thinker in the process of redefining himself as a Jew. For his part, Emil was touched to have a religiously observant, kippah-wearing student, and he took a special interest in me. He checked on me regularly to see if things were going well, and he made it clear that I should not hesitate to call him whenever I felt the need. I was often invited to his home on Briar Hill Avenue for Shabbat dinner with his wife Rose, his children Suzy and David, and an invariably fascinating tableful of guests.

Mainly because of Emil's impact on my intellectual development, I decided to major in philosophy, and I took every course taught by him. Although tempted to pursue graduate studies elsewhere, I decided to stay at U of T, primarily so that I could continue to study with Emil and have him serve as my doctoral supervisor.

By then, Emil Fackenheim had emerged as one of the most original and influential Jewish thinkers in the world. Unfailingly modest and unassuming, he never allowed this fact to go to his head. He was very conscious of the paradoxical weaknesses in his knowledge of Judaism, and he did not hesitate to address them openly. The rabbinical education he received at the Hochschule fur die Wissenschaft des Judentums in Berlin, just before it was shut down by the Nazis, was lacking in certain basic areas that became important to him later in his life. Aware of my Orthodox background, he often asked me elementary questions regarding Jewish law and practice. He was troubled by his poor comprehension of Hebrew, and he did me the great honour of asking me to help him develop his reading skills. The most memorable highlight of my years as Emil's student was the hour I spent with him on Wednesday afternoons reading and translating Hebrew texts.

Emil Fackenheim

He reciprocated in many ways. For example, early on, he introduced me to the thought of Franz Rosenzweig, then virtually unknown in the English-speaking world. He lent me his personal copy of Nachum Glatzer's book about Rosenzweig, the only one at the time in English and long out of print, on the strict condition that I return it to him. I devoured the book, and immediately came to share Emil's view that Franz Rosenzweig was the most important Jewish thinker of the 20th century.

Emil recommended me warmly for a part-time teaching position in the new Jewish studies program at U of T, in the formation of which he had played an instrumental role. For more than a decade, I balanced the academic life with work in my family's real estate business. In the end, the businessman in me won out over the teacher. I know that Emil was deeply disappointed with my career choice, but ever the perfect gentleman, he never said a word.

Robert Eli Rubinstein is a former student of Emil Fackenheim who lives and works in Toronto.

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Rabbinical court director holds out hope for agunot

By FRANCES KRAFT
Staff Reporter

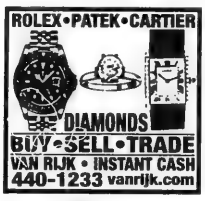
Israeli agunot have more reason to be hopeful about receiving a *get* – a Jewish divorce – from their recalcitrant husbands than they did a decade ago, according to the general director of the Rabbinical Courts of Israel.

Rabbi Eliyahu Ben-Dahan – speaking last Wednesday at the Sephardic Kehila Centre in Thornhill on "Halachic solutions to the problems of *get* and agunot" – said that, among other measures, the Israeli government now provides a "big" budget to fund private investigators who track down Israeli husbands who have left the country and refuse to give their wives a Jewish divorce.

An agunah – literally, a "chained woman" – cannot remarry under Jewish law.

In Israel, the rabbinical courts have sole authority over Jewish marriage and divorce. Civil marriage ceremonies and divorce under civil law do not exist.

However, the courts' authority doesn't extend to the Diaspora. Even when they find recalcitrant Israeli husbands in North America, Australia, Europe or Africa, "we need to convince them to give the *get*," said Rabbi Ben-Dahan.



"Sometimes they agree and come to the bet din in the Diaspora, or send a *get* with the shaliach [messenger], and then we can finish this story."

But, in other cases, Israeli rabbis are involved, crossing the ocean to convince the husbands to grant a *get*.

The strategies appear to be working. Twelve years ago, there were about 500 Israeli agunot in situations involving husbands who had left the country. Today, there are about 20, the rabbi said.

In total, in Israel, there are about 200 cases a year in which a *get* is not granted after two years, he said. About 10,000 *gets* are granted there every year.

If both spouses want a divorce, "it's easy," said Rabbi Ben-Dahan. "You can finish it in a few days."

But in cases of agunot, when both spouses remain in Israel, the rabbinical courts have other options.

Citing a variety of rabbinical sources, Rabbi Ben-Dahan listed a number of halachically acceptable options short of actually "forcing" a husband to grant a *get*.

Traditional sanctions – which he noted may not carry weight with husbands today – include refusing to count a man in a minyan (the traditional prayer quorum of 10 men), to refuse to teach his children Torah, or to refuse to bury him in a Jewish cemetery.

A little more than a decade ago, the Israeli Knesset agreed to pass a law to give the rabbinical courts more power in such cases, Rabbi Ben-Dahan said.

Rabbi Eliyahu Ben-Dahan

"In some cases, we can take away the driver's licence of the husband… or we can close his bank account or his credit card. If he works for the government, we can fire him until he gives a *get*."

In one case, a doctor in northern Israel had his medical licence revoked by the Ministry of Health. Ten days later, he granted his wife a *get*, the rabbi said.

The use of prenuptial agreements as a tool to prevent women from becoming agunot is common in the Diaspora, and is increasing in Israel, Rabbi Ben-Dahan said.

"In Israel, we cannot force a couple to make a prenuptial agreement, but we advise them [to do so] if they ask."

The agunah issue is "one of the most sensitive issues of our times," said Rabbi Amram Assayag, spiritual leader of the Sephardic Kehila Centre. "It consumes the rabbanim."

Rabbi Ben-Dahan's talk was held to benefit Tzvia, an Israeli educational network for religious girls with 30 schools that combine Judaism, Zionism and academic education.

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Feature

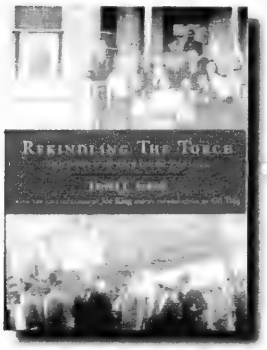
Book chronicles history of Zionism in Canada

By JANICE ARNOLD
Staff Reporter

Fifty years before the creation of the State of Israel, the first formal Zionist organization, Agudath Zion, was founded at a mass meeting held in Montreal's B'nai Jacob Synagogue. It was 1898, just a year after the First Zionist Congress in Switzerland.

Members of Canada's small 19th-century Jewish community were among the earliest to enthusiastically embrace the belief that the time had come for their people to be restored to their ancient homeland in Palestine. The passion was not only building in the big cities, but in towns like Glace Bay, N.S., Saint John, N.B., and Brandon, Man., where Jews were scattered.

David Azrieli's new book *Rekindling the Torch: The Story of Canadian Zionism* (Key Porter Books) provides a comprehensive overview of this love affair from the first stirrings of Jewish nationalism to today's sophisticated fundraising and advocacy for Israel.



Canadian Jews – and a significant number of non-Jews – played a disproportionate role, the book seeks to show, in the long struggle for a Jewish state and in defending and supporting the new country in its fragile early years.

Azrieli, 86, is a past president of the Canadian Zionist Federation, a leading philanthropist and a major commercial builder in Israel since the mid-1980s (the Azrieli Center in Tel Aviv is the tallest structure in the Middle East).

The story is put in the context of great events: World War I, the building of the Yishuv (the pre-state Jewish community), rising anti-Semitism and the embargo of Jewish refugees, World War II and the Holocaust, the struggle for Israel's independence and the evolution of the Canadian Jewish community ever since.

The book, written in collaboration with Joe King and introduced by Gil Troy, contains numerous archival photos and other illustrations, and the central narrative is enlivened by sidebar anecdotes.

Troy, a McGill University American history professor, refers to Canada as "The Little Engine that Could" of the Zionist world. Early on it seems, Canadian Jews – immigrants, for the most part – were more comfortable about expressing their yearning for a Jewish homeland than their U.S. counterparts. He writes that Jewish Canadian Zionists "easily reconciled their enthusiasm for their adopted home with their passion for their people and the Jewish state."

Rekindling the Torch makes sense of the myriad Zionist and other Jewish organizations that sprang up across the country, while highlighting the leading personalities of the movement. No figure loomed as large in the mid-20th century Canadian Zionism as liquor magnate Sam Bronfman, who was not, initially at least, an ardent Zionist.

The fever for an Israel was not caught only by Jews. The right of the Jewish people to return to their ancient homeland was also embraced by many Canadian Christians, especially Protestants, from the late 19th century onward, and many Canadian political figures openly shared the Zionist vision.

Liberal prime minister Wilfred Laurier declared his hope for the realization of the Zionist ideal at a Zionist gathering in 1906. Conservative prime minister R.B. Bennett launched the 1934 United Palestine Appeal in a nationwide radio address.

Azrieli extols Supreme Court justice Ivan C. Rand and prime minister Lester Pearson as prenatal "godfathers" to the State of Israel for their role at the United Nations.

Canadian Zionism officially became a national movement in 1899, when the Federation of Zionist Societies of Canada was formed under the presidency of Clarence de Sola, a position he held until 1919.

Although women did not yet have the vote, they were among the Zionist pioneers. One of the hardest working early Canadian Zionists was Lillian Freiman of Ottawa, who crossed the country raising funds for displaced Jews after World War I.

For decades, the main purpose of Canadian Zionism was to support Jews living in Palestine or from elsewhere who needed refuge, and later to press for Jewish statehood. It was not until 1950 that the Canadian Zionists officially endorsed aliyah by Jews living in Canada, and then, only for youth.

Eight thousand Canadians have moved to Israel since its founding 60 years ago, according to this book.

Rekindling the Torch pays special tribute to the more than 250 Canadians who volunteered to fight in the 1948 War of Independence and to the Jewish community's efforts to procure and ship desperately-needed arms – often underground – for the nascent state.

Recruiting was also clandestine. According to the book, the RCMP was watching the drive being conducted among the thousands of Jewish veterans of World War II.

Canadian Jewry's material contributions during Israel's infancy was, on a per capita basis, twice that of its American counterpart, Azrieli writes.

The book also names the approximately 20 other Canadians who have been killed in other wars in Israel or, more frequently, in terrorist attacks.

Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery during the High Holidays, for those who require it.

Bus service will be provided on **Tues. Sept. 23** and **Sun. Sept. 28**.

A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

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For further information, and to register, please call the cemetery office 416-635-2883, ext. 5224, or ext. 5300.

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Nanny workshop offers High Holiday training

By ADAM MICHAEL SEGAL
Special to The CJN

With Rosh Hashanah just around the corner, Jewish families are about to start one of the busiest times of year.

There are synagogue arrangements to make, elaborate meals and family gatherings to organize and prepare, and many more extra responsibilities.

For families with in-home caregivers, the High Holidays can often be especially demanding, as nannies often require a fair bit of education to prepare them for all the festivities.

Will include information on customs and traditions

In an effort to make the celebrations easier for nannies and families, a new company is working in concert with Jewish agencies to provide High Holiday training workshop.

"Rosh Hashanah is a very busy time, and most people cannot spare even a moment to stop and teach their nannies about what the holidays are all about," says Kim Faber, director of Child Care Consulting (CCC), which will be facilitating the class.

"With the workshop, our hope is that the nannies' employers won't have to be constantly teaching their nannies what to do for the holidays, and the whole experience can be comfortable and enjoyable for everyone."

The session, which will be hosted at the Family Resource Center, a joint project of the Bathurst Jewish Community Centre, Jewish Family & Child and UJA Federation of Greater Toronto, will be multi-faceted.

It will begin with a brief lecture explaining the history of the holiday, as well as information on customs and traditions, followed by holiday-friendly activities that nannies can share with children.

The nannies will then taste traditional delicacies such as brisket, gefilte fish and pomegranate.

"It can be challenging for a nanny to be in a new country and suddenly, they are taking part in an unfamiliar tradition," says Fran Chodak, supervisor of the Family Resource Centre.

"This workshop will give them the opportunity to be amongst their peers, in a non-threatening way, where they will be prepared for the changes that will take place in their host families. It is one of the many ways we are looking to support and provide programs to caregivers."

To that end, the Family Resource Centre has put on a variety of caregiver workshops, including on such topics as immigration and labour, and fun activities to share with children.

CCC provides a diverse array of services, including education and training, as well as home visits and performance appraisals, to ensure quality care and contribute to the professional development of caregivers.

"Our goal is to improve the quality of care provided to children and their families," says Faber, who has worked in child care for 15 years.

"And the best way to do that is to provide nannies with guidance, tools and knowledge, so they can give the best care possible."

The High Holiday workshop will be held Sept. 22 at the Family Resource Centre, located on the third floor of the Promenade Mall in Thornhill. Nannies or their employers can register by calling 905-882-8509.

To learn more, please visit www.cccconsulting.ca, or call 416-617-7335.

New Rosh Hashana greeting cards now available:
Toronto: 416-783-7554 or Montreal: 514-483-6234
mazon CANADA

GESHER REUNION: Some 300 people attended Camp Gesher's annual reunion barbecue on Sept. 7 at Earl Bales Park, less then a month after camp ended. From left, Jordana Starkman, Jackie Selick, Danielle Brown and Erica Shenfeld, who all recently returned from Israel, will lead a new Habonim Dror activity centre for kids in grades 2 to 5 at the Miles Nadal JCC.

AT THE BEACH: The eastern Canadian region of United Synagogue Youth kicked off its year recently with a beach volleyball party.

BACK TO SCHOOL: Enjoying their first recess of the year at United Synagogue Day School's Beth Tikvah Campus are Grade 6 boys, Benjamin Bloom, front; middle row from left, Aron Weingarten, Evan Serfaty, Jamie Rosen, Justin Negin-Ulster and Max Ashley; and, back row from left, Adam Neumark, Ben Weingarten and Jake Raubvogel.

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Revisit the past and help kids for the future

By LEILA SPEISMAN
Staff Reporter

Remember *La Bamba*? *The Lion Sleeps Tonight*? *Under the Boardwalk*? *Will You Still Love Me Tomorrow*?

Those of us who grew up in the 1950s and '60s have nostalgic memories of listening and dancing to those songs and others like them.

A doo-wop concert – Music from the Past for the Future of the Children – will bring those days back. The event, which takes place in the George Weston Recital Hall at the Toronto Centre for the Arts Sept. 25, also includes a reception with kosher food.

Featured artists are Jay Siegel and the Tokens, Charlie Thomas of the Drifters, and Shirley Alston Reeves, the original singer of the Shirelles.

The event will raise funds for the mother-child unit of the Shabtai Levi Home in Haifa. (Shabtai Levi was a mayor of Haifa in the 1920s.) The home is an emergency and residential facility for children, from three days old to age seven, who have been abused or neglected.

The home opened in 1945 as a day-care centre for children of Jewish Brigade soldiers who had fought in Europe, and soon afterward expanded to serve physically or emotionally abused children.

Ellen Goldstein, founding chair of Canadian Friends of Shabtai Levi Home, said that originally the children came through the court system and were cared for and rehabilitated until they could go to foster or adoptive homes.

A new program, which she said has been very effective, is the home's mother-child unit. Here, the children and their mothers stay together. The mothers learn parenting skills and have the opportunity to bond with their offspring.

A mother and child can stay for 14 months, Goldstein said. Then they are evaluated, and a decision is made as to whether they can leave or should stay longer.

"Studies have shown that children do much better being with their own family, rather than in foster care," Goldstein said.

The program has been so successful, she said, that there is a waiting list of childen whom Shabtai Levi wants to serve. The staff would also like to open more facilities like Shabtai Levi.

Goldstein, along with her event co-chairs Maya Grad, Esther Michaels and Cynthia Small, are part of a longtime women's Torah class led by Channa Sargon.

Sargon was close friends with the original director of the Shabtai Levi Home, Nitza Bendor. When Sargon decided to take her students to Israel to see the places they had learned about in the Torah, she also took them to Shabtai Levi.

[illegible] and Michaels visited Shabtai Levi on a recent trip. Grad said she was "incredibly touched by the way the staff cared for the children," many of whom were still miserable from a case of chicken pox, at the time.

So far, more than $600,000 has been raised.

Music from the Past for the Future of the Children starts with a reception at 6:30 p.m., and the concert begins at 8 p.m. Admission is by a minimum donation of $180 per person.

To reserve or for more information, call 416-609-7003 or visit to the website shabtailevihome.ca.

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The Memorial Wall is etched with the names of countless martyred victims submitted by their loved ones and dedicated to the memory of the Six Million Martyrs.

Best wishes for a healthy & peaceful New Year.

Hank Rosenbaum – *National Chairman*
Dr. Joel Dimitry – *Event Chair*
Yaron Ashkenazi – *Executive Director*

For further information about the service or to inscribe the names of your loved ones on the Wall of Remembrance, please contact:
Gillian Weintraub at Yad Vashem office.
Telephone: 416-785-1333 or 1-888-494-7999
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Services are held at the Scott Religious Centre, York University. Kiddush will be provided.
For more information, please call Tobi at 905-764-0212.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

חשבון הנפש צו תשס"ט

פון אַלעק סילווער

נאָר ביי אַ פאַלק וווּ דאָס ייִדישע, וואָס האָט זיך אַ סך אָנגענומען מיט מיצוויישער אומרעכט און פאַר־שקלאַפונג, האָט זיך איינגעשטעלט אַ פאַלקס און וועלט געוויסן מיט אַ הויך מאָראַלישער אחריות צום מיטמענטש. די אחריות איז גאָוואָרן דער באַאַמטער פון דער וועלטס בייז און רשעות צום מיטמענטש און צו דעם פאַלק מיט דעם וואָכן געוויסן.

נאָר ביי דעם פאַלק האָט געקאָנט און געמוזט געבוירן ווערן אַ חשבון הנפש צייט פון נישט איין טאָג, איין מאָל אין אַ געוויסן טאָג, נאָר יערלעכע טעג פון חשבון הנפש; אַ חודשדיקער חשבון הנפש מיט צען באָונדערע ימי תשובה צווישן די הייליקע טעג פון ראש השנה און יום כיפור, וואָס איז גאָוואָרן דער היי־ליקסטער טאָג, דער שבת שבתון ביים ייִדישן פאַלק.

דעם חשבון הנפש פון געוויסן און טאָט האָט טאָקע דאָס ייִדישע פאַלק געשאַפן פאַר זיך, אָבער אים פאַרגע־שלאָגן דער גאַנצער מענטשהייט. נישט קיין חשבון הנפש בין ישׂראל למקום, נאָר בין אָדם למקום, דאָס מיינט צווישן יעדן מענטש און זיין גאָט. ביי ייִדן גייט עס נאָך טיפער, ווייל עס איז בין אָדם לחברו, צווישן מענטש און זיין פרייַנד, זיין מיטמענטש. ער איז אויך נישט קיין יחידישער, וואָס קען פאַרמיטלט ווערן צווישן אַ יחיד און אַ שטעל־פאַרטרעטער, נאָר יעדער ייִדישער יחיד פאַר זיך, צוזאַמען מיטן ייִדישן ציבור האָבן דעם חוב פון אַ יאָריקן חשבון הנפש. נישטאָ אַזעלכע דערהויבענע, הויך־מענטשלעכע השגות אין דעם חשבון הנפש טעג ביי קיין שום אַנדער פאַלק.

דאָס ייִדישע פאַלק פירט אויס אין די דאָזיקע חשבון הנפש טעג נישט בלויז אַן אלטן הויך־מענטשלעכן טאָט, נאָר אַ שטאַרק פאַראַנטוואָרטלעכע בייַשפּיגלט אויפגאָבע, פאַר וועלכער זי דאַרף באַקומען אַ דאָזק פון דער מענטשהייט פאַר דער אינספּיראַציע און באַמיִוג לטובת אַלע פעלקער פון דער וועלט.

די וועלט, די מענטשהייט האָט נישט געוואָלט אַנ־נעמען דעם באַגריף פון ייִדישן חשבון הנפש, איבער־צוקוקן זייערע מענטשלעכע און געטלעכע באַציִונגען כאָטש איין מאָל אין יאָר. זיי האָבן קיין אייגענעם חשבון הנפש נישט געשאַפן און גייַען אַן מיט זייערע אייגענע אינטערעסן לויט ווי עס גפעלט זיי, אַן מורא פאַר די שטראָפן, וואָס קען אויף זיי פאַלן. בלייבט דאָס ייִדישע פאַלק אַליין אין דער דאָזיקער אויפגאָבע. טראָץ דעם נעמען מיר אַריין אין אונדזערע חשבון הנפש טעג אָלע פעלקער און די גאַנצע מענטשהייט, אפילו די וואָס ווייַזן נישט אַרויס קיין גרויסע סימפּאַטיע צו אונדזער פאַלק און זאָגן אונדז אָפּ די רעכטן פון אַ פאַלק, וואָס זיי נעמען זיך אַרן גאָבן איינע דער אַנדערער.

מיר זיינען איצט אין מיטן חודש אלול. טאָקע אין דעם חודש דערפילט דער ייִד זיין אויפגאָבע פון חשבון הנפש. כאָטש דער טאָג פון אמתן חשבון הנפש איז יום כיפור, הייבט דער ייִד שוין אַן צו זאָרגן וועגן דעם פאַראַנאַנענעם יאָר. צי זיינען זיינע מעשׂים גענוגע גוטע אַדער שלעכטע? אין חודש אלול, וועגן מען דערהערט די ערשטע שאָלן פון שופר, וועלט־דאָס האָרץ אַ ביסל ווייכער, די גדאָנקען וועלן גווידמעט די אָנקומענדיקע טעג, דעם אָנקומענדיקן יאָר און די אָנקומענדיקע הייליקע טעג, וועגן מיר מוזן זיך אָפּגעבן דעם חשבון הנפש — די אויפגאָבע, וואָס מיר האָבן אויף זיך געזומען, וועגן די וועלט איז באַשאַפן געוואָרן. ראש השנה איז דער טאָג פון אָט דער באַשאַפונג אין אין אלול מוז מען אָנהייבן וועגן דעם צו טראַכטן.

מיר וויַנטשן אַלע ייִדן אַ נעזונט און גליקלעך נייַ יאָר

Children's asthma attacks spike in September

By LEILA SPEISMAN
Staff Reporter

The Asthma Society of Canada is launching a campaign to deal with the annual spike in hospitalization caused by children's asthma attacks on the 17th or 18th day of school.

The program, Preventing the September Asthma Peak, for children in grades 4 to 6, has produced materials for students, teachers and parents, as well as lesson plans that complement the Ontario school curriculum.

Dr. Mark Greenwald, a spokesperson for the society and chair of its medical and science committee, is a professor in the faculty of medicine at the University of Toronto and has a private practice dealing with allergies.

Dr. Mark Greenwald

Eighty per cent of asthma cases are due to the rhinovirus, he said – in other words, the common cold. "The [best] way to avoid this is to make sure that children with asthma, and their friends, teachers and parents wash their hands."

There are other reasons that the spike in asthma attacks occurs, Greenwald said. For one thing, during the summer, many people become lax not only in taking their medications but also in filling their prescriptions.

Many people simply don't achieve control of their asthma, he said, defining "control" as not coughing or wheezing, not waking up at night coughing or wheezing and not losing time at school or work because of the condition.

Asthma, Greenwald stressed, seriously affects quality of life. "It is the most common cause of hospitalization of children, 80 per cent of whom are diagnosed before the age of five. Even a mild case can become serious, sometimes leading to death."

People sometimes back off treatment too soon, he noted. "You must not only gain control, but maintain it," he said.

Greenwald described an experiment he conducts with groups of children. He has the first row of youngsters stick their hands in a bowl of glitter. Then they turn around and shake hands with the child behind them. That child gets glitter on his or her hand and then turns to shake hands with the child behind. It takes many rows of handshakes until no more glitter, standing in for cold germs, is passed.

There also appears to be some genetic component to asthma, he said.

A study of 70,000 people in Belarus showed that, contrary to a popular belief, breast feeding does not prevent it.

Current scientific thought is that there is a definite relationship between those who develop allergies and those with asthma, Greenwald said.

In a Scandinavian study, children who had shown signs of allergies were treated with allergy shots. "Ten years later, less than half of those who statistically might have been expected to develop asthma did so," he said.

In Israel, the number of children with asthma is much the same as anyplace else, he said. However, he added that peanut allergies are not as commonplace there as in North America. Rather, one sees allergies to sesame and to olive tree pollen.

For more information or to see the educational kit, call the Asthma Society of Canada, 1-866-535-7312, or visit the society website at asthma.ca.

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Rachel Liel is Director of SHATIL, the New Israel Fund's capacity building arm. Rachel is a dynamic speaker and a world authority on the development of civil society in emerging democracies. In January 2007 she was chosen by The Marker (Ha'aretz's business and technology magazine) as one of 40 women making the most significant contributions to Israeli society and later as "one of seven Israelis who "*influence for the greater good.*"

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Hebrew U to expand medical research

By RITA POLIAKOV
Special to The CJN

The Hebrew University of Jerusalem will expand its institute for medical research thanks to $50 million in funding from Canadian Friends of the Hebrew University (CFHU.)

About six months ago, CFHU, a national, non-profit organization that supports Hebrew U, pledged to donate $50 million to the university over the next 10 years. The money will allow the medical institute to finally finish erecting its new building and bring all its research arms under one roof, and it will allow it to restructure itself to encourage innovation.

"We are the largest medical institution in Israel. Our scientists are really outstanding scientists," said Prof. David Lichtstein, the newly appointed chairman of the institute, which has been renamed to the Institute for Medical Research-Israel Canada (IMRIC). "[The institute] has not been thought about or changed for 40 to 50 years. There was stagnation going on. It wasn't shaken up. From a physical point of view, we didn't have any construction or renovations."

While construction of a new building began years ago, only two floors were built when construction ground to a halt. Since then, the building, located on Hebrew U's Ein Kerem campus and called the Octav and Marcela Botnar Research Building, has remained unchanged.

"Hebrew University decided it's time to make some progress," Lichtstein said during a recent visit to Canada. "I would say it was an idea that was there for a long time. We have a very aggressive dean, when he thinks something, it has to be achieved. The president made a decision [and decided that] this is where [the university's] priorities should be."

The university began to look overseas for funding, and the CFHU responded. Merle Goldman, associate national director of CFHU, said the organization was looking for a project that was important for both the university and Canada.

"This will impact the world at large. It will affect mankind," Goldman said. "It's exciting, innovative, cutting edge and relevant."

The IMRIC receives around $18 million of competitive grants every year. Its scientists are skilled and their students are highly successful, yet the department was unable to grow until recently.

CFHU hopes to support IMRIC in a number of ways.

"We will do our best to build research, to help facilitate the building and researchers in Canada, to try to publicize it here, to enhance and strengthen relationships between the committee and donors," Goldman said. "When you develop a relationship with an institution in Israel, you can be aware of how important Israel is to us as Jews."

With CFHU's funding, Lichtstein will develop new infrastructure for the research facility, a change he hopes will help unite faculty and encourage progress.

Currently, the IMRIC is made up of 83 active scientific groups, which will be organized into five departments, some of which have already been established. Each department will focus on specific areas of research.

David Lichtstein, the new chairman of the Institute for Medical Research Israel-Canada at Hebrew University, will receive $50 million over the next 10 years for his department.

Some of these new categories include a department of developmental biology –which will focus on diseases such as fetal alcohol syndrome, diabetes and cancer – and a department of microbiology and infectious diseases, which will focus on diseases such as malaria and mad cow disease.

"It's more effective," Lichtstein said of the new organizational structure, adding that departmental names are tentative. "If you get people working together, you'll get new directions and new perspectives."

About 30 to 33 of the scientific groups will be located in the Botnar building, which should be completed within two years, he said.

Other than construction, CFHU's funds will be put toward academic activities such as purchasing new equipment, organizing seminars and retreats and helping new comers.

When asked where the university would be without the pledge, Lichtstein was very clear.

"Nothing would have changed. We wouldn't be moving, we'd be going backwards."

On Campus

U of T nursing school receives $500,000 from estate of Bluma Appel

By SHERI SHEFA
Staff Reporter

The estate of the late Bluma Appel donated $500,000 to support student awards at the University of Toronto's Lawrence S. Bloomberg Faculty of Nursing earlier this month.

Awards for undergraduate nursing students will get a $300,000 boost, while $200,000 more will be allocated to awards earmarked for graduate students who are interested in exploring a career in pain management, neuroscience or palliative care.

The provincial government's Ontario Trust for Student Support fund will match the donation, making the total $1 million.

Bluma Appel

Appel, who was 87 years old when she died of lung cancer in July 2007, just days after celebrating her 67th wedding anniversary, was a well-known activist and philanthropist.

The daughter of Russian-Jewish parents, Appel was born and raised in Montreal, where she founded CANFAR, the Canadian Foundation for AIDS Research, in 1987.

She was a big supporter of theatre and the arts, donating generously and often to the performing arts in Canada.

Appel was also known to support health-related causes in Canada.

In 2003, during the SARS epidemic, Appel was inspired by the nurses who risked their own health to contain the outbreak.

In 2006, she donated $350,000 to help fund a state-of-the-art training lab at U of T's nursing faculty. The Clinical Simulation Learning Centre, named in Appel's honour, contains an isolation room for infectious disease training.

Later that year, she received a joint honorary degree from U of T's faculty of arts and sciences and the Lawrence S. Bloomberg Faculty of Nursing.

This year, a little more than a year since her death, Appel's estate has set aside half of a million dollars in honour of Jeannie Butler, a registered nurse, a volunteer with U of T's faculty of nursing, and Appel's longtime friend.

In a statement, Butler said that Appel "was a champion of nurses. We hope these awards will attract more people to the profession, and help retain them because we need them."

For more information, visit www.nursing.utoronto.ca.

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Vote date set to avoid Francophonie summit

Continued from page 3

"They are the same people who condemned me when I stand beside the Dalai Lama, when I cut off aide to Hamas, when I took a tough line [on] Zimbabwe, when we refused to participate in the Durban II conference," he said.

Harper made no direct reference to the Oct. 14 election date falling on the first day of Sukkot, but he said he chose the date so that it wouldn't interfere with the upcoming Francophonie summit, scheduled to take place in Quebec City from Oct. 17 to 19.

Some 300 supporters, press and security personnel gathered at the Villa Colombo – a retirement home located near Dufferin Street and Lawrence Avenue in Eglinton-Lawrence, which is currently held by longtime Liberal MP Joe Volpe – to listen to Harper speak about the Conservative platform and its various planks on tax reform, support for Canadian troops in Afghanistan, child support and fiscal responsibility.

Also on hand was a group of Jewish women sporting aprons with the slogan "Bubbies for Harper." Harper posed with the group for the evening's opening photo op with the media.

The prime minister also spoke briefly in French, touting his government's success in stopping the rancour between the country's sovereigntists and federalists – a reference to his 2006 statement in the House of Commons where he acknowledged Quebec as a nation within Canada.

He also took a swipe at the Liberal party's "Green Shift" proposal, saying "the last thing [Canadians] need is a tax that will make everything more expensive."

In a nod to Toronto, Harper said that if re-elected, his government would back the city's bid for the 2015 Pan-Am games.

But the biggest cheers were reserved for Harper's statements of his unflagging support for Israel.

"You should also ask yourselves... Who do you trust to be a voice for freedom, human rights, democracy and the rule of law in the Middle East or anywhere else in the world?" Harper asked rhetorically before ending his address.

During his talk, he suggested that he isn't confident of winning the election, telling supporters they shouldn't be "fooled" by the polls, because the vote could go "either way."

After Harper left the microphone, the Conservative candidate for York Centre, former B'nai Brith Canada president Rochelle Wilner, thanked him, saying, "examples of your unwavering support for the Jewish community are legend and legion."

Campaign Briefs

The Liberal candidate for Whitby-Oshawa offered an apology last week for remarks he made likening Prime Minister Stephen Harper to Hitler in e-mails he sent out to constituents in 2007.

Brent Fullard sent out mass e-mails with the subject lines "Heil mein Harper" and "Thyssen steel... supporting Hitler's rise to power," which was about a business group's support for Harper.

"My mistake was inexcusable," Fullard said in a statement. "These comments are hurtful to the millions of people who suffered and were killed by the Nazis and to those who remember them."

Canadian Jewish Congress said that it helped secure the apology from Fullard.

* * *

Also last week, Jewish community members across the country began receiving Rosh Hashanah greeting cards from Prime Minister Stephen Harper.

The cards say "L'Shana Tova U'Metuka" ("Have a Sweet and Happy New Year") and contain a photo of Harper and his family.

Readers called *The CJN* to report on this activity, with some expressing confusion, and others anger, over how the Conservative party obtained mailing addresses for Jewish constituents.

A spokesperson for the Conservatives told the paper that every year the party sends Rosh Hashanah greetings to its Jewish supporters and organizers and also compiles a list of additional Jewish people who "might like to receive a card" based on suggestions from those same supporters and organizers.

"We do not use any prepared lists," the spokesperson said, adding that the holiday mail-out was not part of the current election campaign budget because it's done "on a regular basis" each year as a separate item.

Harper also sends out Christmas cards and Chinese New Year cards.

Frank Dimant, executive vice-president of B'nai Brith Canada, said that the greetings from Harper should be considered by the community as "sincere efforts to reach out to members of the Jewish community," and he said that his organization welcomed them as "a meaningful gesture of respect by a prime minister that recognizes the diversity of Canadians and the multitude of traditions that they embody."

With files from Ha'aretz.

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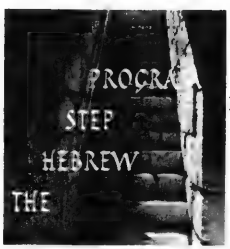

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Election 2008

Ex-Blue Bomber targets Liberal incumbent

By RHONDA SPIVAK
Prairies correspondent

WINNIPEG — Former star CFL kicker Trevor Kennerd, who was inducted into the Winnipeg Blue Bomber Hall of Fame in 1997, is running as the Tory candidate in Winnipeg South Centre, seeking to unseat incumbent Liberal MP Anita Neville, who is Jewish.

Trevor Kennerd

The race between Neville and Kennerd, in a riding that has a significant number of Jewish voters, is expected to be tight.

In the 2006 election, Neville garnered 39 per cent of the vote, defeating Conservative Mike Richards, who received 32 per cent. Unlike Richards, Kennerd is a popular former sports figure in Winnipeg, as well as a resident of the riding, which has a population of 78,286 with 59,971 registered voters and 159 polling divisions.

The riding's Jewish population stands at approximately 8,000.

Anita Neville

Neville was first elected as MP for the riding in 2000, and she was re-elected in 2004 and 2006. She serves as the Liberal critic for Indian Affairs and Northern Development and has previously acted as chair of the standing committee on the status of women. She is also a co-chair of the group Liberal Parliamentarians For Israel.

In an interview with *The CJN*, Neville said that "as a result of the work of the Liberal Parliamentarians for Israel, [Liberal leader] Stéphane Dion made recommendations regarding the need for security for [ethnic] communities, such as the Jewish community, who may be at risk from attacks. Mr. Dion has promised to allocate $75 million towards this, which would include security that synagogues require during High Holidays, and security for Jewish community centers. The Tories have made a commitment for this of a paltry sum of $650,000, which is no way near enough."

Kennerd said he is very familiar with the Jewish community and its concerns.

"On a professional level, a number of years ago, I met [former shaliach] Rami Kleinmann of the Jewish National Fund and my [marketing communications] company, TKM Inc., was hired to do the public relations for the Negev Gala, which I have been doing for the last number of years," he said.

"Through that, I have met some wonderful people in the Jewish community. My company produces all of the promo material for the JNF's Tu b'Shvat dinner, and the JNF's High Holidays appeal card."

Kennerd, who visited Israel for five days in 2007, said he strongly supports the state, which he described as "a democratic and law-abiding country."

He said that his "visit to the Yad Vashem [Holocaust museum] in Jerusalem was the most moving part of my visit to Israel. I believe that every Grade 10 and 11 student in the world should be visiting Yad Vashem."

Kennerd said "the notion that Israel ought to negotiate with organizations that support terror, such as Hezbollah and Hamas, is a complete non-starter."

He added: "I am pleased that under Prime Minister [Stephen] Harper's leadership, Canada became the first country in the world to immediately suspend direct aid to the Palestinian Authority when Hamas was elected, because of its refusal to meet the criteria for international legitimacy, including an end to violence and unconditional recognition of Israel."

In contrast to Harper's stance against terror organizations, Kennerd said, in 2002, then-Liberal foreign affairs minister Bill Graham refused to add Hezbollah to the government's list of terror groups, because of the so-called charitable work done by it's political arm.

Neville countered that the idea the Liberals are soft on terror "is absolutely not true."

She said Dion has "made it clear that the Liberals will continue to condemn terror from whatever source, for whatever purpose and in whatever form."

On the subject of potential terrorist attacks in Canada, Kennerd said, "We have a government in Ottawa that recognizes that terrorists are a threat to freedom-loving nations everywhere… [Public Safety] Minister Stockwell Day, working through CSIS and the RCMP, is diligently ensuring that terrorist cells do not rise up in Canada, and if they do, to ensure they are rooted out."

With regard to the Oct. 14 election date, Neville said she is displeased with the fact that Harper called the election for the first day of Sukkot.

"I don't like it. I think it's disrespectful. The date was chosen for [Harper's] political advantage, and another date could easily have been chosen," she said.

The Green party candidate for the riding, Vere Scott, could not be reached for comment, and as of last week, the New Democratic Party did not have a candidate nominated in the riding.

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NCSY

OU may revoke Agriprocessors' kosher stamp

By BEN HARRIS
JTA

NEW YORK — The filing of criminal charges against the owners of Agriprocessors has prompted the Orthodox Union, one of the meat company's kosher certifiers, to promise it will suspend its kosher supervision unless new management is hired.

The OU's announcement came on Sept. 9, just hours after Iowa's attorney general filed criminal charges against Agriprocessors and its principal owner, Aaron Rubashkin, on more than 9,000 counts of child labour violations related to operations at its plant in Postville.

"Within the coming days – or, let's say, a week or two – we will suspend our supervision unless there's new management in place," Rabbi Menachem Genack, the OU's head of kosher supervision, told JTA. "I hope they're smart enough to recognize that new management is absolutely required."

Agriprocessors' products are also certified as kosher under the label of Rabbi M.M. Weissmandl. Asked if he would follow the OU's lead in suspending supervision, Rabbi Weissmandl demurred.

"My business is kashrut," he told JTA. "As long as the high kosher standards are in place, I'm not removing any hechsher. My business is to make sure that the place is 100 per cent kosher."

The attorney general's complaint represents the first criminal charges to be brought against the company's owners since a May 12 immigration raid resulted in the arrest of nearly 400 illegal immigrant workers in Postville. Each day an underage employee reported for work qualifies as a criminal charge – hence the 9,000 counts – and each is punishable by up to 30 days in jail and a fine.

Rabbi Genack emphasized that the OU would suspend its supervision on the basis of the charges alone and not on a conviction. He also said the Rubashkins could continue to be involved in ownership and operation of the plant and retain OU certification as long as an independent CEO is named.

The criminal complaint and affidavit filed on Sept. 9 in Allamakee County District Court named as defendants Rubashkin and his son Sholom, who managed the Postville plant until late May, and three human resources employees.

The affidavit alleges that the defendants hired five underage workers, retained them as employees and/or concealed their presence during inspections – or assisted in doing those things.

"All of the named individual defendants possessed shared knowledge that Agriprocessors employed undocumented aliens," the affidavit alleges. "It was likewise shared knowledge among the defendants that many of those workers were minors. The company's hiring practices encouraged job applicants to submit identification documents which were forgeries, and known to contain false information as to resident alien status, age and identity."

Agriprocessors issued a statement on Sept. 9 denying the allegations. The company said that underage workers had lied about their age and that their employment was terminated if they were discovered.

"In order to convict, the state is going to have to prove that the defendants wilfully violated the child labour laws," the company said. "That means that the state, as to every one of the alleged violations, is going to have to prove that each defendant knew that the employee was underage on the day in question, and knew that it was against the law for the person to be employed in the manner alleged. The state will not be able to carry this burden of proof."

Rabbi Genack said he was not withdrawing supervision immediately because he wanted to act "responsibly, not precipitously," and with sensitivity toward the company, its employees and kosher consumers.

The OU's threat further jeopardizes the ability of Agriprocessors, which controls a sizable portion of the United State's kosher meat and poultry market, to meet the rising demand that typically accompanies the High Holidays.

Agriprocessors has struggled to restore its production capacity since the May 12 raid, when nearly half its workforce was taken into federal custody.

Its competitors already have moved to fill the void. On Sept. 8, a kosher industry publication reported that Empire Kosher, a poultry producer, is entering the kosher meat market.

Rabbi Genack said the OU has been pushing for reforms at Agriprocessors since the May raid, including replacing Sholom Rubashkin as CEO and hiring a compliance officer.

On May 23, the company announced that Sholom Rubashkin would be stepping down from his post, but he remains a presence at the plant and no replacement has been named. Two weeks later, the company hired Jim Martin, a former U.S. Attorney, as compliance officer.

Rabbi Genack also said he was reaching out to various players in a bid to "stabilize" the situation in Postville. He mentioned the United Food and Commercial Workers Union, which he said could be helpful if it unionized the Postville plant's workers.

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Hekhsher Tzedek launches holiday drive

By SUE FISHKOFF
JTA

SAN FRANCISCO — Leaders of the Conservative movement's ethical kashrut certification program are taking their campaign to the next level.

They are inviting Conservative rabbis to sign onto the Hekhsher Tzedek initiative and are meeting with at least one Orthodox kosher certification agency, as well as making initial overtures to selected kosher food producers that might seek the new certification.

"We are moving this forward in the American Jewish community in a very powerful yet sensitive fashion," said Rabbi Morris Allen of Beth Jacob Congregation in Mendota Heights, Minn., Hekhsher Tzedek's project director.

"Doors have opened," he said, since the Hekhsher Tzedek guidelines were released July 31, outlining five areas of ethical and environmental standards against which kosher food producers are to be measured. "People want to talk to us more."

E-mails were sent the week of Aug. 25 to the 1,600 members of the Rabbinical Assembly, the professional association of Conservative rabbis, inviting them to partner with Hekhsher Tzedek in a High Holidays drive.

The e-mail asked rabbis to address Hekhsher Tzedek in their High Holidays sermons, and includes a model sermon and teaching materials. It also commits those who sign on to buy products carrying the Hekhsher Tzedek seal once it is applied, a process that could begin as early as January, according to project co-chair Rabbi Michael Siegel of Anshe Emet Synagogue in Chicago.

"There's been a very positive response," Siegel said. "Rabbis have been looking for a way to get more involved."

Last month, the Reform rabbinical association, the Central Conference of American Rabbis, endorsed Hekhsher Tzedek, calling on Reform Jews to "consider" the initiative's guidelines when making dietary choices.

The materials are being made available to rabbis from other denominations, although the e-mail was sent only to Conservative rabbis.

Rabbi Philip Scheim of Toronto's Beth David B'nai Israel Beth Am Synagogue has already mentioned the issue in sermons and was planning to address it again on Erev Yom Kippur in a broader context before he even received the e-mail.

"Keeping kosher has kept us together as a people," he said in an interview. "If a byproduct is the oppression of innocent people, it calls into question the entire practice. We have to make sure we're not losing sight of the greater [picture]."

Rabbi Barry Starr of Temple Israel in Sharon, Mass., received the appeal Aug. 29. Noting that he has already done "a lot of outreach" about Hekhsher Tzedek within his congregation, Starr said he would "mention" it during the holidays, but it "will not be the sole theme of my sermon."

"Many of my people are already not buying products from Agriprocessors," he said, referring to the kosher meat company whose plant in Postville, Iowa, was the target of a massive immigration raid in May.

Rabbi Scheim said the issue of Agriprocessors per se is bigger in the United States than here. "We do get some of their cold cuts, but not a lot of it. In some parts of the United States, all of the [kosher] meat is supplied by Agriprocessors."

He said he hopes that kosher-certified companies in Canada – a smaller kosher food market – will accept the Hekhsher Tzedek initiative once it is developed further. "If it takes off in the States, at some point there will be a spillover."

Rabbi David Glickman of Congregation Shearith Israel in Dallas told JTA that while he supports Hekhsher Tzedek's focus on the ethical dimensions of kosher food production, he does not know what his 1,200-member congregation will decide to do about the partnership invitation.

"We've come out publicly in support of the concept and for the need for ethical treatment of workers in factories," he said. But, he added, "It's important not to rush to judgment when accusing any particular company."

The Hekhsher Tzedek guidelines are the result of two years of work by a Conservative-sponsored commission that came together after a 2006 investigation of workers' complaints at Agriprocessors.

Since the guidelines were made public, Allen said project leaders and colleagues from Jewish Community Action, a social justice group based in St. Paul, Minn., have been talking to "people inside the kosher industry," including rabbis from Orthodox certification agencies and kosher food companies that might be the first candidates for the Hekhsher Tzedek seal. The seal's design will be released soon, he said.

The commission is testing the metrics developed by KLD Research and Analytics, Inc., an independent investment research firm, to measure how companies behave in five categories: wages and benefits; employee health and safety; product development and animal welfare; corporate transparency; and environmental impact. They are test-marketing the standards with one kosher food producer.

An unintended result of the Agriprocessors raid, Allen said, was that it opened a national dialogue about what kosher means, and brought the politics and ethics of Jewish dietary laws to the front pages of secular newspapers across the country.

"People are really talking about Judaism and dietary habits and the importance of finding kosher food they're comfortable buying," he said. "It's a very powerful thing that is happening."

With files from Frances Kraft

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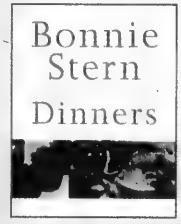

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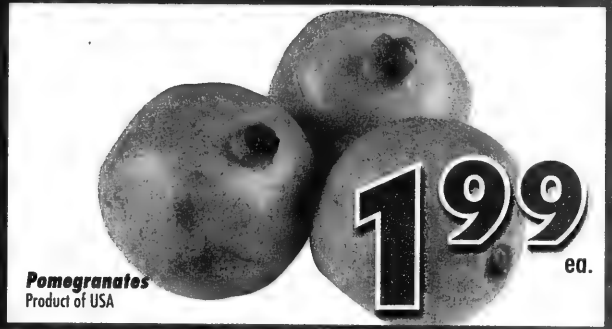

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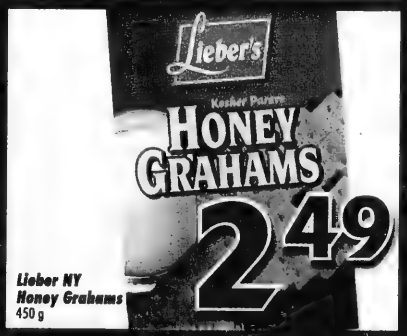

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Coast to Coast

A store owner at Parkland Mall in Red Deer, Alta., dons tfillin with Yossi Matusof. [RovingRabbis.com photo]

'Roving rabbis' make connections in Alberta

By LAUREN KRAMER
Pacific Correspondent

This summer marked the first time in 20 years that Chabad Alberta, in conjunction with Chabad headquarters in New York City, has sent rabbinical students roving over the plains and mountains of Alberta.

Moshe Raices of Postville, Iowa, and Yossi Matusof of Calgary spent three weeks in the province, driving close to 3,000 kilometres as they visited tourist hot spots such as Banff and Lake Louise and quieter centres such as Medicine Hat and Lethbridge in their search for Jewish brethren.

Their purpose? To reconnect with members of the tribe.

"After everything I'd learned and studied at rabbinical school during the year, this was a chance to share my knowledge with people who never have access to it," said Matusof, 20. "I had a few weeks open and thought it would be a great way to spend it, especially because it would put me near Calgary, where I grew up."

Matusof and Raices packed their trunk with kosher food in Calgary, returning intermittently to the city to replenish their supplies.

But it was the variety of touching experiences they had en route that stand out in their memory, not the abundance of tuna sandwiches they consumed.

Matusof recalls an encounter in Banff with a Jewish family from New York, during which he learned that their teenage son had never had a bar mitzvah.

When given the opportunity, the young man opted to put on tfillin for the first time right then and there, on Banff Avenue.

"We did about seven bar mitzvahs in those three weeks, one of them for an 89-year-old man outside the cemetery where his wife was buried," Matusof said.

"There were so many moving moments as we made connections with Jews who had little or no ties to Judaism at all."

The two students were among some 400 "roving rabbis" and rabbinical students who travelled all over the world connecting Jews to Judaism this summer.

There were 15 pairs of rabbinical students in Canada, travelling in Saskatchewan, the Maritimes, Ontario, Quebec and Alberta, according to Mendy Kotlarsky, who helps co-ordinate Chabad's Roving Rabbis program. The program has been ongoing since 1947, with funding from private donors and foundations.

"It's a costly program, but the precise cost depends on where they are going," Kotlarsky said.

"For example, it's more expensive to send the men to Saskatchewan, where they need to rent a car and stay in motels, than it is to send them to Richmond Hill, Ont., where they can stay with a local family."

The criteria to become a "roving rabbi" are dedication, devotion and study at, or graduation from, rabbinical college.

Chabad supplies its own candidates for the program with seminars and material, offering a co-ordinator, website, resources and a whole infrastructure to help them along the way.

"They have to be serious and want to give up their summer for the greater good and assist Jewish communities worldwide," Kotlarsky said. "A lot of times it can be tiring, and you could be living on cans of tuna for a long time. But in a way, this is like a residency for them."

According to Rabbi Menachem Matusof, Yossi's father and the voice of Chabad Alberta, this program is definitely necessary.

"Ideally, I'd need two pairs of rabbinical students to come – one for southern Alberta and one for northern Alberta," he said. "To really do it right, we would need their presence for two to three months in the Canadian Rockies, just for the tourists. But it's an issue of funding, and making it happen."

His son, who will be studying at a yeshiva in Manchester, England, this year, said he returned from the Roving Rabbis assignment enthused and invigorated.

"You just feel how much you've helped and all the people you've touched, knowing at the same time how much there still is to do," he said. "Being part of the Roving Rabbis left us with an urge to return and do everything we can to help out again."

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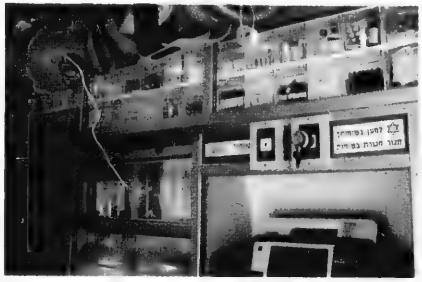

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Winnipeg Jewish agencies get small funding increase

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Federation of Winnipeg's beneficiary agencies are receiving an increase in their allocations of 2.3 per cent for fiscal 2008-2009.

In a recently released report, the federation's budget and allocation committee noted that Winnipeg's Combined Jewish Appeal campaign last year raised $5,343,051 – an increase of 4.1 per cent over the previous year's campaign. Of that figure, donors designated $1,365,414 for the United Israel Appeal. (Winnipeg's campaign is the only one in North America that combines its UIA campaign with its local one.)

After deducting the federation's operating and financial development expenses ($869,667 last year), the federation's 11 beneficiaries were left with $2,310, 637 for this fiscal year.

The largest recipient of funding once again is the Gray Academy of Jewish Education, a kindergarten-to-secondary school that received $860,000 this year, a $20,000 increase over last year. The school is also being given another $17,000 in designated gifts. (Donors making gifts above a certain minimum can designate part of their donation for specific beneficiaries.)

The Jewish Child & Family Service received the largest increase in its allocation – an increase of $38,000. In total, JCFS was allotted $660,000, as well as $22,000 more in designated gifts and $83,333 for its Vickar Community Assistance Program.

The Rady Jewish Community Centre's allocation of $460,000 was unchanged from 2007-2008.

The Jewish Heritage Centre of Western Canada received its usual $55,000, as well as a special grant of $35,000 to redevelop its exhibit space.

The other federation beneficiary organizations include the Gwen Secter Creative Living Centre for seniors and its kosher Meals on Wheels program; Camp B'nai Brith and Camp Massad; the Aleph Bet Day Care; the independent Ohr Hatorah Day School (Orthodox) and Temple Shalom Religious School (Reform), and the Shalom Residences for developmentally challenged Jewish adults.

"I believe that through our allocations process, we have been able to build over the years a high level of engagement and co-operation between the federation and our beneficiary organizations," said Gustavo Zentner, a federation vice-president and chair of the organization's budget and allocations committee. At the same time, Zentner said he feels that the money the federation provides to its beneficiaries doesn't do justice to their contributions to the community. "We would like to be able to provide more money, but we only have so much money to work with," he said.

He said the federation is working with its beneficiary agencies to help them develop long-term plans concerning their financial needs.

"I commend the organizations on being proactive in identifying alternate sources of funding such as government grants and international foundations. If they had to rely only on what the federation was able to give them, some of them wouldn't be able to survive."

Bonds head leaves before holiday drive

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Although Ariel Karabelnicoff, executive director of Israel Bonds in Winnipeg, left the organization at the end of August, the traditional Rosh Hashanah appeal for bonds purchases will take place as usual, Bonds officials say.

Karabelnicoff worked for Israel Bonds for two years, and during that time, the total value of bond purchases in the city climbed significantly, reaching $3 million.

Yona Gazit, Bonds' national executive vice-president, said that Israel Bonds wishes Karabelnicoff "the best of luck in his new position [with Oreck Canada]. It's our intention to look for a replacement for him. In the meantime, we will ensure that there will be someone to administer the [annual Rosh Hashanah] campaign. I can't tell you who, because I don't know yet."

Although he acknowledged that "the situation is not ideal," Gazit emphasized that "sales in Winnipeg are going on and are clients are being served."

He added that "clients can reach us through our 1-800 number or through our website, and service will be given."

Gazit said Bonds has not decided whether it will hire a part-time or full-time employee for its Winnipeg office. He noted that prior to Karabelnicoff being hired, the office was staffed for many years on a part-time basis.

Gazit noted that although Bonds doesn't have a staff person or offices in Saskatoon, Regina, or Edmonton, "clients are doing business with us and being served."

"Currently, there is a part-time administrator in our offices in Calgary. We have not had a director in Calgary since our former director retired about a year ago," Gazit said.

Israel Bonds briefly considered merging the Calgary and Winnipeg offices, "but we decided against it as we didn't think our clients could effectively be served," Gazit added.

"Although in the United States, quite a few offices of Israel Bonds have merged or closed, it is not on our agenda to do this in Winnipeg," he said.

Quebec firms heading to Israel

MONTREAL — Representatives of more than 35 Quebec firms, many in the high tech and biotechnology fields, as well as of research institutes and investment funds, are scheduled to accompany Economic Development Minister Raymond Bachand on a trade and scientific mission to Israel Sept. 21-24.

Among them are the Fonds de solidarité of the Quebec Labour Federation, the law firms Heenan Blaikie and Ogilvy Renault, aircraft engine maker Pratt & Whitney Canada, computer software developer MDA Corporation, pharmaceutical technology company Pharma Laser, and McGill University, Université Laval, Université de Montréal, Université du Québec à Trois-Rivières, and the Fonds de la recherché en santé du Québec.

The goals of the mission include strengthening Quebec exports to Israel, promoting venture-capital investments, and fostering collaboration between researchers in each country.

The group will visit Tel Aviv, Jerusalem and Haifa to meet political and business leaders, as well as visit research centres.

Israel is currently Quebec's fourth-largest market in the Middle East, with exports valued at $96 million last year. Quebec imported $184 million in goods from Israel in 2007.

The Quebec government is promoting Israel as an interesting trading partner because of its rapidly growing economy. Israel's gross domestic product increased by five per cent last year.

"Creativity, audacity and competence – Quebec possesses all of the attributes to succeed in Israel," Bachand said in a statement. "The business and research organization representatives participating in the mission are leaders in their respective fields."

Coast to Coast

Jewish groups meet Ste. Agathe mayor

By JANICE ARNOLD
Staff Reporter

MONTREAL — A Jewish community delegation suggested to Ste. Agathe-des-Monts Mayor Laurent Paquette that educating children in cultural diversity might have prevented an apparently hate-motivated incident like the one that occurred in the Laurentian town last month.

The delegation, led by Canadian Jewish Congress' Quebec region president Victor Goldbloom, included Rabbi Emanuel Carlebach, spiritual leader of the House of Israel Congregation in Ste. Agathe, and Rabbi Chalom Chriqui, director of a kosher holiday resort in Ste. Agathe, and D'Arcy McGee MNA Lawrence Bergman, who owns a vacation home in the town, in addition to several CJC officials.

The meeting at the town hall lasted more than one hour.

CJC also met in Montreal with the area's police chief, Capt. Gilbert Lafrenière of the provincial Sûreté du Québec (SQ).

Goldbloom said after the meetings that he felt both men are taking very seriously the Aug. 16 assault of Mendy Haouzi, 23, of Montreal, as he walked to the House of Israel for Shabbat services, as well as the concerns of Rabbi Carlebach and other area Jewish residents that intolerance of Jews, especially those who are visibly Jewish, is growing.

"The meetings were frank, constructive and very satisfying. The mayor and police chief are acting thoroughly responsibly and decently," Goldbloom said.

They, however, do not view the assault as part of a worrisome trend, he added.

"The perception of the mayor and police chief is that this was an isolated incident," Goldbloom said.

He added that Lafrenière told them the investigation into the incident – as well as other non-violent ones that occurred this summer, such as vandalism and break-ins whose motive are unclear – is continuing.

Goldbloom said: "The investigation appears to be taking a little longer than expected, because they want to make sure they have solid evidence before making an arrest."

He also understands that other witnesses besides the victim have made statements to police.

The delegation stressed the need for prevention, especially as those involved in the assault may possibly as young as 13, Goldbloom said.

"It's not enough to say that those responsible should be caught and punished, especially if they are this young," he said. "It is at least as important to sensitize youth to religious and ethnic differences."

Goldbloom thinks that the penalty for the perpetrator or perpetrators of this assault, if a minor is involved, should include community service.

He recalled an incident years ago when five youths from South Shore St. Jean sur Richelieu drove into Montreal and attacked a Chassid on the street. Those found guilty were sentenced to community service, which involved getting to know the Jewish community. Goldbloom, as then-president of the Canadian Council of Christians and Jews, had a hand in overseeing that the fulfillment of that sentence.

Paquette said afterward that there is a need for more contact between Jews and others. "We've lived together for close to a century, but we don't really know the Jewish community," he said.

CJC hopes to soon also meet with representatives of the local high school and CEGEP to discuss educational ideas, possibly having Jewish community representatives speak there. The two rabbis said they would also like to organize more activities that bring together Jewish and non-Jewish residents together.

Bergman agreed with the educational approach. "This incident is deplorable, but isolated. Any incident of this nature can certainly be treated by education."

A delegation from B'nai Brith Canada, Quebec region, also travelled to the Laurentian town last week for meetings with Claude Cousineau, Member of the National Assembly for Bertrand, as well as with SQ investigator Jean-François Lettre, and with André Bouchard, director general of the Commission scolaire des Laurentides, the local French public school board.

It presented its program "Taking Action Against Hate," a national initiative aimed at building bridges to counter prejudice, for the consideration of the school officials.

The delegation was led by B'nai Brith national legal counsel Steven Slimovitch, and included Rabbi Carlebach and Gerry Phillips, president of the House of Israel.

It's also encouraging Jewish residents of the Ste. Agathe area to report anti-Semitic incidents to is anti-hate hotline at 1-800-892-2624.

The two Jewish groups have a different interpretation of the situation in Ste. Agathe and surrounding towns.

Allan Adel, national chair of its League for Human Rights, believes there has been an escalation of anti-Semitism, expressed both in criminal acts and in harassment of identifiably religious Jews.

But Goldbloom is urging the matter be put in perspective and not be sensationalized.

"Yes, there have been some problems in recent times, relating in particular to the presence of an ultra-Orthodox Jewish community. Yes, last month there was an episode of physical aggression," Goldbloom said.

"The indications are, however, that the perpetrators were a bunch of adolescents, and that they have no support whatsoever in general public opinion. The last three years, particularly, have seen notable progress in interreligious relations in Ste. Agathe."

Haouzi, an engineering student at McGill University, has told the media that a group of youths threw coins at him and his father and half-brothers, aged 11 and 9, who were visiting from France, as they walked on the town's main street.

After speaking with them, one of the youths suddenly slapped and then punched him in the face, causing bleeding and a black eye. The boys then laughed, grabbed his kippah and ran away when they heard him ask a passerby to call the police.

Being observant, the men were not carrying cellphones at the time. Haouzi and his father later filed a report with police.

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LIFESTYLE Retirement Communities ORCA

Three senior union leaders will visit Israel

Continued from page 1

In 2006, the Ontario wing of the Canadian Union of Public Employees (CUPE) labelled Israel's security barrier an "apartheid wall" and voted to boycott the state.

Last year, a regional conference of the Canadian Union of Postal Workers (CUPW) passed a resolution supporting the boycott of Israel and pledging an educational campaign about "the apartheid nature of the Israel [sic] state."

The Canadian Labour Congress, a three-million-strong umbrella organization, has also passed a resolution that critics said was unbalanced, while accusing Israel of state terrorism.

In distancing itself from other labour groups, the Carpenter's union states in the preamble to the resolution that "some trade unions in Canada are attempting to undermine the legitimacy of Israel's democracy."

The preamble also notes Israel is under continuous terrorist threat and "as a democratic society, has an active trade union movement that participates in all areas of Israeli society."

"Unlike many neighbouring countries, Israel has an active trade union movement that participates freely in Israeli society," said Ucal Powell, president of the Carpenters' District Council of Ontario. "Supporting a boycott or sanctions against Israel risks reinforcing terrorist groups and does little to encourage the well-being of workers in the region."

Del Duca called the Carpenters' resolution "balanced, fair and progressive. We recognize that Israel has a flourishing trade union movement and that underlines the things we have in common with Israel. We see a lot of commonality there."

In the days immediately following the resolution, Del Duca said he had received about 100 e-mails, of which 98 per cent were supportive of the union's position.

Del Duca said the conference was addressed following passage of the resolution by Avi Benlolo, president and CEO of the Friends of the Simon Wiesenthal Center.

Benlolo called passage of the resolution "historic" and perhaps a "template for what other unions can do."

He said the Carpenters and Friends enjoy a "tight connection... We have a very close relationship with them," and the Friends had a role in developing the resolution. Three senior union leaders will visit Israel on an educational mission in October, Benlolo added.

In thanking the union for adopting the resolution, Benlolo said he pointed out that "Israel is a democratic country that deserves the right to act as it sees fit, that it wants a resolution with the Palestinians and should not be labelled apartheid and [there should be] no divestment or sanctions.

"Unions, like CUPE Ontario and CUPW, are motivated by extremists lobbying from within and pushing them in that direction. This union [the Carpenters] does not suffer from that. The leaders themselves have a strong attachment to Israel. They just get it."

Benlolo suggested the union may have developed a different perspective on the Middle East as a result of its close relationships with Jewish builders.

According to the State of Israel Bonds Canada's website, more than 1,700 labour unions and numerous union pension funds in North America have invested in Israel Bonds.

Former Bonds Canada executive vice-president Lawrence Waller said this number represents private sector unions across Canada and the United States.

"[These unions] are mainly in the construction industry," he said.

With files from Andy Levy-Ajzenkopf

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with Rabbi Michael Stroh
Saturday September 20
Seudah Shlishit: 9.00 p.m. to 9.30 p.m.
Study Session: 9.30 p.m. to 10.30 p.m.
Havdalah S'lichot Service with the Temple Sinai Ensemble Choir: 10.30 p.m.
If you would like to participate in this community event, please call 416.487.3281.
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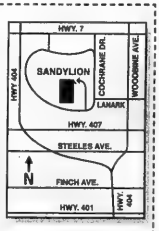

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

Mazel Tov

The Canadian Jewish news

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4

or email to: cblackman@cjnews.com

Our zaidie is turning 80! Ed Yarmo of Toronto. Love from Rob, Len, Carole and the grandchildren, Mike & Katie, Stephanie, Deirdre, Leigha and Madison.

Mazel tov on the engagement of Matis Goldring of Monsey, N.Y. and Devorah Messing of Chicago. Special mazel tov to grandmother Esther Kohn of Montreal.

Pearl & Mannie Posner celebrated their 65th wedding anniversary on Aug. 22. All our love from your children, grandchildren and great-grandchildren.

Mazel tov Reuven Levinson on your bar mitzvah. Love, Mommy, Aba, Eli, Ahron, Kayla, Omama, Opapa, Saba, Savta and many more that love you!

Mazel tov Steve & Jessica (Gilbert) Mendel. Love, Zaida Kiva Zynoberg.

Happy ninth birthday Jordyn Bailey, daughter of Fara & Michael Forman. Love, your sister Samantha Taylor and brother Joshua Ethan.

Happy seventh birthday Samantha Taylor, daughter of Fara & Michael Forman. Love, your sister Jordyn Bailey and brother Joshua Ethan.

Happy fourth birthday Joshua Ethan, son of Fara & Michael Forman. Love your sisters, Samantha Taylor and Jordyn Bailey.

Fern & Joel Pinsk and big sisters Hannah & Sarah welcomed Daniel on May 10. Grandparents Trudi & Bill Mondrow, Denise & Zol Pinsk rejoice.

Lori & Bryan Kennedy welcomed Alexis, Aug. 12. Grandparents Debi & Glenn Archinoff, Stewart & Linda Kennedy. Great-grandparents, Rhoda & Arthur Buckspan, Lil Archinoff, Mary Kennedy.

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What's New

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What's New deadlines: NOTE HOLIDAY DEADLINES. Thursday, Sept. 18, is the deadline for the Oct. 2 issue; Monday, Sept. 22, is the deadline for the Oct. 10 issue; Wednesday, Sept. 24, is the deadline for the Oct. 16 issue; and Monday, Oct. 6, is the deadline for the Oct. 23 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Sept. 18

CAMPUS ANTI-SEMITISM

Beth David Synagogue presents "Anti-Semitism on Campus: Addressing the Challenge," the reality of anti-Semitism and how it relates to Jewish students on college and university campuses today, with **Lawrence Hart**, **Tilly Shames** and **Martin Lockshin**. 7:45 p.m. 416-633-5500. www.bethdavid.com

DURBAN II NIGHTMARE

Anne Bayefsky and **Aryeh Green** talk about how the media portrayal of Israel affects the opinions and policies of decision-makers as the world prepares for Durban II. 8 p.m. at Beth Tikvah Synagogue. Tickets, $20, students $5. Tickets, www.cfhu.org, www.speakersaction.com or 416-485-8000.

Saturday, Sept. 20

KIDDUSH LUNCH & LEARN

Find out how to respond to unfair anti-Israel comments and become an empowered defender of Israel at this lunch and learn sponsored by Hasbara Fellowships at the Village Shul. 12:30 p.m. Join the traditional Shabbat and learning services beforehand. RSVP, 416-785-1107.

SLICHOT

Shaarei Shomayim Congregation hosts a pre-Slichot program, Slichot 101: Cracking the Code, with **Rabbi Chaim Strauchler** at 11 p.m. followed by *Slichot* at 12:30 a.m. with **Cantor Avraham Sultan**. 416-789-3213

Beth Tzedec Congregation holds "Slichot: A Pre-High Holy Day Experience," with 9:15 p.m. screening of the Israeli documentary *Unetaneh Tokef*, in which 11 young men who died in the 1973 Yom Kippur war are buried in one day. Followed by a panel discussion with **Rabbi Harvey W. Meirovich;** psychiatrist **Ronald Ruskin;** and **Sarah Mali**, Israeli emissary to Mercaz. *Slichot* service with **Cantor Simon Spiro** at 11 p.m. Reception at 12 p.m. 416-781-3511

Shaarei Tefillah Congregation hosts a melaveh malka at 10:30 p.m. The film *The Destiny of Israel* will be shown, followed by *Slichot* services at midnight.

Sunday, Sept. 21

SPADINA: THE OTHER HALF

Join Walk and Talk Etc., for Jewish singles 50+, to enjoy an old Jewish neighbourhood and sites of historical interest. Meet at 9:30 a.m. in front of Bocca Restaurant, 26 Baldwin St. Info, walkandtalketc@hotmail.com.

YIDDISH CLASSES

Committee for Yiddish, UJA Federation offers Yiddish language classes for adults at beginner, intermediate and advanced levels. Conversation, reading and writing are included at each level. Sundays 10 a.m.-noon, Sept. 21 through Dec. 14 at the Bathurst JCC. $125/12 sessions. Info and registration, ecooper@ujafed.org or 416-635-2883, ext. 5389.

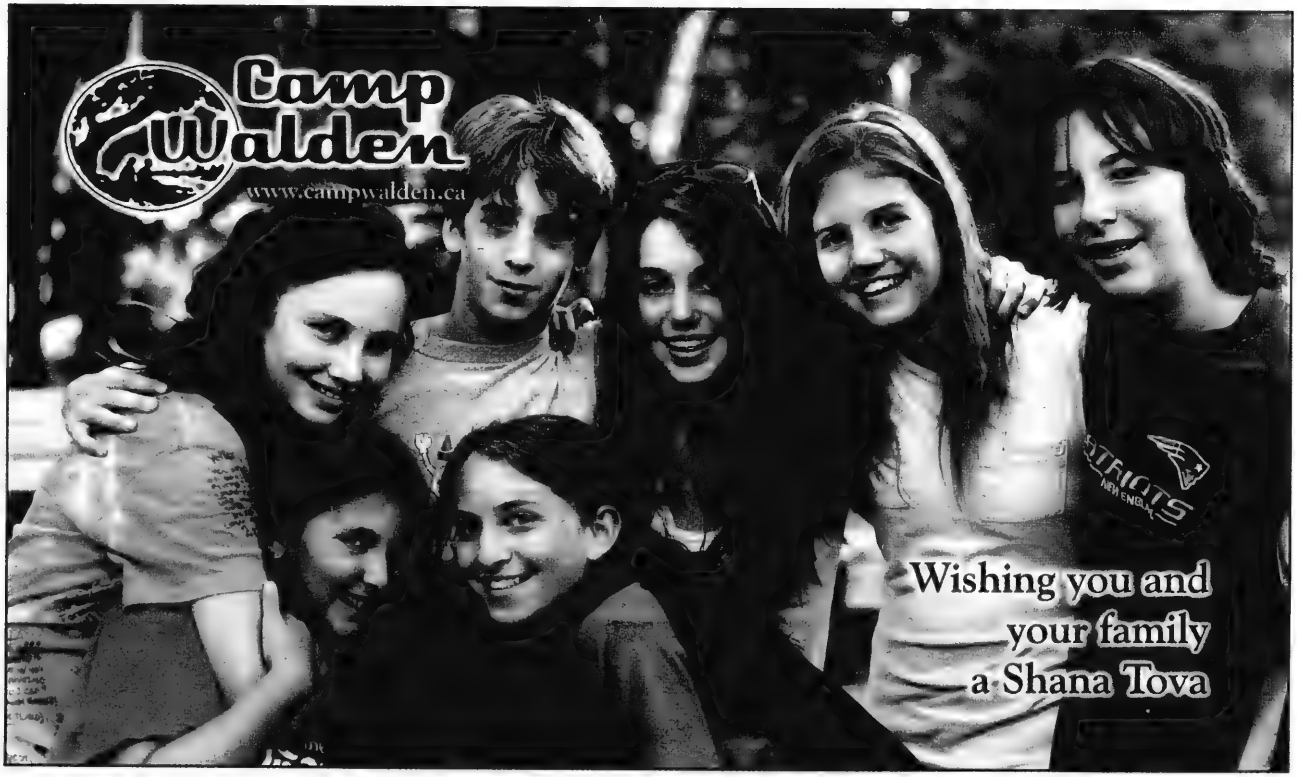
GHETTO WORK FUND

UJA Federation: Jewish Information Service offers a free clinic to help Holocaust survivors complete forms for the German Ghetto Work Fund. 10:30 a.m.-3 p.m. Book an appointment, 416-635-5600.

FAMILY FITNESS DAY

Shaare Zedek's fourth annual family fitness day takes place at Sunnybrook Park's sports pavilion.

Continued on page 41



What's New

Continued from page 40

Includes five-km trail run/ guided nature walk, picnic, registration gift, Doo Doo the Clown, wall climbing, DJ, massage and stretching, raffle and auction prizes. Funds raised will support the Wilf Children's Hospital at Shaare Zedek Medical Center in Jerusalem. Register, www.hospital-withaheart.ca or 416-781-3584.

CENTRE LAUNCH

Celebrate the launch of the Centre for Conservative Jewish Life in York Region, a partnership of United Synagogue Day School and Beit Rayim Synagogue and School. 2 p.m. at the Lebovic Jewish Community Campus. admin@beitrayim.org or 905-770-7639, ext. 31

A NEW YEAR: A NEW YOU

Chabad of Richmond Hill presents its first women's gala, A New Year: A New You. 6:30 p.m. at the Bay, Hillcrest Mall. $25. Tickets, 905-770-7700 or www.chabadrichmondhill.org.

JEWS & BROADWAY

The Beth Isaiah Congregation of Guelph host the Richard C. Youngman Memorial Lecture with **Jordan Klapman** on "The Jewish Roots of Broadway," a live musical performance tracing the influence of **Gershwin; Kern; Berlin;** and **Rodgers** and **Hart/Hammerstein** on the music of the 20th century. 8 p.m. 47 Surrey St.

SINGLES DANCE

Shaar Shalom Singles 45+ hold their 10th anniversary celebration dance. 7:30 p.m. Featuring live entertainment. $18. 416-224-9494

Monday, Sept. 22

LIBRARY BOOK CLUB

Beth Tzedec Library's Contemporary Jewish Book and Film Club hosts **Toby Saltzman** reviewing *The Book of Longing* by **Leonard Cohen**. Refreshments 1 p.m., review 1:30 p.m. Series of six $55, $15/session. 416-781-3514, ext. 225

Tuesday, Sept. 23

MOVIE AND LUNCH

Temple Har Zion presents the film *From Shtetl to Swing*, tracing the impact of Jewish influence on American music. 12 p.m. Light lunch served. $5. Reserve, 905-889-2252, ext 5, or e-mail thzshtetl@rogers.com.

HAMMER ON THE VIOLIN

Beth Tikvah Lunch & Learn, presents violinist **Moshe Hammer** on "The Violin: A Versatile Instrument in Any Musical Genre." $20/session, series of 4 programs, members $70, non-members $75. By reservation only, 416-221-3433, ext. 352.

BOOK REVIEW

Cathy Tile reviews *People of the Book* by **Geraldine Brooks** for Treasures in Jewish Literature Afternoon Series. 1 p.m. at the Lipa Green Building. Series of 5, $60, per review $15. 416-636-1880, ext. 235

SPIRO/HAMLISH

Beth Tzedec Congregation's Musical Magic Concert Series concludes with Broadway & Beyond, featuring **Simon Spiro** and **Marvin Hamlish** and the Musical Magic Concert Orchestra. 7:30 p.m. Tickets, 416-781-3514, ext. 218, or 416-870-8000.

THE LIVING ROOM WAR

Israel Consul General **Amir Gissin** speaks about "Internet Warfare: What Is It and Who Is The Target?" exploring Internet warfare and Israel. 7:30 p.m. Tannenbaum CHAT Kimmel Centre. $5. 905-889-0276, ext. 31, or admin@beitrayim.org

ABOUT *KADDISH*

Rabbi Eliezer Breitowitz speaks on the significance of *Kaddish* from the perspectives of the reciter and those responding. 7:30 p.m. at Anshei Minsk. 416-595-5723

BOOK REVIEW

The Adath Israel Book and Film Review series begins with **Heather Kassel** reviewing *Those Who Save Us* by **Jenna Blum**. 8 p.m. Series $50, non-members $85, per review $10, non-members $15.

CHUG HATANACH

Shmuel Pupko leads a study group in a discussion of the Book of Nehemiah, chapter 2. 8 p.m. at Beth David Congregation.

ZOLTY CLASS INTRO

Free introductory class to the course Genesis: A Theological Text, with Shoshana Zolty. 7:30-9 p.m., Shaarei Shomayim. Course begins Tuesday, Oct. 28, 9:30 a.m. or 8 p.m. and Wednesday, Oct. 29, 10 a.m. Info, Shaarei Shamayim, 416-789-3213 or Mekorot, www.mekorot.ca. 416-877-2050

Wednesday, Sept. 24

JEWISH JOKERS GROUP

The Jewish Jokers, Humour Group meet at 7 p.m. at the Antibes Community Centre. $3. Call **Irv Helpert** for info, 416-661-2541.

ALZHEIMER UPDATE

Toronto Workmen's Circle presents "An Update on Alzheimer's Disease and Related Disorders" with **Dr. Morris Freedman**, head of the division of neurology at the Rotman Research Institute of Baycrest Centre. 8 p.m. 471 Lawrence Ave. W. Non-members $5.

GENEALOGICAL MEETING

Jewish Genealogical Society presents **Bill Gladstone** on "Publishing Your Research: How to Stay Organized and Sane." He talks about the many challenges he faced writing and publishing a book on his family's genealogy. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5. www.jgstoronto.ca

JEWISH AND A MARINE

Lt.-Col. Dave Rosner describes life in Arab deserts and Korea as a religious Jew. He will also share thoughts on the war on terror. 8 p.m. at Chabad of Markham. $7. 905-886-0420

Other News

MUSIC FROM THE PAST

Canadian Friends of Shabtai Levi Home host Music from the Past for the Future of the Children, with **Jay Siegel** and the Tokens, **Charlie Thomas** and **Shirley Alston Reeves**. Thursday, Sept. 25, at the Toronto Centre for the Arts. Tickets 416-609-7003 or www.shabtaihome.ca/event2008/.

STUDY OPPORTUNITIES

Register for and attend an online interactive class with Torah in Motion and be entered into a draw for a free trip to Israel. Pre-yom tov series runs to Oct. 5. Registration, www.torahinmotion.org or 416-633-5770.

HIGH HOLIDAY SERVICES

The Winchevsky Centre community offers an egalitarian secular ceremony with shofar, readings and poetry, music in English, Hebrew and Yiddish led by **David Wall** and **Marilyn Lerner**. Ticket $30, children $18, unwaged/students $20. Reservations, 416-789-5502 or www.winchevskycentre.org.

Oraynu Congregation For Humanistic Judaism holds High Holiday observances on Rosh Hashanah, Tuesday, Sept. 30, 10:30 a.m. and Yom Kippur, Wednesday, Oct. 8, 8 p.m. and Thursday, Oct. 9, 11 a.m. 1600 Steeles Ave. W. Tickets required, $80 Rosh Hashanah, $80 *Kol Nidrei*, $50 Yom Kippur; all three $175, students 50 per cent discount. Children's programs offered for daytime services. 416-385-3910 or info@oraynu.org or www.oraynu.org.

Join **Chabad of Markham** for High Holiday services. Call 905-886-0420, ext. 221, for tickets.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration, 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Birthdays, Hockey games and Holidays: Making It Work After Divorce. Monday, Sept. 22, 7-9 p.m., at the Lipa Green Building.

FOR SENIORS

55+ Forward for Seniors at the MNJCC hosts a lawyer on "Everything You Need to Know About Wills." Thursday, Sept. 18, 1:30 p.m. Info, **Phyllis Fien** at 416-924-6211, ext. 155, or phyllisf@mnjcc.org.

Temple Sinai Senior Club hosts the Montcrest Big Band. Sunday, Sept. 21, 7:30 p.m. $5, guests $7. RSVP **Marcie** 416-487-3281.

Earl Bales Seniors Club in the Park. Casino Rama, Wednesday, Sept. 24; Sunday dance, Sept. 28. Info, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

High Holiday tickets. Call ext. 113.

Mike Fegelman, of Honest Reporting, speaks on "How to Identify and Combat Media Bias Against Israel." Tuesday, Sept. 23, 10 a.m. $3, non-members $6.

High Holiday lunch and concert, Wednesday, Sept. 24, 12-2:30 p.m. $13, non-members $16.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Robert Giard's photo exhibit "Particular Voices: Portraits of Gay and Lesbian Jewish Writers" opens in Jacobs Lounge Visual Arts Space Thursday, Sept. 18, 1 p.m. Info, ext. 133.

Between Stages presents a reading of *Sperm Count* by **Stephen Orlov**. Sunday, Sept. 21, 2 p.m. Suggested donation $8. Ext. 606

Odessa/Havana and Daddo and **Marilyn Lerner** perform at the Al Green Theatre, Sunday, Sept. 21, 8 p.m. $25. smallworldmusic.com.

Cooking with **Itka**: holiday fare. Tuesday, Sept. 23, 7-9:30 p.m. Registration in advance, $18, ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Back-Care Workshop: The Mitzvah Technique, natural solution for postural aches, pains, tensions and stress with **M. Cohen-Nehemia**. Begins Sunday, Sept. 28, 10 a.m.-noon, continuing the last Sunday of every month. Ext. 373.

SINGLES EVENTS CAN BE FOUND ON PAGE 37

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Ned Austin	Aug 31/08	133 Torresdale Avenue
Jordan Somers	Aug 31/08	219 Green Road
Frank Wolman	Sep 1/08	3830 Bathurst Street
Rita Abeles	Sep 3/08	65 Spring Garden Avenue
Percy Rotman	Sep 3/08	2 Buchan Court
Marian Miltchin	Sep 3/08	10 Prue Avenue
Ester Frenkel	Sep 2/08	541 Finch Avenue, West
Anne Himel	Sep 2/08	9 Lyonsgate Drive
Helen Fenster	Sep 1/08	3311 Bathurst Street
Gertrude Wineberg	Sep 2/08	10 Highland Court
Barbara Meissner Fishbei	Sep 3/08	133 Bombay Avenue
Ron Weinberger	Sep 2/08	70 High Park Avenue
Eph Diamond	Sep 4/08	1166 Bay Street
Faye Faibish	Sep 5/08	8 Erica Avenue
Rene Davis	Sep 4/08	155 Kendal Avenue
Caroline Friedman	Sep 5/08	260 Heath St. West

HEBREW BASIC

Roma Grunberg	Sep 2/08	155 Codsell Avenue
Pauline Drubich	Sep 3/08	529 Brunswick Avenue

The unveiling of a monument honouring the memory of the late
HELEN KLEINER ז"ל
will take place
Sunday, Sept. 21st
12:30 p.m.
Pardes Shalom Cemetery
Beth Emeth Bais Yehuda
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
HARRY P. BOTNICK ז"ל
will take place
Sunday, September 21st at 11:00 a.m.
Bathurst Lawn Memorial Park
Husatyner Klaus Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of the late
FLORENCE MOSS ז"ל
will take place
Sunday, Sept. 21st
11:00 a.m.
Pardes Shalom Cemetery
Shaar Shalom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAMUEL J. SABLE ז"ל
will take place
Sunday, September 28th at 10:30 a.m.
Mt. Sinai Memorial Park
986 Wilson Ave.
Shaarei Shomayim Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MARSHA (MANYA) SILVERBERG ז"ל
will take place
Sunday, September 21st at 11:00 a.m.
Bathurst Lawn Memorial Park
Werzbniker Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
SARAH KIDECKEL ז"ל
will take place
Sunday, Sept. 21st
at 10:30 a.m.
Bathurst Lawn Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RAPHAEL BASCH ז"ל
will take place
Sunday, Sept. 21st
at 2:00 p.m.
Pardes Shalom Cemetery
Dufferin St., N of Major Mackenzie
Maramoresh Section
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

The unveiling of a monument honouring the memory of the late
ESTHER PEACOCK ז"ל
will take place
Thursday, Sept. 25TH
at Noon
Mt. Sinai Memorial Park
Pride of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of the late
LOUIS TKATCH ז"ל
will take place
Sunday, September 21st at 1:00 p.m.
Beth Tzedec Memorial Park
Bathurst north of Finch, west side
Section #7-141
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
DR. GEORGE JAKUBOVIC ז"ל
will take place
Sunday, Sept. 21st
at 10:30 a.m.
Bathurst Lawn Memorial Park
Bathurst, S. of Steeles
Clanton Park Section
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
ALTER SZAINWALD ז"ל
will take place
Sunday, Sept. 21st
10:30 a.m.
Bathusrt Lawn Cemetery
Apter Friendly Society
Relatives and friends are invited to attend

The unveiling of monuments to the memory of
MORRIS (MAX, MONIEK) & BERNIE IZAK PRUSZNOWSKI ז"ל
will take place
Sunday, September 21st at 1:00 p.m.
Pardes Shalom Cemetery
Dufferin, N. of Major Mackenzie
Lodzer Congregation Section
Relatives and friends are invited to attend

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QUALITY MONUMENTS... FACTORY PRICES

Obituary

Furniture maker was survivor and educator

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Philip Weiss, a survivor who educated thousands of school children in the province about the Holocaust by sharing his painful personal experiences, died Sept. 3 at age 86.

At his funeral, in the packed Shaarey Zedek Synagogue, he was referred to by Rabbi Alan Green and Rabbi Shalom Rappaport as the "Elie Wiesel of Winnipeg."

His younger brother, Leo, who, unlike Weiss, was spared the horrors of the Nazi concentration camps, called him "a sensitive soul," and "an unrelenting champion of those who could not speak for themselves."

"He saw that his mission as a survivor of the Holocaust was to bear witness… He [Weiss] led the campaign to place a Holocaust memorial [statue] on the grounds of the Manitoba legislative building," said his son in-law, Brian Schwartz.

Published book about Holocaust experiences

"This was the first monument of its kind ever erected on public property in Canada," said Weiss' daughter, Francie Winograd.

Weiss was 15 and living at his parent's home in Drohobycz, Poland, when the Nazis seized him and put him in his first concentration camp. He was imprisoned in three labour camps and two concentrations camps during World War II.

The retired award-winning furniture designer and craftsman spoke about the Holocaust at high schools and universities in the city and across the province. Weiss also gave free screenings of the movie *Schindler's List* to hundreds of children.

He was able to connect to thousands of students, leaving many in tears after they heard his personal story.

He also provided financial assistance to students in the Asper Foundation's Holocaust and Human Rights program, which sends young people to the United States Holocaust Memorial Museum in Washington, D.C.

Weiss was also given an honorary doctorate by the University of Winnipeg in 2003 for his life's work in educating young people about the Shoah.

There were two numbers Weiss said he never forgot. One was the number that the Nazis tattooed on him – 87226 – and the other was May 5, 1945, the day U.S. troops liberated the Mauthausen concentration camp in Austria where he was being held.

Last year, at age 85, Weiss self-published a book about his experiences in the Holocaust, titled *Humanity in Doubt*.

Weiss' "will and endurance" saw that this project was completed before he died, Schwartz said.

"On many occasions he [Weiss] rose to say *Kaddish* for those who had no relatives," Schwartz recalled. "He was a loyal son of his God and his people," a courageous, resilient man "who remained committed to his mission [to bear witness]."

Rabbi Green said that Weiss "was able to transform the darkness of the Holocaust into light."

At the end of the war, Weiss was reunited with his parents, Solomon and Celia, as well as his sister Erna and brother Leo, all of whom survived the Holocaust.

Weiss' family was "one of the few Polish Jewish families to survive [the war] intact," Rabbi Green said.

For several years, Weiss, like many Holocaust survivors, didn't talk about his experiences. "He kept the worst of all of his memories within him, close to his heart," Schwartz said.

Lindor Reynolds, a columnist for the *Winnipeg Free Press*, wrote about Weiss on Sept. 6.

"This was a real man. This was a survivor determined not to be silenced," Reynolds wrote. "Throughout his life through his determination and his courage, Philip Weiss ensured the terrible facts and lessons of the Holocaust would not be forgotten. Now that he's gone, it's imperative that history and his example not be forgotten."

Besides two daughters, Weiss is survived by seven grandchildren, and his sister and brother. He was predeceased by his wife, Gertrude, and daughter Shelley.

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Holiday Food Ideas

From South Africa with love

By BARBARA SILVERSTEIN
Special to The CJN

Whenever Myrtle and Manny Kagan travelled to Canada from South Africa to stay with their son, Maurice (Meish), and his family, the Thornhill kitchen became a busy place.

Myrtle Kagan was supposed to be the guest, but she always spent a good deal of her time in the kitchen preparing lamb stew, chicken soup and tuna noodle casserole, which was a favourite of her granddaughters, Nina and Danielle, says their mother Ester Kagan.

"South African women are exceptional homemakers, and Mrytle was la crême de la crême," Ester Kagan says. "Everybody in the Jewish community who knew Myrtle in Johannesburg spoke of her great kindness and her amazing cooking.

"Feeding people was one of the many ways Myrtle showed love."

Sadly, Myrtle Kagan was the victim of a random act of violence in Johannesburg. On Feb. 12, she was in the wrong place at the wrong time. She was gunned down in her car and died in hospital shortly after.

Her death devastated the family, Kagan says. "Myrtle found goodness in everyone, which makes the brutality of her death that much more shocking."

Kagan says her late mother-in-law was incredibly generous to others with her time and attention, especially her husband, three children and seven grandchildren. "She adored them and they adored her. She was the most loving person."

The late summer and early fall was usually the time her in-laws visited Toronto. "They always came before Rosh Hashanah. Myrtle would cook up a storm and then she would do holiday cooking with my sister-in-law Sylvia [Roth] in San Diego.

"Her death has left a huge vacuum in all our lives. As my sister-law Sylvia puts it: 'She was always putting the needs of others above her own. Her memory is a blessing and an inspiration.'"

MYRTLE KAGAN'S LAMB STEW

1 large onion, diced
2 lb. lamb shoulder chops, cut up with bone in
3 to 4 tbsp. canola or olive oil for browning
3 cloves garlic, minced
6 carrots cut into chunks
4 potatoes cut into chunks
10-oz. package of frozen peas
1 small tin of tomatoes (approx. 350 ml)
2 tsp. of pareve beef-flavoured gravy thickener
1 tbsp. apricot jam
1/2-1 tsp. each cardamom, curry, cumin (adjust to your taste)
salt and pepper to taste
2 cups water

Heat oil in Dutch oven or heavy pot. Add onions and garlic and brown over medium heat. Remove from pan. Add lamb and brown on all sides. Add onions and garlic. Add spices, gravy thickener and water and cook for 1/2 hour. Add vegetables and tomatoes (with juice). Cover and simmer for about 2 hours. Add more water if necessary. Add peas and jam. Cook another 10 minutes.

Myrtle Kagan

MYRTLE KAGAN'S CHICKEN SOUP

1 chicken
1 chicken carcass
1 turkey thigh
5 sprigs dill
1 medium onion cut in half
6 celery stalks
6-8 carrots, scraped and trimmed
2 parsnips, scraped and trimmed
3 tbsp. chicken soup powder
salt and pepper to taste
water to cover chicken plus 4 cups

Put chicken in large pot. Cover with water and add 4 more cups of water. Bring to a boil. Skim. Add remaining ingredients. Cover and simmer for 3 hours. Strain. Mash carrots and return to soup. Refrigerate. Remove the fat from the top of the soup and discard. Serve with matzah balls and/or noodles.

MYRTLE KAGAN'S TUNA NOODLE CASSEROLE

1 6-oz. can tuna
1 can tomato soup
1 small onion, chopped
1 tbsp. vegetable oil
1 cup light cream
1 cup cheddar cheese, shredded
1 16-oz. package medium egg noodles

Boil noodles and drain. Fry onion in oil until soft, add tuna, tomato soup and cream. Simmer for 15 minutes. Mix noodles with tuna mixture. Pour into casserole dish. Sprinkle with cheese. Bake at 350 for 15 to 20 minutes. Serves 6-8.

CELEBRATE IN STYLE: Rosh Hashanah holiday table (from *Entertaining on the Jewish Holidays* by Ella Banin)

Gluten-free cooking can be an adventure

By CAROLYN BLACKMAN
Staff Reporter

Haley Frydrych, 15, who has celiac disease, has a foolproof way of taking part in holiday meals – she eats Passover food.

Diagnosed about 13 years ago, Haley has a condition in which the absorptive surface of the small intestine is damaged by gluten, a protein found in wheat, rye, tricale and barley, and often in hidden sources that contain starch fillers of unknown origin such as drugs, spices and hydrolyzed vegetable protein.

Eating these substances results in an inability to absorb nutrients such as protein, fat, carbohydrates, vitamins and minerals, which are necessary for good health.

Common symptoms of celiac disease include chronic fatigue, anemia, diarrhea and/or constipation, delayed puberty, bloating, abdominal pain, weight loss, bone or joint pain, and dental abnormalities.

Joni Frydrych, Haley's mother and vice-president of the Canadian Celiac Association, Toronto chapter, said that although there is no cure for celiac disease, treatment is "100 per cent effective, and no drugs or surgery are required. Celiacs must maintain a gluten-free diet for life."

There is a great variation to gluten sensitivity, she said, and although someone may not have the obvious symptoms, gluten could still cause damage to the intestinal lining.

Frydrych has learned to be vigilant and creative in order to keep Haley healthy, yet not feeling deprived, she said.

"I check companies' websites, and I always, always read labels, even it is a product I've used before. Companies sometimes change their formulas. I often call a company right from the store to check on a product."

When Haley was diagnosed, Frydrych said, they had to order food by mail order or at a speciality store at the Hospital for Sick Children.

"Now gluten-free food is everywhere. And I stock up on Passover products like honey cake, matzah ball mix, and egg noodles made with potato starch. One of Haley's staples is noodles and tomato sauce. The kosher sections of supermarkets have lots of gluten-free food."

In her position in the Celiac Association, she fields calls from members, and she often recommends, even to non-Jewish members, that they check out the kosher food shelves.

She doesn't buy grain-free cookbooks, she said. "I look through my regular cookbooks and I change ingredients. Its a lot of trial and error. Some things I have to throw away, others are delicious.

Continued on page 46

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~ or ~
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~ or ~
Roast Supreme of Chicken with a Grilled Pineapple and Cilantro Salsa
~ or ~
Roast Grouper with Marinated Tomatoes and Eggplant

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Green Beans Provencale with a Lemon Zest
An Assortment of Balsamic Grilled Vegetables
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Sweet Potato Mash with Sage
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Continued from page 45

"I have a recipe for chocolate chip cookies in which I substitute cup for cup, tapioca starch and rice flour for regular flour. I also use one teaspoon of xantham gum – slightly expensive, but necessary for baking – for every cup of flour because that gives it the elasticity found in wheat flour."

Another favourite is chicken fillets dipped in a mixture of egg and honey, coated with seasoned potato starch, and baked.

"I've also dipped chicken or fish in crushed potato chips or instant mashed potato flakes. I fry it lightly to brown it, and then finish it in the oven."

Frydrych can be reached at vicepresident@torontoceliac.org. To join the Canadian Celiac Association, call 1-800-363-7296 or visit either www.torontoceliac.org or www.celiac.ca for more information.

HALEY'S GLUTEN-FREE CHOCOLATE CHIP COOKIES

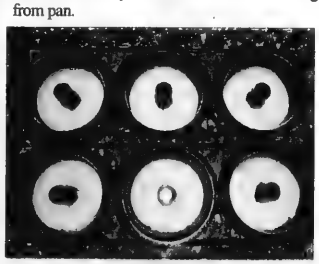
3/4 cup softened butter or pareve shortening cut into small pieces
1 1/4 cups lightly packed brown sugar
1 egg
3 tsp. vanilla
2 tbsp. milk or water
2 cups gluten-free flour (use either 1 1/2 cups tapioca starch or ¶ 1/2 cups potato starch and 1/2 cup rice flour mixed together)
2 tsp. xantham gum
1 tsp. salt
3/4 tsp. baking soda
1 1/2 cups milk chocolate chips or semi-sweet pareve chips
1/2 cup M & Ms, optional (not Smarties as they may contain wheat)

Preheat oven to 375. Cream butter and brown sugar in a large bowl at high speed in a electric mixer for three minutes or until light and fluffy.

Add vanilla, egg and milk until thoroughly mixed. Combine flours, xantham gum, salt and baking soda to creamed mixture, slowly beating on low speed for two minutes or just until blended.

Stir in chocolate chips and M & Ms (do not use if there are nut allergies). Refrigerate for 30 minutes, then using a teaspoon, take heaping spoonfuls of dough and drop gently on cookie sheet lined with parchment paper, about two inches apart. With wet hands, pat down gently to form cookie shape.

Bake at 375 for eight minutes for a soft cookie, and 12 minutes for a crispy cookie. Cookies will harden after they cool. Cool before removing from pan.



Gluten-free bagels.

Joni and Haley

Note: Since gluten-free flour is harder to bake with, you may have to add a little more gluten-free flour if cookies spread too much during baking. Bake one sheet of cookies at a time in case you need to add more flour to the next batch. If the first batch spreads too much, they are still delicious, just not as pretty.

JONI FRYDRYCH'S RECIPE FOR GLUTEN-FREE EGG BREAD, BAGELS AND PIZZA CRUST

1/4 cup warm water
1 cup warm milk
2 tbsp. butter
1 egg beaten
2 1/2 cups tapioca flour
1 cup white rice flour
3 1/2 tsp. xantham gum
1 1/2 tsp. salt
1/4 cup sugar
2 1/4 tsp. bread machine yeast

Add water, milk, butter and beaten egg to bread machine tin and stir with spoon. Add gluten-free flours, xantham gum, sugar and salt to bread machine tin.

Make a small well/hole in centre of flour mixture and fill the well/hole with the bread machine yeast. Set bread machine to bread, and choose your crust setting to your liking. Let bread fully cool before slicing

You can set bread machine to dough instead of bread, and when dough cycle is finished, you can form dough into bun/bagel shape by dividing the dough and rolling like a snake. Then pinch edges together and place on parchment paper, far enough apart to allow room for rolls to rise, or in a lightly greased bagel/bun/donut pan.

To use for pizza crust, line a pizza pan or cookie sheet with parchment paper and spread dough to cover pan. Turn oven to 100, and when it is preheated, turn oven off and place buns or pizza crust, covered with clean dish towel, in oven for 1 hour to allow dough to rise.

Remove from oven and preheat oven to 350. When it is preheated, replace dough in oven and bake for approximately 25 to 30 minutes, depending on size, until golden. (I make 12 bagels or buns from this recipe.) Once pizza crust is slightly golden, take it out of the oven and add gluten-free tomato sauce, cheese and your favourite toppings and return to oven to bake just until cheese is melted.

L'Shana Tova

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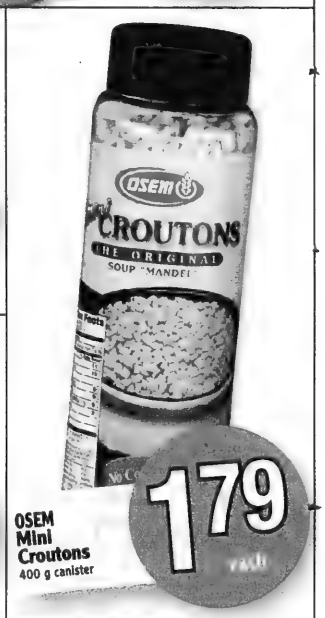

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Elegant but simple menu suggestions

By DAPHNA RABINOVITCH
Special to The CJN

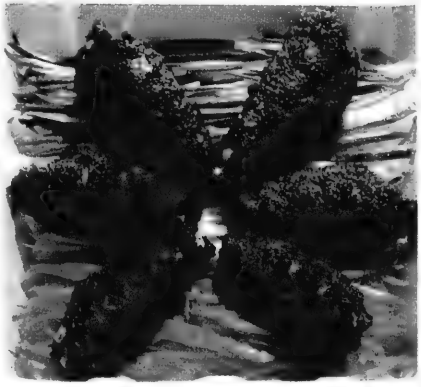
For Rosh Hashanah this year, why not try something new? Instead of an old standby – chicken or brisket (nothing against either mind you!) – knock the socks off your guests with a eye-catching and taste-titillating sliced rib steak.

Nothing could be simpler, since you can marinate it in the spice rub up to 24 hours ahead, then just grill it at the last minute (beef doesn't take well to reheating, so you in fact have to make it at the last minute). The steaks will only take about 15 to 20 minutes to grill, freeing up the oven and stove top for you.

Then just 15 minutes standing time while you're slurping up soup, and they're ready to carve. Be sure to walk around the gathering as you serve the food, strutting its glory and your ingenuity. This will be one Rosh Hashanah dinner, your family and friends won't soon forget.

RIB STEAKS WITH THREE HERB CHIMICHURRI

2 beef rib steaks (each about 1 1/2 lb.)
2 tbsp. dark brown sugar
1 tbsp. sweet smoked or regular paprika
1 tbsp. coarse kosher salt
1 tsp. chili powder
1/2 tsp. ground black pepper



Rib steaks part of elegant meal

Chimichurri sauce
3/4 cup extra virgin olive oil
3 tbsp. Sherry or red wine vinegar
3 tbsp.fresh lemon juice
3 cloves garlic, peeled
1 tsp. salt
1/2 tsp. pepper
1/4 tsp. red pepper flakes
3 cups stemmed fresh parsley
2 cups stemmed fresh coriander
1 cup stemmed fresh mint

Combine brown sugar, paprika, salt, chili powder and pepper. Coat both sides of steaks well. Cover and refrigerate for at least 8 hours or up to 24 hours.

Make the sauce: in blender or bowl of food processor, combine olive oil, vinegar, lemon juice, garlic, salt, pepper, and red pepper flakes; blend until almost smooth. Gradually add remaining ingredients, pureeing after each addition, until smooth and puréed. Cover and refrigerate for up to 6 hours.

Bring steaks to room temperature for 30 minutes. Place on greased grill over medium high heat. Close and grill, turning once, until medium rare, 15 to 20 minutes. Transfer steaks to cutting board. Tent with foil and let stand for 15 minutes before slicing. Serve with room temperature chimichurri sauce. Makes about 8 servings.

GOLDEN BEET SALAD WITH CAPERS AND RED ONION

5 golden beets, all but 1 inch of tops trimmed
2 tbsp. extra virgin olive oil
1/2 cup nonpareil capers
1 cup sliced red onion

Dressing
2 tbsp. orange juice
1 tbsp. each balsamic vinegar and lemon juice
2 tsp. Dijon mustard
1/4 tsp. each salt and pepper
3 tbsp. extra virgin olive oil
1/2 cup chopped fresh mint

Preheat oven to 400. Place beets in 9-in. baking pan. Drizzle oil all over, turning beets to coat well. Season to taste with salt and pepper. Cover pan with foil; roast for about 1-1/2 hours or until beets are tender. Uncover and cool completely. Peel beets, cut into 1-inch chunks and place in large bowl. (Beets can be covered with plastic wrap and refrigerated for up to 1 day.) Toss beets with capers and red onions.

Continued on page 50

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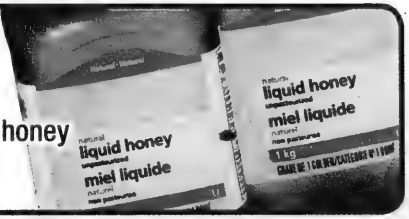

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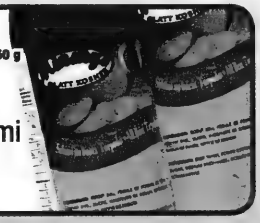

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A variety of tastes and textures

Continued from page 48

In separate bowl, whisk together orange juice, vinegar, mustard and salt and pepper. Slowly, in thin steady stream, whisk in olive oil until emulsified. Pour dressing over beets until evenly coated. Gently stir in mint. Serve at room temperature. Makes 6 to 8 servings.

ROASTED SMASHED POTATOES

1 1/2 lb. baby red potatoes (about 24)
1 tsp. coarse salt
1/2 tsp. pepper
1/3 cup extra virgin olive oil

Place potatoes in large pot of lightly salted water. Bring to boil, reduce heat and simmer for 30 to 35 minutes or until potatoes are easily pierced with a thin metal or wooden skewer. Drain well on kitchen towels; cool slightly.

Smash each potato with palm of your hand until it flattens to 1/2-in. thickness. Place each smashed potato on aluminum foil-lined baking sheets. (Potatoes can be covered with plastic wrap and refrigerated for up to 8 hours. Bring to room temperature for 30 minutes.)

Sprinkle potatoes with coarse salt and pepper. Drizzle oil evenly over. Roast in centre of preheated 450 oven, turning once, for about 40 minutes or until crispy and golden around the edges. Serve immediately. Makes 6 to 8 servings.

APPLESAUCE CAKE WITH SUGARED DRIED CHERRIES AND CHOCOLATE CHIPS

1/2 cup soy milk
1 tbsp. lemon juice
1/2 cup non-dairy margarine, soft
3/4 cup granulated sugar
2/3 cup packed light brown sugar
2 eggs
1 tsp. vanilla
1 cup thick unsweetened applesauce
2 3/4 cups all purpose flour
1 tsp. cinnamon
1 tsp. baking soda
1/2 tsp. baking powder
1/2 tsp. salt
icing sugar

Filling
1 cup dried cherries
2 tbsp. packed brown sugar
1 cup semi-sweet chocolate chips

Make the filling: toss together cherries and sugar in a bowl and set aside for 20 minutes.

Stir together soy milk and lemon juice; let stand for 15 minutes.

Preheat oven to 350. In bowl of electric mixer or using hand-held mixer, cream margarine for 3 minutes. Gradually add granulated and brown sugar, beating until light and fluffy, scraping down sides of bowl as necessary. One at a time, add eggs, beating well after each addition. Beat in vanilla. Using wooden spoon, stir in applesauce – batter will look curdled.

In separate bowl, combine flour, cinnamon, baking soda, baking powder and salt. Making three additions of flour mixture and two of soy milk, alternately add flour and milk to batter, beginning and ending with flour. Fold in cherries and chocolate chips.

Transfer batter to lightly greased 13 x 9-in. baking dish. Bake in centre of preheated oven for 35 to 40 minutes or until top springs back when lightly pressed. Cool on rack for at least 15 minutes. Serve lightly sprinkled with icing sugar. Makes 16 servings.

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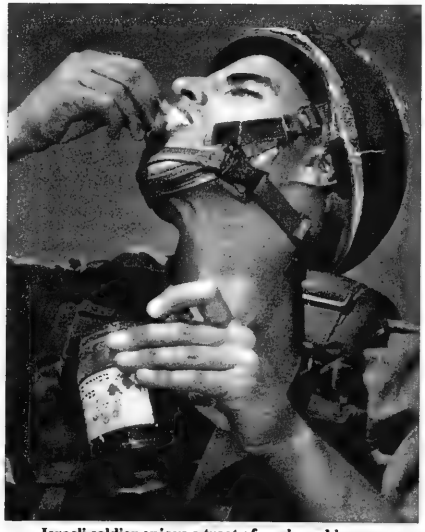

Israeli soldier enjoys a treat of apple and honey. [Isranet photo]

Sharing some of our favourite holiday recipes

By CAROLYN BLACKMAN
Staff Reporter

Holiday time at *The Canadian Jewish News* is quite hectic, but we're never too busy to talk about menu planning and share recipes with each other.

A number of staff have been generous enough to share some favourite recipes they've served to guests in their sukkah.

AUTUMN VEGETABLE SOUP
Submitted by Leila Speisman

1/4 cup oil
1/2 cup onion, chopped
1 clove garlic, crushed
1 cup mushrooms, sliced
1 eggplant, peeled, cubed
3 tbsp. flour
1 10-oz can clear chicken soup
4 cups water
2 cups zucchini, shredded
1/8 tsp. pepper
1 tsp. salt
1 tsp. sugar
1 2 tsp. oregano
1 tbsp. lemon juice

Heat oil in large saucepan. Add onion, garlic, mushrooms and eggplant. Cook over low heat until veggies are tender, around 15 minutes. Stir occasionally.

Sprinkle flour over mixture. Stir in soup, water, zucchini, seasonings and lemon juice. Simmer uncovered 30 minutes, stirring occasionally.

This freezes well, and tastes even better when it has stood for a couple of days in the refrigerator. Serves 6, but recipe can be doubled.

ZUCCHINI COBBLER
Submitted by Michael Stavsky for his wife, Joanna

People will swear this is made with apples! A delicious side dish.

Filling
8 cups peeled chopped zucchini
2/3 cup lemon juice
1 cup sugar
1 tsp. cinnamon
1/2 tsp. nutmeg

Crust
4 cups flour
2 cups sugar
1 1/2 cups cold margarine
1 tsp. cinnamon

In a large saucepan, over medium heat, cook zucchini and lemon juice, stirring, for 15 minutes until tender. Add sugar, cinnamon and nutmeg and simmer 1 minute longer. Remove from heat and set aside.

Combine flour and sugar in a large bowl. Cut in margarine until mixture resembles course crumbs. Stir 1/2 cup of crust mixture into zucchini mixture.

Press half of remaining crust mixture onto a cookie sheet, or preferably, divide between two 9 x 13-in. pans. Spread zucchini mixture over the top. Sprinkle remaining crust mixture over the zucchini. Sprinkle with cinnamon. Bake at 375 for 35-50 minutes, until golden and bubbly.

The recipe can easily be halved. Simply halve all ingredients and use one 9x13-in. pan.

Continued on page 52

Lisa Rosen creates delicious egg roll filling. [Jeff Rosen photo]

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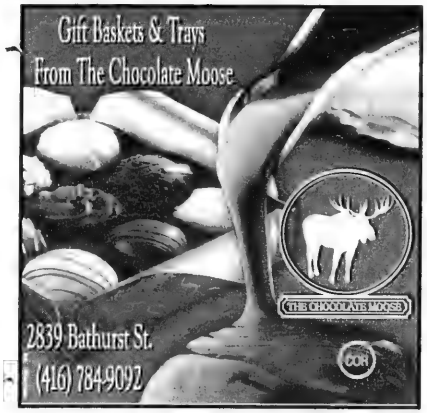

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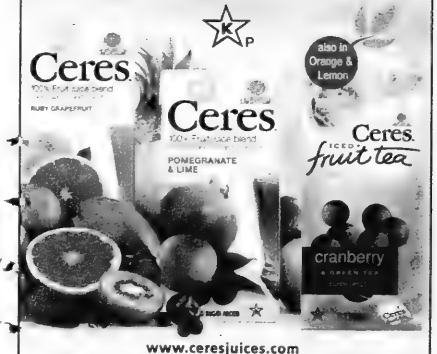

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Roasted winter-vegetable composed salad: [Canadian Living photo]

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CJN recipes

Continued from page 51

EGG ROLL FILLING

Submitted by Jeff Rosen for his wife, Lisa

3 onions
4 ribs celery
2 tbsp. oil
2 lb. ground beef
4 cups bean sprouts
1/2 cup soy sauce
salt, garlic powder and pepper to taste

Chop and saute onions and celery in oil, until wilted. Add beef, salt, garlic powder and pepper to the pan and mix well. Add bean sprouts and soy sauce (you can use more or less, according to your taste). Cook for five minutes with lid on. Can be eaten without egg roll wrappers. Serves 6 to 8 as a main dish.

LOWER CARB SHEPHERD'S PIE

Submitted by Ella Burakowski

2 lbs. lean ground beef
1 large head of cauliflower, separated into florets
2 cups frozen peas and corn – or you can use cut green beans instead for even lower carb
2 medium onions, chopped
2 cups mushrooms pieces

Continued on page 53

CJN staff cooks up a storm

Continued from page 52

3 large cloves garlic, minced
1 tbsp. olive oil
1-2 tbsp. lower fat margarine
3/4 can low fat pareve mushroom soup
2 tbsp. ketchup
1 tsp. cumin
1 tsp. chili pepper flakes
1/2 tsp. salt (for meat)
1/2 tsp. salt (for cauliflower mixture)
1/2 tsp. pepper
sprinkle of paprika

Preheat oven to 350. Fry onions and garlic in olive oil. Set aside half the mixture for cauliflower and half for meat.

Meanwhile, steam cauliflower till soft, dry, set aside but keep it hot. Fry mushrooms.

Steam frozen veggies until just crisp. Drain well – they should not be wet.

Fry meat and drain any extra fat from cooked meat.

In a bowl, mix the cooked meat, half the onion and garlic mixture, fried mushrooms, peas and corn (or green beans), 1/2 tsp. salt, pepper, cumin, chili pepper flakes, mushroom soup and ketchup. Mix well.

Taste and adjust seasonings as necessary.

Purée cauliflower in food processor until it's the same consistency as mashed potatoes. Mix in the salt, margarine, fried onion and garlic mixture.

Now to put it together – Spray a 3-quart casserole dish with non-stick cooking spray. Spread the meat mixture evenly over the bottom of the dish. Spread the cauliflower mixture evenly on top of the meat. Sprinkle lightly with paprika. Bake for 45 minutes at 350 until top is golden.

ROASTED WINTER-VEGETABLE COMPOSED SALAD

Submitted by Bev Bergman for her daughter Andrea

1/4 cup plus 1 tbsp. extra virgin olive oil
2 garlic bulbs, halved horizontally
4 mixed red and golden beets (about 1 lb. total with green), stems trimmed to about 1 inch
5 small onions, cut into wedges
1/2 tsp. coarse salt, divided
1/2 head cauliflower (1 lb.), cut into small clusters
1 bunch carrots, peeled and trimmed (halved lengthwise if large)
2 small winter squash, such as delicata or acorn, cut crosswise into 1/2-inch thick rounds and seeded
2 dried figs (preferably Calimyrna)
3 tbsp. balsamic vinegar
2 tbsp. water
pinch of freshly ground pepper
5 oz. mixed hearty greens, such as baby kale and escarole
fresh rosemary sprigs, for garnish

Preheat oven to 425. Using 2 tsp. oil, drizzle cut sides of garlic. Wrap each half in foil. Wrap beets in foil. Roast until garlic is soft and beets are tender, 40 to 50 minutes. Leave oven on.

Toss onions with 2 tsp. oil and 1/4 tsp. salt. Transfer to a rimmed baking sheet. Toss cauliflower with 2 tsp. oil and 1/4 tsp. salt. Transfer to same sheet. Using 1 tbsp. oil, brush or rub carrots and squash. Transfer to a separate rimmed baking sheet.

Roast vegetables, tossing once, until golden brown and tender: 15 to 20 minutes for onions and cauliflower, 20 to 25 minutes for carrots and squash.

Rub beets with paper towels to remove skins; cut flesh into wedges.

To make dressing, purée figs, vinegar, 2 tbsp. water, a pinch of salt and pepper, and remaining 2 tbsp. oil in a blender.

Arrange greens and roasted vegetables on a platter. Garnish with rosemary. Serve either warm or at room temperature with dressing. Serves 6.

Optional: You could include a cup of goat's cheese in the centre of the platter and let people help themselves to a bit with the vegetables, or sprinkle a little bit on everyone's plate.

CABBAGE ROLLS

Submitted by Carolan Halpern

1 lb. ground beef
1/4 cup matzah meal
1/2 cup cooked rice
1 egg
1/4 tsp. salt
cabbage leaves (about 14)
1 onion diced
1/4 cup lemon juice
1/2 cup brown sugar
1 10-oz. can tomato and mushroom sauce or plain tomato sauce
1/2 cup water

Remove leaves from cabbage carefully. Place in large pot. Cover with boiling water. Simmer 5 minutes – drain and cool. Spread out leaves.

Combine meat, matzah meal, rice, egg and salt in a bowl. Place a heaping tbsp. of meat mixture in centre of each cabbage leaf. Fold in sides to cover meat and roll up.

Place rolls in large saucepan open side down, in one layer if possible.

In another bowl, mix together juice, brown sugar, tomato sauce and water. Pour over cabbage rolls. Cover and simmer at least 1-1/2 hours, basting occasionally, and adding a small amount of boiling water if needed to keep cabbage rolls almost covered.

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Bundt cake with fall fruits

Break fast with a light meal

By SUE EPSTEIN
Special to The CJN

What do you serve to break the fast? Are you one who has a set menu that you serve every year, or do you try new dishes? Whichever you do, the best approach is to break the fast with light food.

When I lived in North America, our break-the-fast meal was always bagels, cream cheese, lox and scrambled eggs. Since moving to Israel, we take advantage of the wonderful salads, fruits, cheeses and yogurts, and I serve a mixture of Ashkenazi and Sephardi dishes.

Among Ashkenazi Jews the break-the-fast meal is traditionally a dairy one – in North America, bagels with lox and cream cheese are almost mandatory. Other dairy dishes such as cheese blintzes or noodle kugel are also very common, as well as light, not overly sweet cakes like sour cream coffee cake, sponge cake or honey cake. In Sephardi communities, breaking the fast may be done with a dairy meal as well, but it will feature a variety of sweet and savoury pastries and fresh fruit, and it is common for the meal to include some type of fish.

In addition, the first food taken to break the Yom Kippur fast often differs for Jews, depending on their country of origin and their family customs. For Ashkenazi Jews, it might be piece of babka or rugelach and a cup of tea. In Israel, Syrian and Iraqi Jews nibble on Ka'a'him, round, crunchy sesame cookies that look like mini-bagels. Turkish and Greek Jews sip on a sweet drink made with melon seeds.

Either of the cakes below, served with a drink, will be a real treat to break your fast before you sit down to dinner. They're also perfect for Sukkot.

BUNDT CAKE STUFFED WITH FALL FRUITS

3 cups flour
2 cups sugar
1 tbsp. baking powder
1 cup vegetable oil
5 eggs
1 tbsp. vanilla extract
1/4 cup orange juice
1 large peach, seeded and diced (may use canned or frozen)
4 prune plums, seeded and snipped into 1/4-in. pieces
2 cups diced dried apricots
1 cup pitted dates, coarsely chopped
2 tbsp. sugar
2 tsp. cinnamon
1 tsp. cardamom

Preheat oven to 350. Spray a 12-cup Bundt pan with non-stick cooking spray. In mixer bowl, stir together flour, sugar, baking powder, oil, eggs, vanilla extract and orange juice. Mix at medium-low speed for 10 minutes.

In a separate bowl, combine the peach, plums, apricots, dates, sugar, cinnamon and cardamom.

Spoon half the batter into prepared pan. Spread about 3/4 of fruit mixture over. Top with remaining batter and fruit mixture.

Bake in preheated oven for 1-1/4 hours or until a toothpick comes out clean when inserted in centre. Cool on a wire rack. Slice with a serrated knife. Makes 18-20 servings.

This cake freezes well.

Continued on page 56

food Basics

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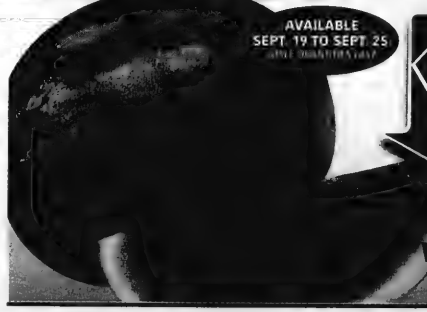

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Cranberries key to a great cake

Continued from page 54

CRANBERRY STREUSEL CAKE

Stock up on packages of fresh cranberries while they're at the peak of their season in the fall and freeze them to use all year long.

Add the topping 40 minutes into baking rather than at the beginning, when it would sink too far into the cake, or at the end, when it wouldn't sink in at all.

2 cups all-purpose flour plus more for the pan
1 tsp. baking powder
1/2 tsp. baking soda
1/2 tsp. ground nutmeg
1/4 tsp. table salt
8 tbsp. unsalted butter or margarine at room temperature plus more for the pan
1 1/3 cups sugar
1 tsp. vanilla extract
3 large eggs, at room temperature
1 cup plain, low-fat yogurt or tofu yogurt
2 cups fresh cranberries, chopped

Streusel
1/4 cup packed light brown sugar
2 tbsp. all-purpose flour
1/2 tsp. ground cinnamon
2 tbsp. cold unsalted butter or margarine, cut into 4 pieces
1/4 cup chopped walnuts
1/4 cup fresh cranberries, chopped

Position a rack in the middle of the oven and preheat the oven to 325. Lightly butter and flour a 9-in. square baking pan. In a medium bowl, whisk the flour, baking powder, baking soda, nutmeg and salt until blended. Set aside.

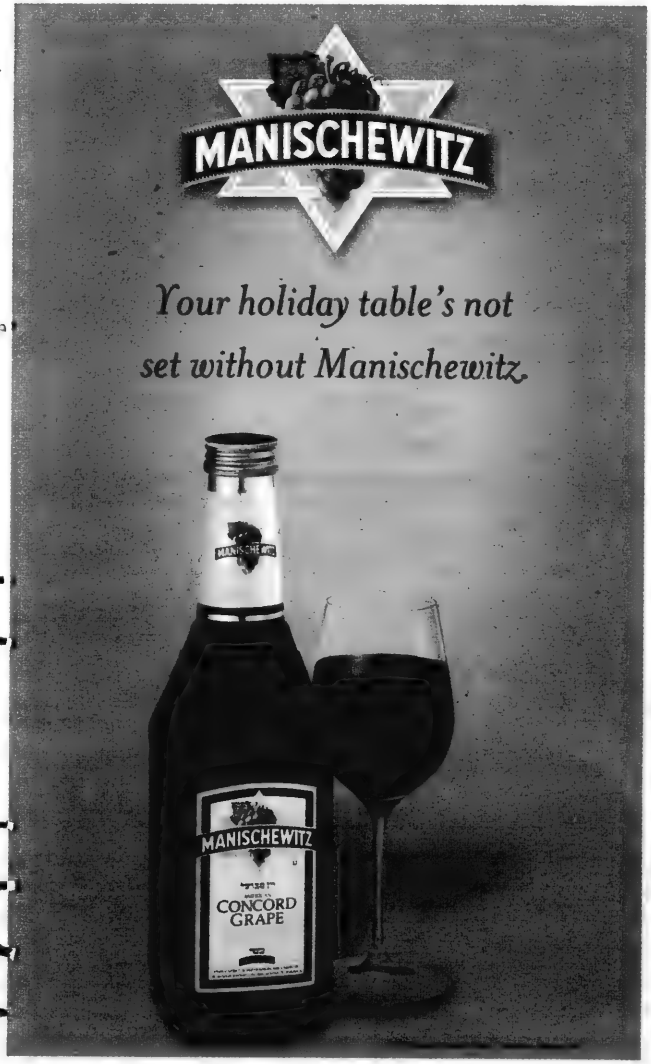
With an electric mixer, beat the butter, sugar and vanilla on medium speed until well blended, about 3 minutes. Reduce the speed to medium low and add the eggs one at a time, mixing until just incorporated.

Using a wide rubber spatula, alternately fold the flour mixture and the yogurt into the butter mixture, beginning and ending with the flour mixture. Add the chopped cranberries with the last addition of flour. Scrape the batter into the prepared pan and spread it evenly. Tap the pan gently on the counter to release any air bubbles. Bake for 40 minutes.

Make the streusel. While the cake is baking, combine the brown sugar, flour, and cinnamon in a medium bowl. Add the butter and mix, using a fork, until the ingredients are well blended and form small crumbs. Stir in the walnuts and cranberries.

After the cake has baked for 40 minutes, sprinkle the streusel evenly over the top of the cake. Continue baking until a pick inserted in the centre comes out clean, another 10 to 15 minutes. Cool in the pan on a wire rack until warm or room temperature. Cut into squares and serve. Makes 9 servings.

Note: This cake tastes best the day after you bake it.



Roasted eggplant sandwich

When you don't want a heavy meat meal…

By DOROTHY LIPOVENKO
Special to The CJN

If you've got a long walk to and from shul on Rosh Hashanah, or you don't get home from services until early afternoon anyway, you might not be in the mood for a meat meal by the time you unlock the front door, kick off your shoes, and finish massaging those aching feet.

It's a good hour each way for me and my husband, and I admit we nibble a little something on the trek back: a few homemade oatmeal cookies to fortify us for the uphill climb, keeping me munching instead of stopping every two seconds to kvetch. And it's cute when birds happily follow the trail of crumbs.

Put together a quick, light holiday lunch

So it makes sense, by 2:30 in the afternoon, to ignore the cold brisket and potatoes from the night before and go with something light but satisfying. Truth be told, my kitchen is mostly vegetarian, so there is no brisket dilemma. We'll likely eat on Rosh Hashanah the same food that has taken star billing for Shabbat lunches in the summer: roasted eggplant sandwiches, which can be put together fast and demolished even faster. With a pareve soup and fruit cobbler for dessert, you'll be able to get off the couch and head out to Tashlich.

A second recipe, a favourite at our house for Shabbat dinners, is equally elegant for guests as a main dish or and appetizer. It's a fragrant pepper quiche that I adapted by giving it a nutritional boost with spinach. This is the best time of year to make it, when local peppers are gorgeous, plentiful and cheap. The quiche should be served hot, which makes it ideal for dinner.

If more veggies and less meat are on your to-do list for the new year, these recipes should help jump-start that initiative. Shanah Tovah.

ROASTED EGGPLANT SANDWICHES

1 medium eggplant.
1/4 cup well-washed, chopped Italian parsley
juice of 1 lemon
1 large clove garlic, sliced thin
thin slices of English or Kirby cucumber
1 large rose or red tomato, thickly sliced
4 slices roasted yellow or red pepper
small wedges of Edam, Kashkaval or other soft cheese
fresh basil leaves
4 4-in. pitas (preferably the kind with olive bits in them),
halved hearts of palm spears

Wash eggplant well and discard stem and some of the top. Slice remaining eggplant into about 3/4-in. rounds. Line a rimmed baking sheet with foil, brush with good-quality olive oil. Lay eggplant slices on pan next to each other (not overlapping) and drizzle well with olive oil. Bake at 375 until slices are well-browned and have shrunk somewhat. Watch that they don't burn.

Put lemon juice, parsley and garlic in a container. When eggplant is done, let it cool out of the oven for a few minutes. But while eggplant is still warm, remove slices and place them in the container, tossing gently with a fork to coat eggplant with the lemon juice, garlic and parsley. (Depending on how much juice the lemon yielded you might want to add a little more.) Cover and refrigerate overnight.

For lunch, spread a thin layer of the cheese on half a pita. Then layer one or two slices of eggplant with bits of parsley, a slice of roast pepper, thin slices of cucumber and a thick slice of tomato sprinkled with black pepper. Top with a few basil leaves and remaining pita half. Enjoy with cold hearts of palm. Serves 3 or 4.

For extra protein, serve a lentil soup to which some cooked thin egg noodles have been added.

Lentil soup adds protein to vegetarian lunch

PEPPER QUICHE

1 frozen, unbaked pie shell
3/4 of a 10-oz. bag of fresh spinach
3 tbsp. feta cheese
1 medium onion, chopped
1 medium red and 1 medium orange pepper
2-3 large fresh basil leaves
1 tsp. olive oil
dash or two of garlic powder
3 large eggs
3-4 tbsp. 10 per cent cream
dash or two of black pepper

Prick and partially bake frozen pie shell for a few minutes until lightly browned. Remove from oven and cool.

Sauté onion (I do it on low heat in a few tbsp. of water with a dash of paprika for colour). Set aside.

Cut peppers in half, remove seeds, slice thin and sauté for a few minutes.

Wash spinach well, steam until slightly wilted (use the microwave) and when cool, squeeze out excess liquid. In a blender, pulse the spinach a few seconds with the basil, feta and olive oil, adding a dash or two of garlic powder, until mixture is smooth but still thick.

To assemble: spread spinach mixture on bottom of cooled piecrust. Sprinkle the sauteed onions over spinach, and then scatter the peppers throughout to cover. Beat eggs with the cream (I throw away at least one yolk) and a dash or two of black pepper. Pour this on top of the peppers.

Bake at 350 until egg mixture feels firm and set, about 45 minutes, or a little longer if necessary. Serves 3-4. This quiche tastes best fresh.

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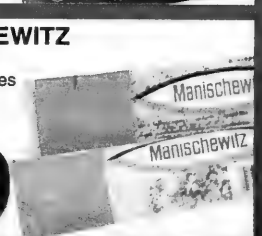

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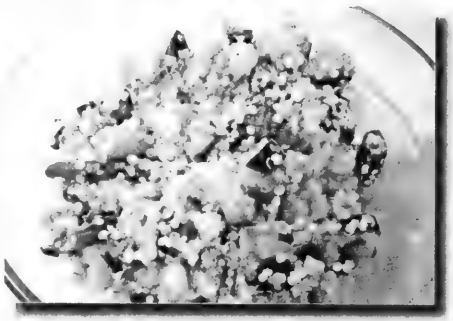
Flavour of quinoa can be varied with stocks

By EILEEN GOLTZ
Special The CJN



Cooks looking to serve something a little bit different this holiday season should try quinoa, a grain that is native to South America, and has been cultivated for more than 5,000 years.

You can vary the flavour of quinoa to complement whatever you're cooking by adding your favourite sautéed vegetables, or by cooking the quinoa in chicken, fish or vegetable stock instead of water.

It can be used in salads and sides, as well as desserts (yes, desserts), and cooks in just 15 minutes.

BASIC QUINOA

2 cups water
1 cup quinoa

Rinse quinoa thoroughly, either by using a strainer or by running fresh water over the quinoa in a pot. Drain excess water. Place quinoa and water in a 1-1/2 quart sauce pan and bring to a boil. Reduce to a simmer, cover, and cook until all of the water is absorbed (about 15 minutes). You will know that the quinoa is done when all the grains have turned from white to transparent and the spiral-like germ has separated. Makes 3 cups.

SWEET QUINOA SALAD

1 cup water
1 cup apple juice
1/2 tsp. cinnamon
1 cup quinoa, well rinsed and drained
2 large red apples, diced
1 cup chopped celery
1/2 cup dried cranberries or dried cherries
1/2 cup chopped walnuts or pecans
1 cup non-fat vanilla yogurt or mayonnaise

Place water, apple juice, cinnamon and rinsed quinoa in a saucepan and bring to a boil over high heat. Reduce heat, cover and simmer until all of the liquid is absorbed, approximately 15 minutes. Cool, transfer quinoa to a large mixing bowl and refrigerate, covered, at least 1 hour. Add apples, celery, dried cranberries and walnuts or pecans to quinoa. Mix well. Fold in yogurt or mayonnaise. Serve immediately. Serves 8.

QUINOA PILAF

1/2 cup carrot, diced
6 cups quinoa, cooked (see Basic Quinoa recipe)
1/2 cup green onion, diced
1/4 cup olive oil
1/2 cup celery, diced
2 tsp. garlic, minced
1 cup sliced almonds, toasted
1/2 cup sweet red pepper, diced
1/2 tsp. oregano
salt to taste

Cook the quinoa according to the directions. While the quinoa is cooking, sauté the chopped vegetables in the olive oil until clear, yet crisp: stir in oregano. Add the sautéed vegetables to cooked, hot quinoa, mixing well. Add salt to taste. Add the toasted almonds and mix to combine and serve. Serves 6-8.

QUINOA AND GRILLED-PEPPER SALAD

3 cups quinoa, cooked and cooled
3 yellow and 2 red sweet bell peppers, quartered
2 zucchini cut into long strips
1 red onion, cut into thick rings
2 tsp. olive oil
1 tsp. fresh lime juice
1 tsp. soy sauce
1/2 tsp. ground cumin
1/4 cup chopped fresh cilantro
2 green onions, chopped
1/2 cup pine nuts, toasted

While quinoa is cooking, grill the zucchini and bell peppers on a well-oiled rack set 5 to 6 inches over glowing coals until slightly softened, about 4 minutes on each side. If you prefer, grill the vegetables in a well-oiled ridged grill pan. Cut bell peppers and zucchini crosswise into thin strips. Cut the onion rings into quarters. In a small bowl, whisk together oil, lime juice, soy sauce, and cumin. Place the quinoa in a large bowl, stir in the bell peppers, zucchini, red onions, cilantro, green onions, and salt and pepper to taste. Combine the two mixtures. Decorate the top with pine nuts. If making ahead of time, don't add the pine nuts until just ready to serve. Serve at room temperature. Serves 6 to 8.

QUINOA WITH FRIED ONIONS

1/2 cup quinoa
1 cup water
2 medium onions
2 tbsp. olive oil
2 tbsp. chopped parsley
1/4 cup (1 oz.) grated Parmesan cheese
ground black pepper

Rinse the quinoa under cold running water until the water turns clear. In a 2-quart saucepan, combine the quinoa and water. Simmer over medium-low heat for about 15 minutes, or until the quinoa begins to soften. Remove from the heat and drain. Meanwhile, peel the onions and cut into 1/8- to 1/4-inch slices. Warm the oil in a large skillet over medium-low heat. Add the onions and cook for about 10 minutes, or until they soften and brown. Add water, 1 tablespoon at a time, as necessary to prevent burning. In a medium bowl, combine the quinoa, onions, parsley, cheese and pepper to taste. Toss well. Serve as a side dish.

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Sweeten your holiday with apple cake

By EILEEN GOLTZ
Special to The CJN

One of the sacred traditions of Rosh Hashanah includes the pairing of honey with apples in the hope of sweetness in the coming year. The custom is to dip apple slices into honey, and the result is a spicy and deliciously sweet treat.

Below, are some of my favourite baked treats that pair apples and sugar.

APPLE AND SPICE CAKE WITH CARAMEL GLAZE

2 cups flour
1 tsp. baking soda
1 tsp. ground cinnamon
1/4 tsp. ground nutmeg
1/8 tsp. salt
1/2 cup applesauce
1 tbsp. oil
2 tsp. vanilla extract
2 large eggs
1 cup sugar
1 cup golden raisins
1 can (20-oz. size) light apple pie filling
vegetable cooking spray
1/4 cup caramel flavoured sundae syrup

Continued on page 61

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Sugar and spice and everything nice

Continued from page 60

Preheat oven to 325. Spray a Bundt pan with non-stick spray. In a bowl, combine the flour, soda, cinnamon, nutmeg and salt and set aside. In another bowl combine the applesauce, oil and vanilla and set aside. In the bowl of an electric mixer, place the eggs and beat at medium speed until foamy.

Gradually add the sugar, beating well. Add the flour mixture and applesauce mixture alternately to egg mixture, beginning and ending with flour mixture; beat well after each addition. Fold in the raisins and pie filling by hand.

Spoon the cake batter into a 10-in. tube pan coated with cooking spray. Bake for 1 hour and 15 minutes or until a wooden pick inserted in centre comes out clean. Cool in pan 10 minutes on a wire rack and remove from pan. Cool completely on a wire rack. Drizzle syrup over top of cooled cake. Serves 10 to 12.

APPLE BUTTER CAKE

2 1/4 cups flour
1 1/2 cups apple butter
1 1 4 cups sugar
2 3 cup shortening
1/3 cup milk or non dairy substitute
2 eggs
2 tsp. baking soda
2 tsp. cinnamon
1/2 tsp. salt
1/2 tsp. nutmeg
1/2 tsp. ground cloves
1 cup dark seedless raisins
1/2 cup walnuts, chopped

Preheat oven to 350. Grease and flour a 13x9-inch baking pan. Combine all the ingredients except the raisins and nuts in a small bowl. With mixer at low speed, beat until well-mixed, constantly scraping bowl with spatula. Beat at high speed for 3 minutes, occasionally scraping bowl. Stir in raisins and nuts. Pour batter into pan. Bake for 40 to 45 minutes. Check for doneness by inserting toothpick in centre until toothpick comes out clean. Cool cake in pan or on wire rack. Serves 10.

Note: You may want to adjust spices depending on how spicy the apple butter is. You can also bake this in 2 loaf pans.

BROWN SUGAR APPLE CAKE

1 cup sugar
1 cup brown sugar
2 cups flour
4 eggs
3 tsp. baking powder
1/2 cup oil
3 tsp. vanilla
1/3 cup orange juice
1/4 tsp. salt

Apple Mixture
4 large apples, peeled, cored and sliced
4 tsp. brown sugar
1 tsp. cinnamon

Preheat oven to 350. In a bowl, combine the sugar, brown sugar, flour, eggs, baking powder, oil, vanilla, orange juice and salt. Beat with mixer for 7 to 8 minutes. Grease 2 loaf pans or 1 Bundt pan and make several layers of batter and apples, beginning with batter and ending with apples. Bake for 1 hour or until tester is dry when inserted in centre. A Bundt pan will take 10-15 minutes longer. Serves 10 to12.

FRESH APPLE CAKE

3 cups flour
1 tsp. baking soda
1/4 tsp. salt
1 tsp. cinnamon
3 eggs
2 cups sugar
1 1/2 cups oil
3 cups chopped apples, such as Rome Beauty or Granny Smith
1 cup chopped walnuts
2 tsp. vanilla
brown sugar topping (recipe below)

Preheat oven to 350. Sift together the flour, baking soda, salt and cinnamon; set aside. Beat eggs, add sugar and oil and beat for 3 minutes. Gradually stir in sifted dry ingredients. Fold in apples, walnuts and vanilla. Pour batter into a greased and floured 10-inch tube pan and bake at 350 for 1 hour and 15 minutes. Pour topping over the cake as soon as it comes out of the oven. Let cool, loosen sides, invert on a plate, then invert on another plate, topping side up. Serves 8 to 10.

Topping
1 cup light brown sugar, firmly packed
1/4 cup milk or non dairy substitute
1/2 cup (1 stick) butter or margarine

In a saucepan combine the brown sugar, milk and butter in a saucepan. Bring to a full boil and boil for 3 minutes. Pour the hot mixture over the cake right out of the oven. Serves 8 to 10.

APPLE RAISIN BREAD

3 cups apples, peeled and chopped
1/2 cup of water
1 cup brown sugar, packed, divided
2 cups sifted flour
1 tsp. baking powder
1 tsp. baking soda
1 tsp. salt
1 tsp. cinnamon
1/2 tsp. allspice
1 cup oatmeal
1/2 cup raisins
1/2 cup chopped pecans
2 eggs, beaten
1/4 cup melted shortening or oil

Preheat oven to 350. In a saucepan, combine the chopped apples, water and 1/2 cup of the brown sugar. Cook for about 5 minutes or until the apples are almost tender and then cool. In a mixing bowl, combine the flour, baking powder, baking soda, salt, cinnamon, allspice, oatmeal, raisins and pecans. Stir in the cooled apple mixture, eggs, remaining brown sugar and oil. Mix together until just moistened. Bake in a 10-in. Bundt pan for about 40 minutes. Cool for 10 minutes before removing for the pan. Serve the bread warm or cold. The bread may be lightly frosted with a mixture of 1 cup powdered sugar and 2 or 3 tsp. of warm water.

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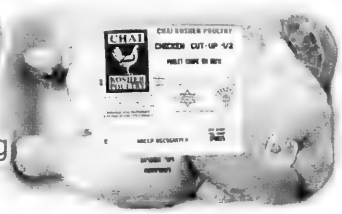

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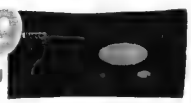

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Olmert voices sorrow for plight of Palestinian, Jewish refugees

By SHAHAR ILAN
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JERUSALEM — Prime Minister Ehud Olmert said Monday that he feels sorry for Palestinians and Jews who became refugees as a result of Israel's establishment.

"I join in expressing sorrow for what happened to the Palestinians and also for what happened to the Jews who were expelled from Arab states," the prime minister said.

Olmert made the comments before a meeting of the Knesset's foreign affairs and defence committee, apparently in his last such session as prime minister.

He was speaking in reference to the key Palestinian demand for a "right of return" in peace negotiations with Israel.

"Under absolutely no circumstances will there be a right of return," Olmert declared. "But we are prepared to be part of an international mechanism that will work to solve the problem."

Palestinians have demanded that Israel accept responsibility for the suffering of Palestinians who fled or were driven from their homes in the War of Independence that followed Israel's 1948 creation.

Olmert's remarks Monday fell far short of meeting this demand. But it was unusual for an Israeli prime minister to express sorrow for what happened to the Palestinians.

The prime minister also said that a peace deal with the Palestinian Authority will involve proportionate land swaps between the two sides.

"The territorial price of peace with the Palestinians will bring us very close to the land-for-land formula. This needs to be said forthrightly and with courage. There are different ways of reaching this formula through annexing or exchanging territories," Olmert said.

Muslim leader threatens Paul McCartney

© Ha'aretz Daily Newspaper Ltd.

LONDON — An Islamic militant leader warned that former Beatle Paul McCartney could be the target of suicide bombers unless he cancels his first concert in Israel, reported the British *Sunday Express*.

The celebrated rock star plans to arrive in Israel as part of a world tour, and give a single concert at Tel Aviv's Park Hayarkon on Sept. 25.

Omar Bakri, an Islamic preacher, formerly in London and now in Lebanon, said McCartney's decision to perform as part of Israel's 60th anniversary celebrations made him the enemy of Muslims worldwide.

"If he values his life, Mr. McCartney must not come to Israel," Bakri was quoted as saying. "He will not be safe there. The sacrifice operatives will be waiting for him."

Bakri added, "Instead of supporting the people of Palestine in their suffering, McCartney is celebrating the atrocities of the occupiers," Bakri was quoted as saying. "The one who is under occupation is supposed to be getting the help."

McCartney was also been pressured by pro-Palestinian groups to cancel the show, but has resisted.

"I was approached by different groups and political bodies who asked me not to come here. I refused. I do what I think, and I have many friends who support Israel," McCartney said in an interview with *Yediot Achronot*.

Pro-Palestinian groups have frequently called on international academics and prominent cultural figures to boycott Israel over its occupation of the West Bank and blockade of the Hamas-controlled Gaza Strip.

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Moscow-Tehran ties don't harm Israel, Russia says

By ADAR PRIMOR
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Russian Foreign Minister Sergey Lavrov said on Friday that ties between Russia and Iran don't pose a threat to Israel, and that Russian decisions with Tehran's leadership are not directed at the Jewish state.

Lavrov's remarks came in response to a question from a *Ha'aretz* reporter, who asked whether Moscow plans to "play the Iran card" and torpedo western efforts to impose sanctions on Tehran in an effort to prevent the Islamic republic from developing nuclear weapons.

Lavrov didn't answer the question directly, but did say that Russia's decisions on the issue of Iran are not meant to harm Israel. "We have good historic ties with the Iranians. We send them weapons, but only for defensive purposes – no weapons that would cause regional instability," he said.

Speaking at the Valdai Discussion Club, an annual forum of opinion-makers that brings world leaders to Russia to discuss global diplomatic issues and this year focused on Russia's international role, Lavrov added that Russia's stance has not changed and Iran needs to abide by the guidelines set forth by the UN nuclear watchdog, the International Atomic Energy Agency. He said Russia is getting positive signals on Iran's compliance with those guidelines.

Russian representatives have recently been invited to participate in another round of talks on Iran's disputed nuclear program, Lavrov said, as part of the group of six major powers – the five permanent UN Security Council members, Russia, China, United States, Britain and France, as well as Germany.

Russia is known to support the idea that Iran should not be punished over its nuclear program, and it was clear from Lavrov's remarks that Russia intends to continue supporting the moderate economic sanctions currently in place against Iran.

Russian President Dmitry Medvedev, who also spoke at the Valdai forum Friday, expressed the same idea: "We know that certain players are planning an attack against Iran. But we oppose any unilateral step and military solution to the nuclear crisis.

"The world does not need to tighten its sanctions on Iran at this time," he added.

Medvedev also said, however, that "when Russia proposes a meditation service, its sole intention is to assist in bringing about a peace that both Jews and Arabs will enjoy."

In regard to the co-operation between Israel and Russia's neighbour, Georgia, Lavrov said the Israeli government froze its weapons shipments to the region two weeks before Georgia attempted to retake the rebel region of South Ossetia, a move that sparked a Russian invasion into Georgia. He said this suggested that Israel knew in advance about the attack. However, he also expressed his satisfaction with Israel's response, saying he hoped Israel would not resume the arming of Georgia.

"We saw what the Israeli weapons were ultimately used for," he said, a comment that was viewed by some as a veiled threat aimed at Jerusalem.

In related news, Iranian President Mahmoud Ahmadinejad vowed Friday to keep supporting the Palestinian militant group Hamas until the "collapse of Israel."

The Iranian news agency Khabar quoted Ahmadinejad as telling Hamas leader Ismail Haniyeh that Iran views the support of the Palestinian people as part of its religious and national duty and that Iran will stand behind the Palestinian nation "until the big victory feast, which is the collapse of the Zionist regime."

In a phone conversation with Haniyeh, the Iranian president said the continued Hamas resistance against Israel and the group's achievements would always be "a source of pride for all Muslims."

Iran does not acknowledge the sovereignty of Israel and vowed to support Hamas until what Ahmadinejad calls "deliverance from Zionists (Israel)."

Haniyeh, the leader of the Islamist Hamas movement in the Gaza Strip, was elected Palestinian prime minister in 2006 but was dismissed in June 2007 by Palestinian President Mahmoud Abbas after Hamas violently seized control over the Gaza Strip from Abbas' Palestinian Authority.

Earlier last week, Iran's former nuclear negotiator, Hasan Rowhani, harshly rebuked Ahmadinejad, saying the hardline president's policies have done more harm than good in his three years in office. Rowhani said the Iranian leader missed out on "golden" opportunities to develop the Persian state. His remarks were the latest criticism in a growing tide of opposition Ahmadinejad faces at home ahead of the 2009 presidential elections.

Speaking to a meeting of the Moderation and Development party, the former negotiator pointed out that Iran's inflation is high despite the country's huge oil revenues. He said Ahmadinejad failed to privatize the economy as required under the constitution and didn't use opportunities at the international level to improve Iran's standing.

"All this is very harmful to Iran," Rowhani said. "Why are people's pockets empty and their dignity on sale?" he asked in his speech. "Careless, uncalculated and unstudied remarks and slogans have imposed many costs on the nation and the country."

Ahmadinejad has pursued a hard-line foreign policy, calling for Israel to be "wiped off the map" and describing the Holocaust as a "myth," comments that have brought international condemnation of Iran.

He has also dismissed as "worthless papers" the UN Security Council resolutions imposing sanctions against Iran for its refusal to suspend uranium enrichment.

Elected in 2005 on a populist agenda that promised to bring oil revenues to every family, eradicate poverty and tackle unemployment, Ahmadinejad is now seen as having failed to fulfil those pledges.

He is being challenged not only by reformers but by the same conservatives who paved the way for his election victory and now say he has concentrated too much on fiery, anti-U.S. and anti-Israel rhetoric, and not enough on the economy. Still, Iran's supreme leader Ayatollah Ali Khamenei has given unprecedented public support to Ahmadinejad, urging him last month to pursue a second term in elections next year.

Rowhani said Ahmadinejad's government was selling crude oil at $120 (all figures US) a barrel while the budget had anticipated only $20 a barrel. Paradoxically, Iranians are poorer, the economy is in tatters and the country has steered away from its goal of a better life for Iranians.

Rowhani is known as a pragmatist and an ally of former president Akbar Hashemi Rafsanjani, a rival of Ahmadinejad.

REQUEST FOR EXPRESSION OF INTEREST
RESTAURANT AND CATERING OPPORTUNITY
SHERMAN CAMPUS

UJA Federation of Greater Toronto is seeking Expressions of Interest from qualified operators to lease and/or operate a kosher restaurant, café and meeting venue and to provide vending for the newly renovated Lipa Green Building and the new Sherman Campus.

The Sherman Campus will be comprised of several spectacular iconic buildings, designed by Page + Steele Architects. The Sherman Campus will be a major destination for the Jewish Community.

To be considered, interested parties must submit a statement of their qualifications, including corporate background, financial capability, a list of all principals and/or senior officers and relevant experience in the operation and management of similar facilities.

Joint ventures and/or partnerships will be considered. Based upon the submissions received a formal Request for Proposals may be required as a second stage in the selection of a successful proponent.

Interested parties should request an information package from Melissa Iglesias (miglesias@hhgi.com) or 416-928-4102.

Expressions of Interest must be submitted by **October 16, 2008, 5pm (Eastern Standard Time)** to miglesias@hhgi.com

All submissions should be submitted electronically and should indicate that the submission is for **Sherman Campus – Expression of Interest: Foodservice.** UJA Federation reserves the right to reject any or all responses.

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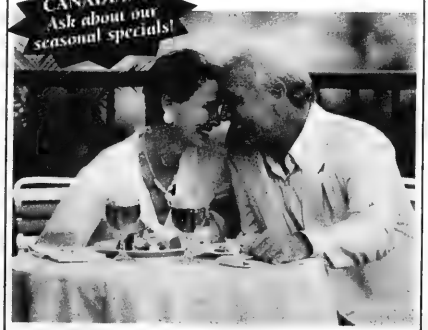
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Magistrate Court
of Tel-Aviv Jaffa

Civil Case 16423/08

in the matter of:
Hapoalim Bank Ltd.
Represented by counsel Attorney Shmuel Or (License No. 13607) Boyer, Roizen, Or, Shprenat and Co. Law Offices & Notary 1 Carlibach Street, Tel Aviv 67132 Tel: 03-6910022, Fax: 03-6910044
(hereinafter, "The Plaintiff")

Versus
Ketaycheck Leiprov Anna
Israeli ID no. 321276727
(hereinafter, "the Defendant")

Notice of Action and Summons

To the Defendant:

Pursuant to the decision by this Honorable Court dated August 17, 2008, I hereby notify you that the Plaintiff has filed a summary procedure action against you in the Magistrate Court of Tel-Aviv Jaffa, for the payment of a monetary debt in the amount of NIS 166,507.79, including interest, costs, and legal fees.

You are invited to apply to the Court, within 60 days from the publication date of this notice, for leave to defend against the action, or any part thereof, a copy of which is to be found at the offices of the Plaintiff's counsel, at the address appearing in the heading of this Notice, or at the administrative office of the Court.

The application for leave to defend must be supported by an affidavit, in which you must state whether you wish to defend the action, or any part thereof, and you must submit a copy of the application and aforesaid affidavit to the undersigned. If you do not defend against the action at the aforesaid date, the Plaintiff may obtain a judgment against you in your absence, pursuant to the Statement of Complaint.

Shmuel Or, Attorney, counsel for the Plaintiff
Boyer, Roizen, Or, Shpernat and Co.
Law Offices & Notary

Israel & the Jewish World

Three Jewish teens attacked

JTA

PARIS — The father of one of the three Jewish teenagers beaten in Paris said at least 10 assailants of mixed ethnic origin were involved.

Thierry Nabet, whose 17-year-old son, Dan, was one of the Bnei Akiva youth counsellors beaten recently, also confirmed that brass knuckles were used in the attack.

No updates have been made public on the police search for suspects, though the victims told investigators that they recognized their attackers from their own neighbourhood. The attack drew national attention because it occurred on the same Paris street where another Jewish teen was assaulted in June.

Nabet's father said the incident involving his son began with a stone thrown at the three boys, aged 17 and 18, as they headed to one of their homes between Sabbath prayer services.

Top French officials branded the Sept. 6 attack as anti-Semitic.

The victims, who were wearing kippot, were temporarily hospitalized for minor injuries.

Badly bruised and with a few fractures, the three boys are shocked, and worried about their safety, said the president of the French Jewish Student Union UEJF, Raphael Haddad, who spoke to the victims.

"Their attackers were also from the neighbourhood," said Haddad in a telephone interview with JTA, "so they are worried about what will happen if they see them again after today."

The three boys reported the incident to Paris police after going to the hospital. The attack took place in the low-income, heavily Jewish and Muslim northeastern Paris neighbourhood, where 17-year-old Rudy Haddad was beaten on June 21 by a group of young people. Haddad ended up in a coma after the beating. City investigators say the attack involved an anti-Semitic impulse.

Two of Haddad's assailants were charged with "attempted murder and group violence aggravated by their anti-Semitic character."

In a news release, Interior Minister Michèle Alliot-Marie said she condemned the "anti-Semitic violent acts" that took place on Sept. 6.

Richard Prasquier, the president of the Jewish umbrella organization CRIF, told the Jewish Radio RCJ that he was "certain" the three boys were targeted because they were identified as Jews.

"There isn't a shadow of a doubt," concerning the "anti-Semitic character" of the crime, said Prasquier. "Let it be made clear – the boys who were walking by had a kippah."

A Paris police spokesperson said an investigation has been launched to determine whether the incident was anti-Semitic, adding that the attackers reportedly did not speak to their victims.

The victims' names were not made public by the French press, but the *Jerusalem Post* identified them as Bnei Akiva youth group counsellors Kevin Bitan and David Buaziz, both 18, and Dan Nebet, 17.

The Bureau of Vigilance Against Anti-Semitism confirmed their ages and first names.

UN rights chief rejects calls to boycott Durban II

JTA

GENEVA — The new UN human rights chief slammed countries that are threatening to skip a UN conference over unfair criticism of Israel.

In her first address to the UN Human Rights Council, the new UN high commissioner for human rights, Navanethem Pillay, praised the world body's preparations for a follow-up to the 2001 Durban conference on racism and criticized those threatening to walk out of the conference. Several countries have announced they might skip the conference if it unfairly singles out Israel for opprobrium, as the 2001 conference in Durban did.

Pillay, a South African of Tamil descent, rejected that approach.

"I do not believe that 'all or nothing' is the right approach to affirm one's principles or to win an argument," Pillay said. "Should differences be allowed to become pretexts for inaction, the hopes and aspirations of the many victims of intolerance would be dashed irreparably. For these reasons, I urge those governments that have expressed an intention not to participate to reconsider their position."

Among the countries that may skip the conference are Canada, the United States and Israel. France, Britain and the Netherlands also have expressed reservations.

Meanwhile, in a letter to the UN undersecretary general for communications and public information, Kiyo Akasaka, the Simon Wiesenthal Center protested a recent workshop co-sponsored by an anti-Semitic NGO that was active at the 2001 Durban UN World Conference Against Racism.

The workshop, "Human Rights and Armed Conflict: Principles and Practices," was co-sponsored by the Arab Lawyers Union of Egypt and took place at a UN human rights conference at UNESCO headquarters in Paris.

The Arab Lawyers Union of Egypt "in Durban in 2001, distributed a booklet of violently anti-Semitic cartoons and has, since then, continued its incitement to Jew-hatred," said the Wiesenthal Center's director for international relations, Shimon Samuels.

In related UN developments, a UN report reiterated a call for Israel to compensate Lebanon for damage from the 2006 war.

The report published last week by the office of United Nations Secretary General Ban Ki-moon, called "Oil Slick on Lebanese Shores," commended Lebanon for its cleanup efforts along the Mediterranean coastline and urged Israel to help pay for them.

"The secretary general wishes to urge the government of Israel to take the necessary actions towards assuming responsibility for prompt and adequate compensation to the government of Lebanon," the report says, according to UN spokesperson Farhan Haq.

The report cites World Bank data that estimated the environmental toll from the 2006 war at a minimum of $526.9 million (US) and a maximum of $931.1 million.

This is not the first time the UN Secretariat has called on Israel to help pay for the war's environmental costs.

The latest report will be made available to the UN General Assembly when it convenes in New York later this month.

April 19 – May 3, 2009**
** subject to change

Join thousands of people from around the world for an experience that will last a lifetime.

IN POLAND, the March of the Living takes place on Holocaust Remembrance Day, when thousands of students march together the 3-kilometer distance separating Auschwitz from Birkenau.

IN ISRAEL, participants will celebrate the 61st anniversary of Israel on Independence Day together with young people from Israel and other parts of the world.

You could be one of the 700 Canadians privileged to take part in this event!

The March of the Living is open to high school students, young adults, and adults. For more information, contact your local Jewish Federation.

High School Registration Opens Online
Wednesday September 24, 2008
Registration Deadline: Friday October 24, 2008

Information Meetings

Toronto

Tuesday, September 23, 2008 at 7:00 p.m.or
Thursday, October 16, 2008 at 7:00 p.m.
Temple Sinai
210 Wilson Avenue (East of Bathurst)

Sherri Rotstein
Canada Israel Experience
416.398.6931 x5359
srotstein@ujafed.org

Chair: Jack Frieberg

www.marchoftheliving.org

Montreal

Tuesday, September 23, 2008 7:00 p.m.
Congregation Beth Israel Beth Aaron
6800 Mackle Road, Cote St. Luc

Sarah Atkins
Bronfman Israel Experience Centre
514.345.6449 X3238
sarah.atkins@bjec.org

Chairs: Nancy Ditkofsky and Howard Stotland
Rabbi: Reuben Poupko

www.biec.ca

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The March of the Living is sponsored by local UJA/CJA Federations

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Action has been taken to recall these products.
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Notice of Special General Meeting
Canadian Magen David Adom For Israel

Take notice that the Special General Meeting of CMDA will be held on Monday, October 6, 2008, 6:00 p.m., at CMDA Headquarters, 6900 Decarie Blvd., Suite 3110, Montreal, Quebec.

The Nominating Committee has proposed the following slate for election as Directors

Directors to serve Second Year of their Term 2008 – 2009:

Nicole Allio, Mayer Diamond, Johanne Frenette, Miriam Lang, Michelle Marcushamer (Edmonton), Eleanor Rosenthal, Maurice Sadeh, Naomi Sheinbaum (London), Sarah Swedler (Ottawa), Susan Tepner Novack, Nava Wainer (Calgary) Faith Weinberg (Toronto), Lawrence Young.

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Dated at Montreal this 9th day of September 2008
Norton Segal, QC., National President

Abbas insists on right of return for Palestinians

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian Authority President Mahmoud Abbas doubts that any peace agreement can be reached by the end of 2008, as not one of the six key issues in a final-status arrangement has yet been resolved, but insists that any future deal will have to include the right of return for Palestinian refugees.

Speaking to *Ha'aretz* on the 15th anniversary of the signing of the Oslo accords, Abbas said that Washington plays a central role in the peace process. Senior American officials are anxious to reach an agreement by the end of the year and are convinced this is possible.

However, the gaps between the parties remain wide.

"We presented our ideas and demands regarding the six issues," Abbas stated, "but have not received any answer from the Israeli side."

Among other things, the Palestinians are demanding negotiations over disputed lands claimed by both sides, such as the Latrun region, as part of their demand for an Israeli withdrawal from the entire West Bank, the Gaza Strip and east Jerusalem, subject to territorial swaps.

Regarding the refugees, the Palestinian president said: "We understand that if all five million refugees return to their homes, the State of Israel will be destroyed." Nonetheless, he added, Israel must discuss both its responsibility for the refugee problem and a practical right of return.

From his remarks, it was apparent that he was trying to bring across the message that he is probably the best negotiations partner Israel can currently hope for. On one issue, however, he was adamant: the right of return. In any future peace deal, Israel will have to commit to absorbing Palestinian refugees, following negotiations over the numbers, he insisted.

"Palestinians who do not return to Israel will be able to return to Palestine," he continued. He also said a solution to the refugee problem would be based on the Arab peace initiative of 2002, which stated that the solution must be based on United Nations Resolution 194, but acceptable to Israel.

Mahmoud Abbas

Abbas pointed out that every Muslim nation in the region, including Iran (before Iranian President Mahmoud Ahmadinejad's election as president), adopted the Arab initiative. "I presented the document with the Iranian signature to [Israeli Prime Minister Ehud] Olmert, but he did not respond," Abbas said. "Regrettably, to this day no debate has been held by the Israeli cabinet."

Abbas stressed that he will not agree to an interim arrangement such as a state in temporary borders. Any agreement must address all the components of the conflict, including Jerusalem and the right of return, he said, therefore, "nothing is agreed until everything is agreed."

He concurred with Jordan's King Abdullah II, who told the French newspaper *L'Express* that he doubts Israel wants to resolve the conflict, as it lacks long-term vision. The outlines of an agreement are well-known, he said, and Israel's internal political disputes are apparently the reason no progress has been made.

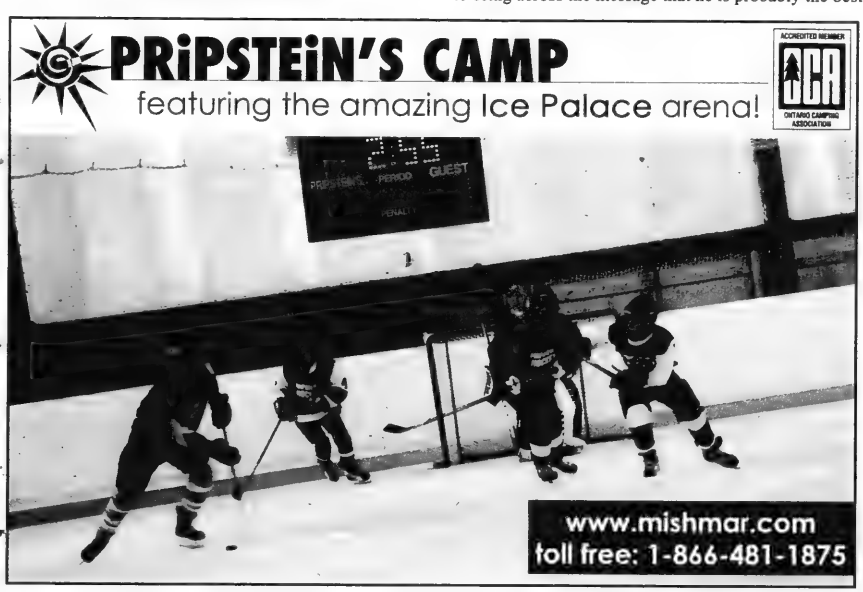
Under an Arab League proposal to reconcile Fatah and Hamas, Abbas said, all members of the Fatah-Hamas unity government would have to honour all agreements and commitments signed by the Palestine Liberation Organization, including the Arab initiative and the "road map" peace plan. He urged Israel to release all the Hamas parliamentarians it has jailed, saying: "We have made it clear to Israel that any peace agreement would involve the release of all Palestinian prisoners."

He also warned against the increasing strength of Al Qaeda in the territories and said the way to curb the organization's power is to end the blockade of Gaza, since suffering strengthens the extremists.

"Even today, I am sure I would sign the Oslo accords," Abbas concluded. "I risked my life for peace, and if I have to pay for it with my life, it is still a marginal price."

He rejected calls from some leading Palestinians for a single state in which Palestinians would have equal rights. "We must stick to the 'two states for two peoples' solution. But the continued construction of settlements, the roadblocks, the raids in the West Bank distance it."

He emphasized that the West Bank and Gaza must be united, or there will be no Palestinian state. Nonetheless, he insisted that this must be achieved only through diplomatic means. "We erred when we made the second intifadah into an armed struggle, and I will do everything to prevent a third armed intifadah," he said.



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Israel & the Jewish World

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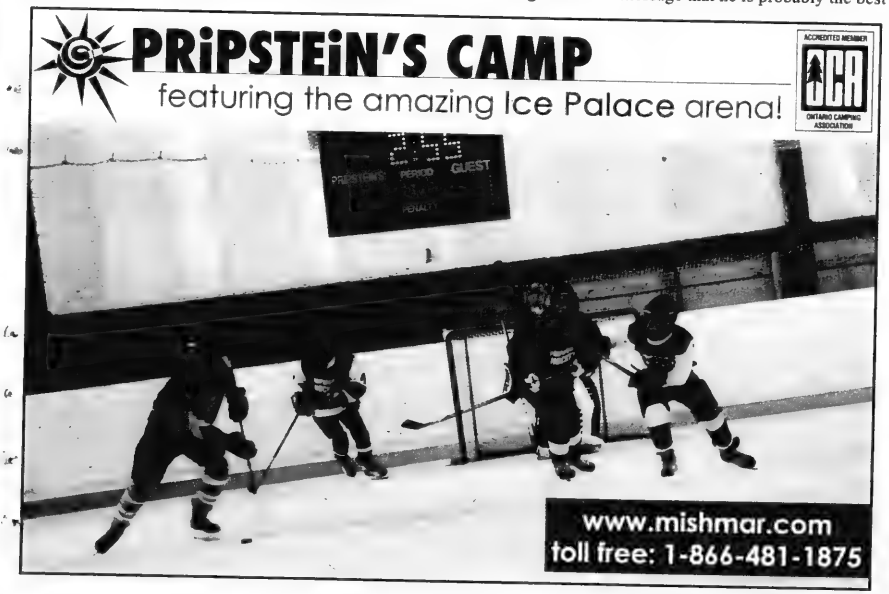

Austrian court unfreezes terrorist's bank account

By YOSSI MELMAN
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VIENNA — Austria's justice ministry, security services and Jewish community are furious over a Vienna Court decision to unfreeze a bank account of the Palestinian Abu Nidal terrorist group.

At the end of the 1990s, Bank Austria froze the $10-million account of Iraqi citizen Halima al-Mughrabi, on the order of Austria's intelligence services, as part of the international campaign to intensify the sanctions on Saddam Hussein's regime.

On Jan. 13, 2000, al-Mughrabi went to her bank branch in Vienna and asked to transfer some $2 million from her account to her account in the Arab Bank in Jordan. The bank clerks held her up and called the police. She was charged with being active in the Abu Nidal organization (ANO) and managing its bank account. She was also said to be the wife of ANO's treasurer.

Abu Nidal
[Archive photo]

The judge remanded her to custody, but some time later her attorney convinced the court to release her on a $40,000 bail. The attorney, Farid Rifat, promised that al-Mughrabi would attend her trial and the court consented to return her passport to her. Al-Mugrabi fled from Austria. Rifat said she lives in Libya, and since her passport had been confiscated by the Libyan authorities she could not attend the trial.

From Libya, al-Mughrabi demanded that Bank Austria unfreeze her account and release the money. Jewish organizations and families of victims killed by ANO terrorists asked the court to have the money used to compensate terror victims. The Palestine Liberation Organization also approached Austria unofficially, claiming that the money belonged to it.

Austrian secret service officials, a former German intelligence service (BND) agent and author-journalist Willi Dittel testified at the trial about the nature of the ANO. From their testimonies and a story published recently by journalist Florian Klenk in the Austrian weekly *Falter*, it emerged that al-Mughrabi, whom the Austrian media dubbed "the soft lady," claimed that she was a housewife married to a successful cattle and poultry farmer.

Austrian intelligence officials disputed her version and said her husband, Mustafa Najim, was ANO's treasurer and managed eastern European companies for the organization.

Dittel testified that Najim's company in the former East Berlin was sponsored by the Stasi, East Germany's notorious secret police. He said Najim had purchased in Britain 170 riot control guns, among other things, ostensibly intended for Yemen, and gave 70 of them to Stasi. In Poland, Najim's company dealt in real estate, and he deposited the profits in his wife's account in Bank Austria.

Swiss prosecutor Carla del Ponte said Najim was in regular contact with Abu Nidal himself and transferred $5 million to Abu Nidal's wife and daughter's bank accounts during the 1980s.

The court, however, was not convinced by the prosecution's evidence and arguments that the money belonged to a terror organization, and decided to unfreeze the account, stating that the ANO no longer existed, therefore there was no risk that the money would be used for terror.

The Austrian prosecution, surprised by the court's decision, appealed immediately to Austria's Supreme Court, whose decision is pending.

Abu Nidal, "father of the struggle" in Arabic, is the alias of Sabri al-Bana, who was born in 1937 in Jaffa to a wealthy family in British-ruled Palestine. The family fled during the War of Independence to the West Bank. In the 1950s, he joined the Arab nationalist Baath Party, and in 1967 he joined Fatah and assumed the underground alias of Abu Nidal. He trained in North Korea and China, and represented the Fatah and PLO in Iraq. At the beginning of the 1970s, he denounced former PLO leader Yasser Arafat as a traitor to the Palestinian revolution, when the latter proposed creating a national authority in the West Bank and Gaza Strip as a step toward Palestinian statehood. He formed an independent faction, the Fatah Revolutionary Council, and continued advocating Israel's destruction.

In the next 30 years, Abu Nidal assassinated Fatah and PLO representatives (including murdering Isam Sirtawi, who reportedly gave up terrorism, and attempting to murder now-Palestinian Authority President Mahmoud Abbas), then became a "hired gun," putting his organization at Hussein's service against Syria, and at Syria's service against Jordanian targets. His men served as mercenaries for Moammar Gadhafi's Libya. In between, he extorted money from Gulf emirates and Saudi Arabia after hitting their embassies and airlines. He also attacked Israeli and Jewish targets in Europe.

In the 1980s, Abu Nidal was seen as the world's most dangerous terrorist. At that time he began developing signs of paranoia and imposed a terror regime on his own members. In the 1990s, he ordered a massacre in his activists' camp in Libya, and hundreds of his men were butchered. From that moment, ANO's decline began. Abu Nidal was sentenced to death in absentia by the PLO in 1974 for attacks on fellow Palestinians, and again in 2001 by Jordan for the 1994 assassination of a Jordanian diplomat in Beirut.

Abu Nidal returned to Iraq, and in August 2001, Hussein's government reported that he had committed suicide when policemen came to arrest him on suspicion of conspiracy, sponsored by Kuwait and Saudi Arabia, against Hussein.

During the 1980s, Austria was one of ANO's preferred targets. Abu Nidal's men killed Vienna city councillor and chairman of the Austria-Israel Friendship Society Heinz Nittel, and three months later murdered two and injured 30 in a Vienna synagogue. His organization is believed to be behind a December 1985 attack on El Al desks in Vienna and Rome airports, in which 18 people were killed and dozens injured.

The Abu Nidal group has been on the U.S. list of terrorist organizations for more than 20 years, but is currently thought to be inactive, according to the 2006 State Department Country Reports on Terrorism. In August 2002, Abu Nidal was reported dead in Iraq.

Nasrallah makes threats

Hezbollah's leader said his guerrilla organization would respond if Israel attacked Gaza or its Arab neighbors. "Any Israeli attack against Lebanon, Iran, Syria or the Gaza Strip will be answered with a harsh response," Hassan Nasrallah told Iran Broadcasting via a video link from a secure hiding place. "Our situation is stronger than it has ever been – from the logistical point of view, militarily and in numbers. Lebanon as a whole is united against one enemy: Israel." Nasrallah said that as long as Israel exists, there will never be Mideast peace. He blamed the region's lack of stability on the "aggressiveness and the natural militancy of Israel." Nasrallah has been in hiding since Israel's 2006 war with Lebanon.

Fatal crash grounds Cobras

The Israeli Air Force grounded its fleet of Cobra helicopters in the wake of a crash that killed two crewmen. A Cobra helicopter crashed 10 minutes after takeoff last week for a routine training flight in northern Israel. The Cobras have been grounded pending an investigation into the crash. Witnesses said a propeller appeared to have detached from the helicopter, causing it to crash to the ground near Kibbutz Ginegar in the Jezreel Valley and burst into a ball of flames, igniting the ammunition it was carrying. Rescue teams were unable to approach the crash site for a long time. Both crewmen died, including a 35-year-old reservist with five children. The U.S.-made helicopter and another were flying in formation before the crash. It's unknown if the two aircraft touched.

Helping particles collide

A team of Israeli scientists played a major role in the successful test of the world's largest particle collider. Scientists present for the first major test of the $3.8 billion Large Hadron Collider, located at the European Organization for Nuclear Research in Geneva, called it a success. Some 40 Israeli scientists from the Technion-Israel Institute of Technology, Tel Aviv University and Haifa University worked for 10 years to develop parts of the collider's main electronic systems. "The Israeli science industry has a stellar reputation in Switzerland, especially when it comes to high-level, fibre-optic technology," Prof. Giora Mikenberg of the department of particle physics at the Weizmann Institute, who heads the Israeli team, told Ynetnews. The Israeli scientists co-operated with Lebanese, Palestinian, Pakistani and Iranian scientists. The machine, which includes a 17-mile underground ring, creates high-energy collisions of protons at close to the speed of light. Scientists hope it will answer many questions in modern physics and re-create the conditions of the origins of the universe, particularly the Big Bang.

Deri to run for mayor

Former Shas Party chairman Aryeh Deri says he will run for mayor of Jerusalem. Deri spent three years in jail after a 1999 conviction on bribery, fraud and breach of trust, which includes the charge of moral turpitude.

— JTA

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And now for something completely different: HEEBONICS

Comedian's dark humour encompasses brain tumours, chemo

By SHLOMIT KRIGER
Special to The CJN

Watching Jon Steinberg perform is sure to spark many laughs and leave some mouths gaping.

Apart from the 28-year-old Toronto standup comedian's wild curly hair and unique intonation, he's best known for telling jokes that are blunt and even somewhat controversial. Whether they're about banning guns, chemotherapy or pedophiles, he does not hold back with his creative and dark humour.

"I find that's where the good comedy is," he said while playing with his curls during a recent interview at a local Starbucks.

"The subjects people don't spend much time thinking about would likely bring up an original joke, like about homelessness as opposed to airline food.

"I also found this to be a way of coping with things that scare you. For example, when I talk about having had a brain tumour as a child. When you make a joke about something, you step back from it, look at it more objectively, and it doesn't seem as overwhelming."

Steinberg has always enjoyed making people laugh. He often told jokes and stories at parties in high school.

"I knew I wanted to become a professional comedian," he said between sips of his hot chocolate, "but I never really thought I could."

He did his first show at Yuk Yuk's in Ottawa at age 19, which he said is a typical age for comedians to start out. He was happy to see that apart from his friends, the audience responded well, and the club owner was supportive and encouraged him to keep doing comedy.

Steinberg's following at comedy clubs grew fairly quickly. He celebrated his 100th show on his 22nd birthday.

Feeling that "Toronto is the place to be for comedy in Canada," he made the move from his hometown in Ottawa to the city in 2003.

He took the comedy program at Humber College for a while, but didn't complete it. He ended up signing a contract with Yuk Yuk's that year.

In a good month, Steinberg will do 20 to 25 shows. He has performed across Canada and also appeared on the television station the Comedy Network and a radio station on XM Satellite Radio.

Garnering additional recognition, he has also been nominated for several awards, including a Canadian Comedy Award (the awards are presented by the Canadian Comedy Foundation for Excellence and Higher Ground Productions) for best new comic.

No one else in Steinberg's family is in the comedy business, although his father sometimes gets mistaken for comedian David Steinberg, since they share the same name.

Jon's parents were originally bent on his having a backup plan in case being a comedian didn't work out, but he said he "strongly resisted" and they're now proud of him.

Abigail Steinberg, one of his three older sisters, is also in the arts field, working as a film director in Los Angeles. He'll be going to visit her there later this month and playing a small role in a pilot for a sitcom she's working on.

During a busy week, Steinberg does about 2-1/2 hours of stage work. He spends the rest of his time watching television, reading the news, or connecting with friends or others so he can get ideas to help him devise new material.

Although, like most comedians, Steinberg occasionally makes jokes about his girlfriend or other people or experiences from his life, he said most of the material is exaggerated and is "sprinkled with bits of truth here and there."

His girlfriend, who shares his downtown Toronto apartment, was embarrassed about being included in his act at first, but she has gotten used to it, he explained.

He also throws some Jewish jokes into his routine, but mostly relating to stereotypes.

"I hope that people can see how ridiculous the stereotypes are by me joking about them," he said.

Steinberg celebrates the Jewish holidays and said he feels he has some responsibility to hold on to his Jewish identity, considering there are only about 13 million Jews around the world.

"I think, genetically, Jews are funnier," he added with a smirk. "Well, maybe not genetically, but it's been passed down through our culture. It comes from being oppressed.

"When you're oppressed, you joke more. You've got nothing to lose. The oppressors don't have time to joke – they've got empires to run."

Steinberg admitted that he often gets nervous about performing in front of a crowd.

"It's part of what keeps you on your toes, though," he said. "If you get too comfortable, you're not in the moment."

He hopes that in the future he will get to the level where people come to shows specifically to see him. He also wants to do some writing for film and television.

He said if he were not a professional comedian he could possibly go back to his former job in the stockroom for Shoppers Drug Mart, or preferably be a cartoonist, which he dabbled with for a while. A number of his cartoons have appeared in the *Ottawa Citizen*.

Steinberg's advice for aspiring comedians is to enter the field when they're young and to write a lot.

"People should figure out what they'll do before their first performance," he said. "I wrote jokes for about three to four months before my first show. It helped me make a good impression."

Steinberg tries his jokes on friends, family and others first to see if they work. He recommends approaching different kinds of people to gauge their reactions, rather than simply going with what friends find funny.

For more on Jon Steinberg, visit www.jon-steinberg.com.

David Leyes Photo

Study helped kindle interest in our Jewish roots

By BILL GLADSTONE
Special to The CJN

Irving Howe (1920-1993), the New York intellectual who was a zealous socialist all of his life, received what he called his 15 minutes of fame from a remarkable scholarly achievement that seemed a world apart from his leftist political convictions.

His book *World of Our Fathers*, which was published in 1976, became a national bestseller and gave Howe a new literary stature. Henceforth he would be regarded as much more than an editor and contributor to marginal leftist journals such as *Dissent* (which he co-founded in 1954), *Commentary*, *Partisan Review* and *The New Republic*.

Roughly three decades since it first appeared, *World of Our Fathers* remains one of the best and most thorough studies of the immigrant culture of the Jews of New York's Lower East Side and, by extrapolation, their co-religionists in Toronto, Montreal and other large cities. Its sweeping survey of the shared urban universe of the Jews who came from the shtetls of Europe to New York reveals an astonishing degree of research, methodically conducted over many years.

One gets the impression that Howe had read the autobiography of every Jewish-American immigrant who had ever set pen to paper, as well as every issue of the *Yiddish Forward* and other local Yiddish newspapers from the late 1890s onward.

The book opens with a simple yet sparkling historical insight: that the year 1881, with the political tumult that followed the assassination of the Russian Czar Alexander II, was a major turning point in Jewish history as decisive as the fall of the Second Temple or the expulsion of the Jews from Spain.

Fleeing the pogroms, the earliest refugees at Castle Garden had little sense that a critical mass of Jews would soon follow and make possible a rich and vital Jewish life in New York. But soon Ellis Island, which replaced Castle Garden as a landing centre, was processing thousands of Jewish immigrants every day.

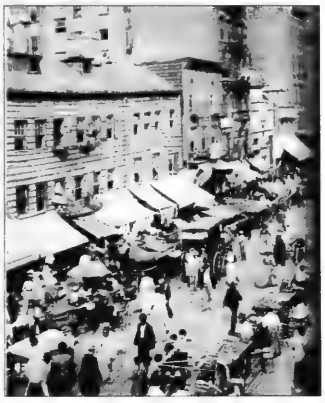
The ordeal of steerage, the rise of the tenements, the slums and the sweatshops, the cheders and the cafés, the unions and landsmanshaft organizations – Howe inspected each aspect of immigrant life with the wide array of sources at his disposal. Possessing a commanding knowledge of Jewish arts and literature, he offered astute assessments of the contributions of key writers and poets from Abraham Cahan to Morris Rosenfeld, as well as the colourful demimonde of the Yiddish theatre centred on Second Avenue. These sections reflect such scholarly breadth that they might easily have stood as independent works.

In the section on Jewish Labor, Jewish Socialism, Howe noted that, for many, leftist politics and union activism were merely ways of Americanizing the Jewish worker at a time when the factory boss reigned supreme and the workplace was in desperate need of humanizing reforms. It is to his credit that he did not allow his political radicalism to taint his prose. Oddly enough, he seemed able to containerize his Marxist orthodoxy, which he kept apart from his esthetic sense of Jewish culture as religiously as an Orthodox Jew separates meat and dairy. But perhaps that's a poor analogy: kashrut was of little importance to Howe, a secular Jew who identified with the Jewish world primarily through the prisms of history, culture and the Yiddish language.

Howe was born Irving Horenstein in New York in 1920 to immigrant parents who ran a small grocery store. At 13, during a bout of scarlet fever, he sent his father to the public library for the complete works of Keats, Milton and Wordsworth, which he read with an intellectual fever and fervour that never abated.

As he mastered English literature, he also read voraciously in Yiddish and consumed every Marxist and Trotskyist tract he could find. He became so passionately committed to socialism and the cause of the oppressed poor that Sherwood Anderson's reports about striking North Carolina textile workers "brought tears of indignation to my eyes," he would recall. As a student he became the leader of the Trotskyist group at City College, and stood on tables making fiery speeches about the Spanish Civil War.

Yet his love of good prose and poetry remained a thing apart. Literature, he explained, added a non-political dimension to his worldview and gave him "a taste for complication, which is necessarily a threat to the political mind." As one of the famous New York intellectuals – a term of his own coinage – he argued that literature existed in a province outside of politics and should not be narrowly judged according to the party line of the Stalinists; he abhorred the philistine perception that literature was merely a convenient vehicle for political content. In various essays on modernist literature, he called for a wider, non-denominational view of literature that superseded political ideology.



Peddlers and customers on Hester Street on the Lower East Side about 1899 (above). At left, immigrants arriving in New York.

Part of Howe's apartness, of course, was his encyclopedic knowledge of Yiddish literature, a factor that certainly spurred his return to his Jewish identity. If he has claim to another 15 minutes of fame beyond *World of Our Fathers*, it is because he commissioned the translation of an Isaac Bashevis Singer story from Yiddish into English, making the once-obscure Singer – who would win a Nobel prize and become the world's most famous Yiddish writer – accessible to an English-speaking readership for the first time. The story was *Gimpel the Fool* and the translator was Saul Bellow.

Beyond his role as a socialist theorist, Howe fulfilled a vital function as a cultural anthropologist, mining the riches of Yiddish culture and literature, and presenting the gleaming ore to the American public. In *A Treasury of Yiddish Stories*, the landmark anthology that he co-edited with Eliezer Greenberg in 1954, the two made works by Singer and other Yiddish writers easily accessible to mainstream readers for the first time. Bristling with insights and intelligence, the *Treasury*'s long introductory essay remains required reading for students of Yiddish literature to this day.

Howe's dual talents as cultural anthropologist and literary critic reached a peak in his massive (more than 700 pages) masterwork *World of Our Fathers*. Usually celebrated as a tough political fighter in a regional intellectual arena that he shared with the likes of Norman Podhoretz, Dwight Macdonald, Alfred Kazin, Mary McCarthy and others, Howe seemed content to put aside his boxing gloves for the nonce and offer the reader a gentle, inviting bath of sweet nostalgia.

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Eye on Arts

By BILL GLADSTONE

NATASHA AUTHOR DAVID BEZMOZGIS WRITES AND DIRECTS FEATURE FILM

Principal photography began this month on *Victoria Day*, a coming-of-age feature film written by **David Bezmozgis**, the Toronto-based author of the much-lauded short story collection *Natasha and Other Stories*.

Bezmozgis is also director of the film, which is being produced by Markham Street Films of Toronto. The company is operated by partners **Judy Holm** and **Michael McNamara**, both Gemini Award winners.

The story opens in Toronto during the Victoria Day long weekend of 1988. While attending a Bob Dylan concert, 16-year-old Ben Spektor observes a drug deal, the consequences of which have unpredictable effects on the rest of his summer and possibly his life. The incident initiates Ben into love as well as death, and forces him to confront his conscience, friends and family.

If Bezmozgis is as talented within the cinematic realm as he is as a writer, *Victoria Day* is bound to be a success. Filming is slated to continue until Oct. 1. The film is scheduled for release in 2009.

* * *

Names in the News: Reva Leah Stern, founding artistic director of the Leah Posluns Theatre in Toronto, has written a novel, *The Water Buffalo That Shed Her Girdle* (Bookland Press) in which a mother, Rachel Morganstein, searches for a reason why her son didn't invite her to his wedding.

Stern worked at the Leah Posluns for 19 years, then was regional casting director for the American Academy of Dramatic Arts in New York and Los Angeles for a similar period. She is working to complete a second novel, *The Prescott Papers*, which has already been optioned for the screen. She returns to the Leah Posluns Theatre to read from *Water Buffalo* at the Jewish Book Fair on Nov. 6, 1:30 p.m.

* * *

Music Notes

• **The Bruce Cassidy Band** offers a musical interpretation of the paintings of **Judy Singer**. $15 per person (cash only). Marigold Studio, 56 Marigold Ave. Thursday, Sept. 18, 7 to 10 p.m. judy@gotfryd.com

• Small World Music Festival presents Odessa/Havana with Israeli sensation **Daddo** and **Marilyn Lerner**. $25. Al Green Theatre, Miles Nadel Jewish Community Centre. Sunday, Sept. 21, 8 p.m. smallworldmusic.com

•**The Yiddish Swingtet**, with **Jonno Lightstone** and **Tony Quarrington** and a special guest, perform at Mezzetta Restaurant, Wednesday, Sept. 24. Sets at 9 and 10:15 p.m. $10 cover. 681 St. Clair Ave. W. at Christie. 416-658-5687

* * *

Literary Notes

• **Edeet Ravel** discusses her latest novel, *Your Sad Eyes and Unforgettable Mouth*, with **Cynthia Good**, director of the Humber School for Writers. A free "Koffler in the Community" event. Gladstone Hotel Ballroom, 1214 Queen St. W. Tuesday, Sept. 23, 7:30 p.m.

• Between Stages presents a reading of the play *Sperm Count* by **Stephen Orlov**, about a Jewish writer with infertility problems who jeopardizes his family and future by following a Palestinian doctor into the bizarre world of reproductive technology. Suggested donation $8. Miles Nadal JCC, Sunday Sept. 21. 416-924-6211, ext. 606

• **Anne Dublin**, Toronto-based author of books on **June Callwood**, **Bobbie Rosenfeld** and **Lucy Maud Montgomery**, has launched a new website. www.annedublin.ca

* * *

At the Galleries

• Liss Gallery presents "Rockers," **Bob Gruen**'s fine-art photographs of rock 'n' roll legends from **John Lennon** to **Johnny Rotten**, **Muddy Waters** to the **Rolling Stones** and **Elvis** to **Madonna**. Gruen's first solo exhibition in Canada opens Thursday, Sept. 18, 6 to 9 p.m. 140 Yorkville Ave. RSVP, 416-787-9872, ext. 21. Until Oct. 9. www.lissgallery.com

• Particular Voices: Portraits of Gay and Lesbian Jewish Writers, photographs by **Robert Giard**, opens Sept. 18 in the Jacobs Lounge Visual Arts Space, Miles Nadal JCC.

• New glass art by **Thomas P. Kelly**, a former student of glass masters **Bob Rockwell** and **Thomas S. Buechner III**, is on view at Amarynth Gallery, 161 Cumberland St. The exhibit includes a variety of scallop-inspired bowls and dramatic vases. 416-515-9191

• Nineteen local artists open their studios for the North York Visual Artist Studio Tour and Art Show, Sept. 27 and 28, 11 a.m. to 6 p.m. "Art lovers enjoy the tour because it gives them the opportunity to meet the artists in their studios and to chat with them about technique and the creative process," said president Jo Baumann. The tour is self-guided and admission is free. Maps are available at public libraries or from the website www.nyva.ca.

Videos investigate how politics, war affect Israelis

By DAVID SILVERBERG
Special to The CJN

Israeli lesbian army commanders. Middle-aged prostitutes. Sadomasochistic single guys who keep handcuffs in their bags. This isn't standard fare you'd see at an art gallery, but these are some of the subjects at the heart of an exhibit at Toronto's Gallery TPW by Israeli video artists Maayan Amir and Ruti Sela.

Running until Oct. 11, Life Stories focuses on how people react to a camera's probing eye and the power shift that occurs when they are free to confess honestly.

Curator Chen Tamir, who was raised in Toronto and spends half her time in New York, says the exhibit is "an investigation of the presence and effect the camera has, and about how people construct and project their identities through it."

Amir and Sela's Gallery TPW show includes Beyond Guilt, a video series that is being shown for the first time. Beyond Guilt includes footage of seedy Tel Aviv nightclubs, online dating encounters and confessions of veteran prostitutes. Tamir says the videos' tone evokes an Israeli attitude: "The rawness and unflinching humanity that come across in this work are a testament to how the political situation – occupation, terror and war – and obligatory military service in Israel affect how people construct their identity."

The videos show how politics and the army's allowance for regulated violence contribute to an Israeli's sexuality, Tamir adds. "This work is really an investigation of how Israelis navigate and temper a turmoil they are ineluctably embroiled in. And how they do so is not always pretty."

It's apparent Amir and Sela's work pushes boundaries. The unflinching portrait of nightclub perverts and brazen sex workers may make the viewer uncomfortable, which is all part of the emotional process of viewing the videos. "Life Stories asks the viewer what she wants out of a work of art, and what drives her as a spectator, or a voyeur," Tamir notes.

Sela, 34, studied film at Tel Aviv University and soon found herself showcasing video exhibits across the world. Her work has been shown in Sydney, France, Spain, New York and Berlin.

Amir, 30, lives in Tel Aviv and often works with Sela on various video projects.

Gallery TPW's current exhibit also features work by artists Meiro Koizumi from Japan and Tova Mozard from Sweden. But what do these artists have in common? They offer more questions than criticisms, Tamir says.

"What does it mean to make art about a real person, and what does it mean to view it? What kind of strange power does the camera have that it allows these relationships to form in the first place?"

Life Stories runs until Oct. 11 at Gallery TPW, 56 Ossington Ave. Admission is free. 416-645-1066

Arts & Travel

Abraham Inc. concocts tasty klezmer-funk blend

By DEBBIE WOLGELERENTER
Special to The CJN

If the idea of a klezmer-funk-hip-hop fusion supergroup sounds more like a novelty act than this past Ashkenaz festival's must-see-show, you may not realize how complementary these different genres really are.

Not unlike chocolate and peanut butter, traditional Jewish music and classic African-American music are two great tastes that taste great together.

This fact was indisputably proven when Abraham Inc. – the brainchild of renowned clarinetist David Krakauer, legendary funk trombonist Fred Wesley and Montreal's Yiddish hip-hop master Socalled (a.k.a. Josh Dolgin) – touched down Aug. 28 at Harbourfront Centre's Sirius Satellite Radio Stage. After gigs in France, Austria, Carnegie Hall and Harlem's historic Apollo Theater, the group chose the bi-annual New Yiddish Culture event for their eagerly anticipated Canadian debut.

Backed by an impressive five-piece band featuring Allen Watsky on guitar, Jerome Harris on bass and vocals, Michael Sarin on drums, Brandon Wright on saxophone and Freddie Hendrix on trumpet, the unsurprisingly tight ensemble wowed the mainly middle aged and older crowd, most of whom seemed unsure of what to expect prior to the show.

Krakauer and Wesley – who has worked with James Brown, George Clinton, Ike and Tina Turner, Count Basie and Curtis Mayfield, among others – are both famous in their respective fields, but most patrons attended the concert based on word-of-mouth alone. And while a few cuts are available online, the band has not yet released a full-length album.

Opening with *Lies My Grandma Told Me*, a rap about *bubbe mayses* set to the drum and bass beat of hip hop, Socalled asked "Are there any balabustes here tonight?" The resounding "Yes!" from the enthusiastic crowd set the tone for the evening of mutual appreciation and call-and-response.

Next up was *The H-tune*, a funked out version of *Havah Nagilah* with a soulful Harris sharing vocals with Kraukauer. After that, the audience sang along to the "lai dai dai" chorus of *Push*, some Yiddish-inspired soul by Wesley.

Following a shout-out to Krakauer's wife with the tune *Miss N.C.*, the band brought down the house with the online hit *Moskovitz and Loops of It*. With its old-school klezmer looped over a propulsive percussive beat, the instrumental smash was the perfect mashup between old and new, with Krakauer's exhilarating horns exploding as the rhythm progressed and climaxed.

Other highlights of the evening included Wesley's *Breaking Bread with My Momma*, possibly the only R&B song to include a *hamotzi lechem min haaretz* break in the middle, and Kraukauer's tribute to his bandmate, *Fred the Tzaddik*.

Second only to the superb musicianship was the warmth and affection clearly evident between members of band – who shared solos equally and praised one another at every turn – and the clever onstage banter between and during songs.

At one point, Socalled asked if there were any local rappers in the house. When audience member Junior-T, a young African-Canadian, responded, he was required by security to rap just below the stage rather than on it (presumably for insurance purposes), causing Socalled to quip, "Bringing segregation to a whole new level!"

The audience's laughter and the undiminished enthusiasm of the young rapper – who was a surprisingly decent freestyler, even if he did rhyme "Toronto" with "pronto" – were indicative of the overall spirit of community and tolerance of the evening.

After playing for a good hour-and-a-half, the band was treated to a standing ovation by the uncharacteristically boisterous Ashkenaz crowd. Encouraged to remain standing, audience members sang and swayed along to *These Are the Good Old Days* and Fred Wesley's funk classic *Gonna Have a House Party*.

If you missed the show, look for a podcast of it online at cbc.ca/radio2, as *Canada Live* was there recording the show for its national live music showcase.

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Israeli director makes history with animated documentary

By SHELDON KIRSHNER
Staff Reporter

In *Waltz with Bashir*, Israeli film director Ari Folman breaks new ground.

Screened at the Toronto International Film Festival, the film is, by his reckoning, the first full-length animated documentary in the history of cinema.

Revolving around Israel's controversial 1982 invasion of Lebanon, it's inspired by Folman's experiences as a young foot soldier in that war.

Folman, who is based in Tel Aviv, was drawn to the topic after he turned 40 and asked the army to excuse him from further reserve duty. Having made that request, he was referred by the military to a therapist.

In therapy, he realized that there were many "black holes" in his memory concerning the war, and that he had a need to investigate that tumultuous period in his life. Folman had forgotten, or repressed, the first day of the war, as well as the Sabra and Shatila massacres, which occurred in west Beirut as the war wound down.

In an effort to piece together the story, Folman consulted friends and acquaintances who had been there and could refresh his memory.

Indeed, *Waltz with Bashir* unfolds as Folman meets an old friend at a bar in Tel Aviv. The friend, Boaz Rein Buskila, recalls a recurring nightmare in which he is chased by a pack of wild black dogs nipping at his heels.

***Waltz With Bashir* began its creative journey as a video.**

The dogs are not a figment of his imagination. On the first day of battle, Buskila was given a special assignment. He was ordered to shoot baying dogs in a Lebanese village that was being surrounded by an Israeli patrol.

Having successfully forged a connection between Buskila's nightmare and the war, Folman went on to talk with several other vets, a war correspondent and two therapists, all of whom assisted him in filling in the blanks.

In an interview at the festival, Folman said he went through "a major psychological upheaval" during the four years he and his associates laboured on the film. As he put it, "I discovered a lot of heavy stuff about my past."

From the outset, Folman intended to portray the war through the medium of an animated documentary, proceeding from the assumption that this form would give him untrammeled freedom.

"War is so surreal, and memory is so tricky, that I thought I'd better go along the memory journey with the help of some very fine illustrators."

In fact, the animated documentary was not entirely new to him. Years before, Folman directed a TV series, *The Material That Love Is Made Of*, in which he opened each segment with a three-minute animated scene. "It worked so well that I knew a feature length animated documentary about the war would eventually work."

Waltz with Bashir, however, began its creative journey as a video and then as a story board that was transformed into an animated documentary.

Director Ari Folman

Folman initially supported the war. But on the second day, he abruptly changed his mind. "It was not a defensive war. We were not defending our country."

He said Israel moved way beyond its stated war aims, as enunciated by the prime minister at the time, Menachem Begin. "The war was a turning point," Folman said. "There was a total breakdown between the people of Israel and the leadership of Israel."

In addition, due in large part to the the Sabra and Shatila incident, in which the Christian Lebanese Phalange militia killed as many as 2,000 Palestinian civilians within sight of the Israeli army, Folman concluded that war is a bloody-minded exercise in futility.

He and his unit were stationed only 300 metres from the two Palestinian refugee camps that were attacked by the Phalange, Israel's ally. "We didn't see anything, but we heard shots all night," he recalled. "We were ordered to fire flares, which helped the Phalange."

In his view, Israel could have stopped the massacres much earlier.

Folman also opposed the 2006 war in Lebanon, signing a petition against it. "It seemed like deja vu."

Rightly or wrongly, he is convinced that Ariel Sharon would not have launched that war had he still been prime minister. "He learned his lesson in 1982, when he was defence minister. He was a clever guy."

According to Folman, *Waltz with Bashir* – which was hailed at the Cannes Film Festival as a powerful and compelling film and is scheduled to open in Toronto next winter – was well received in Israel on both the left and the right of the political spectrum.

Folman, whose family immigrated to Israel from Lodz, Poland, in the 1950s, studied film after completing his army service and returning from an extended trip to southeast Asia.

"Film, for me, was a natural way to express myself as a storyteller," he explained.

His graduate school film, *Comfortably Numb*, which dealt with the 1991 Gulf War, won the Israeli Academy Award for best documentary.

From 1991 onward, he directed television documentaries, mainly on Israel's presence in the territories.

His first feature, *Santa Clara*, based on a novel by a Czech author, garnered seven Israeli Oscars.

In the near future, he plans to make an animated film about a world controlled by a pharmaceutical company. "It's science fiction," he said.

Folman is confident that Israel and the Palestinians will settle their differences within a two-state solution.

"But we don't have the right leadership for that to happen now," he said, adding that former prime minister Yitzhak Rabin could have pulled off this feat had he not been assassinated.

Spamalot: the tale of brave Sir Robin

By RITA POLIAKOV
Special to The CJN

Sir Robin, one of King Arthur's Knights of the Round Table, is on a quest for the Holy Grail. In order to find the grail, he and King Arthur must produce a successful Broadway musical.

And, according to the knight, played by James Beaman, there's only one way to succeed in New York. "Listen, Arthur darling, closely to this news," Beaman's character sings in the Broadway musical *Monty Python's Spamalot*. "We won't succeed on Broadway if you don't have any Jews."

If Sir Robin's right, then Beaman is the key to the play's success, because he is the only Jewish person in the cast or crew.

"It's kind of fun to be the one and only," he said.

Beaman has been touring with *Spamalot* since last December. The tour stopped in Toronto recently, at the Canon Theatre, where the show runs until Oct. 5.

Beaman started his theatrical career when he was 12 years old. He played Prince Arthur in *King John*, one of Shakespeare's lesser known plays.

"I had to play this boy who was abducted and imprisoned. It was a very dramatic role for a 12-year-old to play," he said.

Beaman grew up in a theatrical family. His father was a set designer and an assistant professor at Boston University, and his mother was a playwright, director, actress and acting teacher.

"Pretty much, I was in it from the beginning," he said. "I grew up in theatre. By 12 to 13, I was doing professional work."

As a teenager, Beaman studied acting at his mother's acting school, and eventually he enrolled in the theatre program at Boston University.

While Beaman enjoyed classical theatre, he soon became known for his work in cabaret.

"When I was out of [school], I came back to work. For fun, I put together a cabaret act for a friend, who was a director. [The act] took on a life of its own. I sort of found myself almost accidentally as a nightclub performer for eight years," he said.

Beaman began his cabaret career in Boston with *Bacall: By Herself*, in which Beaman portrayed musical theatre and film star Lauren Bacall. *Bacall: By Herself* eventually brought Beaman to New York, where he portrayed actress Marlene Dietrich in three cabaret pieces.

After almost a decade in cabaret, Beaman decided to switch gears.

"I started doing cabaret work as a way to get exposure, but it was turning into a full-time career. I really wanted to do theatre. I went back to school and refocused my energy on doing classical work. I spent about three years doing nothing but Shakespeare," he said.

The skills Beaman learned during his cabaret performances transferred to classical theatre.

"Performance is performance," he said. "Because I was a solo performer [in my cabaret acts] it gave me a lot of confidence on stage. I was doing very strong character work, impersonating famous people with a larger-than-life sensibility, so really, it wasn't such an extreme shift. Shakespeare was close to my heart," he said.

Along with giving him confidence, Beaman's cabaret career helped jump-start his day job as a makeup artist.

"These are what we call survival jobs," Beaman said, adding that when not acting, he's taught Pilates. "When living in New York City and paying New York rent, you're not always working in your profession."

After learning to apply his own makeup for his cabaret characters, Beaman ended up working for various cosmetic companies. He also worked as a makeup artist for weddings and other events.

"Hopefully, *Spamalot* will continue, and I won't have to have a day job," Beaman said.

He had to audition three times before getting the role of Sir Robin.

"I love the physical experience of musical theatre. *Spamalot*, on the surface, is a silly piece," he said of the comedic musical that was made from a 1975 movie. "But the piece is extremely sophisticated."

In Toronto, for the first time, Beaman said that "Americans are woefully ignorant about Canada. We're not entirely sure of what Canadian culture is. I've been to Vancouver, B.C., Edmonton, Alta., and Calgary, Alta. [The cities] couldn't have been more different. I hear that Toronto is very much like New York in terms of diversity and cultural savvy."

To read about Beaman's touring adventures, visit his travel blog at http://jamesbeaman.blogspot.com/.

James Beaman, fourth from left, performs in *Monty Python's Spamalot*, at the Canon Theatre in Toronto until Oct. 5.

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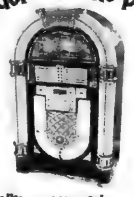

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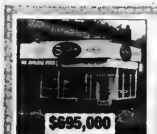

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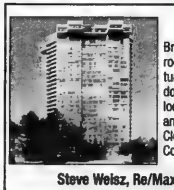

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Arts & Travel

Catholic painter commemorates Poland's Jewish past

By SHELDON KIRSHNER
Staff Reporter

The Catholic artist's works range far and wide, from surrealism to realism.

The Jewish inhabitants of Wierzbnik, a town in southern Poland now known as Starachowice, were deported to the Treblinka death camp in the autumn of 1942, killed there in cold blood like tens of thousands of other Polish Jews.

In an instant, a venerable Jewish community, comprising about one-quarter of the town's population, was obliterated from the face of the earth.

But for Maciej Frankiewicz, a 40-year-old Polish Catholic painter who was born and still lives in Starachowice, the Jews of Wierzbnik never really died.

"They are present in spirit," said Frankiewicz, whose exhibition, Visions of Wierzbnik: The Art of Maciej Frankiewicz, was featured at this month's Ashkenaz Festival of New Yiddish Culture in Toronto. "Just because they were murdered doesn't mean they have disappeared."

Frankiewicz, whose birth coincided with a state-sponsored anti-Semitic campaign that gutted what remained of Poland's postwar Jewish community, has spent about half his life preserving the memory of the Jews of Wierzbnik.

Apart from his paintings, he and his wife, Anita – the parents of 10 children – participated in the restoration of Wierzbnik's Jewish cemetery, where more than 400 tombstones were cleaned and set upright again.

As well, he played a role in the creation of a Jewish memorial room in Starachowice's cultural centre, where some of his paintings are displayed.

In an interview conducted through an interpreter on the final day of Ashkenaz, Frankiewicz said that, as a child during the communist era, he would play in Wierzbnik's neglected Jewish cemetery.

He did not know any Jews, since there were none in his town after World War II, and he was barely conversant with the Holocaust, since it was not on his school's curriculum.

Nevertheless, he was drawn to Starachowice's Jewish past, and as a boy, he sketched buildings of the former Jewish quarter.

On his wedding day, he received an unusual gift, a drum with Hebrew letters, that drew him still deeper into Poland's symbiotic relationship with Jews. Out of curiosity, he and his new bride disassembled the drum and discovered that it was made from a fragment of a Torah scroll taken from Wierzbnik's synagogue.

"It illustrated for us the traumatic brutal force of Nazism," said Anita, a journalist who has written articles about Poland's pre-war Jewish community in the local press.

Frankiewicz produced his first Jewish-themed painting in 1989, when the Solidarity trade union movement formed Poland's first non-communist government in decades.

Artist Maciej Frankiewicz at Ashkenaz [Sheldon Kirshner photo]

Since then, Frankiewicz has painted more than 120 canvases, some of which have been bought by Jewish visitors on sentimental journeys to Poland.

Although he appears to be the only artist in Starachowice who focuses on Jews, he has found the names of young Polish painters on the Internet who share his interest and passion.

Frankiewicz's paintings, which are surreal, realistic and romantic, range far and wide, at least judging by his exhibit at Ashkenaz.

Coachman at an Inn (1998), *Wierzbnik Marketplace* (1992) and *Wierzbnik Synagogue on Yom Kippur* (1992) summon up images of pre-war Poland, while *Death of the Village* (2001) crackles with the terror of the Holocaust.

Frankiewicz, who holds that Poland's history would be incomplete without its Jewish dimension, has drawn inspiration from various quarters. He has consulted historical data, photographs and written records, and he has been animated by dreams and his imagination.

Eric Stein, Ashkenaz's artistic director, stumbled upon his works in 1999 while on a visit to Starachowice, whose current population is about 65,000.

Stein – whose late grandfather was born and raised in Wierzbnik and immigrated to Canada in 1928 – was "blown away" by Frankiewicz's virtuosity and his commitment to preserving Wierzbnik's Jewish legacy.

Frankiewicz, a gardener by trade, restored its Jewish cemetery with the cooperation and assistance of Starachowice/Wierzbniker societies in Canada, Israel and the United States.

"I regarded it as a mission," said Frankiewicz, who conducts school tours of the cemetery.

As far as he knows, Wierzbnik was home to some 3,500 Jews prior to the war. Shortly after the town was occupied by the German army in 1939, the local synagogue was burned to the ground. Three years later, in late October, the Jewish residents were deported, not to be seen again.

To the best of his knowledge, there is not a single Jew living in Starachowice today. "If there are any Jews, they are very assimilated and keeping a low profile," he said.

Frankiewicz, who has studied Hebrew, visited Israel in 1999 and liked it. "I felt like I was meeting my family."

He cannot understand why some of his fellow Poles dislike, even hate, Jews. "Anti-semitism," he observed, "is basically a mental disorder."

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Jsport offers co-ed sports for young Jews

By ELI SHUPAK
Special to The CJN

A few years ago, Mattea Wintre was looking to get involved in athletics in the Jewish community, but she found there was nothing available, not even in co-ed sports.

She could have joined the Toronto Central Sport and Social Club, an organization that does offer co-ed as well as women's sports, but eager to actively participate in athletics with her Jewish peers, Wintre decided to create Jsport.

Its third softball season recently came to an exciting conclusion when the green team rallied for three runs in the bottom of the 10th inning to capture the championship game at June Rowlands Park, at Mount Pleasant Road and Davisville Avenue, in Toronto. The league's six teams played on Wednesday nights beginning at the end of May.

In forming the city's only social, co-ed Jewish sports league for people 18 and older, Wintre has given young Jewish professionals and Birthright Israel alumni an opportunity to strengthen their connection to the community through sport.

"I was looking for something Jewish to participate in and get involved in the community," said Wintre, who led a couple of Birthright trips. "I thought sport was a great way to do that."

This JSport team participated in the Pitch for Israel tournament this summer. [Photo courtesy Mattea Wintre]

Having enjoyed sports throughout her life and having worked with Parks and Recreation Ontario, Wintre has always believed that sport and recreation can be used as a vehicle for personal development. She sees her organization in much the same way.

Growing up, she attended United Synagogue Day School before enrolling in the performing arts program at Earl Haig Secondary School, where she majored in dance. Wintre went on to study kinesiology at York University, spending a year at Hebrew University along the way.

She runs the daily operations of Jsport and gets help from her dad, David, who came out each week to umpire the games.

"The best part of this is not the games, it's the post-game, seeing the kids talking to one another, staying in contact with one another," he said.

This year, there were close to 100 players in the league, with a waiting list of others eager to get in. A men's team was formed in August as Jsport submitted an entry into the Pitch for Israel tournament held at Camp Robin Hood, an event that raised money for Jewish families living below the poverty line in Israel and Toronto.

Jsport will offer its second season of indoor beach volleyball beginning in January at Beach Blast.

For more information, visit www.Jsport.org.

Israeli rower wins bronze medal at Paralympics

BEIJING — Rower Eli Nawi finished third in the men's single sculls-A event last week, bringing Israel's medal count at the Beijing Paralympic Games to four – three silver and one bronze.

He finished in a time of five minutes and 39.11 seconds. The event was making its debut at the Paralympics.

In other results involving Israeli teams, the men's wheelchair basketball team lost to Great Britain, 82-67, in its final preliminary match. The Israelis finished fourth in Group B with a 2-4 record and advanced to the quarter-finals, where they will meet defending gold medalist Canada.

In wheelchair tennis, Boaz Kramer and Shraga Weinberg advanced to the gold-medal match in mixed doubles-quad with a 6-6, 6-4 semi-finals victory over the second-seeded British pair. The Israelis were to face the top-seeded U.S. team of David Wagner and Nick Taylor.

"I don't know how to say it. It's the greatest moment in my life right now," Kramer told the Olympic News Service.

"Right now we will be celebrating for a couple of hours, and tomorrow morning the first thing is to think about the next match, the gold-medal match," he said. "I think if we performed as well as today, we will have a chance."

In the equestrian individual freestyle test final, Omer Ben Dor finished 13th out of 15.

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A gift for the new year

Years ago, I was looking after the grandfather of a younger colleague. His grandfather had chosen geriatrics as a specialty early on in its development in Canada.

I had previously seen his grandfather, who was in his 90s, for medical problems, all of which had been resolved. Now the reason for the consultation was different – he was nearing his 100th birthday and had requested a different ophthalmologist for his birthday gift.

The Senior Side of Life

The ophthalmologist he had seen for the previous five years had discounted the potential benefits of exposing him to cataract extraction with, "After all, you are 95, or 96, or 98. Is this really what you want at this age?" Now as his children asked him what he would like for his 100th birthday, he said, "A new ophthalmologist." They complied, and that ophthalmologist asked me whether he was "fit" for a local anesthetic cataract extraction.

It was clear from my examination that he would tolerate the surgery that eventually occurred without problems, and as a result he had useful and meaningful vision until he died some years later. The case was not my first in which a frail elder was able to benefit from a cataract extraction under circumstances that had not been initially considered.

Early on in my career, not long after an ophthalmologist, with whom I had done residency training years before, came on staff as a consultant at Baycrest. He asked about a resident of the Home for the Aged, who had the reputation of being a "*shrier*" (someone who spent a good deal of time yelling). It wasn't clear to the nurses or to his family what he was yelling about. It had been attributed to physical discomfort, but a cause could not be found and simple analgesia did not seem to have a salutary effect.

He was found, during a routine eye examination, to have significant cataracts. Initially, the family was reluctant to consider the surgery as their father had some degree of dementia and they were worried about possible deleterious effects. After the ophthalmologist explained that the surgery could be done under local anesthetic and I could find no medical reason to reject the possibility, he had the procedure.

Like magic, within a few days of his patch coming off his eye, he stopped yelling and started to interact meaningfully with those around him. Cognitively impaired he was, but he was no longer visually disconnected from the world. He loved to sit by the elevators and watch people getting on and off, and he had a kibbitz with them – although limited, the conversations made sense.

I recently heard from one of our ophthalmologists how often conditions are found during routine or followup eye examination appointments for already recognized conditions. Something is often discovered that, when treated, could have a positive effect on vision.

He described a case in which a patient's eye pressures were noted to be very much higher than in the previous year. The patient had already lost some of the vision to glaucoma. Proper treatment restored some of the borderline impaired vision and would likely prevent further visual deterioration. Whether it is one of the common conditions of the elderly, cataracts, glaucoma or macular degeneration, or something less common, recognizing a condition is necessary in order to consider potential treatments.

In the new year, make sure your loved one gets a proper eye examination so that everything that can be done to correct eye problems is done. It is a wonderful gift with the apple and honey.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents *(Dundurn Press).*

ZUCCHINI AND APPLE SOUP

- 1 tbsp vegetable oil
- 1 to 2 tbsp butter
- 1 leek, white part, chopped (1c)
- 1 tbsp chopped ginger
- 3 zucchini, roughly chopped (4c)
- 2 tbsp apple butter
- 1 bay leaf
- 1/2 tsp salt
- 3 1/2 c vegetable stock
- 2 med potatoes, diced (1 1/2 c)
- 1 Pink Lady or Braeburn apple, peeled, cored, roughly chopped
- coarse salt and freshly cracked black pepper, to taste 1/4 c milk

In lg pot over medium high heat, sauté leeks in oil/butter until soft, about 3 min. Add ginger, curry powder; sauté another minute. Add apple, zucchini; cook for 3 min. or until soft. Add apple butter. Season mixture with salt and pepper. Increase temp to high, add potatoes, bay leaf and soup stock. Bring to a boil. Reduce heat to low, then simmer until potatoes are tender, about 15-20 min. Remove bay leaf. Puree mixture with a hand blender until smooth, or transfer to food processor and puree, then transfer back to the pot. Add milk (optional); gently reheat over medium heat, about 3 min. Serves 4 to 6.

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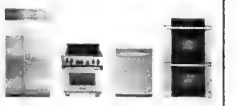

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Of instruction and education

Epi on Education

A few weeks ago, as we read the Ten Commandments in Parshat Va'etchanan, we also read the famous paragraph that the rabbis designated as the first section of the *Shema*, a prayer central to all of Jewish liturgy.

Seymour Epstein

"Hear, O Israel! The Lord is our God, the Lord alone." The text goes on to instruct us that we must "teach [these words] to your children and speak of them at home and on the road, when you lie down and when you rise up." The Torah uses the verb *shinantem*, and the Talmud teaches us that this is the kind of targeted teaching that produces erudition. As a method, it speaks of repetition, which we know to be a valuable tool in instruction.

It would seem that the first phrase, *shinantem levanecha*, should be sufficient. In itself, this is an early prescription for transmitting the knowledge of one generation to the next – the very beginnings of formal education. Why, then, was the second phrase, *vedibarta bam*, added?

I have come to realize that the first phrase can apply to what we usually term instruction, in contradistinction to the second phrase, which is about education.

Instruction is the transmission of knowledge (e.g., texts, languages, etc.) in a formal setting such as a classroom or an Internet site. Education, while it can include instruction, is much broader in its scope and objectives. It's about the wider messages that are life-critical, for which the facts of knowledge are mere means to an end. One doesn't instruct in the realm of values. One lives values at home, on the road, at night and in the morning.

Both instruction in the formal sense and education in its broader perspective are critical tools in the ongoing transmission of what really matters to our children, and to theirs. As the school year begins and as we prepare ourselves for 5769, let's blend the two both at school and at home.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Bakery fills kosher meat void in north Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — It looks like the final curtain has fallen on Omnitsky Fine Foods, Winnipeg's last kosher butcher shop.

Since no one has come forward to buy and reopen Omnitsky, which closed at the end of April, the store and its equipment are slated to go on the auction block Sept. 20.

But for Jews in Winnipeg's north end who are concerned about being left without kosher meat by Omnitsky's closing, there are now two new alternatives. (South-end residents can buy frozen imported kosher meat at either the privately owned Desserts Plus or the Sobey's supermarket in the area.)

At the beginning of September, Gunn's Bakery on Selkirk Avenue added frozen, packaged kosher meat to its selection of bakery and cheese products.

Gunn's is one of two longstanding kosher bakeries in Winnipeg. (The other, City Bread, is best known for its rye and sells its products across Canada.) Gunn's has been in business at the same north Winnipeg location for 71 years.

"The north end wasn't being well served as far as the availability of kosher meat was concerned," said Arthur (Fivie) Gunn, who lives in the north end and co-owns Gunn's with his brother, Bernie.

"A lot of people still live north," he said. "We felt that [carrying kosher meat] would make their lives a little easier."

Gunn's is bringing in Shefa meat products from Toronto. The selection thus far includes roasts, briskets, stewing meat, hot dogs and other pre-sliced deli meats in small quantities. Gunn's is also selling Chai chickens from Toronto.

"We intend to expand the variety of meat products that we are bringing in response to customer demands," Gunn said.

He said Gunn's won't be using the meat in its catering or opening packages and cutting the meat. "We are just buying and selling," he said.

An IGA store in north Winnipeg actually began bringing in kosher meats and chickens in small quantities two years ago, when Omnitsky first ran afoul of the local hechsher agency and temporarily lost its kashrut certification. At the time, Wayne Hamel, owner of IGA on Main, expressed unhappiness with the quality of the meat that was being shipped to him from Toronto, as well as about the prices he had to charge for the product.

"We have continually carried Chai chicken for the past two years, and demand is continuing to grow," said Steve Boyle, the store's meat manager. "We used to have to restock twice a week. Now we restock daily."

IGA has recently been bringing in some beef and deli meat products from Continental in Montreal, and the products have been selling well, Boyle said.

"We have had a lot of requests for luncheon meat," he said. "The product we are getting in now [including hot dogs, salami, bologna, pastrami] is nice. We also have some roasts and briskets coming in for the holidays."

And there is hope once again that locally slaughtered kosher meat – with resulting lower prices – will be available here in the not-too-distant future.

The community has been without fresh kosher meat since the vaad discontinued local shchitah two years ago, at the same time as Omnitsky's kashrut certification was revoked. A consortium of cattle producers are operating a beef slaughtering and processing facility in an industrial area of Winnipeg that will include a kosher slaughtering line.

The company behind the slaughtering and processing facility, Natural Prairie Beef, has been working with kashrut consultant Sid Estrin of Edmonton. Estrin said he operated a kosher slaughtering facility in Illinois several years ago and has been working as a consultant to the kosher slaughtering industry in locales such as New York and the American Midwest.

The plant is scheduled to be operational some time in 2010.

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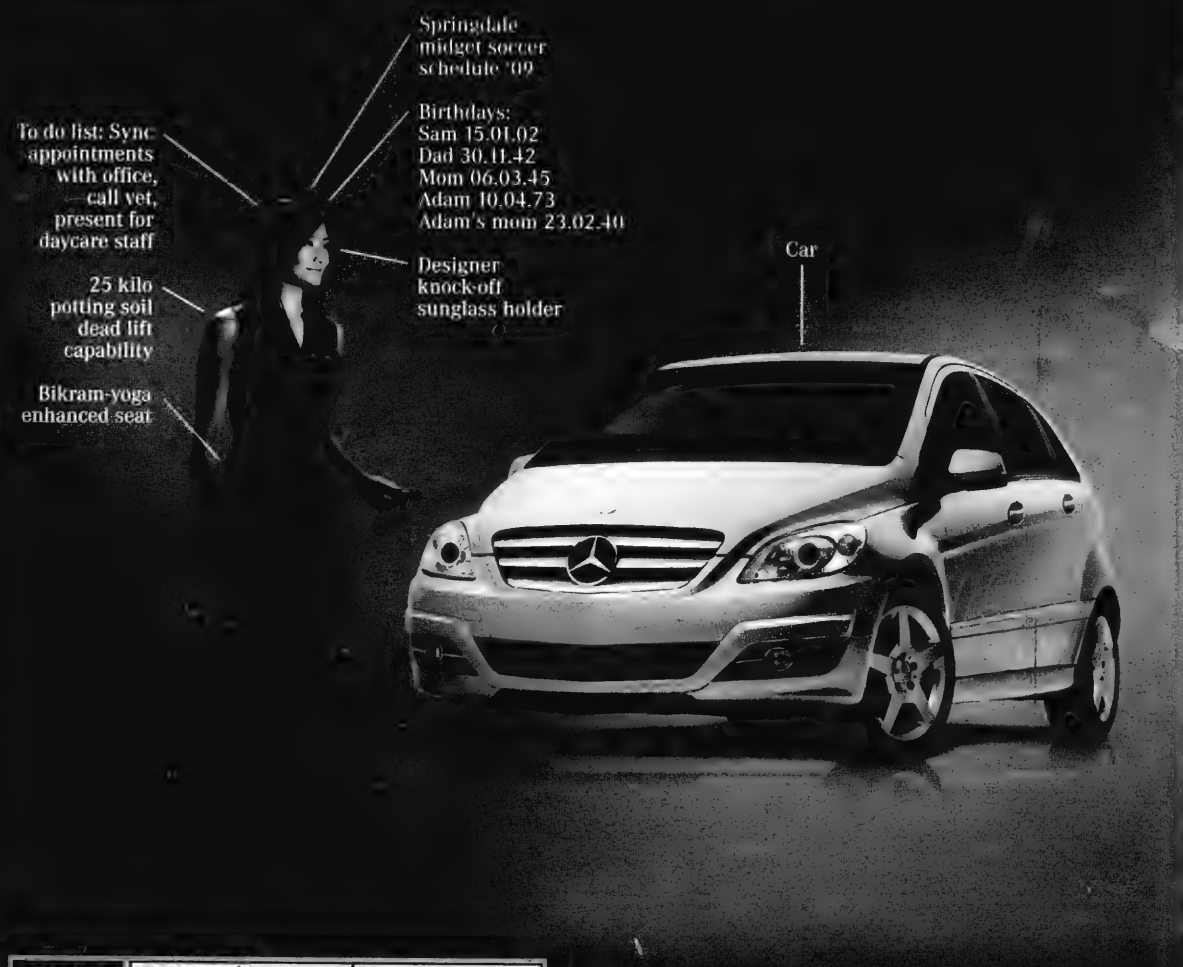

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The sound of the shofar.

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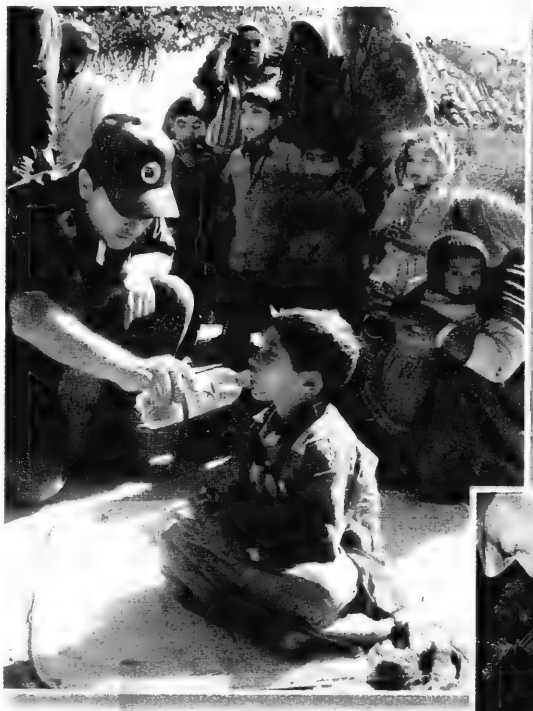

A file photo shows an Israeli army medical team, operating out of a field hospital that it established near the city of Bhuj, India, ministering to the young and old after the Gujarat province in India was devastated by an earthquake in 2001. The toll of the quake was heavy: 19,403 people were killed and 68,478 injured.

[Israel Sun photos]

Editorial

More than 4,000 kilometres from their home in Israel, a team of doctors and other medical crews rushed to India to establish a field hospital to save as many lives as they could, to help heal as many injured as they could, in the quick aftermath of an earthquake that devastated the area of Gujarat and took the lives of many of the vulnerable human beings who lived there. In all, some 19,500 people were killed in the quake, and nearly 70,000 were hurt.

In the photos on this page, Israeli doctors are ministering expertly yet tenderly to the youngest, and presumably the neediest, of the city of Bhuj, which suffered the greatest devastation.

These two particular scenes are near Bhuj in January 2001. But variations of those heart-rending scenes have been the hallmark of Israeli humanitarianism since the founding of the Jewish state.

The list of humanitarian missions in which Israel has participated is long. Whenever possible, whenever the country struck by disaster allowed them to enter, rescue and medical teams from Israel have been dispatched to help locate and save lives that still dangled by threads of hope and possibility. At times, the missions were to help in the reconstruction. At other times, the missions were simply to send much needed medical and other supplies.

The following is a partial list of such missions: Mexico in 1985, Armenia in 1988, Romania in 1989, Turkey and Greece in 1999, Kosovo in 1990, Kenya in 1991, New Orleans in 2005, South East Asia in 2004, Kenya (again) in 2006, China and Georgia just this year.

Despite the unceasing defamation of Israel by its enemies, the Jewish state's well-demonstrated devotion to humanitarianism should surprise no one.

For helping where help is needed is a seminal Jewish value and very much at the centre of the teachings of our faith.

Continued on page 8

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On High Holidays we all desire to gain a vote

Dear friends,

We share these thoughts with you right in the midst of a federal election campaign. Election time is decision time. For those running, it is an odd feeling. On the one hand, all who are elected will have some power, even if the party they represent is not part of the government. On the other hand, the only way that they can have any power is by truly representing their constituents. So, until the voters say yes to them, they have no real power.

For us, Rosh Hashanah and Yom Kippur are similar to an election. We are all in a campaign, with the desire to gain a vote. The vote we all really want, the only vote that ultimately matters, is God's vote for us. We want

Rabbi Reuven Bulka

God to vote us "in" to life, health, vigour, contentment, meaning and more.

The question before us is a simple one: how do we earn that vote? Ironically, we earn it the same way that candidates try to earn votes: by making promises and firmly embracing commitments.

There is one catch: the promises must be ones that we genuinely resolve to keep. Otherwise, the process is an empty charade.

It does sound somewhat odd, even problematic, to see the Days of Awe as being like an election campaign. Look at it another way. Whatever wishes we have for ourselves and our families are just that – wishes. We dare not demand, because demand suggests entitlement. And entitlement borders on arrogance.

We wish, we humbly ask, and we combine the "ask" with the awareness that simultaneous with our asking of God, we must ask of ourselves. It cannot be a one-sided relationship of all ask and no give.

After that, we leave the rest to God.

What should we be asking of ourselves? Generally, to be our best, to do our best. This means taking life seriously, living up to our sacred calling, faithfully living up to our responsibilities, and to add a bit of seasoning to all this, allocating some time to helping others.

It makes Rosh Hashanah and Yom Kippur all the more meaningful if we give it our best, if we make the best possible "pitch."

Sylvain Abitbol

In the year that we have served as co-presidents of Canadian Jewish Congress, we have met many volunteers, both inside and outside the Jewish community, who are deeply devoted to others. These are people we greatly respect and admire. And we have gained an intensified appreciation of the professionals at Canadian Jewish Congress who eat, sleep and breathe for the community.

There is much more to do, and we are looking forward to the challenges, which are made all the more achievable because of the great team of professionals and volunteers.

We all have within us the power to do significant things with our lives. That is an endearing power that along the way will gain for us God's vote that this be a year of good signs for all: "*Tehay shnat siman tov –tav shin samech tet.*"

The writ has been dropped. Let the voting begin. Shanah Tovah to you and all.

Sylvain Abitbol and Rabbi Reuven P. Bulka
Co-Presidents,
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Cotler urges legal sanctions against Iranian leader

'People don't realize they can intervene to prevent genocide'

By PAUL LUNGEN
Staff Reporter

In attempting to come to grips with the nuclear threat posed by Iran and its firebrand president, Mahmoud Ahmadinejad, some western nations have tried negotiations while others, notably Israel, have considered a military strike.

Neither option appeals much to Liberal MP Irwin Cotler, Canada's former justice minister and attorney general. The talks have proven unproductive and a military solution is far from ideal, he said.

Instead, he proposes a third way: bring Ahmadinejad to justice by employing international law and charging him – and Iran – with promoting genocide.

Cotler was scheduled to be in Washington this week to present a "Responsibility to Protect" petition to the "Conference on State-Sanctioned Incitement to Genocide: What Can Be Done?" The event is sponsored by the Jerusalem Center for Public Affairs and the Conference of Presidents of Major American Jewish Organizations.

It was to take place Sept. 23, coinciding with Ahmadinejad's address to the United Nations General Assembly. Attendance at the conference was by invitation-only, and its 120 participants were scheduled to include members of the U.S. Congress, their staff, the media and diplomats.

Cotler planned to highlight the petition, which has been signed by an impressive roster of anti-genocide activists, including Nobel laureate Eli Wiesel; Salih Mahmoud Osman, a human rights activist on behalf of Darfur and a member of Parliament in Sudan, and Esther Mujawayo, a survivor of the Rwanda genocide.

The petition calls on Canada, the United States, the European Union and the UN Security Council to employ all available legal remedies against Ahmadinejad, including the Genocide Convention, which Iran has signed.

Irwin Cotler

Cotler said Ahmadinejad has made Iran's genocidal intent clear on numerous occasions by demonizing the State of Israel and predicting its destruction, as well as by calling Jews satanic enemies of mankind, arming Israel's genocidal terrorist enemies Hezbollah and Hamas, and developing the capacity to deliver nuclear weapons.

Cotler said the world community has a responsibility to protect potential genocide victims, and international law provides the means to do so. But he noted that in the 60 years since the adoption of the Genocide Convention, nothing was done to prevent genocide in Rwanda and Sudan. Legal action was only undertaken after the fact.

The international community "has the responsibility to prevent this genocide [by Iran] so we don't go down that road," Cotler said in a phone interview from Montreal.

Bringing Iran to justice would have several beneficial outcomes, he continued.

"The very process of initiating these remedies will embolden the progressive forces in Iran" and delegitimize Ahmadinejad, Cotler said. It would also embarrass corporations that are doing business in Iran, and

Continued on page 52

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Livni's rise prompts analyses of peace prospects

According to Reports

By PAUL MICHAELS

As of this writing, media reports and analysis of Israeli Foreign Minister Tzipi Livni's narrow (one per cent) victory in the Sept. 17 Kadima primary were just beginning to appear.

The Sept. 18 *National Post* gave Livni's win scant attention in a 100-word Agence France-Presse piece titled "Israeli Foreign Minister new Kadima leader." In contrast, the Sept. 18 *Globe and Mail* ran "Livni enters eye of Israel's political storm" by Mark MacKinnon on its front page – a page otherwise dominated by the Canadian federal election and the continuing financial crisis on Wall Street.

MacKinnon remarked that Livni faces the challenge of forming a new government and also continuing to negotiate with the Palestinians.

Like many journalists, he noted that Livni began her political career on the right, then followed her mentor, former Israeli prime minister Ariel Sharon, to the Kadima party and the acceptance of a two-state solution to the Palestinian conflict. This view is reflective of the broad political centre in Israel today.

MacKinnon quoted Tamar Hermann, a director of the Tami Steinmetz Centre for Peace Research at Tel Aviv University, on Livni: "She's not a peacenik in any way... She will continue, even intensify the negotiations with the Palestinians. But as for the Iran issue, I don't think there will be any difference with Tzipi Livni or any other prime minister, because Israel's actions will be determined by the security apparatuses."

Along with all other Israeli leaders, Livni rejects any "right of return" for Palestinian refugees and has said that any future Palestinian state would have to be "demilitarized." She has also warned against Israel being "pressured" into an agreement that could be destabilizing.

While a full assessment of how the media responded to Livni's victory can't yet be made, it's worth noting some of the reports during the run-up to the primary.

In its Sept. 17 editorial "Securing Israel's future," the *Toronto Star* acknowledged that while Israeli Prime Minister Ehud Olmert's rule was sapped by corruption charges, he nevertheless tried to advance the peace process, and articulated the need to keep Israel both Jewish and democratic.

The *Star* quoted Olmert's recent pronouncement that "Greater Israel is over. There is no such thing."

The editorial went on to note that "Olmert, like many Israelis, didn't always feel that way." Olmert was quoted as saying: "But ultimately, after a long and tortured process, I arrived at the conclusion that we must share with those we live with, if we don't want to be a bi-national state."

The paper noted that most Israelis favour a two-state solution "provided Israel's security is guaranteed." Unfortunately, today the same majority fears that such security is not going to be provided by the Palestinians, something the *Star*, along with other media, might explore in more detail.

Michael Bell, former Canadian ambassador to Israel and the Palestinian Authority areas, also analyzed the change in Kadima leadership in "Time runs out as Israeli, Palestinian leaders near an accord" (*Globe and Mail*, Sept. 16).

Bell was far from sanguine about the prospects of an agreement between Israel and the Palestinian Authority being reached any time soon, especially with Olmert about to resign and PA President Mahmoud Abbas "vulnerable to political infighting and threats from Hamas."

Bell cautioned: "The Palestinian president is the last bastion of an increasingly despairing secular Palestinian nationalist movement. Within this community, talk of a single bi-national state combining Israelis and Palestinians is on the uptake. Such a position is not taken for selfless reasons. Rather, it is the view of some that that the only way to conquer Israel is demographically, from within."

Bell is to be commended for spelling out what for many (including, it must be said, some radical Jewish "post-Zionists") is at the heart of bi-nationalism: the elimination of Israel as the homeland of the Jewish People.

* * *

As fair as the *Star*'s Sept. 17 editorial was, the appearance that day of a slew of letters, almost all of which were critical of Israel, raises the question of the paper's commitment to fairness and balance. One trusts that this is an anomaly that the paper will examine.

Paul Michaels is communications director for the Canada-Israel Committee.

From the editor's desk

Can be found on page B28

See JN CELEBRATING 60 YEARS OF ISRAEL

THE BEGINNING OF THE SECOND INTIFADAH

After then-Israeli opposition leader Ariel Sharon visited the Temple Mount, right, on Sept. 28, 2000, Palestinians rioted. As disclosed some years later by Palestinian politician Marwan Barghouti, who is currently in jail in Israel for organizing terror attacks, the rioting was orchestrated by the Fatah Tanzim, a group associated with then-Palestinian Authority president Yasser Arafat. The violence escalated and spiralled into the second intifadah in which, eventually, some 2,000 Palestinians and 700 Israelis were killed. Four years before Sharon's walk on the Temple Mount, Palestinians rioted for several days after a gate to the Western Wall Tunnels under the Arab Quarter of the Old City was opened to the public. The riots began after false rumours were deliberately spread that the second entrance gate endangered the foundations of the Al-Aqsa Mosque. [Israel and RNS photos]

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OSCE initiative said to advance Mideast peace

By PAUL LUNGEN
Staff Reporter

Israel doesn't have diplomatic relations with Algeria, but at an international forum in Toronto last week, an Israeli parliamentarian took the opportunity to address his North African counterpart with a reminder of Israel's desire for peace.

Reuven Rivlin, a member of the Knesset, told a meeting of the parliamentary assembly of the Organization for Security and Cooperation in Europe (OSCE) – and specifically the Algerian delegate who had spoken just before him – that "Israelis from the right and the left think peace is the name of the game in the Middle East. We are trying to achieve peace" while avoiding "illusions" of peace.

Israel, he continued, is eager to co-operate with its neighbours and from experience knows that "Negotiations bring us to nowhere. But once we co-operate, we can achieve a lot."

Senator Jerry Grafstein

Rivlin's brief remarks were delivered at the "Mediterranean Forum," the opening session of the OSCE's fall meeting, held at Toronto's Fairmont Royal York Hotel and titled "The OSCE in an Open World: Trade, Security and Migration."

The Mediterranean session was devoted, in part, to exploring a proposal advanced by French President Nicolas Sarkozy for an economic union that would promote development in Mediterranean countries and forestall the social disintegration that has led to illegal immigration to Europe. The main item on the OSCE agenda, however, was the conflict in Georgia.

Senator Jerry Grafstein, vice-president of the OSCE's parliamentary assembly, believes free trade and the resulting economic development "can put the Middle East on a track for peace."

In remarks to the conference, attended by about 200 representatives from 49 countries, Grafstein said "history teaches us that free trade has always been a harbinger of the rule of law."

Economic development precedes political development, and he suggested it could help promote political stability in the Mediterranean basin. One-third of the population in that region and the Near East are under 15 years of age, and another one-third are under 35. GDP, education and job creation are low, with the result that "idle youth are attracted to extremist ideology." Economic co-operation between France and Germany following World War II led eventually to the Common Market and ultimately to the EU, and trade in the Mediterranean region can create jobs for young people, he said.

Sarkozy's proposal for a Mediterranean Union, formally known as the Barcelona Process: Union for the Mediterranean, was introduced on July 13 at a summit of European Union (EU) and Mediterranean leaders in Paris. The OSCE is a partnership of 56 states and 11 partners for co-operation, including Algeria, Egypt, Israel, Jordan, Morocco, and Tunisia.

Speaking through an interpreter, French delegate and Sarkozy adviser Gilles Montre told the meeting that the job creation rate in North Africa is insufficient to keep up with population growth. Canada, the United States and Japan are more successful than European countries in investing wealth abroad, and he suggested economic co-operation could lead to political co-operation.

Rivlin said Israel is pleased to participate in OSCE initiatives, and he noted that Sarkozy had described his Mediterranean proposal to the Knesset in June.

"We would like to co-operate with this initiative and others by the OSCE," he stated.

Later, Rivlin told *The CJN* that the Barcelona Process "gave us the opportunity to be part of an initiative" that includes Egypt, Morocco and Algeria.

Ironically, it wasn't the Algerian parliamentarian who was most critical of Israel during the morning Mediterranean session. That distinction fell to a parliamentarian from Greece, who said the origin of the Middle East conflict was the "continued occupation of Palestine by Israel" and of Cyprus by Turkey.

The Algerian parliamentarian was more diplomatic. He voiced his support for the Sarkozy initiative, saying, "I believe the OSCE can make a significant contribution to developing peace and co-operation in the region."

He called the Israel-Arab conflict a continuing "100-year-war… that has lasted too long. We feel it in the other Arab and Muslim countries because our public opinion is… in solidarity with the Palestinians. The media creates a great deal of damage in this area with the images we see on TV [and it] creates rifts in our country and significant rifts in other countries.

"There are political and aggressive errors and errors of violence in this region and this creates disturbances in certain Maghreb [North African] countries and in Muslim countries," the Algerian added.

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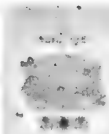

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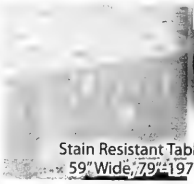

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To make a difference

Continued from page 1

In *To Heal a Fractured World: The Ethics of Social Responsibility* (Schocken Books, New York, 2005), British Chief Rabbi Jonathan Sacks eloquently, and even movingly, explains how and why this is so.

"Judaism is a complex and subtle faith," Rabbi Sacks writes. "Yet it has rarely lost touch with its simple ethical imperatives. *We are here to make a difference* [emphasis added], to mend the fractures of the world, a day at a time, an act at a time, for as long as it takes to make it a place of justice and compassion where the lonely are not alone, the poor are not without help; here, the cry of the vulnerable is heeded, and those who are wronged are heard… The truths of religion are exalted, but its duties are close at hand. We know God less by contemplation than by emulation. The choice is not between faith and deeds, for it is by our deeds that we express our faith and make it real in the life of others and the world."

Indeed, it is especially at this time of year, on the eve of Rosh Hashanah, that we feel the full impact of Rabbi Sacks' insights.

At Rosh Hashanah, we celebrate many theological themes. But one of the key themes that courses throughout the holiday is the unity of the world and the Kingship of the one God Who reigns over *all* that He has created.

"Hayom harat olam… This day the world was called into being," we recite after each session of the shofar blasts. *"Hayom ya'amid bamishpat kol yetsurei olamim…* This day all creatures of the universe stand in judgment before You," we continue in reciting.

And as it is obligatory to hear the sounds of the shofar, it is important, too, to recite the proclamation and press deep into our consciousness its profound meaning: that all of God's world is interconnected as a single life-sustaining, and life enhancing system.

Rabbi Sacks refines the point even more sharply.

"We cannot know God, Maimonides implies, but we can act like him [through acts of kindness, righteousness and justice]. Within the limits of human intelligence, we can climb at least part of the way to heaven, *but the purpose of the climb is the return to earth* [emphasis added], knowing that here is where God wants us to be and where he has given us work to do. Judaism contains mysteries, but its ultimate purpose is not mysterious at all. It is to honour the image of God in other people, and thus turn the world into a home for the Divine presence."

The best, if not the only, way to turn the world into a home for the Divine presence is to care for it and for its inhabitants, to act at all times for its betterment and for the betterment of its inhabitants.

"To live is to give," Rabbi Sacks writes so elegantly.

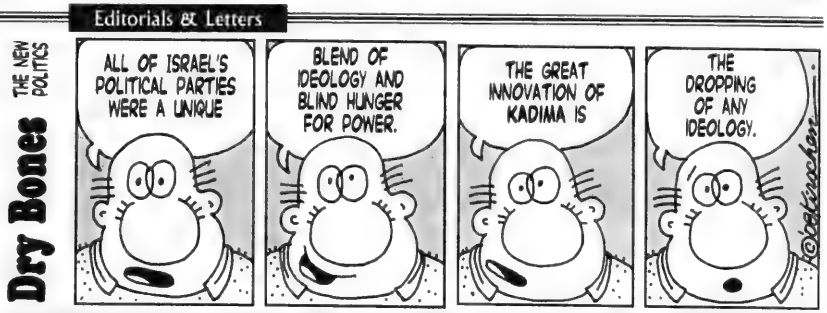
Let us therefore resolve on the eve of Rosh Hashanah to give of kindness, righteousness and justice to each other for the sake of the other.

This is the world we must build for the sake of our faith and our tradition, for the sake of our children and our grandchildren, and for the sake of the promise we made in our hearts to those whom we once loved but are no more.

Shanah Tovah.

25 years ago in *The CJN*

The incoming president of the United Nations General Assembly, Jorge Illueca, vice-president of Panama, called for a Palestinian state under PLO leadership. Meanwhile, in an interview, incoming Israeli prime minister Yitzhak Shamir insisted that there already was a Palestinian state – the kingdom of Jordan.



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Kashrut and ethics (1)

Rabbi Reuven Tradburks argues effectively that the Orthodox Union and similar agencies should not be responsible for certifying activities beyond the kashrut of food ("Kashrut agencies shouldn't be leveraging ethics," *CJN* Toronto; "Kashrut agencies and ethics," *CJN* Montreal; Sept. 11). If I am to understand the rabbi correctly, the focus of such agencies should remain on certifying foods according to halachic standards, but they should also act appropriately if illegal activities are discovered in the companies they supervise.

In the case of Agriprocessors, the alleged Dickensian working conditions imposed upon its employees have yet to be proven in court. Nonetheless, the descriptions and extent of the alleged abuses have been abhorrent. The perception, in this instance, is that the OU kashrut supervisors, and perhaps the OU itself, turned a blind eye to these conditions. Is this the "appropriate response" that the rabbi suggests?

Rabbi Tradburks makes no reference in his article to any actions taken by the OU supervisors to intervene with the owners of Agriprocessors or notify government authorities of the reported travesties. This apparent inaction on the part of the OU supervisors has led many to conclude that they forsook the treatment of the company's employees either because they didn't care to become involved or to protect the company's owners or both. This is much to the shame of our community, as the OU supervisors and the owners of Agriprocessors deem themselves to be Orthodox and thus supposedly adhere to a strict moral code.

Kashrut is partly about rising to a higher ethical plain in the treatment of animals used for human consumption. The call to widen the scope of what makes food "kosher" may be perilous, as Rabbi Tradburks warns, but let's not be too quick to excuse those charged with both a moral imperative and the inherent regulatory authority who seem to ensure that animals in the kashrut process are cared for humanely but wear blinders when it comes to the treatment of the humans involved.

Jeff Goldman
Toronto

* * *

Kashrut and ethics (2)

Rabbi Reuven Tradburks makes the case that the Orthodox Union should not assume the mandate of supervising the business practices of kosher meat companies, just as it should not be expected to police the entertainment and conduct at functions where kosher products are consumed ("Kashrut agencies shouldn't be leveraging ethics," *CJN* Toronto; "Kashrut agencies and ethics," *CJN* Montreal; Sept. 11). Rabbi Tradburks wants "kashrut agencies to supervise kashrut and kashrut alone," and questions why "the issue of ethics has become the responsibility of the OU alone."

This is why. Ethics and kashrut are and have always been interwoven. The laws of kashrut stem from six simple words in the Torah, prohibiting the cooking of a kid in its mother's milk. Commentators for generations have explained the prohibition as grounded in ethics – as demonstrating a respect for the animal by not adding the indignity of cooking it in its mother's milk. One can hardly supervise the ethical standards inherent in the laws of kashrut, while at the same time turning a blind eye to the plight of underpaid Guatemalan and Salvadorean undocumented workers who toiled at the Agriprocessers plant. Agriprocessers hired these workers because it is alleged they were paid a lower wage than a U.S. citizen would expect, with little or no benefits, and no recourse for grievances.

For kashrut supervision to aspire to the highest ethical standard requires a broader perspective than what Rabbi Tradburks envisions. Surely the same respect shown to the animal in the biblical text must also be shown to the worker who processes it. And who better to sound the alarm if workers in faraway Postville, Iowa, are mistreated than the kashrut supervisors who walk through the plant every day. While Rabbi Tradburks places the responsibility of ethical policing upon the consumer, the reality is that until this story broke most Jews had never heard of Agriprocessors or Postville, Iowa – let alone that undocumented workers were alleged to have been exploited there.

Finally, Rabbi Tradburks argues that the OU cannot be expected to police the conduct of those who consume kosher products at Kashruth Council-supervised functions. This deflects the discussion to activities over which the OU clearly has no mandate and away from what had been taking place in a kosher slaughterhouse right within the OU's primary mandate.

Max Berger
Toronto

* * *

Israeli Arabs

I found the column "Israeli Arabs still struggle for equality" (Kirshner File, *CJN*, Sept. 4) most disturbing. Though citizens, the 20 per cent Muslim or Christian Arabs in Israel are treated as second-class inhabitants. Throughout our history, Jews have been subject to such discrimination, and it is indeed regrettable that in their country, Israel, Jews are the purveyors of such a pernicious practice.

Stanley Baker
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Hopes high as Livni takes the reins of Kadima

By LESLIE SUSSER
JTA

With her narrow victory in the Kadima Party primary last week, Tzipi Livni's next major task will be to assemble a coalition government so she can become prime minister.

Then all she'll have on her plate is figuring out how to arrest the threat to Israel from Iran, resolve the Israeli-Palestinian conflict with a historic peace deal, neutralize the threat on Israel's northern border from Hezbollah and run the country.

If she ever gets to it.

The immediate challenge Livni faces is demonstrating – both to the Israeli people and to Kadima's prospective coalition partners – that her 431-vote margin of victory primary is enough for her to assert her leadership and bring partners into a coalition government.

In the early hours of last Thursday morning, Judge Dan Arbel announced that Livni beat the runner-up in the race, Transportation Minister Shaul Mofaz, by a mere 431 votes – 43.1 per cent to Mofaz's 42 per cent, according to Israeli media reports.

Lawyers for Mofaz initially announced he might challenge the results, but Mofaz later called Livni to congratulate her and conceded defeat.

Early exit polling had given Livni a double-digit margin of victory, as reported initially by JTA. But as the votes were counted late into the night, Livni's margin dwindled to about one per cent.

The two other contenders in the primary finished far behind, with Interior Minister Meir Sheetrit winning 8.5 per cent of the vote and Internal Security Minister Avi Dichter garnering 6.5 per cent.

In the vote at 114 polling stations throughout the country, fewer than 33,000 people, or about 54 per cent of Kadima members, voted for a party leader to succeed Prime Minister Ehud Olmert – a relatively low turnout by Israeli standards.

Even so, Livni complained of "congestion" at polling stations and argued for an extension of voting time by an hour. In a compromise, Kadima decided to extend voting by 30 minutes.

Livni's victory is historic in several respects. She won the first-ever primary held by Kadima, the three-year-old political party founded by former prime minister Ariel Sharon. Her election also brings an end to the Olmert era, though he will stay on as caretaker prime minister until a coalition is assembled.

And if she succeeds in cobbling together a coalition, Livni would become Israel's second female prime minister, following Golda Meir.

Livni will have 42 days to form a government. If she fails, Israel will be headed for new general elections.

She has made it clear that she wants to base her new government on the existing coalition – Kadima, Labor, Shas and the Pensioners parties – with the possible addition of other parties such as Avigdor Lieberman's Yisrael Beiteinu on the right, Meretz on the left and the fervently Orthodox Torah Judaism Party.

Livni wants to limit the current transition period, which she sees as a potentially unhealthy period of a two-headed government.

Kadima leaders argue that there already is a functioning government and there's no reason it shouldn't continue its work. They maintain that all the Labor Party asked Kadima to do was change its leader, and now that the party has done that, continuing with the present coalition shouldn't be a problem.

'Mrs. Clean' could herald new era – if she can form a coalition

But Livni's main coalition partners have no intention of giving her an easy ride. Labor argues that a prime minister effectively elected by only 17,000 or so Israelis has no legitimacy and that the Israeli people as a whole should be allowed to have their say in new elections.

Likud leader Benjamin Netanyahu agrees. Polls show Likud would win many more than its current share of 12 Knesset seats if new general elections were held, possibly even winning the plurality and catapulting Netanyahu back into the office of prime minister.

Shas is also threatening new elections unless Livni meets its demands for more generous child allowances and a pledge to keep Jerusalem off the negotiating agenda with the Palestinians.

If Livni fails to form a coalition, an election could be held as early as next spring. If she succeeds, she could govern for a year or two before going into a new election with the incumbency advantage.

During the campaign, Livni gave a slew of interviews in which she spelled out her priorities:

• Moving ahead on the Palestinian track: Over the past few months, she and the former Palestinian prime minister, Ahmed Qureia, have been drafting a full-fledged Israeli-Palestinian peace agreement. Both sides say that although they have made progress, closing the wide gaps that still exist will take time.

Once Livni is installed as prime minister, one key issue will become more difficult to resolve: refugees. Livni repeatedly has said that she will not agree to any resettlement in Israel proper of Palestinian refugees, because allowing in just one Palestinian refugee would chip away at Israel's legitimacy as a Jewish state.

Livni might ease conditions on the ground for Palestinians by dismantling illegal settler outposts in the West Bank, something that successive Israeli prime ministers have failed to do. She argues that any government she heads will assert the rule of law.

As for Gaza, Livni warns that she will consider a large-scale ground offensive if Hamas uses the current truce to smuggle in huge quantities of arms.

• Ascertaining the seriousness of the Syrian track: ever since Israel and Syria started conducting new peace feelers under Turkish auspices in January 2007, Livni has not been in the loop. She has argued that by going public with the talks, Israel has provided Syria a degree of international legitimacy without getting very much in return.

Livni will want to see for herself whether Syrian President Bashar Assad is ready for a peace with Israel that entails a significant downgrading of his relations with Iran.

• Dealing quietly with the Iranian nuclear threat: Livni says as far as Israel is concerned, "all options are on the table" and that to say more would be irresponsible. But she has intimated in the past that Israel could live with a nuclear Iran by establishing a very clear deterrent balance.

• Introducing a new style of cleaner government: Livni, who won the leadership race at least partly because of her squeaky clean image, will want to signal early on that she intends to introduce a new style of governing. Livni will want to clean up party politics by breaking the power of the Kadima vote contractors, who drafted people en masse to vote for a particular candidate. One idea is to set a minimum membership period – perhaps 18 months – before party members get voting rights.

By electing Livni, Kadima voters seemed to be saying enough of the generals at the top and enough of wheeler-dealer politics. Livni, dubbed Mrs. Clean, is seen as a straight-thinking, scandal-free civilian clearly out to promote Israel's best interests.

She has a full agenda, a chance to change the tenor of Israel politics and to make historic moves vis-a-vis the Palestinians and Syria.

But first she will have to put together a viable coalition.

Tzipi Livni celebrates her election as the Kadima Party leader. **[Isranet photo]**

Opinions

Yom Kippur for all

Two of the most accepted criteria for Jewish affiliation in the Diaspora are synagogue membership and financial support for Israeli and communal causes.

Neither means much to the Israelis in our midst. Most wouldn't be seen dead in shul, and philanthropy isn't part of their culture, especially as they feel no allegiance to the community and its institutions. As a result, we blame Israelis for ignoring us, and they complain of being shunned by fellow Jews.

Rabbi Dow Marmur in Toronto

As reported in this paper, Amir Gissin, Israel's energetic and creative consul general in Toronto, is trying to break the impasse. His appeal to synagogues of all shades to make some gesture to local Israelis during the High Holidays is a first attempt to narrow the gap.

There was a time when Israeli diplomats abroad tended to shun their compatriots. To be a *yored* – someone who has "come down" from Israel to live in another country – carried a stigma. That's no longer the case. Though Israel still badly needs Jews to "go up," to "make aliyah," to secure its Jewish majority, as an open society, it has learned to accept that some of its citizens will, for a variety of reasons, choose to live elsewhere.

They also know that to isolate them is to further their defection from Judaism, particularly among the young. Though they may still speak Hebrew at home and be in touch with relatives in Israel, perhaps even dreaming of rejoining them there one day, most are likely to stay put and thus are in danger of being lost to the Jewish People.

That's the thinking behind Gissin's idea of adapting the Israeli concept of Yom Kippur Lekulam (Yom Kippur for all).

Even the most secular Israelis connect at least twice a year to some aspect of Jewish tradition. They privately celebrate a version of the seder, and they publicly mark the Day of Atonement, even if only minimally. Gissin's aim is to enable Israelis on the periphery to come together, also with other Jews, on Yom Kippur to observe the day in some form.

Accepting that our synagogue structure doesn't permit unrestricted access to worship services during the High Holidays, Gissin is asking community leaders to make special provisions for Israelis, perhaps before Kol Nidre or during a break on Yom Kippur afternoon, or at some other time. They would thus have an opportunity, however symbolic, to mark the occasion and have intimations of belonging.

A few events are planned for this year, but Gissin's scope is much larger. It's hoped, therefore, that in the future, reaching out to Israelis will become part the High Holiday activities of every congregation. Of course, it's not enough, but we have to start somewhere.

Unity among Jewish organizations

The smell of new textbooks and the sound of fingers clicking on laptop keyboards can mean only one thing: school is back in session, and with that comes a whole slew of new Jewish campus activities at the University of Ottawa and Carleton University.

One fundamental difference in Jewish life on campus is apparent when you walk through downtown Ottawa. This year, you can't walk down the street without seeing a Chabad advertisement.

Chabad president Adam Berktin sent me his personal mission statement about the group: "Chabad on campus is an exciting and lively organization that will assist in the broadening and growth of the Jewish identity of Jewish students on campus, regardless of their level of observance or affiliation. It's a great way to offer Jewish students a way to connect to their Jewish roots. This year, the new Chabad Student Network (CSN) will be providing weekly Shabbos dinners, Jewish study classes, community service activities, guest speakers and so much more. The Chabad shaliach for Ottawa, Rabbi Chaim Boyarksy, alongside his wife, Rebbetzin Yocheved Boyarsky, have previous experience in directing student and community programs and will provide students with a warm, welcoming and stimulating environment."

Justin Dahan in Ottawa

Chabad is a welcome addition to the other two major Jewish groups on campus, Hillel and AEPi.

Hillel, formally known as JSA (Jewish Student Association), looks to "work in conjunction with a lot of different organizations in Ottawa to provide a meaningful experience, and hopefully, provide a home away from home in a Jewish setting," Hillel president Mark Friedman said.

The Ottawa chapter of the Jewish fraternity Alpha Epsilon Pi has students from Ottawa U, Carleton and Algonquin College. Since AEPi reaches out to three different schools, they promote events on all three campuses. Last year AEPi's claim to fame was a security fence demonstration protesting the anti-Israeli sentiments that echoed across Canadian University campuses.

"We're always looking to support the Jewish community. We got a taste of setting up an Israel awareness activity last year on Carleton's campus with our security fence, and we would love to continue our active role in philanthropy with more Israel and Holocaust awareness demonstrations," said Jon Telch, president of the AEPi Ottawa chapter.

Telch went on to talk about the importance of the working relationship between Jewish groups: "It's always important for Jewish organizations to work together. Hillel and Chabad are supportive of AEPi and we like to be supportive of them as well."

Friedman echoed Telch's sentiments: "It's important that we stand together and work together to promote our Jewish values on campus and in Canada," he said

Berktin also "looks forward to working alongside Hillel, AEPi, JET [Jewish Education through Torah] and other Jewish organizations in Ottawa." He hopes to "create a vibrant atmosphere for the Jewish students of Ottawa."

What sets Jews apart is how united we are. It's the pack mentality that has allowed us to rebound from the trials and tribulations that have plagued the Jewish people throughout history.

Chabad, Hillel and AEPi are perfect examples of how, regardless of what type of Jew you are – religious, secular, or whatever – a Jew is a Jew and we should stick together. The Jewish organizations have set the foundation for us to continue the great tradition of unity. They provide Ottawa with sources of Jewish pride, and in their own way, they provide Ottawa with great Jewish programming.

But perhaps the one aspect we tend to overlook is the example these unique groups set in the way they interact with each other. It is these intangibles that may be the most beneficial to the Ottawa Jewish community and we can only hope they continue.

Let's hope 5769 is a year of peace

The coming of the New Year in Judaism means burgeoning new beginnings.

The way we meet the New Year, though, is not something to be taken lightly. It's the unique product of self reflection and contemplation about the year gone by and about the year ahead.

Considering the time of year, it would be very fitting for me to write about my return to Halifax for my fourth and, if everything goes well, final year in university. Along the same lines, I could talk about the lessons I've learned in my previous years and my goals for the upcoming one. I could discuss the city I've come to call home and welcome new students into the community. I could assuage parents' fears and mull over the wide gamut of opportunities students here have for a decent home-cooked Jewish meal – from the annual Jew-BQ and the Smoked Meat Lunch hosted by the Jewish Student Association to the Chabad dinners now being held in a new house near campus.

I could write about all of these things, but I'm not.

Rosh Hashanah, for nations as much as for individuals, gives us a blank slate for reflection. As such, it necessitates the same level of commitment to ruminate on civic and political issues as it does on personal ones. It pushes us to learn from past mistakes and to set goals for the future.

Jesse Mintz in Halifax

For those of you keeping count, this will mark my seventh article on the prospects for Mideast peace.

Jerusalem has existed, and will continue to exist, in the memories of the three great western traditions – as much as an idea as a physical reality. Worshippers, Crusaders and devotees of all three traditions have flocked to a city that serves as a microcosm for the collision of western and eastern, secular and religious, and Jewish, Muslim and Christian. A city so defined by the confluence of differences would seem to have little hope of escaping conflict.

Perhaps I'm a little naïve. Perhaps the near-constant Obama ads calling for change have affected my outlook. Or maybe there has been a palpable shift in the air of late concerning the state of the Mideast conflict.

I'm not predicting an end to hostilities soon. I'm not claiming that all wrongs will be undone. And I'm not hailing a new era of peace. But if you look back at the year that was, and if you look ahead at the year to come, this Rosh Hashanah seems to be welcoming in a new beginning for Israel as well as for us.

To begin with, I am filled with both pride and shame when it comes to our little nation. That its prime minister was compelled – not by revolution or the machinations of a rival party, but by the successes of its open and free media and its law enforcement agencies – to resign due to moral corruption is truly a bittersweet moment for Israeli democracy.

While Ehud Olmert's time at the helm of Israeli politics has finally run its course – and not a moment too soon – the Israeli government under him has recognized that the Greater Israel vision – the obsession of right-wing and religious Zionists alike – has also played itself out. Olmert's comments on the need for pragmatism in land negotiations came amid talks with the Palestinian Authority and indirect peace negotiations with Syria. If this stance is emulated by his successors, it will only serve to further the cause of peace.

While Olmert's vision may not amount to much, his government has put forth an evacuation and compensation bill to assist settlers to relocate to the Israeli side of the Green Line, thus fulfilling the government's duty both to its people and to international law.

Lastly, the near-constant complaint that has time and again derailed peace negotiations before they have even begun – namely, that Israel lacks a real partner for peace – is no longer viable. For better or worse, the people of Gaza elected a Hamas government to lead them, and any plausible future peace will be brokered only through the peoples' representatives, both Palestinian and Israeli.

As much as this time of year is about tashlich, the sounds of the shofar and new beginnings, it should also be a time of renewed effort to make 5769 a year of peace.

The Kirshner File

Selections from Toronto's film festival

As usual, the Toronto International Film Festival, one of the premiere events on the cinematic calendar, presented several films of Jewish interest. This year, the focus was on documentaries, and the topics ran the gamut from the Kasztner affair during the Holocaust to the lives of Jews in Baghdad before and after the Six Day War.

Sheldon Kirshner in Toronto

Joe Balass, a Montreal filmmaker born in Baghdad in 1966, has few personal memories of Iraq, since he and his parents escaped when he was four years old. But in *Baghdad Twist*, a 33-minute National Film Board of Canada production, he looks back at his family's past in Iraq through the media of an extended interview with his mother, family photographs, home movies and archival images.

He thereby produces a film that is by turns nostalgic, haunting and terrifying.

The recurring image in *Baghdad Twist* is a dimly lit dance floor at a wedding reception in the mid-1960s, where smiling, formally dressed middle-aged couples enjoy themselves. Judging by the vibes this harmless image conveys, one can't begin to imagine that Baghdad's venerable Jewish community was on its last legs. Certainly, the scene captured on Super-8 film took place before Saddam Hussein and company seized control of Iraq, which had been home to Jews since the Babylonian period.

Baghdad Twist begins as Balass' mother remembers the city of her youth, the house by the river in which she was raised and the boiling hot summer months she endured. "Those were the days," she exults as old photographs of her and her husband in their bloom appear on the screen.

Not much times elapses before she discusses the precipitous decline of the community in the wake of the first Arab-Israeli war, in which Iraq participated.

"We started not to be comfortable," she observes, saying that Jews took to remaining inconspicuous.

As the political climate in Iraq worsened, Jews emigrated. Among those who departed were Balass' maternal grandparents. Their departure, shortly after his mother's marriage, did not have much of an effect on his self-confident mother. "I was young and didn't think about that," she says. "I didn't make a big deal out of it."

She describes the early 1960s as a "nice, calm" era. "I was Iraqi, a Jewish Iraqi, and that was it," she says, savouring the memory of a milkman who milked his cow at her doorstep.

But in the aftermath of the Six Day War, in which Iraq also took part, everything changed. Iraqis who had Jewish friends suddenly turned cool and distant. "Arabs started to hate us," she laments. Radio stations urged Iraqis to spy on their Jewish neighbours. "We were scared to death," she admits. Balass' paternal grandfather was arrested and imprisoned three times, accused of transferring funds to Israel.

The public hanging of Jews in Baghdad, to the chants and cheers of thousands of bystanders, was the last straw for Balass' parents. As his mother puts it, ""If we stay, we are dead. If we leave, maybe we'll survive. I don't know." They depart in a hurry, food still in their fridge, and a chapter in the history of the Diaspora ends on a sombre note. Balass, to his credit, distils the essence of that atmosphere succinctly and competently.

* * *

Adam Resurrected, directed by Paul Schrader and starring Jeff Goldblum as a German Holocaust survivor who finds his way to Israel in the 1950s, is a graphic but unsatisfying film about the terror and humiliation of persecution and the redemptive powers of laughter and hope.

Baghdad Jews in the mid-1960s, before the political storm

Adapted from a novel by Yoram Kaniuk, *Adam Resurrected* is set in prewar and postwar Germany and in Israel.

The opening sequence, taking place in a small Tel Aviv hotel in 1961, introduces us to Adam Stein (Goldblum), a cabaret comedian and circus performer who was once dubbed "the funniest man in Germany." Stein, after apparently trying to kill a woman, is escorted by two gentle attendants to a waiting car and returned to a mental institution in the desert for Holocaust survivors.

Rudolf Rezso Israel Kasztner

The film, whose expressionist cinematography captures the blinding landscape of a desert and the misty darkness of a concentration camp, shifts back and forth between the present and the past as Stein's journey from mirth to horror unfolds. In scenes from Berlin, circa 1926 and 1936, Stein shows off his mettle as an entertainer. Even Nazis in the audience are amused by his wicked sense of humour. But as Germany is Nazified, Stein stands on the precipice. Told one night by stormtroopers that, as a Jew, he has no place in the new Germany, Stein, rather naively, protests. "I'm not political," he bleats out, not realizing that his days are numbered in Berlin.

In a further flashback, following Stein's trip back to the sanitarium in Israel, he disembarks from a train, barking dogs at his heels in a bleak concentration camp. The sarcastic German commandant, Klein (Willem Dafoe), recognizes Stein and adopts him as his personal entertainer. On his orders, Stein gets down on all fours and acts like a dog. Later, at the institute in Israel, Stein heals a young man who has been brutalized and can only communicate through barks.

The movie, which also stars the Israeli actress Ayelet Zurer as an empathetic nurse, is bathed in a surreal, almost otherwordly aura, making it virtually impossible for a viewer to identify with its passions. Goldblum delivers a strong performance as a survivor who seeks to overcome his trauma, but *Adam Resurrected* is hardly the stuff of high, riveting drama.

* * *

Killing Kasztner, by Gaylen Ross, is a clinical, blow-by-blow account of the Kasztner affair, one of the most intriguing and still controversial episodes in the annals of the Holocaust. The person at its beating heart, Rudolf Rezso Israel Kasztner, was a Jewish lawyer, journalist and Zionist activist based in Budapest who headed an outfit known as the Aid and Rescue Committee during the Nazi occupation of Hungary. His claim to fame or infamy, depending on one's interpretation, rests on two related developments. Kasztner conducted negotiations with Adolf Eichmann and his colleagues in 1944 to save imperilled Hungarian Jews from the gas chambers. In exchange for a handsome ransom, he also facilitated the departure of more than 1,600 Jews on a special train to neutral Switzerland via the Bergen-Belsen camp.

After the war, Kasztner and his family immigrated to Israel. In 1953, while employed by the Israeli government, he was accused of having been a Nazi collaborator. There was a libel trial, during which the judge ruled that Kasztner had "sold his soul to the devil." The Supreme Court overturned much of that lower court ruling, but the die was cast. In 1957, a young right-wing radical named Zeev Eckstein assassinated him, adding a fresh and unnerving layer to an already convoluted case. Ross' absorbing documentary – which implicitly portrays Kasztner in a sympathetic light and raises disquieting issues about his trial and death – features testimony from Eckstein, Kasztner's articulate daughter Zsuzi, her three daughters, the son of the lawyer who prosecuted Kasztner and the publisher who made hay out of the trial.

* * *

The Heart of Jenin, by Leon Geller and Marcus Vetter, recounts the story of a Palestinian father from the West Bank who donated the organs of his 12-year-old son, shot by an Israeli soldier, to five Israelis, including a girl from a haredi family in Jerusalem. This impassioned film, breathing humanity and exuding sorrow, underscores the yawning gap between Israelis and Palestinians, even as they are both in a state of mourning.

To our valued clients "L'Shanah Tova".

Arthur Resnick Mark Hilson Wesley Roitman Blake Cassidy Sheldon Eblin

Rosh Hashanah marks the beginning of a new year. We go to shul and hear the sounds of the shofar. We review our mistakes, cast off our sins, and resolve to do better in the coming year. We spend time with family and cherished friends.

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A one and 100 birthday party

By HAILEY EISEN
Special to The CJN

When she first heard that her due date would fall on Aug. 26, 2007, Rachel Weinstein couldn't help but hope that her first child would be born on her grandmother's 99th birthday.

The idea for the "one and 100" birthday party that she threw earlier this month for her daughter and grandmother actually came to her before baby Miriam was even born.

"When I was pregnant, I would joke with my grandmother that she would be able to celebrate her 100th birthday in conjunction with her great-granddaughter's first," Weinstein said. "I am so glad that I was able to make this happen."

For Anne Kay, who has four great-grandchildren and eight grandchildren, there is a unique connection with Miriam, her youngest great-grandchild.

This is a result both of their shared birthday and the fact they represent two pillars of a century-long family lineage.

While Kay is able to comprehend everything going on around her and adores interaction, her ability to communicate has become somewhat limited over the past few years. Her favourite times are spent listening to stories told to her by family and friends. That, too, is something she shares with her one-year-old great-granddaughter.

"They communicate through touch, mostly," said Weinstein, who works as an executive coach in Toronto. "Miriam honks my grandmother's nose, and they both laugh. She touches her face and hands and feet, and that's how they connect."

At the birthday party, which was held in Weinstein's backyard on a sunny day in early September, a large group of relatives and friends took the opportunity to toast this momentous simchah – one that many families never have the opportunity to experience.

"I truly hope my daughter gets to celebrate 100 healthy, happy years and share the story of this occasion with her great-grandchildren one day," Weinstein said in her toast. "This is so much bigger than just a party. It's the opportunity to possibly connect seven or eight generations."

Because Weinstein had such a great sense of family growing up, she feels that it's important to share this with her daughter.

She recalled her father encouraging her to memorize her grandmother's phone number in order to foster a close relationship.

"My dad is really the link that has connected all four generations," Weinstein said. "He visits his mother in Baycrest on a daily basis and is at my house a few times a week playing with Miriam."

As an adult, Weinstein remains very close with her grandmother as well. Her frequent visits are spent sharing the details of her life, from weddings she's attended to what she's cooking for Shabbat dinner, as well as reminiscing about years past.

"When I was in my first year of university, my grandmother would send me weekly packages in the mail," Weinstein recalled. Inside these envelopes would be articles, letters, and cutout pictures from catalogues and magazines.

"She would ask me if this pair of shoes was in style or what I thought about that particular article."

Weinstein now sees much of her grandmother in Miriam.

"Especially when she laughs, she reminds me of my grandmother," Weinstein said. "It's not just a chuckle for show, but a real, heartfelt laugh."

Miriam Weinstein, left, and Anne Kay
[Aron Weinstein photo]

When asked if she had any advice to give Miriam on her first birthday, Kay replied that she hopes only for her great-granddaughter to be a mensch and an honest person.

"I wish her good health and I wish that she grows up to become a real young lady."

Although Kay is now almost completely blind, Weinstein was able to provide her with descriptions of everyone who came to celebrate her special occasion.

"I think she's a bit overwhelmed by the idea of turning 100," Weinstein said. "She just keeps saying, 'It's too much.'"

But it's certainly not too much for her family.

"I just think it's so amazing that Miriam is able to have this relationship with her great-grandmother," Weinstein said. "It's something she'll be able to carry with her for her entire life."

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Oz says Mideast peace 'means partition of the land'

By SHELDON KIRSHNER
Staff Reporter

The vast majority of Israelis and Palestinians are ready for "a compromise solution" to the Arab-Israeli conflict, says Israeli novelist and journalist Amos Oz.

"Compromise means the partition of the land, which is painful but necessary," said Oz, delivering the first Gerald Schwartz Heather Reisman lecture of the season at Holy Blossom Temple last week. "There is simply no alternative."

Oz, who has long favoured a two-state solution to resolve Israel's struggle with the Palestinians, described the conflict as a "real estate dispute" rather than as a "holy war."

One of Israel's most distinguished writers and a founder of Peace Now, Oz claimed there is no "essential misunderstanding" between Israelis and the Palestinians, because both want and need a land of their own.

"What's needed is a livable compromise," he said, noting that Israelis and Palestinians are weary of fighting each other. "Many conflicts have been resolved due to fatigue and exhaustion, and that leads to compromise."

In his vocabulary, compromise is synonymous with life, while the alternative leads to death.

He added, "I know something about compromise, having been married to the same woman for 49 years."

Most Israelis and Palestinians already roughly know what a peace accord would entail, said Oz, whose novels have been translated into some 30 languages.

An agreement should be based on Israel's 1967 borders, with mutual territorial swaps to allow Israel to retain some settlements in the West Bank.

Palestinian refugees would be resettled in a Palestinian entity and not in Israel, and western and eastern Jerusalem would respectively serve as the capital of each state.

"One day, there will be an Palestinian embassy in Israel and an Israeli embassy in Palestine, both within walking distance of each other," he predicted.

Neither Israel nor Palestine would claim sovereignty over Jerusalem's holy places, but Israelis and Palestinians would have free access to them.

Arguing that Israel and the Palestinians have no alternative but to terminate the conflict, Oz noted that fanatics on both sides will try to derail a possible agreement.

In a dire warning, Oz said that if Israel persists in occupying the West Bank, the Palestinians there will demand voting rights, with the international community supporting them, and this would signify "the end of Israel."

Calling Israel's conflict with the Palestinians tragic, Oz said that Jews and Palestinians have been victimized by European oppression.

Jews were the object of anti-Semitic persecution, while Palestinians were subjected to western colonialism.

Yet Arabs regard Israeli Jews as colonialists instead of former refugees from European anti-Semitism, while Jews see Arabs and Palestinian as latter-day Cossack oppressors rather than as "fellow victims."

Oz, whose topic was "Telling the Zionist Story Anew: Israel Explains Itself to the World," said the Jewish state was born out of "mutually exclusive dreams and master plans."

Some Jews wanted to build a capitalist or a Marxist state, while still others dreamed of building a super shtetl or a social democratic welfare state in Israel.

Oz admitted he dislikes some of these master plans, but is glad that Israel is a pluralistic marketplace of competing visions.

Taking a swipe at the "distorted perspectives" of the mass media, Oz talked about the "huge difference" between the "real" Israel and the Israel portrayed by the CNN cable news network.

On CNN, undue emphasis is placed on depicting Israel as a nation dominated by fanatic Jewish settlers and gun-toting soldiers manning checkpoints restricting the movement of Palestinians.

In CNN news reports, Israel is also seen through the filter of Jerusalem.

But in the "real" Israel, a country with "painful pockets of poverty," 70 per cent of its inhabitants – a pushy, generous, noisy and energetic people, in Oz's characterization – live on the Mediterranean coastal plain.

In a reference to his parents and grandparents, whose country of origin was Poland, Oz said that the only true Europeans in the 1920s and 1930s were Jews like them.

Rather than considering themselves Poles or Lithuanians, Jews saw themselves as Europeans. They loved the culture, music and landscape, but Europe didn't "like them back," perceiving them as rootless cosmopolitans and marginalizing them through anti-Semitism.

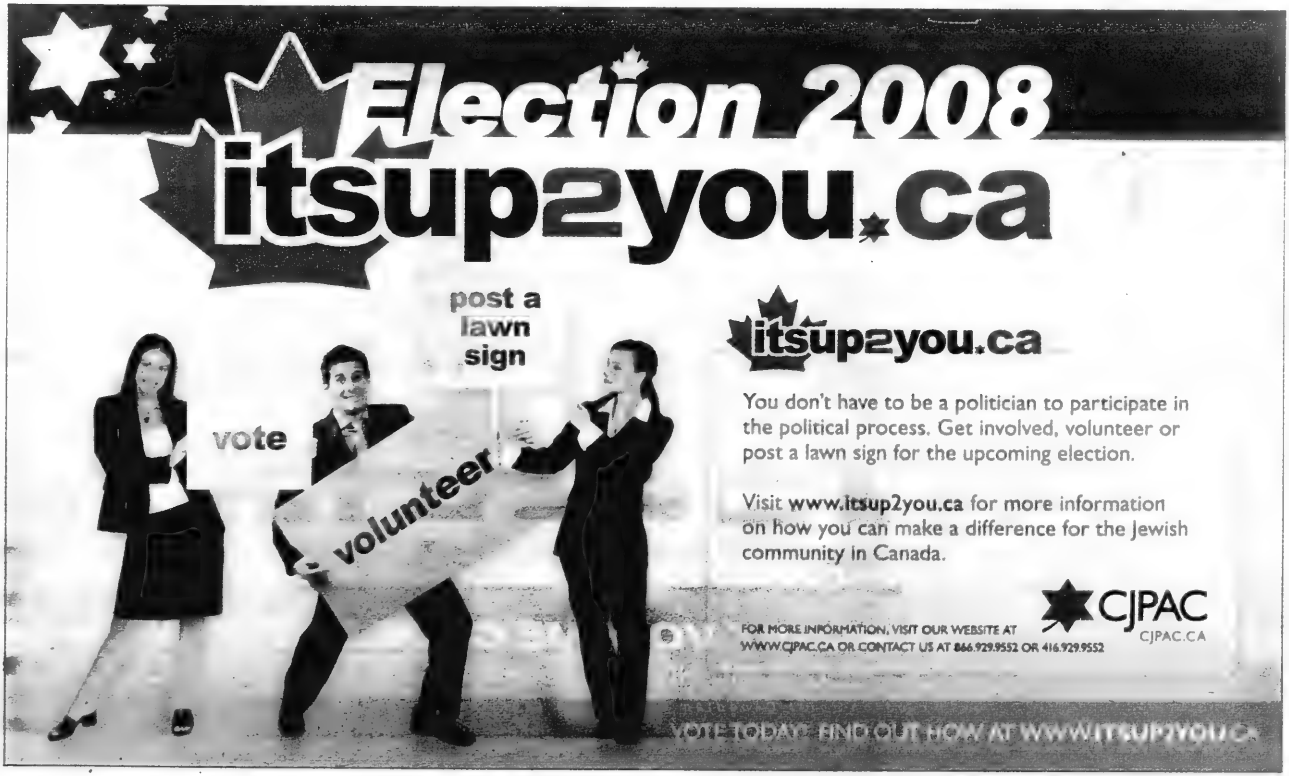
So unbearable was the anti-Semitism that they left Europe, bound for Palestine after being rejected by other countries.

The Land of Israel was thus a "life boat" for European Jewish immigrants.

Describing contemporary Israel as "an assemblage of screaming voices," Oz said that Israeli society is open, democratic and argumentative.

"We're a nation of seven million prophets," he mused, savouring his words.

But if Israel is to prosper, he said, it must resolve its conflict with the Arabs and eradicate poverty.



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Conservative movement leaders gather in Toronto

By FRANCES KRAFT
Staff Reporter

Rabbi Bradley Shavit Artson says he loves that Conservative Judaism is "a diverse, raucous, big tent."

The dean of the Ziegler School of Rabbinic Studies at the American Jewish University (formerly the University of Judaism) in Los Angeles was in Toronto last week to join fellow senior leaders of the Conservative movement, Rabbi Jerome Epstein, executive vice-president of the United Synagogue of Conservative Judaism (USCJ – the umbrella for about 700 Conservative synagogues in North America), and Rabbi Joel Meyers, executive vice-president of the movement's Rabbinical Assembly, on a panel to discuss "Why I am Conservative Jew."

The event, held Sept. 15 at Beth David B'nai Israel Beth Am Synagogue, was organized by the USCJ's Canadian region.

Until the question-and-answer session, the panelists did not directly address recent issues in the Conservative movement in Toronto, where three of its largest synagogues – Adath Israel Congregation, Beth Emeth Bais Yehuda Synagogue and Beth Tzedec Congregation – ended their affiliations with the USCJ earlier this year following 15 months of negotiations between congregational representatives and the New York-based USCJ.

Rabbi Joel Meyers [Frances Kraft photo]

The main issue was value received for USCJ membership dollars, but ideological differences between more traditional congregations here and liberal elements in the movement have become increasingly apparent in the last few years over issues such as egalitarianism and ordination of openly gay rabbinical students.

In response to a question about the possibility of creating a "Masorti community" in Canada similar to ones that exist in South America, Israel and Europe, Rabbi Artson said, in part, that "it is always easier to fix what you've got than to invent something, as though nothing was already on the ground.

"The vitality of Canada is important to the movement as a whole," he said. "Don't walk away from an outstretched hand. Take it. Grasp it, and then let's educate each other about what we need from each other so we can be our best."

Rabbi Meyers said that he and his colleagues recognize that Canada has its own culture and that it is not the United States.

"Our job is not to flatten each other into mirror images of ourselves," said Rabbi Artson during his address, referring to Conservative Jewish communities in Los Angeles and Uganda.

"I assume there are certain parallels between Judaism as practised in Los Angeles and Judaism as practised in Toronto," he continued. "My job is not to tell you that L.A. Judaism is better. My job is to understand the needs and the dynamics of your community well enough so that I can help you become great, authentic, true to the path of Torah as your community needs to walk it."

At the Ziegler school, he noted, there are egalitarian and non-egalitarian students.

"We don't just argue about trivia. We argue about big, important things," said Rabbi Artson, referring to the Conservative movement as a whole. "That's what family is. There's no ideological litmus test to be in a family. You're just family, and we need to model that in the world."

Rabbi Meyers said that Conservative Judaism has taught him "that Judaism is an evolving religious civilization… It's a traditional Judaism which possesses a willingness nevertheless to examine tradition and to refine and even amend it, something very difficult but very necessary."

As well, he said that the denomination is halachic, Zionist, and committed both to learning and to caring for the greater society. It is "an especially authentic way of being Jewish."

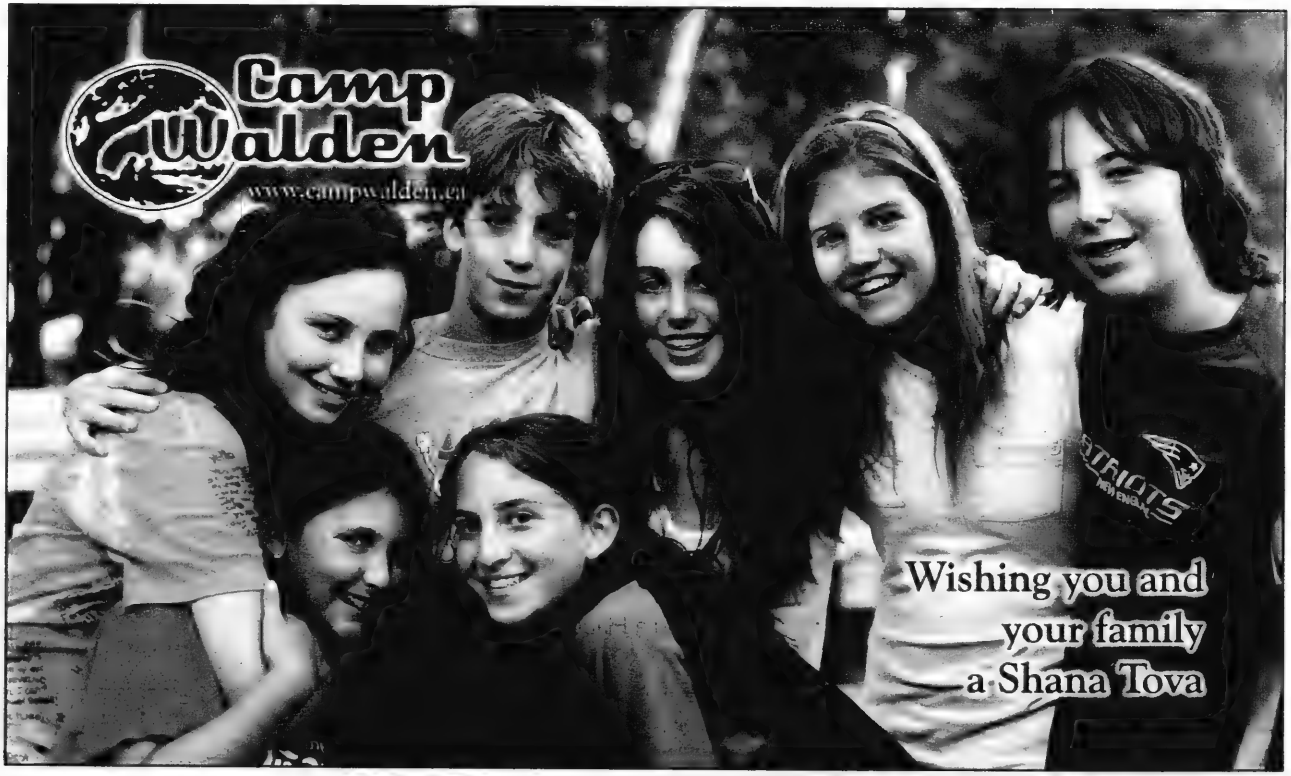
Rabbi Epstein, who grew up in the Conservative movement, said that he is a Conservative Jew in large part because his parents were, and also because of his experiences in United Synagogue Youth (the denomination's youth movement, commonly known as USY), and at Camp Ramah.

He said that after high school, however, he was "intrigued by the lack of boundaries of Reform Judaism, and at other times I was engaged by the firm boundaries of Orthodoxy.

"But ultimately I decided that Conservative Judaism spoke most eloquently to me because of its values around Jewish living, around Halachah, and around mitzvot."

Although he said there is "a wide spectrum of diversity in Conservative synagogues, and many do not yet practise what we preach and stand for," Rabbi Epstein asked rhetorically what would be accomplished by demanding 100 per cent observance.

Continued on page 24



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Israel expects record tourism year in 2008

By PAUL LUNGEN
Staff Reporter

The Israeli travel industry continues to show strong growth, with 2008 proving to be a record year, according to Oren Drori, deputy director of the country's Ministry of Tourism.

Close to three million travellers are expected to visit the Jewish state by the end of 2008, even more than the ministry's pre-year forecast of 2.8 million, Drori said last week at a news conference at the Israeli consulate. Canadians are expected to comprise 75,000 of those visitors (up from 61,000 in 2007), another record and a remarkable figure given the country's distance from Israel and its relatively small population, he said.

Drori, Oded Grofman, tourism consul and director of the Israel Government Tourist Office (IGTO), and Jerry Adler, manager of marketing and public relations for the IGTO, delivered the upbeat assessment to writers from the travel industry and Jewish press.

The actual number of travellers originating from Canada might be even higher than the 75,000, Adler said, as an estimated 15 to 20 per cent are believed to use Israeli or European travel documents. Canadian spend an average of 10 days in Israel – more than other groups – and spend $1,368 during their stays, said Grofman.

The United States is the single largest source of visitors to the Jewish state, with more than 700,000 expected in 2008. France is second with 300,000, followed by Russia, Germany and Britain. Russia is a rapidly growing market, and the Tourism Ministry expects as many as 400,000 Russians per year will soon visit Israel, given its relatively short distance from Russia and Israel's decision to drop a visa requirement, Drori said.

Israel's economy has benefitted from the surge in tourists, Drori continued. Tourism represents close to six per cent of the country's GDP, and as many as 130,000 people are directly employed in the industry.

The Tourism Ministry has set a goal of growing the numbers of visitors to five million within the next four or five years. "We are confident we can achieve it," Drori said.

He attributed the record numbers to the relative "calm" in Israel, with fewer negative media portrayals than in the past years. Other factors are the desire of sophisticated travellers to explore new destinations and the country's improved marketing.

The ministry embarked on a new strategy in June 2007 to concentrate its marketing efforts and devote the resources to promote Israel in the North American market, he said. One million dollars was invested in the Canadian market alone, said Drori.

While the "bread and butter" clientele remains the Jewish community and the Christian evangelical market, the ministry has also attempted to make Israel attractive to other groups. Israel is being "re-branded as a regular, even a trendy, destination," he said, noting the *New York Times* had played up that aspect in a recent article on Tel Aviv.

The marketing effort has been concentrated in New York, southern California and south Florida and "it has shown results," Drori said.

In the last year, more than 20 North American travel companies that don't necessarily cater to a Jewish or evangelical clientele have made Israel travel "a shelf product" – something they regularly offer to customers.

Grofman said similar developments have taken place in Toronto, where ads placed in *Metro* (Toronto), the *Globe and Mail*, and the *Edmonton Sun* have paid dividends. Charming Holidays, which serves the Chinese community, has pushed Israel as a destination.

The Tourism Ministry's marketing campaign has featured real-life Israelis, such as dancers and even a cowboy, in front of cityscapes or in a rural setting, along with a short story describing their lives. The tag line for the Jewish market is, "You'll love Israel from the first shalom," while for others it is, "Visit Israel, you'll never be the same."

Drori said the ministry's followup surveys show that the marketing campaign has proven effective in portraying Israel as a "surprising, different" destination, without "losing the human touch."

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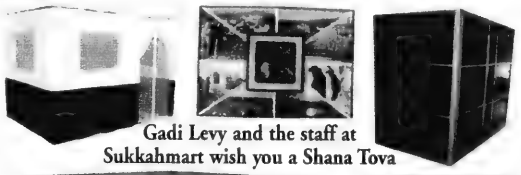

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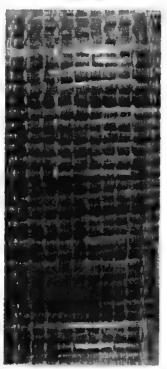

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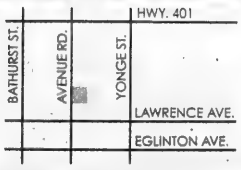

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Children's author writes 'educational poems'

By FRANCES KRAFT
Staff Reporter

From the "OI" (pronounced "oy") "Opinions and Insights" notebooks her students write in every day to the English translation of *When the Shark and the Fish First Met*, a story written by kidnapped Israeli soldier Gilad Schalit, Noa Schwartz likes to bring Jewish elements into her classes at United Synagogue Day School's Beth Tikvah campus.

A Grade 3 and 4 general studies teacher, Schwartz has also used Israel-related YouTube videos as springboards for lessons on media literacy.

"The curriculum tells you what [students] need to do, but not [what] the conduit [should be]. The conduit can be Judaism," she said in an interview last week.

Schwartz' Jewish identity was shaped in part by attending Jewish day school – the Hamilton Hebrew Academy – as well as at Camp Ramah and in her high school, where she was the only Jewish student. She was an observant Conservative Jew who kept kosher, attended Hamilton's Beth Jacob Synagogue every Shabbat, and taught Hebrew school.

A lesson from the teacher: *Schwartz is fond of philosophical quotes. Among her favourites are: "Change your thoughts, and you can change your world," and "Keep your eyes on the horizon, and all else will follow."*

A native of Israel whose parents had made aliyah from Canada, Schwartz, now 36, returned with them to this country when she was only eight months old.

Before beginning her bachelor of education studies at York University, Schwartz studied sociology at the University of Western Ontario from 1990 to 1993.

As an undergraduate, she served as a BBYO adviser, an experience that influenced her career choice.

After she began teaching 13 years ago at USDS' Beth Tzedec branch, Schwartz earned an M.Ed. from the University of Toronto. She worked at USDS' southern branch for 10 years, teaching Jewish studies and running student council.

Although Schwartz, who is married with two young daughters, was not looking to work in a Jewish school per se when she graduated, she feels she lives a "blessed life." As things turned out, she said, "I get to be all of who I am."

One aspect of her teaching involves writing "educational poems" for her students on topics such as Jewish holidays, and Canadian history and geography.

A published author with two children's books to her credit – *Crazy for Canada* and *Old Timers – The One That Got Away*, a book about Alzheimer's disease – Schwartz said that her poems "become the backdrop, and what comes to the forefront is the knowledge part. It's like a mnemonic."

As a teacher, she said, she has high standards and high expectations. "I like to be firm but fair, funny but not frivolous."

Teachers, more than anyone, are inclined to be learners, Schwartz believes. "It's incredible to be part of it… In today's data-driven world, we have to constantly be learning and growing."

Even after 13 years at the same school, Schwartz remains enthused about her job. "I get very excited," she said. "I really do like what I do."

Schwartz, who has run workshops for teachers on helping empower students by giving them a variety of leadership opportunities, said that a leader can come from anywhere, and that, sometimes, children's skills don't present themselves unless they are given the right opportunity.

Noa Schwartz [Frances Kraft photo]

Constantly aware of her "teacherness," Schwartz feels she is a better person because of it. "I give more to tzedakah, and I can't go through a stop sign because God forbid a student should ever see me. It's something I take so seriously… I would never want my students to be negatively affected."

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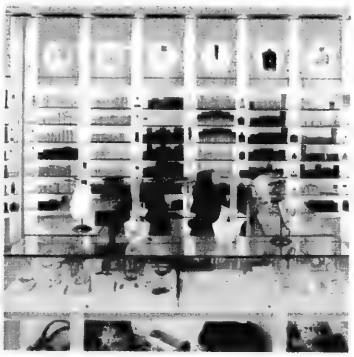

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'Lots of talent' in Wagman Centre's art room

By BARBARA SILVERSTEIN
Special to The CJN

The art room at the Joseph and Minnie Wagman Centre is a beehive of creative activity, where members do ceramics, stained glass, painting, sewing and other crafts.

The queen bee of this atelier is Rachel Aronov, 88, a volunteer and member who has been teaching ceramics at the Wagman Centre for almost 25 years.

The Bulgarian-born Aronov studied ceramics in Sofia. She also ran a ceramics factory in Israel for 25 years before joining her son in Canada. A serious car accident in 1984 led to her admission to Baycrest Hospital.

Through the hospital, she became connected to the creative arts studio at the Wagman Centre. Pointing to her seat, she says with a smile. "I have been sitting in the same chair for 25 years."

A Baycrest Terrace resident for the past 16 years, Aronov is at the art centre every day that it's open.

She says she helps five to 10 people a day with ceramic painting. "I have discovered lots of talent."

And there is no shortage of appreciative students and admirers, according to Adrienne Glaun, an arts centre regular who prefers to keep her age a secret.

"Rachel has made ceramics my life," Glaun says. "She has helped me make the most wonderful things."

The mood is jovial at the ceramics table where Ted Rosen, 91, a retired psychiatrist, decorates a ceramic bowl with a floral design. "Rachel is the teacher," he says. "I'm colour blind. I rely on her."

Rosen also does fabric art, bead making and wood burning. A natural kibbitzer, he happily models some scarves and beads he's made in the art centre before he heads off to a discussion group.

Rachel Aronov, left, Ted Rosen and Irina Iordanova

The warm atmosphere of the art studio draws many participants, says Irina Iordanova, creative arts co-ordinator for the Wagman Centre and Baycrest Terrace.

She says the community in the art room has created a "family environment, where people are supportive of one another. They all help each other out."

Iordanova says she tries to foster a community spirit by celebrating holidays and birthdays. "We listen to music, and we do dancing. We try to incorporate all different art forms in the daily activities of the art room."

The art centre must accommodate various levels of physical, cognitive and social ability, she notes, explaining that some people can work independently, while others have serious physical and cognitive challenges.

She says that her background in art, physiotherapy and bio-psychosocial studies enables her to devise activities for people of various abilities.

For example, Iordanova notes that because people with Parkinson's disease have trouble holding a paint brush, she has them do ceramics by scratching a design onto the painted surface.

Coincidentally, Iordanova, who is Bulgarian, graduated from the same art college as Aronov.

"I couldn't believe that she went to the same college," Aronov says. "There's lots of sharing[between us]. We have a good understanding. "We're good friends, and we're good partners. Irina has taught us all."

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Heritage Toronto recently presented a plaque honouring UJA Federation of Greater Toronto's 91-year history. The plaque unveiling took place at the Miles Nadal JCC on Sept. 8, and the plaque will be installed in front of the first federation building at 220 Simcoe St. From left are Brooky Robins, chair of the federation's Ontario Jewish Archives; Toronto city councillor Adam Vaughan; federation president and CEO Ted Sokolsky; and Heritage Toronto chair Peter Ortved.

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Wide diversity found in movement

Continued from page 16

His own synagogue, years earlier, helped him understand "what I had to do [to grow in observance] not by dictate but by patient teaching," he said.

He noted that there is room for improvement in terms of integrating young people who want to replicate Camp Ramah or USY experiences in their synagogues.

There are resource people and material available to help congregations become more welcoming, he told the audience of some 250 people.

However, he added, congregations must be willing to change.

Rabbi Philip Scheim, who moderated the discussion, asked whether there are limits to pluralism, and what those limits are.

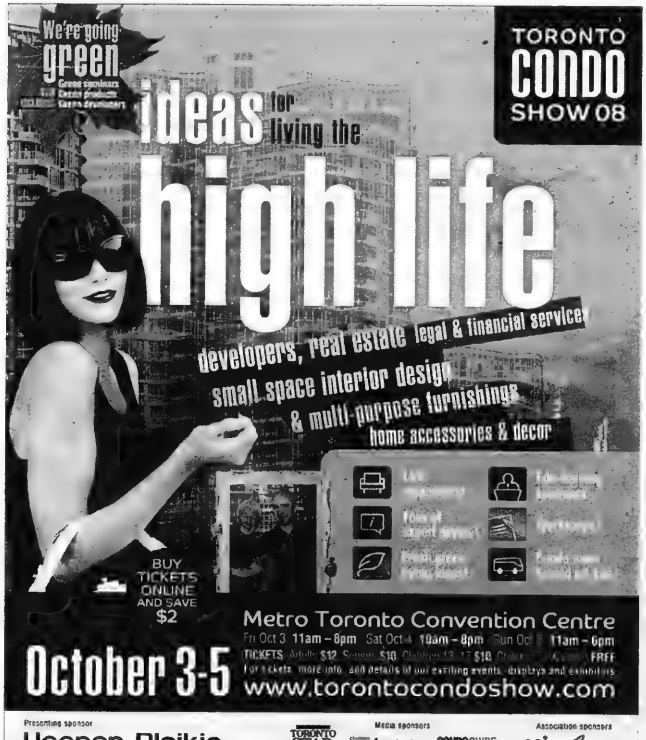
Rabbi Artson said that "any decisions we make are made through the filter of Torah."

One hundred years from now, he noted, our descendants will have that responsibility.

He said there are also "emotional limits" among Conservative Jews, who tend to be small-c conservatives.

"By and large, our movement likes retaining the tradition as traditionally as possible for as long as possible."

Aside from "sex and gender" issues, Rabbi Artson said, there's "overwhelming consensus" on halachic issues.



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Anti-Israel Facebook groups infiltrated

By PAUL LUNGEN
Staff Reporter

Opponents of the State of Israel have been staking a place for themselves in cyberspace for some time, using the Internet to vilify the Jewish state and glorify terrorism, but a Jewish organization has joined battle with them by employing a favourite tactic of the left – direct action.

A group calling itself the Jewish Internet Defense Force (JIDF) has taken control of an Arabic-language Facebook group which set a goal of finding one million people who hate Israel within 90 days. The JIDF deleted more than 55,000 group members.

Another Facebook group, "Eliminate Israel from Being," saw more than 5,000 members deleted after JIDF "took it over." Facebook later returned control of the site to its administrators.

JIDF, which claims 5,000 members worldwide, took the action after it said Facebook staff ignored requests to remove the groups, which had published content the JIDF said violated Facebook's own terms of service.

"The JIDF was concerned with the proliferation of hatred and the promotion of Islamic terrorism within Facebook," stated an e-mail reply to *CJN* questions. "Our early attempts to intervene involved the creation of groups that listed these hate groups. The JIDF pointed Facebook staff to these groups and asked them to take action. In some cases they did. In many, they did not, or the progress was taking many months, allowing the hate material to circulate.

"Eventually the JIDF responded and took matters into our own hands, since Facebook seemed disinclined to take the needed action," stated the e-mail from a group representative who gave his name only as "David."

JIDF claims that some clients on Facebook, a social networking website, spread anti-Semitic conspiracy theories, demonize Zionists, praise attacks on Israeli or Jewish civilians, promote violence, hatred and Islamic jihadist propaganda, recruit people to Islamic terrorist organizations and support white supremacy and Nazi groups.

Scanning the pages highlighted by the JIDF revealed in short order the offering of the Protocols of Zion, a notorious anti-Semitic forgery that alleged Jews controlled governments and media, on the Eliminate Israel Facebook page.

A posting by a member of the "Israel is not a country" page advocated another Holocaust: "wat do u think only arabs will come 2 bust ur ass? i guess u all r mistaken cuz time will come not only the arabs the whole muslim world will come 2 bust ur ass and each and every jew will be eradicated from the surface of the earth and that day will be the day off armageddon [sic]."

Another group publicized by JIDF, "Based on the facts.... there was no Holocaust," cites neo-Nazi propaganda located on the website of Holocaust denier Ernst Zundel.

A Facebook spokesperson responded to queries from the *CJN* with an e-mail that stated, "Facebook carefully reviews the notices we receive regarding groups that may violate our Terms of Use (ToU). In this particular case, the 'How Many People Hate Israel' group [one of four *The CJN* asked Facebook to comment on] does not violate our ToU, because the group attacks Israel and Zionism, not Israelis or Jews. As stated in our ToU, we make a clear distinction between countries or ideas and people: groups that express views on a particular country or idea are permitted, while groups that explicitly threaten people are regarded as a violation of our ToU and are subsequently taken down. Our ToU also stipulate that we do not allow recognized terrorist organizations on the site."

The JIDF was created in reaction to the Palestinian intifadah eight years ago, "as a collective of individual activists." It has operated under the name JIDF since the massacre earlier this year at the Mercaz HaRav Yeshiva in Jerusalem. It operated as an independent, unaffiliated organization that relies on volunteers and individual donors, David stated.

Its political views place it on the Zionist right. It has taken positions against the 2005 withdrawal from Gaza and it launched an e-mail campaign after the second intifadah began in 2000 against rewarding terrorism with territorial concessions.

After the yeshiva massacre in Jerusalem, Facebook groups "went up to honour the massacre," David stated. That prompted the shift in JIDF tactics to direct action, away from an earlier "soft approach" of e-mail campaigns to convince Facebook and other sites to regulate their cyberspace content.

Facebook's terms of use state, in part, that the site cannot be used to, "upload, post, transmit, share, store or otherwise make available any content that we deem to be harmful, threatening, unlawful, defamatory, infringing, abusive, inflammatory, harassing, vulgar, obscene, fraudulent, invasive of privacy or publicity rights, hateful, or racially, ethnically or otherwise objectionable."

Facebook's spokesperson said, "We rely on more than 100 million vigilant users to help us ensure that groups comply with our ToU. Users can report any group that may be in violation of Facebook's ToU by clicking on the link at the bottom of the group's page. Facebook reviews these reports and takes actions as necessary."

Ve'ahavta invites you to our Tikun Olam Award Ceremony and Gala

Ve'ahavta's Tikun Olam Awards Ceremony and Gala
Starry Nights 2008
presented by DISTRIBUTEL

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"The highest form of wisdom is kindness" Talmud

Last year Ve'ahavta's keynote speaker was Elie Wiesel.

The event raised over **$650,000** for our Tikun olam projects at home and abroad.

Featuring Mariane Pearl

Ms. Pearl was 5 months pregnant when her husband Jewish-American reporter Daniel Pearl was murdered by extremists in Pakistan in 2002. Her strength and resilient spirit will inspire us as she delivers a message of justice and hope.

This year Mariane Pearl, our keynote speaker will present the awards on behalf of Ve'ahavta to six inspiring individuals in the categories of humanitarianism, medicine, remembrance, education, student affairs and philanthropy, all who have overcome adversity, lived by principle, served our community and who ensure a better life for many.

Proceeds from this event will go to Ve'ahavta's top funding priorities:

- **Increasing our long-term efforts in Israel.**
- **Further expanding our Mobile Jewish Response to the Homeless outreach van project**
- **Assisting poor rural Africans in Tanzania**

For tickets or for more information and registration please visit our webpage at
www.veahavtasstarrynights.com
or call Shai Abraham at Tel.: 416.964.7698 Ext. 21
or e-mail: shai@veahavta.org

Kashruth Observed

Correction

The What's New item "Music from the past" (*CJN*, Sept. 18) gave an incorrect website address for the Shabtai Levi Home. It should be www.shabtaflevihome.ca.

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Jewish Toronto

Makom: Bringing the real Israel to Toronto

By Daniel Horowitz

Thanks to two articulate and passionate 18-year-old girls from Eilat, Jewish youth at Toronto's Holy Blossom Temple and Leo Baeck Day School have been receiving up-close and personal lessons about the "real" Israel in a fun environment for the past year.

And the program, called Makom, proved so successful in its first year, it has expanded this year.

In August 2007, the Israeli natives, Hilly Baar Noy and Rosy Meshi – both of whom chose to volunteer an additional year before beginning their army service - arrived in Toronto to begin their roles as young emissaries, charged with the task of helping Jewish youth connect with their synagogues and schools, with Israel serving as the unifying force.

Makom, chaired by long-time UJA leader Michael Diamond, began to take shape in Toronto's Holy Blossom Temple before expanding to include Leo Baeck, the Israeli Scouts and Camp George.

UJA Federation is a member of Makom – the Israel Engagement Network – a partnership of Jewish communities and the Jewish Agency for Israel.

The program was designed to develop unique and innovative approaches to provide Diaspora Jews with an insider's perspective of Israel.

"Simply put, Makom exists to encourage the North American Diaspora to keep Israel in their consciousness; to see Israel as being part of their experience of being Jewish and being part of the Jewish people," said Diamond. "I got involved partly because I love Israel, but also because I see daily what a full understanding of the real Israel does for one's Jewish consciousness. It deepens it; it adds so much value; it offers so much to add to one's consciousness."

"Toronto has many great Jewish institutions and many great teachers, but we wanted to bring the real Israel of today to the students so that they know more about the country and not always just what they learn from books," said Hilly.

"The age difference between us and the students in the school and synagogues is not that great," said Rosy. "We bring different, fresh perspectives as two girls who know Israel, love Israel, who breathe Israel every day of our lives, and who are here for one year to give that real sense of Israel to Toronto's Jewish youngsters."

Hilly and Rosy designed the "Israeli centric" curriculum themselves, which included a number of cultural projects, Israel programming, Kabbalat Shabbat services, and other informal education opportunities. Still, Hilly and Rosy found that an old standard was perhaps their most successful way of connecting with the youngsters – casual conversation.

"We talked to the students a lot of the time after school, in a more social setting," said Hilly. "Sometimes we talked about Israel and Judaism, other times we just talked about stuff that young teens like to talk about - who likes who, sports, music - that sort of thing."

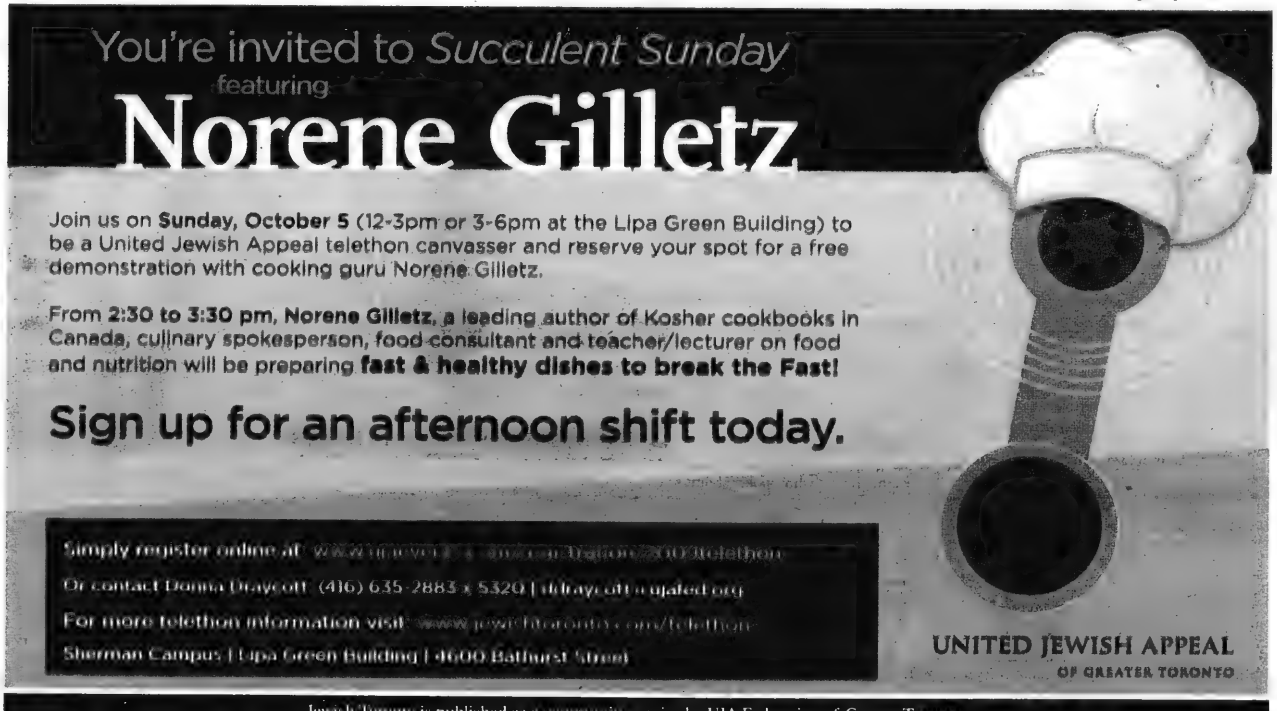
The inaugural year of Makom proved so successful that, although Hilly and Rosy's terms ended in August 2008, the two pioneers have passed the torch to a group of eight new and talented young emissaries from across Israel.

"The first year of the Makom Synagogue Initiative exceeded all expectations," enthused Sarah Mali, director of Makom, at The Mercaz - UJA Federation's Centre for Enhancement of Jewish Education. "Not only were Hilly and Rosy able to have a lasting impact on Holy Blossom and the way in which the Temple now relates to Israel but they also touched the lives of individuals of all ages and of all levels of affiliation. A key indicator of success for us is the fact that within a very short space of time we successfully developed new partnerships with four synagogues and three new day schools around the initiative."

Eilat natives Hilly Baar Noy (left) and Rosy Meshi (right) share a smile with Holly Blossom Rabbi Karen Thomashow.

In September 2008, five synagogues – Holy Blossom, Beth Tzedec, Darchei Noam, Beth David and Temple Sinai will be partnering with four day schools – Leo Baeck, USDS, Heschel and Bialik, to house the new eight temporary Torontonians.

"We are so proud of what we started, but it's time to let the others continue the work," said Rosy. One of the things Hilly and I loved the most about Toronto – and it wasn't the winter – is how easy it is to be an Israeli in this city. If you're an Israeli outside of Israel, Toronto is a great place to be."



Super Week volunteers dedicated to Campaign 2009

Telethons ring up close to $3 million

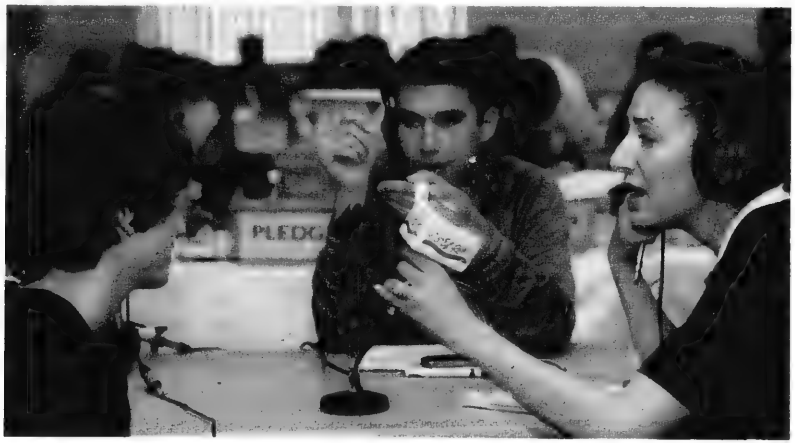
By Daniel Horowitz

Approximately 350 committed community volunteers came together on Sunday, September 14 – Super Sunday - to help raise more than $1.6 million towards United Jewish Appeal's Campaign 2009.

Another 300 volunteers raised an additional $1.4 million during the subsequent Super Week – Monday to Thursday – for a total of $3 million overall.

The campaign, chaired by Fran Sonshine and Henry Wolfond, remains committed to innovation and creativity through new big ideas in order to ensure a strong and vibrant Jewish future across the street and across the globe, and is comprised of four initiatives:

- Inspiring Jewish Identity in the Next Generation
- Standing With the People of Israel
- Transforming Lives
- Engaging a Growing and Dynamic Community



EZ ROCK 97.3 radio personality Jessica Baker interviews canvassers at Super Sunday.

"From students to professional groups, there was such a great representation of passionate members from our community," enthused David Weinberg, the chair of UJA Campaign 2009 telethons. "Volunteers are our lifeline. We toss this line out to our community and pull in funds that allow our agencies to help change the lives of so many in need across the street and across the globe. I am very proud to be surrounded by the greatest canvassers and professional staff any community could ask for."

"The people I called all seemed to really understand how important it is to give money to the campaign this year; I didn't have to convince them too much to increase their gifts from last year," said Richmond Hill's Josh Starr, 22, a first-time telethon volunteer who decided to get involved following his first trip to Israel recently. "It's so important that Jewish Toronto helps the Israeli people and our own community. The campaign is really looking toward building a stronger future for all of us, so who wouldn't want to help out?"

Interest in Super Sunday was enhanced by the presence of Toronto radio station EZ ROCK 97.3 and personality Jessica Baker, who broadcast live from the event held at the Lipa Green Building for Jewish Community Services on the Sherman Campus.

"It's amazing to see how the Jewish community comes together for this event," said Baker. "It takes other organizations so long to raise a million dollars; UJA telethons raise well over that much in just one day. It says a lot about Toronto's Jewish community."

To make a campaign contribution, visit www.ujadonations.com or call the United Jewish Appeal Hotline at 416.631.5705.
To volunteer at United Jewish Appeal's next set of telethons on October 5, 6 and 7, please call 416.635.2883 x 5320.

Graduates of Holocaust Centre's Twinning Program honoured

By Sally Szuster

Over 45 bar and bat mitzvah students, committed to honouring the memory of a child who perished in the Holocaust, attended a special evening at Pride of Israel Synagogue recently, acknowledging their dedication.

More than 150 guests including students, family members and their survivor mentors attended the dinner, which included inspired speeches and a candle-lighting ceremony.

The UJA Federation Holocaust Centre of Toronto's Twinning Program enables boys and girls who are celebrating their bar and bat mitzvahs to share their special day in memory of a young Holocaust victim who never had a chance to reach this important milestone. Each participant selects a child with whom to twin, conducts extensive research and writes about his or her history, background, town, and ultimate fate. The Toronto youngster also meets with a friend or relative of the child who died in the Holocaust, who acts as a mentor to the student.

"Through this program, you've become witnesses to someone else's story," Lorraine Sandler, chair of the Holocaust Centre, told the students: "It now becomes your responsibility; you are the keeper of that story, and you will tell that story to your children and your children's children."

"You have demonstrated such commitment and responsibility," added Eleanor Getzler, chair of the Twinning Program.

Survivor Lou (Leizer) Hoffer, who mentored bar mitzvah student Sean Weinerman this year, told the story of a young boy who begged for food in the ghetto in the Ukraine where he and his family were forced to live.

"One day he didn't come," Hoffer told the audience. "We worried about him and when we went looking for him, we found him not very far away, frozen to death, still clutching his little thin plate – his only possession. Although we don't know his name or his family, he is one of many thousands like him who perished under similar circumstances during the Holocaust."

Ariella Swartz, who had her bat mitzvah on May 17, read from a poem that she wrote in honour of the 1.5 million children who died in the Holocaust.

"This project has shaped us into better people, better Jews and better teenagers. We will always remember what we have learned," she said.

The evening also featured award-winning children's writer Kathy Kacer who spoke about how, through her books, she tells the story of survivors and remembrance.

For more information about this program, please contact Mary Sikelos at (416) 635-2883 x 5301, or e-mail: bnaimitzvah@ujafed.org.

(l-r) Lou Hoffer and Sean Weinerman light a candle in memory of children whose names are unknown during UJA's Holocaust Centre's Twinning Program.

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— Sharon Zuckerman

As a long-time supporter, Sharon Zuckerman knows a lot about Mount Sinai. But it wasn't until her husband, George, needed end-of-life care that the couple learned of the Temmy Latner Centre for Palliative Care. Mr. Zuckerman's bequest to the Latner Centre is fitting, says Mrs. Zuckerman. "They made his life better."

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

Jewish Life

Make shul more welcoming

Class Act
By Daniel Held

I often cringe at the thought of High Holiday services. For me, a regular shul-goer, the long services in a packed synagogue are among the least spiritual and inspiring. Each year, I try to imagine what the experience must be like for those who are not as comfortable in shul as I am – especially those who only enter the building a few times each year.

I imagine being stopped on the way into an already unfamiliar building and, while being scrutinized by security, asked to present the tickets for which I paid several hundred dollars. I imagine walking into a large room where the service is already underway and, trying not to disturb those praying, searching for an empty seat. I imagine sitting in a room with hundreds of other people whom I don't know, who don't speak to me and whom I don't dare speak to (after all, shuls are not places for talking).

I imagine listening to a cantor chant words in a language I don't understand from a book I find difficult to navigate. I imagine shaking hands with a rabbi who has hundreds of other anonymous hands to shake and can't spend time talking to me. I imagine leaving before the end of the service, mumbling that I can now check off one more thing from my to-do list and wait until next year when I must do it all again.

I recognize that for synagogues, the High Holidays are the busiest time of the year and that the logistical and ritual challenges of opening the doors to hundreds of new faces often overwhelm the skeleton synagogue staff.

Parallel to the planning of ticket sales, security arrangements and service preparations, however, synagogues must invest in planning the way in which they will welcome congregants – especially those who don't walk though the door very often. Such an investment will, ultimately, pay dividends during the quieter times of the year.

I'd like to offer some ideas to help synagogue professional, lay leaders and, in fact, all congregants transform High Holidays synagogue experiences into welcoming ones.

• Before the holidays, call the people who will be attending your services. If the congregation is too big to contact everyone, divide the list among a welcoming committee, or only contact those who will be attending for the first time.

• Assign greeters to stand alongside security. The role of a greeter is to make congregants feel welcome in the building, to answer questions and to point them in the direction of their seats, children's services, etc. Even if the conversation is as short as "Shanah Tovah," it can have an impact. Encourage regular congregants to serve as ambassadors and introduce themselves, at appropriate times, to the new faces in the room.

• Make sure that both the synagogue and the services are accessible. In the synagogue, the locations of services, children's activities and washrooms should be clearly marked. The service itself should also be easy to follow. Regularly announce page numbers or flip a chart with the page numbers. Have a booklet available explaining the service, with reference to the pages.

• Follow up with first-time congregants. Between Rosh Hashanah and Yom Kippur, give them a call. After the High Holidays, follow up again. Personally invite congregants to return for Simchat Torah or a Shabbat morning.

With hundreds of new faces coming into our synagogues for the High Holidays, we are presented with opportunities to engage new congregants.

The responsibility can't fall solely on our synagogue professionals, who are heavily taxed this time of year. Each of us must reach our to the person sitting next to us, wish them Shanah Tovah and welcome them into our shuls. Shanah Tovah.

Religious inspiration for Rosh Hashanah

Books
Bernard Baskin

***Moments of Transcendence: Inspirational Readings for Rosh Hashanah*, edited by Rabbi Dov Peretz Elkins, Jason Aronson Publisher.**

This anthology of religious inspiration for Rosh Hashanah brings together thoughtful and pertinent selections from some of the world's most eminent thinkers, poets, theologians and philosophers, both Jewish and non-Jewish, recent and ancient.

The author is a rabbi, an educator and a book critic. He writes that the collection is designed to renew the meaning of such High Holidays themes as sin, repentance, personal and social change, spiritual growth, commitment to high ideals, and deepening our capacity to love and appreciate the diversity of life.

The selections that follow are typical of the many hundreds that make this volume both valuable and necessary.

• The secular new year can be compared to a watch that tells the time. Rosh Hashanah can be compared to an alarm clock that not only tells time but also awakens one from slumber and bestirs one to responsibility. The shofar is physically nothing more than a ram's horn, but for the Jew it is a spiritual alarm.

– Rabbi Saul I. Teplitz in *Life Is for Living*

• Why was the First Temple destroyed? Because there then prevailed among the people these three heinous sins: idolatry, unchastity and bloodshed.

Why then was the Second Temple destroyed? Were not people then meticulous in their devotion to the Torah, to the mitzvot and to deeds of kindness? True; nevertheless the Second Temple was destroyed because people harboured baseless hatreds toward one another. From this we learn that baseless hatred is accounted as heinous as the three sins: idolatry, unchastity and bloodshed together.

– Talmud, Yoma 9b

• A man went to his physician to complain about his heart. The physician told him to stretch out his hand so that he might feel his pulse. "But doctor," said the patient, "it is my heart I am complaining about." "I know," said the physician, "but from your hand and its pulse I can tell you about your heart." The soundness of a Jew's heart can be judged from his hand. When the pulse of tzedakah does not beat strongly in the life of the Jew, it indicates a weakening of his total Jewish commitment.

– Author unknown

• During the year to come: may you enjoy good health and happiness, may peace reign over our country and throughout the world, may you have a kiss from your beloved, a smile from a child, a warm, cozy house with the aroma of good food baking in the oven, wise governors and merciful tax collectors, companionship of good friends and helpful neighbours. May you enjoy the fruits of your labours, celebrate birthdays and anniversaries, may the sun shine on your face, may you see a rainbow, may the Sabbath Queen enter your home with the teachings of the Torah, may you enjoy giving charity with a free hand, may you have an umbrella whenever it rains, may this year be happy, healthy, and prosperous for you and your loved ones.

– Author unknown

• The wife of the rabbi of Ropchitz said to him, "Your prayer was lengthy today. Have you succeeded in bringing it about that the rich should be more generous in their gifts to the poor?" The rabbi replied, "Half of my prayer I have accomplished. The poor are unwilling to accept them."

– Author unknown

• As we usher in the new year, it is my sincerest wish that you may have:
Enough happiness to keep you sweet,
Enough trials to keep you strong,
Enough hope to keep you happy,
Enough failure to keep you humble,
Enough success to keep you eager,
Enough friends to give you comfort,
Enough wealth to meet your needs,
Enough enthusiasm to look forward,
Enough faith to banish depression,
Enough determination to make each day better than yesterday.
And let us all say: Amen!

– Rabbi Harry H. Epstein

Rooting out an ugly prejudice

By YEHIEL BEN AYON

The remedying of prejudices and attitudes within society is a very slow process. What once presented itself in Israel as a potentially acute societal problem of two distinct societies – middle class Jews of European decent who comprised "the establishment" and an underclass of Jews from Arab countries – is no longer the lingering issue it once was.

Things have come a long way since statehood. This is not to say that the problem no longer exists, only that it has reached a level where blatant discrimination is no longer an accepted and tolerated fact of life, at least not on the official level.

Surprisingly, to this day, discrimination unfortunately persists in one part of one particular sector of Israeli society.

This week, the Supreme Court is scheduled to hear a petition against the Immanuel Local Council over its policy of segregating Ashkenazi and Sephardi girls in its Beit Yaakov school. (Please note that each Beit Yaakov school is completely independent and that the Beit Yaakov schools in Canada are autonomous. Incidentally, Bais Yaakov of Toronto in particular is internationally recognized for its inclusive admission policies.)

A further motion has been filed in Tel Aviv District Court citing the Beit Yaacov School in Elad. There, Sephardi girls are not being separated from their Ashkenazi counterparts. They are being denied enrolment outright. This year, all Sephardi girls in Grade 1 have been rejected.

While these are independent schools that enjoy a broad pedagogic free hand, they are nevertheless funded by the Ministry of Education, and the waters are being tested to see which ministry guidelines they may ignore while still receiving funding.

Boys fare no better. I am personally aware of families who felt the need to alter their Sephardi family names to more generic, Israeli-sounding ones in order to have their sons accepted into preschool.

This situation is pervasive, from preschool all the way to the highest yeshiva levels. Virtually all top-notch Ashkenazi yeshivot maintain quotas on how many boys of Sephardi origin they are prepared to accept.

Some 25 years ago, the then-Sephardi chief rabbi, Rabbi Ovadia Yosef, was approached by a group of Sephardi community activists who wanted his permission to go public with the fact that virtually every Israeli yeshiva – including the top-notch, world-renowned yeshivot – had admission quotas limiting the number of Sephardi students they would accept. They argued before the rabbi that these discriminatory quotas were not only contrary to the Torah and Jewish unity, but that they were debilitating and the source of severe anguish to hundreds of otherwise bright, promising boys (and their families) who were being rejected simply because of their Sephardi heritage.

At the time, Rabbi Yosef denied their request on the grounds that it would be too confrontational. While I'm not aware that he has ruled otherwise, nor am I proposing that he would today rule any differently, it is evident that what was once tolerated is now being presented before the courts as being intolerable.

How times have changed and continue to change.

Rosh Hashanah, kids & the web

By MARK MIETKIEWICZ

Rosh Hashanah is almost here – a time for solemn introspection. But that doesn't mean you and your family can't have some fun while getting ready for the holiday. There are plenty of websites that teach about the holiday through games, puzzles and activities parents can do with their children between now and Yom Kippur.

Virtual Jerusalem combines a good introduction to the holiday with games and more. There are holiday-related short stories and plans for creating a calendar, a mitzvah chart and a Jerusalem Tzedakah Box. The site has a page that tries to demystify the holiday and encourages kids to talk to God. To get things going, it includes comments from children aged four to six. Here's one from Sam, 6: "Dear God, Instead of making people die and having to make new ones, why don't you just hang on to the people you've already got here?" Sam, aged 6**[tinyurl.com/virtkids]**

The learn@JTS Kids' Corner emphasizes activities that parents can share with their children. We are told that we eat symbolic foods on Rosh Hashanah to portend a good year: we eat a fish head for a year in which we will be at the head and not at the tail. Then the website challenges families to adopt some brand-new food traditions. How about eating squash so that "bad luck may be squashed?" **[tinyurl.com/jtskids]**

With the holiday almost here, it's time to dust off the machzor and prepare for services. Uncle Eli's Rosh Hashanah and Yom Kippur Prayer Book is a delightful online variation geared to kids. Both serious and silly, these poems get across often difficult concepts such as forgiveness and repentance. **[tinyurl.com/elirepents]**

SocialAction.com points out that since Rosh Hashanah is the world's birthday, it is appropriate to do something good for the world. Start by having your family finish these phrases: "We thank You for the beauty of the world that we see in…" and "Help us to make our dreams a reality by helping us to…" **[tinyurl.com/4qb2d]**

We may no longer spend weeks huddled over a table preparing new year's greeting cards. But you and your kids can still send out special holiday wishes, thanks to the Internet. There are many sites that let you compose and personalize online cards, including Chabad.org. While on the site, check out the stories, crafts and recipes for some traditional and not-so-traditional holiday foods, including honey cake, honey wafers and candy apples. **[tinyurl.com/chabadrosh]**

For other crafts, take look at the ideas at Aish HaTorah, where you can find instructions to make your own Tzedakah Box and Honey Dish. **[aish.com/hhFamily/hhArts]**

If you asked children to draw pictures that symbolize Rosh Hashanah, what do you think they would include? That was the challenge posed to children in countries that receive assistance by the Joint Distribution Committee. You can see how young people from India to Siberia and Gamla, Israel, drew on their experiences to wish the world a Shanah Tovah. **[tinyurl.com/roshworld]**

The Aish HaTorah site has some really challenging puzzles and mazes. And after you read through the holiday articles at the site, you'll be ready for the quiz. **[tinyurl.com/aishrosh]** Here's a sample question.

What are the names of the sounds the shofar makes?

A. Tekia, Truah, Shevarim.

B. Tefilah, Torah, Sefarim

C. Tequilla, Brew-a, Collada.

Kids who like to colour shouldn't miss the Torah Tots site. They can print out and then decorate holiday symbols such as the shofar and Tashlich. There's also an online jigsaw puzzle in which you slide the little squares around until you make a picture showing apples and honey. **[tinyurl.com/totsrosh]**

When you're done that, try the Replace the "Pickle" quiz. Can you make sense of this example? "We blow the '*pickle*' after davening during the month of '*pickle*'. The shofar reminds us to do '*pickle*.'"

(Answers: shofar; Elul; tshuvah)

And on that note, I would like to wish all my readers a good and healthy "*pickle*" in which you are inscribed in the "*pickle*" of Life.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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SHANA TOVA TIKATEVU

The death of Orthodox chazzanut

By SUE FISHKOFF
JTA

PISCATAWAY, N.J. — Sitting in a meeting room in the Radisson Hotel here, 15 Orthodox cantors listen reverentially to a 1954 recording of the great Israeli cantor Leib Glantz singing the haunting *Slichot* service.

The album is somewhat scratched and recorded in mono, but the powerful, plaintive voice mesmerizes the cantors. One or two moan with emotion.

It is not an inappropriate sound at last month's annual conference of the Cantorial Council of America, the professional association for Orthodox cantors – the few that are left, that is.

While the Reform movement's American Conference of Cantors boasts 450 members and the Conservative Cantors Assembly approaches 550, just 125 cantors belong to the Orthodox association.

Even that figure is deceptive: many are retired or hold very part-time positions. Almost none make a living at the cantorate, even those employed full time. Their business cards carrying the names of real estate offices and computer companies tell the real story.

Orthodox congregations in America just don't hire cantors.

Cantor Bernard Beer, the director of the Belz School of Jewish Music at Yeshiva University, says that fewer than five per cent of U.S. Orthodox synagogues have cantors. That's not the case in Europe or Canada, he says, where Orthodox cantors are more widely used.

A generation ago, there were more than 30 Orthodox cantors in Brooklyn; today, there are three. Manhattan also has three.

It's a far cry from the golden age of chazzanut – or chazzanus, as most of the Orthodox cantors would refer to their leadership of services – when the great cantors of central and eastern Europe set sail for America in the years between the two world wars.

"Yossele Rosenblatt, Mordechai Herschman, Zavel Kwartin – they all came around 1921," Beer says, listing some of the big names in the business. "They made big money. It was the means of entertainment for Orthodox Jews."

The 1930s Depression put an end to big salaries, but even into the mid-1960s Beer says he'd open Jewish newspapers before the High Holidays and see "pictures of all the chazzans, in their high hats, this one singing at this shul, that one at the other."

The 1960s, with its anti-establishment ethos and changing musical tastes, affected the Orthodox cantorate as much as the Conservative and Reform, with an added caveat: the congregations were filling with yeshiva and day school graduates who could lead services on their own.

"Here in New York, volunteer laymen have taken over the services," says Beer, who recalls having "no problem" finding work when he became a cantor in 1965.

Continued on page 33

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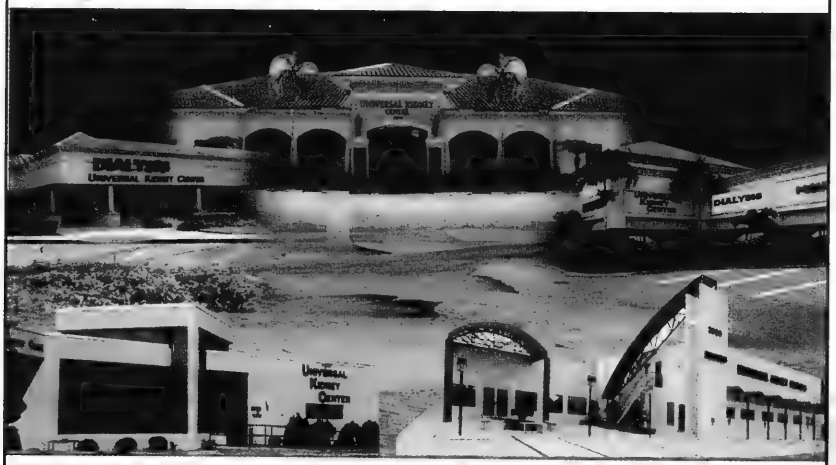

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Some congregations are too small to afford cantors

Continued from page 32

Outside New York, he says, most Orthodox congregations are too small to afford cantors.

Another problem is the increasing popularity of the music of the late "singing rabbi," Shlomo Carlebach, whose tunes have permeated Orthodox synagogues and supplanted traditional *nusach*, or cantorial chanting.

The demise of Orthodox cantors has been accompanied by a rising interest in concert chazzanut. Some cantors supplement their pulpit incomes by performing onstage. The most famous, such as Yitzchak Helfgot and Moshe Stern, command top dollar at venues, including New York's Lincoln Center.

"People who say they don't like chazzanut will go to a Helfgot concert," laments Joel Kaplan, the president of the Cantorial Council of America and the cantor at Congregation Beth Sholom in Lawrence, N.Y.

Most cantors don't see the popularity of cantorial music onstage spilling over into shul.

"I see the handwriting on the wall," says Benzion Miller, the longtime cantor of Young Israel/Beth-El of Borough Park in Brooklyn, who says his own concert schedule has dwindled rather than grown in the past few years.

"I'd like to see shuls turn around and start hiring cantors. I'd like to say it will get them more members, but I know that's not true," he says. "I only hope that by the time they turn around, there will be cantors to fill the positions."

Few young men are going into the Orthodox cantorate. The Belz School, which has 150 students, graduates just one or two cantors each year. Most of its students are not on the cantorial track.

The few who are on that track are highly motivated.

Berel Zucker, 27, received his diploma last year and is now the cantor of the Chabad Jewish Center of Southampton, N.Y. Not only is chazzanut in his blood – his father was a cantor, and his entire family has musical talent, he says – but as a Lubavitcher, he looks at the cantorate as his personal *shlichus*, or mission in life.

"It's a powerful tool for bringing Jews close to their tradition," he says.

Even Zucker serves his congregation only once every three weeks. He cobbles together a living by preparing bar mitzvah students, giving voice lessons and leading services in other synagogues on his weekends off. He also sings at weddings.

In a bid to stimulate interest in cantorial skills, the Belz School and the Cantorial Council of America have begun sponsoring workshops to teach *nusach* to laymen, and to introduce the public to great cantorial music.

The school runs Internet courses for students who can't move to New York and tries to inculcate an appreciation of the cantorate among the rabbinical students who take its classes.

In 2006, Beer and Cantor Sherwood Goffin, who has been serving Manhattan's Lincoln Square Synagogue for 43 years, released *Be a Baal Tefillah*, a CD that teaches laymen the Shabbat service in both Ashkenazi and Sephardi pronunciation.

Despite the difficulties, Zucker says he would never discourage cantorial students.

"Some of the people who come to me don't have great talent and probably won't become a cantor," he acknowledges. "But who am I to stand in front of someone's passion?"

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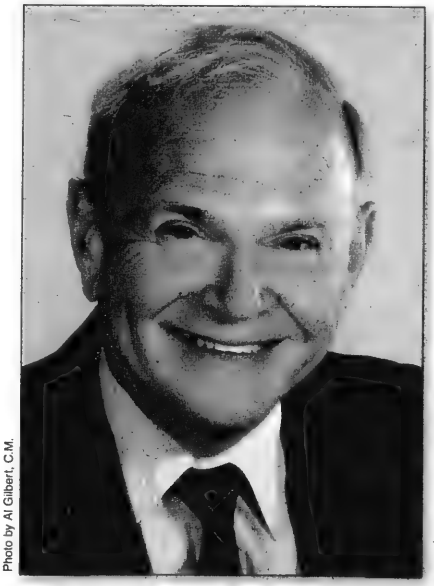
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U.S. Conservative cantors adjust to reduced demand

By SUE FISHKOFF
JTA

KERHONKSEN, N.Y. — Two years ago, Temple Isaiah in Palm Springs, Calif., replaced its full-time cantor with a part-timer.

Then the part-timer left, and the Conservative synagogue replaced him with a lay soloist who was a member of the congregation.

"Our budget has shrunk, our membership has shrunk and the nature of the cantorate has changed," said Lenny Pepper, the executive director of the synagogue, where membership has fallen by half in the past 10 years, to 330 members.

Short on cash, and with worshippers happier to sing along with a guitar-playing lay leader than listen to traditional nusach, or cantorial chanting, Temple Isaiah decided to do without a professional.

The congregation is saving money and getting the kind of prayer service members prefer.

"Temples all over the country are facing the same problem," Pepper said. "In these tough times, everybody's trying to figure out how we're going to survive."

In today's economy, cantors in the United States are finding it more difficult than usual to find work. That's especially true in the hard-hit Conservative movement, where membership is dwindling and synagogues across the United States are downsizing. Cash-strapped congregations that are forced to choose almost always hire a rabbi over a cantor.

Conservative synagogues in Harrisburg, Pa.; Portland, Maine; Randolph, Mass.; and Chattanooga, Tenn., all recently let their full-time cantors go. Others, downgraded full-time cantor jobs to part-time, usually lay, positions.

But Cantor Ben Silverberg, president of the Toronto Council of Hazzanim, says the situation is different in Canada.

Cantor Ben Silverberg

"I do have colleagues in the States who are having tremendous difficulty finding jobs," he said. "With Canada, it seems as though the ones who have positions are holding them."

The 33-year-old cantor has served for the past six years at Shaar Shalom Synagogue in Thornhill. Before that, he spent six years at a Hamilton, Ont., congregation.

However, he noted, things have changed over the past few decades. In the 1950s, '60s, and even into the '70s,, there was more of an emphasis on davening and less focus on the pastoral aspects of a cantor's job, he said. "You judged a cantor on how he performed on a given Shabbat or Yom Tov."

Today, however, cantors are increasingly busy with weekly hospital visits, teaching, attending shivas and "opening our doors to congregants to complement what the rabbi does."

The American trend away from hiring full-time cantors is not apparent in Toronto or Montreal, Silverberg said. "We are working full-time, and I think we're valued as full-time employees."

However, he noted, a generation ago, older congregants of European backgrounds "loved to sit and hear a chazzan. Their children are the next generation, so we have to adapt."

That doesn't mean that there is less need for a cantor, he said. "Today's congregant [still] wants to be spiritually uplifted.

"Our challenge is to still be traditional, because we *are* cantors. We're not pop singers."

Yet, cantors such as Eric Moses of Beth Sholom Synagogue have introduced innovations such as a "Friday Night Live" service that includes musical instruments before the onset of Shabbat, Silverberg noted.

The job crisis in the Conservative movement was a major topic of discussion at the national convention of the movement's Cantors Assembly this summer in upstate New York.

"There are more cantors looking than congregations hiring," said Robert Scherr, the placement director for the Cantors Assembly, who places about 20 cantors per year among the movement's 760 affiliated synagogues.

In June, eight students graduated from the Jewish Theological Seminary's H.L. Miller Cantorial School. For the first time, two have not found jobs, noted the school's dean, Henry Rosenblum.

Scherr cites many reasons for the change. Among them are cantors with full-time jobs are retiring later and large congregations that are shrinking cannot afford to replace departing cantors.

Another reason, he says: some congregations in a financial position to hire a second clergy member choose an assistant rabbi over a cantor because, well, anyone can sing.

With supply outpacing demand, congregations are picky.

"Everybody wants someone 30 years old with 20 years' experience," Scherr said.

The Cantors Assembly is fighting the trend. Recently it began reaching out to Conservative congregations looking to hire a second rabbi and asking them to consider a cantor instead.

Continued on page 35

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Cantors called upon to do more than just sing

Continued from page 34

The idea is to have cantors do more than sing. The assembly argues that cantors can lead a congregation's religious school instead of an assistant rabbi, and usually are paid less.

"We are proposing to congregations that they think more broadly," Scherr said.

The Rabbinical Assembly, the professional association of Conservative rabbis, is giving the move a diplomatic nod.

"I don't have a problem with it," said Rabbi Elliot Schoenberg, who heads the RA's placement division. "The Cantors Assembly should advocate for their people. I think synagogues should have cantors. A rabbi and a cantor is a good thing."

The key is for cantors to expand their marketability by increasing their job skills. Cantors in all the liberal movements are expected to do more than lead services and train bar and bat mitzvah students. More often they must teach adult education classes, train conversion candidates, perform pastoral duties, run summer camps and work in administration.

"The cantor-slash has become the reality, whether it's the cantor/music director, the cantor/religious school director – whatever," Rosenblum said. "It's the hybrid, the cantor who is strong in synagogue skills, who can read Torah and teach others to read Torah, that will make the best contributor."

Cantorial students are aware of these changes, and many welcome them.

"I have enough tools in my skill set," said Ellen Arad, a fourth-year student at the Miller school who considers herself primarily a teacher. "Part of re-envisioning the cantorate means there are other things you can do besides pulpit work."

To meet these new needs, the Miller school is overhauling its curriculum for the first time in 50 years. The changes are still being considered, but certainly will include greater emphasis on a wider range of professional skills.

Some cantorial schools already have made the shift.

At the transdenominational Hebrew College in Boston, cantorial students also are trained as Jewish educators, said Scott Sokol, the director of the college's cantor-educator program.

"Most cantors are Jewish educators anyway, but they play the role more from instinct than by training," he said.

The Reform movement, too, faces increased congregational expectations.

The School of Sacred Music at the Hebrew Union College-Jewish Institute of Religion has beefed up its professional development courses to include training in pastoral counseling and adult education. Even more than Conservative congregations, Reform synagogues want their cantors to sing tunes that they, too, can belt out.

Of the 50 reports Ostfeld received this summer from search committees at Reform congregations, 85 per cent said encouraging congregants to participate was "very important" in their decision to hire a particular cantor. The only factor listed as more important was "warmth and approachability."

Conservative and Reform cantorial school administrators say the popularity of sing-along prayer services does not mean their schools will teach less *nusach*, only that they are expanding their curricula to include a wider range of styles.

Last year HUC hired popular singer-songwriter Debbie Friedman to teach on its cantorial faculty – a move widely interpreted as the stamp of professional approval for Friedman's style of sing-along worship.

Friedman's first year "worked out beautifully," said Bruce Ruben, the director of the cantorial school.

Yet, Ruben insisted, the traditional approach is still important.

"The style today emphasizes intimacy, personal involvement, 'my' experience in the prayer service," Ruben said. "There's a whole other element in worship – the awe, the sense of mystery – that is completely missing. Clapping along isn't all that Jewish music is about."

Even in a tight job market, the best cantors continue to get jobs, movement leaders say.

Asa Fradkin, who graduated from the Miller school in 2007 and was hired as the cantor at Temple Sholom in Greenwich, Conn., said all the well-qualified candidates in the class ahead of him found jobs.

There's "still room in the synagogues for highly trained, professional cantors," he said.

Rosenblum says a professional brings something beyond just knowing how to sing.

"When a layperson leads the service, they're thinking: 'What are the tunes to sing here?' The davening falls by the wayside," he said. "The professional takes both into consideration."

Congregation Sha'ar Zahav, a Reform synagogue in San Francisco, hired its first full-time cantor last October.

The decision was not arrived at lightly, said Alex Ingersoll, a co-chair of the search committee. Some people wanted an assistant rabbi, as the congregation had a key group of community leaders with musical training who were adept at leading services.

"There was some resistance," Ingersoll acknowledged. "People asked, 'Does this mean we won't be on the bimah? Is this a statement that we are not good enough?' "

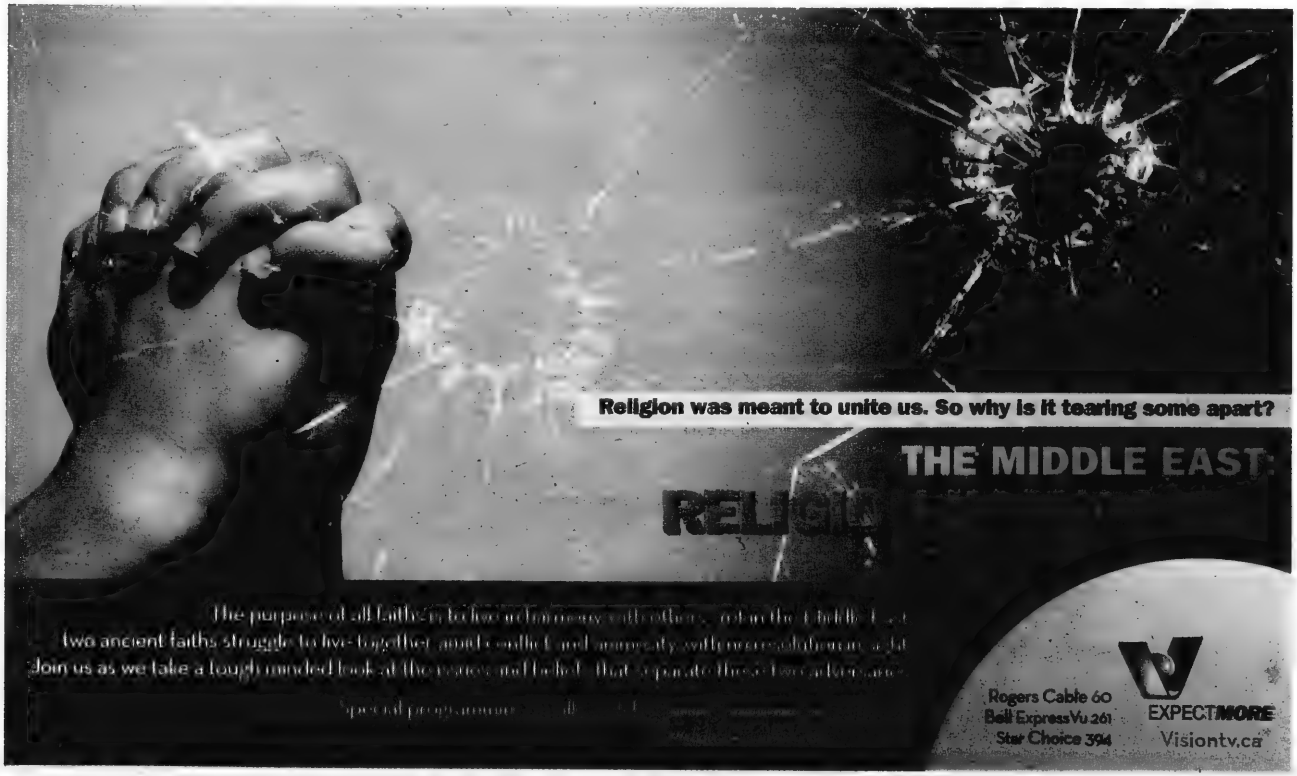
The cantor eventually began teaching cantorial music to the community leaders and introducing them to her repertoire of Sephardi melodies.

"She brings an extraordinary ruach [spirit] and joy to the service that is rubbing off on other service leaders," Ingersoll said. "There's a lot more attention to the prayers. It's not just, 'Now we turn to page this or that.' "

That's what the right cantor can bring to a congregation, Rosenblum says.

"We are not just musical adornment," he said. "We are the vehicle that can help people access the spiritual in their lives."

With files from Frances Kraft



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As part of its 60th anniversary celebrations, B'nai Brith Canada's Leonard Mayzel Ontario Lodge recently sent a mission to Israel, under the leadership of lodge member Max Berg. The 35 participants toured the country, met with government officials and visited many of the projects that the lodge has sponsored over the years. The lodge's anniversary celebrations will conclude with a gala reunion on Oct. 26.

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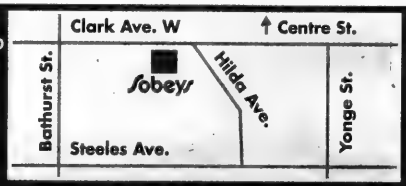

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On Campus

Speakers clash on how to fight campus anti-Semitism

By SHERI SHEFA
Staff Reporter

Drawing the line between anti-Israel rhetoric and anti-Semitism on campus is not the responsibility of Hillel or any other Jewish group – it's up to universities to do so, says a former senior Hillel staffer in Toronto.

Tilly Shames, who spent five years as associate director at Hillel of Greater Toronto before taking a job at Hillel at the University of Michigan this year, was one of three speakers at an event titled "Anti-Semitism on Campus," held at Beth David B'nai Israel Beth Am Synagogue last week.

Martin Lockshin

More than 100 concerned parents and students gathered to hear Shames; Lawrence Hart, an associate professor of medicine at McMaster University who is involved in the Jewish community in Hamilton and writes a monthly column for *The CJN*, and York University Jewish studies professor Martin Lockshin, who just returned from a sabbatical in Jerusalem.

Shames began her speech by admitting that she was hesitant to speak about anti-Semitism on campus, because she prefers to focus on building bridges through dialogue with other members of the campus community and to advocate for Israel and Judaism in positive ways.

"We are spending a significant amount of time in our Jewish community focusing on the actions and activities of the anti-Israel community and internally criticizing one another for our response, or perceived lack thereof, and this is taking precious time and energy and resources away from the critical work that we're doing on campus, which is pro-active advocacy efforts as well as critical leadership development."

Having said that, she spoke about examples of anti-Semitism and said she is pleased at the way that university administrations continue to take steps to investigate and denounce anti-Semitic incidents when they arise.

But Shames added that since the start of the second intifadah in 2000, there has been more anti-Israel activity that has "pushed a line either towards anti-Semitism, blurred that line, or leaped over that line into anti-Semitism.

"It is a grey area that poses the most problematic challenge for university administrators to find where that line is. When does anti-Israel become anti-Semitic, and when does free speech become hate speech?" she asked.

"But it is not for us to determine. It is the university's decision, and it is the university's dilemma. It is not our dilemma."

She said that universities struggle with enforcing their own regulations, with ways to properly uphold free speech for all sides, and it's not up to Hillel to decide how to handle issues that arise.

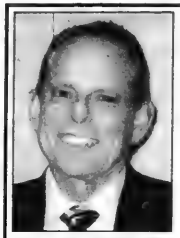
"Hillel does not and cannot play the role as the police force on campus, and we cannot be held responsible for a rally of anti-Israel events happening on campus," she said.

"When the *Canadian Jewish News'* headline two years ago showed that Hillel failed to change the name of Israeli Apartheid Week ["Hillel seeks name change for 'Israeli Apartheid Week,' Feb. 9, 2006], it sent a message to the Jewish community that Israeli Apartheid Week was our failure. And it is not. It happens, and we can control our actions surrounding it, but we cannot be blamed for its existence."

She added that Hillel also doesn't want to defend Israel by putting down the rest of the Middle East.

"As Zionists, we should be celebrating Israel, and our standard for Israel should be much higher than saying it has a better human rights record than Saudi Arabia."

Continued on page 52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Exploring symptoms of Alzheimer's disease

By LEILA SPEISMAN
Staff Reporter

Misplacing your keys or forgetting a phone number are not necessarily signs of Alzheimer's disease: the time to be concerned is when you forget important information or things that are usually easily remembered, such as doctor's appointments or regular golf games.

"When there is a pattern like this, and other people, like family, friends and colleagues, begin to notice it, that's significant," says Dr. Ronald Petersen, director of the Mayo Alzheimer's Disease Research Center at the Mayo Clinic in Rochester, Minn.

Petersen was a physician to U.S. president Ronald Reagan and diagnosed his Alzheimer's disease in 1994.

Petersen was in Toronto recently, giving the fifth annual Andreae Alzheimer Lecture during the Alzheimer Society of Toronto's annual general meeting. The lecture was held in the George Ignatieff Theatre at Trinity College, University of Toronto.

Alzheimer's disease, Petersen stressed, is neither "just aging," nor is it a natural part of aging. "It's a degenerative disease of the brain, where the neurons start to fail," he said.

The disease's effect on a person is determined by the part of the brain in which the process is taking place.

If the cells in the language centre are affected, the person can't speak or understand what is said to him, Petersen said. If the cells in the frontal lobe are affected, there may be personality changes.

The cause of Alzheimer's is unknown, although Petersen said there may be a combination of genetic and environmental factors.

Diagnosis is by clinical means – in other words, by analyzing the patient's behaviour and symptoms. Petersen noted that "definite diagnosis of Alzheimer's is only possible on autopsy."

There is no approved treatment for mild cognitive impairment, Petersen said. Drugs, among them Aricept, have been tried. While the drugs slow down the disease for a year or a year and a half, studies have shown that by the end of three years, those who took the drugs are not noticeably better those who didn't.

Lifestyle modifications such as staying intellectually and physically active don't prevent the condition, but, Petersen said, they seem to slow its advance.

He said the span of the mild stage of the disease is eight to 10 years.

The Andreae Alzheimer Lecture is funded by the Andreae family of Toronto.

Ruth Andreae and her family established the lecture because they wanted to do something to help in the fight against Alzheimer's disease after her husband, Herbert, lost his battle with it.

Dr. Ronald Peterson

Andreae's son, Dan, was the first executive director of the Alzheimer Society of Toronto. He said that the family decided to institute a lecture series so that experts could share information about leading trends and developments in care and research.

At the inaugural lecture, in 2004, Dr. Kathryn Perez Riley, of the University of Kentucky, spoke about the seminal "Nun Study," in which 678 elderly nuns from the School Sisters of Notre Dame were tested for cognitive function.

Each lecture is videotaped and sent to Alzheimer societies across Canada.

The family believes that "knowledge and awareness is the first step in dealing with and finding a cure for the disease," Dan Andreae said.

Corrections

In our article last week, "Durban II prep conference called a concern," we reported that UN High Commissioner for Human Rights Navanethem Pillay slammed single-issue lobby groups for criticizing and distorting the UN's conference process. In fact, the remark was not made by Pillay in a speech, but by her press office in its write-up of the event.

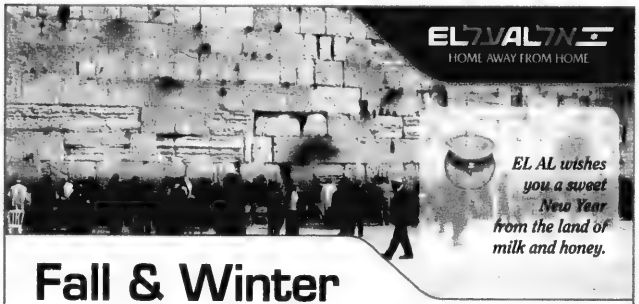
* * *

The article headlined "More Canadians than ever make aliyah this year" (*CJN* Sept. 18) should have said that 230 people from the Toronto area will have made aliyah by the end of September. By the end of 2008, Toronto Israel Aliyah Centre expects that 270 Torontonians will have made aliyah, which would be the highest yearly total of olim ever processed by the centre.

Education

Netivot students start the year off right

Little sister Sarena considers copying big sister Orly as she gets her face painted at Netivot HaTorah Day School's 25th annual school year opening picnic. The event featured pony rides, a petting zoo, bouncing rides and lots of food. *[Rebecca Ansel photo]*



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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

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www.onlysimchas.com

Mazel tov on the recent engagement of Karen Siles & Aaron Gold.

Mazel tov on your 95th birthday Bernard Weinstein!

May you be blessed with continued good health and happiness.

With love from your children, grandchildren and great-grandchildren.

Shana Tova to all our friends & family.

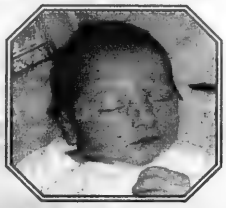
Sylvia Bornstein & Philip Weinstein

Mazel tov on the recent wedding of Anna Shely & Eytan Peliowski.

Mazel tov to Efraim Hershkovits & Esti Spector on their recent marriage.

Mazel tov on the recent engagement of Yitzchok Landau & Rivky Blau.

Mazel tov to Aaron Samole & Sarah Shainhouse on their recent engagement.



Mazel tov to Malki (Mochkin) & Nochum Labkowski on the brit milah of Menachem Mendel.

Mazel tov to Rivka & Michel Michaud on the *upsherin* of Issak Ariyeh Shlomo.

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What's New

By REBECCA NADLER

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NOTE HOLIDAY DEADLINES. What's New deadlines: Thursday, Oct. 2, is the deadline for the Oct. 16 issue, and Monday, Oct. 6, is the deadline for the Oct. 23 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Sept. 25

HUMAN RIGHTS PANEL

The Speaker Action Group and the Canadian Jewish Civil rights association host a lunch and panel discussion on "Human Rights Commissions: Censorship or Protection" with **Alan Borovoy**, of the Canadian Civil Liberties Association; **Leo Adler**, of Friends of Simon Wiesenthal Center for Holocaust Studies Canada; and **David Matas**, human rights advocate. Noon at Cassels Brock & Blackwell LLP, Scotia Plaza, 40 King St. W., 21st floor. Lunch, $20, reservation required. www.speakersaction.com or 416 966 0722

MUSIC FROM THE PAST

Canadian Friends of the Shabtai Levi Home host "Music From the Past for the Future of the Children," with **Jay Siegel** and the Tokens, **Charlie Thomas** and **Shirley Alston Reeves** at the Toronto Centre for the Arts. Tickets 416-609-7003 or www.shabtaihome.ca/event2008/.

Saturday, Sept. 27

PARSHAH DISCUSSION

The weekly portion is Nitzavim. 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

Sunday, Sept. 28

FAMILY APPLE PICKING

Beth David Congregation invites families to join them for apple picking at Albion Orchards at 1 p.m. $20 per family, includes a bag of apples, hayride and lunch. RSVP, 416-633-5500.

Other News

HOLIDAY SERVICES

Anshei Minsk Congregation offers the opportunity to explore the spiritual meaning of Rosh Hashanah at its "High Holiday Learning Non Service" with **Rabbi Michael Skobac**, Tuesday, Sept. 30, and Wednesday, Oct. 1, 10 a.m.-noon. No charge. Information, 416-789-0020.

Am Shalom Synagogue in Barrie, offers Reform services for adult and children services led by **Rabbi Ilyse Glickman** and cantorial soloist **Susan Baskin**. Tickets, 705-792-3949 or visit www.amshalom.ca.

Kehillat Shaarei Torah Synagogue offers traditional services with **Rabbi Reuven Tradburks**, as well as interactive learning and discussions with **Elliot Malamet**. Activities for children and youth offered. Tickets and information, 416-229-2600, ext. 3.

Shaar Shalom Synagogue, a traditional Conservative synagogue, holds off-site services at the Premiere Ballroom, Hwy. 7 and Leslie. Youth programming and babysitting available. Tickets, 905-889-4975, ext. 23.

Kolel's traditional egalitarian service is led by **Rabbi Elyse Goldstein** at the Bathurst JCC with interactive family programming. Ticket, 416-636-1880, ext. 255.

The Winchevsky Centre community offers an egalitarian secular ceremony with shofar, readings and poetry, music in English, Hebrew and Yiddish led by **David Wall** and **Marilyn Lerner**. Ticket $30, children $18, unwaged/students $20. Reservations, 416-789-5502 or www.winchevskycentre.org.

Oraynu Congregation For Humanistic Judaism holds High Holiday observances. Tickets required, $80 Rosh Hashanah, $80 *Kol Nidrei*, $50 Yom Kippur, all three $175, students 50% discount. Children's programs offered for daytime services. RSVP, 416-385-3910 or info@oraynu.org or www.oraynu.org.

Continued on page 41

* www.TorontoPartyGuide.com

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FALL SHOW: BETH EMETH BAIS YEHUDA SYNAGOGUE - OCTOBER 28, 2008 • WINTER SHOW: EVENTS & CATERING ON THE PARK - JANUARY 20, 2009 • VISIT WEBSITE FOR DETAILS
* SHOW PRODUCER: CUSTOM GRAPHICS INC. www.CustomGraphics.ca • website hosted by: www.Infinityws.com

Continued from page 40

Join **Chabad of Markham** for High Holiday services. Call 905-886-0420, ext. 221, for tickets.

The Stashover-Slipia Congregation offers shortened services with English explanations of prayers during the service, including origins, customs, and relevance. Aliyot for women. Adults $75, students $60. 11 Sultana Ave. 416-789-1333 or stashleader@yahoo.com

Join **Chabad of the Danforth Beaches** for services in its new home, 2273 Queen St. E. No Hebrew knowledge necessary, no charge, advance reservation is suggested. Rosh Hashanah evening service, Sept. 29, 7:30 p.m., followed by a traditional meal. Call or e-mail to reserve in advance. $20. Morning services, Sept. 30 and Oct. 1, 9:30 a.m., shofar 11:15 a.m.,Tashlich at the lake, meet at the foot of Glen Manor, Sept. 30, 3 p.m. Yom Kippur, Oct. 8, 6:45 p.m. *Kol Nidrei*, Oct. 9, 9:30 a.m. Morning service, *Yizkor* 11:30 a.m.; Afternoon service and *Neilah*, 5:15 p.m.; Break-the-fast buffet, 7:26 p.m.; Sukkot, Monday and Tuesday, Oct. 13 and 14, 7 p.m.; Tuesday and Wednesday morning services, Oct. 14 and 15, 10 a.m. followed by a kiddush lunch. Friday, Oct. 17, 7 p.m. Kabalat Shabbat. Simchat Torah, Tuesday, Oct. 21, 7 p.m. 416-809-1365, ChabadDB.com or rabbi@ChabadDB.com

TSHUVAH AND CHANGE

Rabbi Chaim Strauchler delivers a Shabbat Shuvah drashah on "Tshuvah During a Campaign of Change" Saturday, Oct 4, 5:05 p.m. at Shaarei Shomyim Congregation. 416-789-3213

LEADERSHIP SKILLS

Beth Emeth Congregation offers a leadership development program that provides opportunities for personal and professional growth and the development of leadership skills that can be applied to any life scenario. Classes begin Oct. 2, and meet monthly. To apply, contact **Rosalie Shadlyn**, 416-633-3838.

NEW HADASSAH CHAPTER

Come to the inaugural meeting of a new Hadassah WIZO chapter in the Thornhill area and learn fast and easy flower arrangements from **Kate Seaver**. Tuesday, Oct. 7, 7:30 p.m. Info and location contact 416-630-8373 or info@hadassahwizoto.ca

TORAH CONFERENCING

Take out a membership for the 2008-09 season of Torah Conferencing Network and enjoy over 170 *shiurim* broadcasts at Clanton Park Synagogue. $118, family $180. Send payment to 40 Palm Dr. Toronto, M3H 2B6. Information, 416-227-1070, ext. 225.

LEARNING OPPORTUNITIES

Beth David Synagogue offers weekly Yiddish and Torah classes beginning Oct. 27. Registration, 416-633-5500.

Mekorot offers full year and four-week courses beginning Oct. 26. www.mekorot.ca.

The Florence Melton Adult Mini School is taking registration for the fall term. Courses, 30 weeks, two hours each week. Call **Loretta** 416-789-7400.

FALL LECTURE SERIES

Temple Emanu-El offers its fall lecture series on Mondays 2-4 p.m. Beginning Nov. 3 with "The American Presidential Election" with **Hugh Innes**, professor of media studies, Ryerson U.; Nov.10, "Art in Nazi Germany" with **Ken Carpenter**, professor of art history, York U.; Nov.17, "Fighting the Great Patriotic War: The Soviet Union and World War II" with **Arne Kislenko**, professor of history, York U.; Nov. 24, "Five Great Recordings" with **Rick Phillips,** former host of CBC Radio's *Sound Advice*. $30 for the series. $10/lectures. Registration and information, 416-449-3880.

AMPUTEE SUPPORT

Chazak V'Ematz, outreach support for amputees. Meet to discuss new products and prosthetic devices. **Ruth**, 416-783-3717.

BYO ALUMNI WANTED

Reconnect with old friends and make new ones at local alumni events. Contact **Kerry Bernknopf,** 416-398-2004 or kbernknopf@bbyo.org.

KIRSHBLUM TRIBUTE

The Toronto Council of Chazzanim presents "A Tribute to Cantor A. Eliezer Kirshblum" on Sunday, Nov. 2, 7:30 p.m. at Adath Israel Congregation. Concert features **Cantors Daniel Gildar, Naftali Herstik, Paul Kowarsky, Josef Malovany, Benzion Miller and Moshe Stern**. $36, benefactor $500, patron $360 and sponsor $180. Tickets, 416-635-5340.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias-toronto.org. To register, volunteer, or for more information on these programs call 416-630-6481.

Conversation Cafes: Newcomers to Canada practise speaking English with JIAS volunteers. Interested participants or volunteers should call **Joanna**, ext. 30.

SINGLES EVENTS CAN BE FOUND ON PAGE 50

JUMPStart: If you have a networking or job opportunity in the skilled labour market for a newcomer, call **Elisa**, ext. 24.

Family-to-family: Welcome a newcomer family and provide informal advice and orientation to our community. To participate, call **Joanna**, ext. 30.

FOR SENIORS

55+ Forward for Seniors at the MNJCC hosts a lawyer on "Everything You Need to Know About Wills." Thursday, Sept. 25, 1:30 p.m. Info, **Phyllis Fien** at 416-924-6211, ext. 155, or phyllisf@mnjcc.org.

The Association of Jewish Seniors Sukkot luncheon takes place Thursday, Oct. 16, 11:30 a.m. at Shaarei Shomayim Congregation. Entertainment by **Michael Ziskind**. $20, guests $25. Reserve by Oct. 6, Call **Tammy** 416-635-2860, ext. 459.

Earl Bales Seniors Club in the Park 55+. Sunday dance, Sept. 28; seniors walking group, Thursdays, 9-10 a.m.; bridge, Thursdays, 12:30-3 p.m. Info about club activities, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112

High Holiday tickets available. Call ext. 113.

Stress clinic at Betel with drop-in group session, Thursday, Oct. 2, 10-11 a.m. Free.

Wellness lecture, "Fight Colds and the Flu the Natural Way," Thursday, Oct. 2, 1:30-2:30 p.m. Free.

New Courses at Betel, "Life Lessons: The Weekly Parshah," Mondays starting Oct. 6; "Humour and Social Group," Tuesdays starting Oct. 28; "Beginners Watercolour," Thursdays starting Oct. 16; "Beginners Sketching and Drawing," Wednesdays starting Oct. 29. Register, call **Ruth**, ext. 105.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca

"Back-Care Workshop: The Mitzvah Technique" with **M. Cohen-Nehemia**, begins Sunday, Sept. 28, 10 a.m.-noon, continuing the last Sunday of every month. Ext. 373.

Registration open for fall programs. Call ext. 235 or drop by the information desk.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org

Toronto Jewish Film Society presents *Just an Ordinary Jew*, about a German-Jewish journalist entangled with the past, both by nation and by blood. German with English subtitles. Sunday, Sept. 28, 4 p.m. and 7:30 p.m. Rush tickets on sale at the door 15 minutes before each screening. Ext. 606 or film@mnjcc.org

Music Sundays with **Jordan Klapman**. Oct. 5, "Leiber and Stoller: The Men Who Made Elvis The King." Buy the Sunday Go! Pass for 19 Sunday morning breakfast talks for $100. $54, series pass for 7 events; $9/lecture drop-in. All prices include a light breakfast. Register, ext. 0.

Strength and Self, a free United Way-supported program combining yoga, meditation, support and discussion, for women transitioning away from abusive relationships. New group starts Oct. 20. Information and registration, ext. 147 or strength and self@mnjcc.org.

HELPING CHILDREN WITH CANCER:

Nina and Miriam Benyair recently got haircuts that benefited Angel Hair For Kids, an organization that gives wigs to disadvantaged children who have lost their hair from cancer treatment. The girls each donated 12 inches of hair in memory Tal Doron, who died in August 2007 at the age of four of brain cancer. The Tal Doron Memorial Fund at the Hospital for Sick Children funds research into the understanding and treatment of brain tumours in children. For information, visit www.taldoron.com.

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Cantor, Saul	Sept. 5/08	198 Cherokee Dr
Porjes, Veronica	Sept. 5/08	18 Lower Village Gate
Preiss, Edith	Sept. 6/08	7 Townsgate Dr
Keshen, Irving (Issie)	Sept. 6/08	3560 Bathurst St
Harris, Lillian	Sept. 8/08	Private
Reubeni, Victor	Sept. 7/08	1121 Steeles Ave W
Rosner, Anne	Sept. 11/08	55 Ameer Ave
Redlick, Regina	Sept. 12/08	191 Maxwell St
Kenton, Egon	Sept. 11/08	10 Tichester Rd
Sochaczewski, Fichel	Sept. 12/08	91 Sultana Ave
Gur-Arye, Yakov	Sept. 12/08	35 Park Home Ave
Vadnai, Ilona	Sept. 14/08	170 Red Maple Rd
Nosak, Goldie	Sept. 15/08	3705 Bathurst St

BENJAMIN'S PARK MEMORIAL CHAPEL

Rene Davis	Sep 4/08	155 Kendal Avenue,
Caroline Friedman	Sep 5/08	260 Heath St. West,
Louis Roseberg	Sep 5/08	20 Neptune Dr.,
Allan Rowan	Sep 10/08	3000 Bathurst Street,
Ivan Flaschner	Sep 11/08	581 Avenue Rd.,
Lillian Bassett	Sep 12/08	172 Gordon Road
Bill Brown	Sep 10/08	55 Harbour Square,
Betty Naftolin	Sep 11/08	58 Westgate Blvd.
Max Brauer	Sep 13/08	541 Finch Avenue West
Shirley Feigenbaum	Sep 14/08	85 Skymark Drive,
Sharon Firestone	Sep 13/08	134 Latimer Avenue

HEDREW BASIC

Albert Brym	Jun 20/08	3560 Bathurst St
Abraham Nochomovitz	Jun 20/08	5430 Yonge St

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The Canadian Jewish news

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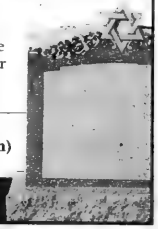

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We wish you Chag Sameach

Election 2008

It's up to you — get involved

By JOSH COOPER

As Canadians, we have a right and responsibility to participate in the democratic process and have our voices heard. Over its three-year existence, the Canadian Jewish Political Affairs Committee (CJPAC) has helped the Jewish community have an impact beyond our numbers by engaging our thousands of members and friends across Canada within the multi-partisan political process to advance prospects for a safe and secure environment for Israel and the Canadian Jewish community.

Guest Voice

By law, organizations funded by charitable dollars are not allowed to engage in partisan politics. Therefore, CJPAC is the only Canadian Jewish organization that can truly help support our friends and make sure they are elected or re-elected.

The Jewish community has a notable voting influence in less than 20 ridings across the country, yet there are 308 ridings at stake. Dozens of ridings are decided by less than a few thousand votes. In the 2006 election, one candidate won by only 28 votes in a riding with a population of more than 85,000 people.

Therefore, we must engage strategically, and, most importantly, we must vote.

It's also our communal and religious responsibility to play an important role in our country's well-being by participating in the choice of its leaders. Rabbi Yitzhak taught, "A ruler is not to be appointed unless the community is first consulted" (Talmud Brachot 55a). In this election, we are being consulted. Our vote, our time and our support are our answers.

At stake in this election are issues of concern to all Canadians, in addition to issues of special concern to the Canadian Jewish and pro-Israel community. In order to have your say on these issues, it's up to you to get involved.

It's up to you to get informed and learn more about where the candidates and parties stand on your issues. Visit itsup2you.ca to learn about your local candidates, to read or listen to interviews with the party leaders, and to find out what some issues of interest are.

It's up to you to get involved. Volunteering for an election campaign is a great way to build relationships with members of Parliament and other decision-makers. It's also a great opportunity for networking, professional development and community involvement. You will experience first hand how the political process works. Those who have volunteered in the past know how important and fun it can be. Fill out our volunteer form at itsup2you.ca/register, and CJPAC will pair you with the campaign of your choice.

It's up to you to support candidates. Within election fundraising and spending limits, it's easy to support friendly candidates in a significant way. Every dollar counts, and there are generous tax credits for political donations. Through CJPAC, you can target your support to our community's friends who need it the most. We are also able to ensure that every dollar donated is sent with the message, "Thank you on behalf of the Jewish community." Call Hersh Perlis at 1-866-929-9552, ext. 226, for more information on how to make your political dollars count for the Jewish community. Most of all, it's up to you to vote. By exercising your right to cast a ballot, you have a say in charting Canada's course on issues of importance to you and the community. For those unable to vote on Sukkot, you can vote at an advance poll on Oct. 6, or at any time during the election period at the district returning office for your riding. We are providing information on advance voting at itsup2you.ca.

We can all help to strengthen our community by being an integral part of the political process, to help candidates who support our community and to build relationships with leaders and decision-makers who will have an impact on our issues.

Elections are won and lost on the basis of citizen participation in the political process. We are looking to you to make a difference for our community!

Josh Cooper is executive director of the Canadian Jewish Political Affairs Committee (CJPAC).

Election 2008

Economy, health care concerns in Thornhill riding

By CAROLYN BLACKMAN
Staff Reporter

With a Jewish population of about 32,000 in her riding, the Thornhill incumbent, Liberal Susan Kadis, says that it's inappropriate to hold the federal election on the first day of Sukkot.

"I've made it clear that there are members of our community being disenfranchised, because they cannot fully participate in election-day activities," she said.

Norbert Koehl

"It is an example of insensitivity, and of how political interests trump the interests of the community," added Kadis, who won the riding in 2004 and again in 2006.

Created in 1996, Thornhill riding is bounded by Highway 404 in the east, Highway 400 in the west, Steeles Avenue in the south and Rutherford Road and Highway 7 in the north.

In the 2006 election, Kadis, 55, a former public school trustee and Vaughan city councillor, beat Conservative challenger Anthony Reale with 53 per cent of the vote.

She is now running against former newscaster Peter Kent of the Conservatives, NDPer Simon Strelchik, and Norbert Koehl of the Green Party of Canada.

As a Jewish Canadian representing the riding with the highest percentage of Jewish people in Canada, Kadis said she stands strong with Israel. "I agree wholeheartedly with our leader, [Stéphane Dion] who said that when Israel's right to exist is threatened, it is an attack on the values of every democracy. Israel's fight for existence is our fight."

She said that she was one of the the first members of Parliament to speak out loudly against union boycotts of Israel, and she said she has been "consistent and outspoken against [Iranian President Mahmoud] Ahmadinejad's threat to wipe Israel off the map."

She said she has also been consistent in her fight against anti-Semitism, hate and "racism of any kind."

About a year ago, Kadis held roundtables across the country to hear the experiences of minority Canadians, and she chaired a task force that recommended funds be earmarked for security measures at places of worship, educational institutions and community centres. "I have championed the issue so that every Canadian will feel safe."

Her position on the United Nations' upcoming Durban Review Conference, also known as Durban II, she said, is that Canada should not participate, "because although the purpose is to eliminate racism, it encourages it."

She supports Senator Jerry Grafstein's initiative to hold a counter-conference at the same time, Kadis said. "This conference will have the same agenda but by contrast will be fair and balanced. It will serve as a positive counter to Durban.

"The [2001] Durban [anti-racism] conference was chock full of anti-Semitic rhetoric and propaganda, and it is already clear that Durban II would be tainted in the same way."

In the spring, Kadis said, she introduced a private member's bill to establish a national Holocaust monument in Ottawa. "This is to honour victims and survivors, and to teach future generations about the horrific consequences of state-sanctioned genocide."

Closer to home, she said, she supports an investment in the infrastructure, which includes new roads and an extension of the Yonge Street subway. "[Improved transit] is important for the environment and for the economy. It is very fundamental."

She is also committed to providing assistance to seniors and caregivers with a greater income supporting program.

Peter Kent, a journalist with more than 40 years experience in broadcasting, ran unsuccessfully in St. Paul's riding in the 2006 election.

He called Thornhill a diverse riding and said that issues vary from neighbourhood to neighbourhood. "Everyone, though, is concerned about the economy. They're hoping that we will not fall victim to the insecurities south of the border. What I tell them is that we are the only G-7 country with a balanced budget."

As a journalist, Kent has worked in Israel – he covered the Yom Kippur War – and he has "always been an admirer of the only democracy in the Middle East," he said.

Peter Kent

"As a fledgling politician, I am inspired by the prime minister's performance in terms of cutting off funding to Hamas, rejecting of Durban I, and boycotting Durban II."

For more than a year, he said, he has been involved in a pilot program that matches funding for institutions at risk of hate crimes. "Millions have been distributed, not only to Jewish institutions, but to any [place of worship that could be at risk.] These crimes still exist, though, and eternal vigilance is needed."

Continued on page 45

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Election 2008

Candidates square off in largest Jewish riding

Continued from page 43

As far as his party is concerned, said Kent, "we cannot deny its productivity. Post-secondary students have benefited because they no longer pay taxes on scholarships and bursaries, and seniors have benefited from income splitting.

"We also support seniors who want to stay in the labour force. The new 65 is really 75 and 85, and [many want to continue working.]"

Susan Kadis

Simon Strelchik, a politics student at Ryerson University, ran unsuccessfully in 2000 and 2005 in the York Region District School Board elections, and in the 2006 federal election. He has been president of the Thornhill NDP since 2001.

He said that Thornhill residents are looking for change, "and are receptive to our message of a greener, accountable government that puts working families first."

Since the NDP's founding, said Strelchik, it has been a strong supporter of Israel. "My position is that Israel has been a home to the Jewish people, and deserves to be safe in its borders, and deserves respect from its neighbours."

At home, he said, he takes hate crimes very seriously, "because Jews have the right to not be afraid and stigmatized. There is a sanctity in their homes, cemeteries and synagogues."

Strelchik said that young people need to be educated about tolerance and acceptance, and should be taught about the Holocaust.

The NDP, under its first leader, was instrumental in pushing for the introduction of old age pensions, he said, "and these sorts of measures continue to be on the party platform. If you support a government that takes care of the people, then you should support the NDP."

He is in favour of a pharmacare program that all citizens can access, and in creating more training spots for doctors and nurses so health care is easier to access, he said.

He also supports the speeding up the approval of the credentials of foreign-trained health care professionals, and is working against the privatization of health care.

"Many seniors would be in serious trouble if they had to pay for health care out of their own pocket," Strelchik said.

"We have also been advocating for more long-term care spots for seniors, as well as support for seniors who want to stay at home. They need to have a choice."

Norbert Koehl, general manager of the Stonemill Bakehouse Ltd., said that the Green party's main platforms are the environment, the economy and health care.

"The economy is slowing down, and the auto industry is being hit. That is a big concern."

In Thornhill, said Koehl, building a new subway extension would cause a huge disruption, and it would take at least 10 years to get the Yonge Street line extended to Langstaff Road.

"We support public transit, but we have to look at the cost of starting such a massive project. We need value for our money, and we need something quickly. Dedicated bus lanes and street cars [could fit that bill.]"

Koehl is an advocate of ending mandatory retirement, and he said he supports more flexible retirement benefits for those who wish to continue working.

The Green Party believes in a preventative health-care system "that would remove the toxins and pollution that cost the health care system $1 billion each year."

On other issues, Koehl said that it is important for Canada to attend Durban II. "We can play a strong role in working with the countries of the world to find resolution and common ground."

In Israel, he said, his party supports a two-state solution to the Israel-Palestinian conflict that adheres to the pre-1967 borders and also seeks to incorporate an international plan for stimulating economic prosperity in both nations.

Simon Strelchik

"We are calling on both sides to adhere to international law and immediately stop the killing of civilians, and we encourage the Canadian government to press for a mutually agreed upon broker to engage in bilateral peace talks involving Palestinians and Israelis," Koehl said.

"We also call on Arab countries to use their influence to broker an agreement between Hamas and the Palestinian National Authority to facilitate the promotion of peace among competing Palestinian interests."

Liberal candidate upset at the timing of election call

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Election 2008

Liberal incumbent in the crosshairs in Richmond Hill

By SHERI SHEFA
Staff Reporter

The campaign to elect the next United States president will take nearly two years, but Canadians will have had just over five weeks to decide who will be Canada's next prime minister when the federal election is held Oct 14.

Since Prime Minister Stephen Harper announced the election date earlier this month, politicians have been scrambling to put together successful campaigns in their ridings.

Conservative Party candidate Chungsen Leung, Green Party candidate Dylan Marando, and New Democratic Party candidate Wess Dowsett have been working to convince their Richmond Hill constituents that incumbent Liberal MP Bryon Wilfert should be replaced.

Bryon Wilfert

Since 2004, the Richmond Hill riding, which has a population of more than 120,000 – seven per cent of whom are Jewish – has been bordered by Highway 7 in the south and Gamble Road and Elgin Mills Road East in the north. It lies between Highway 404 in the east and Bathurst Street in the west.

Leung, an entrepreneur and consultant; Marando, a 21-year-old University of Toronto student, and Wilfert, a former teacher who has been an MP since 1997 and has worked as a parliamentary secretary for both the minister of the environment and the minister of finance, spoke to *The CJN* last week about issues of interest to the Jewish community.

Toronto-native Dowsett, a staff representative of the United Steelworkers Union who is running for the second time in this riding, didn't respond to requests for an interview.

Here is how the Conservative, Green and Liberal candidates responded to important election issues.

What is your position on Canada's relationship with Israel and on funding the Palestinian Authority?

"I fully support Prime Minister Harper's stance with respect with Israel's right to be a country," Leung said.

"You have to understand my position. I was born in Taiwan and Taiwan was like Israel – orphans of the international community, because we were declared *non gratas* by Communist China in the '50s and '60s."

He said that when it comes to funding the Palestinian Authority, he would not support the "other side."

Dylan Marando

Marando said his party would seek to work with both sides in the conflict to arrive at a peaceful solution.

"We believe that Canada needs to be an active member of the international community and needs to be a leader in peacekeeping efforts… My personal position is that I would not be willing to fund the PA… I would want to protect Israel and to try to achieve peace in the region," Marando said.

Wilfert said he believes in maintaining a good relationship with the Jewish state.

"We believe in a strong relationship with Israel, which includes secure borders. We obviously would like to see a diplomatic solution that is in the interest of Israel for security purposes," Wilfert said, adding that the Liberals have supported the Palestinian Authority in specific areas, including education and health care.

How will you work to protect the environment?

Leung said that he would continue to promote the purchase of hybrid cars, encourage the building of eco-friendly homes and work to make it easier for commuters to access public transit.

"Let's start building new communities that are along the line of public transit, so what we can do, theoretically, is take the Yonge Street corridor from Newmarket right down to downtown Toronto, and say, 'All along this line, we will have multiple densities and those multiple densities will sustain the running of the subway line all the way to Newmarket.'"

Continued on page 48

Defending a support claim

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 26 years

Question. Is it true that marriage alone, without a domestic contract, provides no legal or economic protection to your spouse and children in the face of a support claim from another? (For example, someone from your past comes back to haunt you, using the Family Law Act).

Answer. Yes. The former spouse could, in many cases, use the Divorce Act to make a support claim, not just the Family Law Act. However, this is not true in all cases. If the marriage was of very short duration, and if your spouse was not truly dependent on you during the course of the relationship, or if there was clearly no need arising from the marriage, then the marriage itself does not automatically allow for spousal support. Otherwise, each case has to be examined on its merits. Does the woman really have a need? What are the former husband's financial circumstances and current child support responsibilities? Why did the woman wait so long to raise her claim? These are all legitimate questions that must be answered before a Court will consider spousal support. It is not automatically granted.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

Neither Garfin Zeidenberg LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion.

Question. My wife and I are separated and about to obtain a divorce. We have reached a minit separation agreement. Most recently, my wife's lawyer asked me to sign a Notice of Withdrawal in which I will withdraw completely the Answer filed to defend myself in the contested divorce proceeding. Do I really need to sign this to get the divorce?

Answer. I would have to read the agreement and be convinced that it was fair to you. Then I would have to be further convinced that by agreeing to a divorce you were not precluded from enforcing any of your rights, especially if you were facing any statutory limitation periods. Assuming these concerns were satisfied then the procedure your wife's lawyer is suggesting is very normal and is done all the time once two people have signed a final separation agreement.

However, you have written that you signed something called a "minit" separation agreement. Do you mean a "mini" or 'preliminary" or "temporary" agreement, something like an "interim" separation agreement? If so, then there may be good reason not to proceed with a divorce or to withdraw your Answer in a contested divorce proceeding until all the issues have been resolved.

On behalf of my family, and all of us at Garfin Zeidenberg, I wish you and your family a happy and healthy New Year.

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The Centre for Jewish Studies at York University

MESSAGE FROM THE DIRECTOR

Sara R.Horowitz, *Director*

"Shalom shalom larahok velakarov" – "Shalom, Shalom, to the far and to the near."

These words make a particularly fitting beginning to our High Holiday greetings to the community. Drawn from the Yom Kippur haftarah reading and liturgy, which in turn draws from the book of Isaiah (57:19), the restorative prophecy promises hope, reconciliation, and redemption. The reading from Isaiah reinforces our tradition's teaching that our future is not predetermined, that our past does not seal our destiny. When we wish a sweet year "to the far and to the near," we do not mean the only the sweetness of material bounty and success, but more lasting sweetness offered by looking inward, by change and renewal.

As the *yamim nora'im,* the High Holidays, approach, we at the Centre for Jewish Studies appropriately extend greetings *larahok velakarov,* to the far and to the near. In so many ways, those words characterize our reach. Since its creation, the Centre's educational mandate has been a broad one, touching both the near and the far. The Centre brings the fruits of excellence in Jewish studies to our students on campus as well as to the larger community off campus. The education we offer our undergraduate and graduate students ripples well beyond the boundaries of our campus, across the country and internationally: our alumni are Jewish educators, professors, community leaders. Our faculty boasts excellent and committed teachers and world renowned researchers and scholars. Through them, our reach is far, and through them, the far is brought near.

The past year has been a noteworthy one for our Centre. Working with the Azrieli Foundation to collect, archive, and publish memoirs by Holocaust survivors who have come to Canada, the Centre is proud of the award-winning Azrieli Series of Holocaust Survivor Memoirs. With the acquisition of the library and rights to the published works of Rabbi Gunther Plaut, the Centre looks forward to programs inspired by this important collection. The Centre takes special pride in the awarding of the Dean of the Faculty of Arts Award for Excellence in Teaching to our Associate Director, Professor Eric Lawee, coordinator of the B.A. Program in Jewish Studies.

York offers the largest university level program in Jewish Studies in all of Canada, and one of the four largest outside of Israel. Outstanding scholars and dynamic teachers, our faculty members engage with students in ways that help define and deepen life commitments. York offers an undergraduate B.A. in Jewish Studies, a unique joint B.Ed.- B.A. in Jewish Teacher Education, as well as graduate training in Jewish studies. Our faculty serve as advisors and consultants for projects and institutions important to the Jewish community at home and abroad. Through a wide range of activities on and off campus, the Centre promotes Jewish Studies for Jewish and non-Jewish students, and offers stimulating programs for the community. We teach about Judaism, Jewish texts, history, culture, languages and literatures.

We owe our success to our faculty, our students – and to our many friends and supporters in the Jewish community, both far and near. I extend to all of you an invitation to become involved in the activities at the Centre. Join us for lectures and cultural events, check out our courses, and help us to grow and develop further.

On behalf of my colleages at the Centre, I wish all of you a fruitful and sweet New Year. *Shana Tova.*

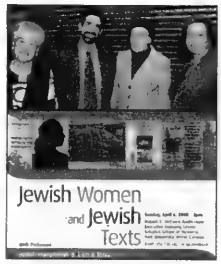
Rabbi Gunther Plaut and Elizabeth Plaut Collection

This year, the Centre for Jewish Studies acquired the intellectual property rights to the published writings of Rabbi W. Gunther Plaut. In addition, the Clara Thomas Archives & Special Collections at York, in cooperation with CJS, acquired the **Rabbi W. Gunther Plaut and Elizabeth Plaut Collection** – the entire library of Rabbi Plaut. An internationally renowned scholar, religious thinker, and writer, Gunther Plaut has made a significant contribution to Canadian, religious, and Jewish intellectual life. As Rabbi of Holy Blossom Temple in Toronto and then as the Temple's Rabbi Emeritus and Senior Scholar, for over half a century he has been a leading thinker and leader in Reform Judaism.

Mark and Gail Appel Program

Thirty-one graduate and undergraduate students from Canada (York U), Poland (most from the Adam Mickiewicz University in Poznan and one from the Pedagogical Academy in Cracow), and Germany (from universities in the province of Baden-Wüerttemberg) participated in the fourth cycle of the **Mark and Gail Appel Program in Holocaust and Anti-Racism Education – Learning from the Past, Teaching for the Future** led by Professors Michael Brown and Mark Webber. Field study took place in Poland and Germany in the summer of 2007, followed by an international conference at York in February 2008.

Leonard Wolinsky Lecture Jewish Women/Jewish Texts



One of Canada's most prestigious series of university lectures in Jewish Studies is The Leonard Wolinsky Lectures on Jewish Life and Education. This past year, the focus of the symposium was on Jewish Women and Jewish Texts. Renowned speakers included Professor Judith Hauptman, the E. Billi Ivry Professor of Talmud and Rabbinic Culture at the Jewish Theological Seminary in New York, and Professor Tamar Ross, professor emerita at Bar Ilan University in Israel.

Left to Right: Professors Hauptman, Lawee, Ross and Horowitz.

Community Leadership

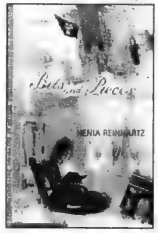
Barbara Bank, Chair, CJS Advisory Committee (left), York President & Vice-Chancellor, Mamdouh Shoukri, and Julia Koschitzky, Past Chair, CJS Advisory Committee at a reception held last September to thank Mrs. Koschitzky for her leadership, vision and inspiration during her term as Chair of the Advisory Committee.

BA in Jewish Studies

Now beginning its second year, York's Jewish Studies Program allows York students to earn a degree in Jewish Studies. Interdisciplinary and broadly conceived, the JSP offers students an opportunity to explore the richness and complexity of Jewish texts, thought, history, cultures, sociologies, languages and fine arts from biblical times to the present. While achieving shared expertise in a common core curriculum, Jewish Studies majors and minors also enjoy wide latitude to design a custom-made course of study suited to their interests. Jewish Studies majors and minor are eligible for the wide range of prizes and awards that York offers in Jewish Studies and for generous scholarship funding for study abroad, especially in Israel.

For more information, check out the program website: www.arts.yorku.ca/huma/jsp or contact the Program Coordinator, Prof. Eric Lawee (lawee@yorku.ca).

Azrieli Series of Holocaust Survivor Memoirs



The Azrieli Foundation York University Holocaust Survivor Memoirs Publishing Program is a new publishing project to collect, publish and distribute memoirs and diaries of Canadian survivors of the Holocaust. The first series, consisting of five memoirs, won the **Gold** medal at the 2008 Independent Publisher Book awards. One of the memoirs, Henia Reinhartz's *Bits and Pieces,* was awarded the Canadian Society for Yad Vashem Award in Holocaust Memoir and Literature presented at the Canadian Jewish Book Awards.

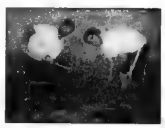
Czernowitz at 100 Conference

Pictured are some of the participants of **Czernowitz at 100: the First Yiddish Language Conference in Historical Perspective,** held at York April 13-14, 2008. The international conference marked the one hundredth anniversary of the first international conference on the Yiddish language. The symposium explored aspects of Yiddish culture and Jewish politics in the 20th century.

Jewish Teacher Education Program at York

In partnership with York's Faculty of Education, the Centre for Enhancement of Jewish Education and the Centre for Jewish Studies

A December 2007 ten-day seminar in Israel was the culmination of a JTE course, "Teaching Voices of Israel." The course and seminar provide teacher candidates with a multidimensional view of Israel and explore ways in which they can communicate a range of voices to their students.



David Kadoch and Zak Isakow 'dig Israel' in a cave whose contents correlate to the Hasmonean period.

Sara R. Horowitz, *Director;* Eric Lawee, *Associate Director;* Sydney Eisen, *Founding Director*
EXECUTIVE COMMITTEE – Irving Abella, *History;* Michael Brown, *Humanities;* Robert Drummond, *Dean, Faculty of Arts;* Carl Ehrlich, *Humanities;* Martin Lockshin, *Humanities/Languages, Literatures, and Linguistics;* Ahouva Shulman, *Hebrew;* Mark Webber, *Humanities and German.*

To have your name added to the Centre's mailing list or to become involved in Centre activities, please contact us at cjs@yorku.ca, 416-736-5823

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Claire Horowitz, Senior Development Officer, York University Foundation – 416-650-8076

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'Climate change is a reality,' says Liberal MP

Continued from page 46

He added that the government could consider forcing oil companies to use a portion of their profits to conduct research into sustainable alternative energy sources.

Marando spoke about a "revenue neutral green tax-shifting program. What we propose to do is increase taxes on polluters and decrease taxes on income and payroll and introduce income splitting. The result of the program would be more economic freedom for Canadians. People who work will be rewarded because their income taxes will be less, and those who pollute will be punished."

Marando said his party also wants to introduce "fiscal reform" that will encourage people to wean themselves off fossil fuels.

"We would create the green infrastructure strategy that would make it more convenient for people to use public transportation, to walk to work, to ride their bikes to work, and to buy fuel efficient vehicles."

From the Liberal perspective, Wilfert said, the debate about climate change is over.

"Climate change is a reality. All you have to do is look at what is happening in the Arctic… We have come up with the Green Shift [platform] and the Green Shift is not only dealing with climate change and making polluters pay, but it also deals with real tax cuts for Canadians," he said, adding that the concept has been endorsed by environmentalist and broadcaster David Suzuki and by the Conference Board of Canada, a major economic think tank.

Wilfert said he was involved with getting the funding for the new York Region transit system called Viva, and he's been pushing for a subway extension into Richmond Hill, up Yonge Street to Highway 7.

Chungsen Leung

What will you do about rising gas prices?

Taking a shot at the Liberal Green Shift plan, Leung said, "You don't go and slap a carbon tax or an energy tax on fuel when the prices are going up. That is totally counter-productive."

He said that the key to bringing gas prices down is to decrease our dependency on oil.

"Once the demand for oil goes down, the prices will go down. It won't go down by putting a carbon tax on it."

When it comes to dealing directly with the oil companies to prevent gouging consumers at the pumps, he said all the government can do is investigate whether there is collusion among oil companies to keep prices the same.

But Leung said that the government can and should place the burden on oil companies to look into alternative energy resources as the world's supply of oil diminishes.

"If you don't force them to do that or give them guidelines to persuade them to do it, they will start charging more and more for oil until it runs out or until no one can afford it."

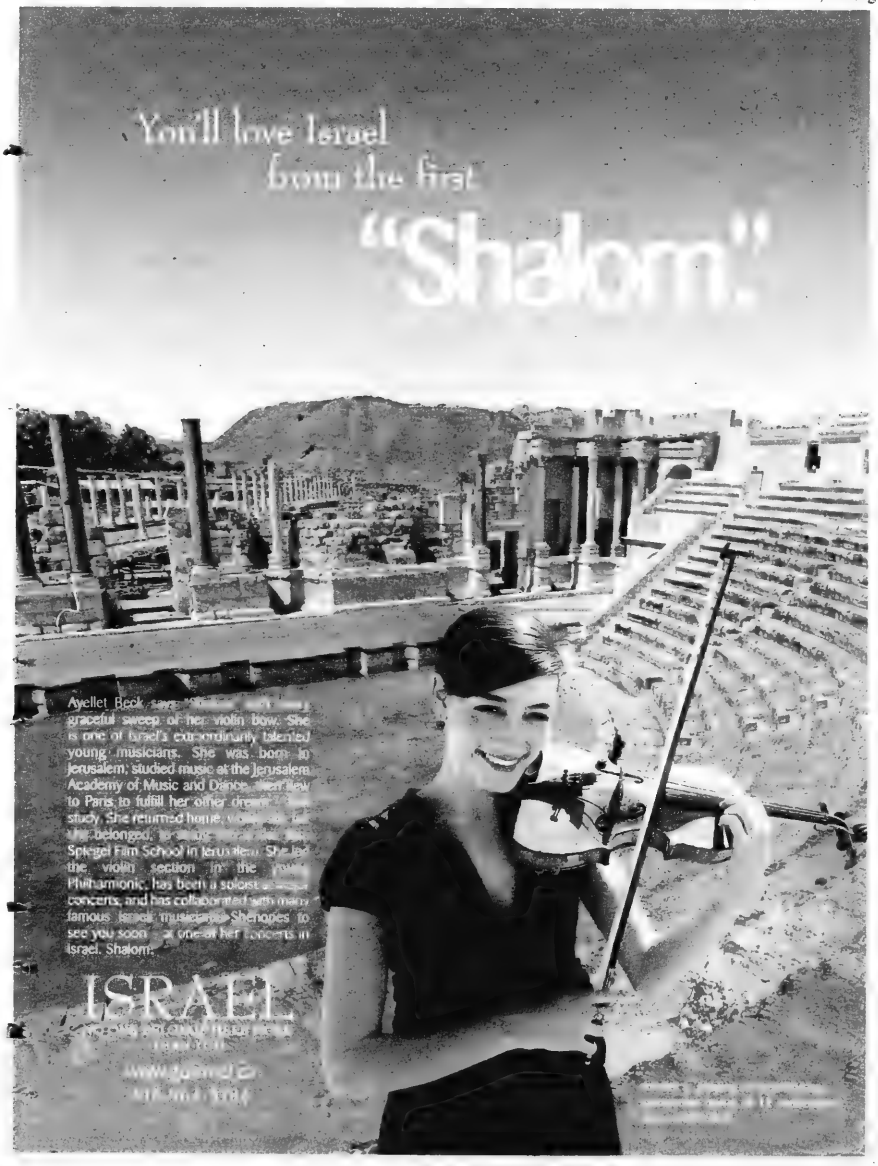
Marando thinks that dealing with oil companies is not the way to improve the situation.

"Our plan, rather than approaching oil companies and encouraging them to decrease prices, is to eliminate our dependency on fossil fuels."

Wilfert, who accused the Conservative government of misleading the public about his party's proposed carbon tax on emissions, said, "We're not raising anything at the gas pumps. That was a fallacy that the Conservatives use." He said that the idea is to reduce income taxes and make polluters pay.

Where gas prices are concerned, Wilfert said the government should be more aggressive when it comes to enhancing the powers of the competition bureau.

"Over the last decade or so, there's been 10 convictions, where we had collusion in the market place. The difficulty is that it's very hard to get the smoking gun, but there is no question that we need to get stronger investigative powers for the competition bureau. I favour a regulatory system, but… we need to have justification."



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Vote before 'important festival,' says Elections Canada

By ANDY LEVY-AJZENKOPF
Staff Reporter

In a letter composed specifically to address the concerns of the Jewish community, Elections Canada last week reminded Jews that they can vote before Sukkot.

Reiterating what Jewish community organizations such as Canadian Jewish Congress, B'nai Brith and the Canadian Jewish Political Action Committee (CJPAC) have advised since the Oct. 14 election date – the first day of Sukkot – was finalized, Marc Mayrand, chief electoral officer of Canada, said the Jewish community should vote ahead of its "important festival."

"Jewish Canadians have concerns about how they will be able to cast their ballots," Mayrand said in a statement. "We want them to know that they can choose a method of voting that respects their individual circumstances."

Congress CEO Bernie Farber, told *The CJN* that Mayrand's office decided to issue the reminder and asked for Congress' help in disseminating the information via its community contacts.

The first option suggested by Elections Canada is to vote at one of three advance polls, to be held Oct. 3, 4 and 6.

"Voters who are observing the Jewish Sabbath can use the advance polls prior to sundown on Friday, Oct. 3, after sundown on Saturday Oct. 4, or during polling hours on Monday, Oct. 6. If you are registered to vote, you will receive a voter information card in the mail that will tell you where and when the advance polls will be held," according to Elections Canada.

Voters unsure of whether they are on the registration list should contact Elections Canada.

A second option for observant Jewish voters is to vote by mail or at a local Elections Canada office.

"Many people are not aware that they can cast their ballot at any point during the electoral period if they first register for a special ballot," Elections Canada said.

To vote by mail, an elector needs to complete an "application for registration and a special ballot," which can be obtained from a local Elections Canada office or on the Elections Canada website at www.elections.ca.

But Elections Canada warns that the completed registration form and the "required proof of identity and address must reach the local Elections Canada office or Elections Canada in Ottawa by 6 p.m. on Tuesday, Oct. 7" for it to be processed.

"What's essential is that electors are able to participate," Mayrand said.

In addition to the Elections Canada statement, last week Congress circulated a mass e-mail to community organizations urging them and their members to view a newly released guide on issues important to the Jewish community in this year's election.

"We encourage you to read *Federal Election 2008: Guide to the Issues for the Community* prepared under the auspices of the Canadian Council for Israel and Jewish Advocacy (CIJA)," Congress said in the e-mail.

Congress said the guide is aimed at "providing a comprehensive, non-partisan analysis of the issues of importance to our community, complete with policy recommendations and suggested questions for candidates."

It highlights topics such as security funding for the community; the threat of Hezbollah to the Middle East; the upcoming Durban II UN anti-racism review conference; the situation in Gaza; funding for senior citizens and "financial support that allows Jewish foundations and communities to continue their important work" of tikkun olam, the CIJA guide's executive summary says.

The guide also provides a list of questions that Jewish constituents can ask federal parties and candidates.

The complete guide can be viewed or downloaded from Congress' website at www.cjc.ca.

"Regardless of when you vote or for whom you vote, [CJC] encourages all members of our community to vote so our voice is heard on the issues of concern to our community," Congress said.

Congress also mentioned the efforts of CJPAC and noted that Jewish voters can participate in the election via its special website, www.itsup2u.ca.

B'nai Brith Canada has also issued its own guide, the *Federal Election Task Force 2008: Issues of Concern and Recommendations for Action*, which covers similar issues, as well as other items such as Aboriginal issues, war criminals in Canada and United Nations reform.

The B'nai Brith guide can be found at www.bnaibrith.ca.

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Robert Lantos honoured at Israel's TIFF event

By SHERRY SMITHER
Special to The CJN

Toronto producer Robert Lantos fell in love with Israeli cinema after seeing the 1972 movie *I Love You Rosa*, about an 11-year-old boy who has a crush on his sister-in-law.

"I thought it was wonderful, and I thought, wow, not only can we make great scientists, grow oranges, turn the desert into fertile land and build nuclear weapons, we can also make movies – good ones," the Hungarian-born Lantos told *The CJN*.

Lantos, the producer of *Fugitive Pieces* and *Ararat*, was recently recognized for his dedication to the Israeli film industry at Isreelized, Israel's inaugural Toronto International Film Festival (TIFF) event.

Hundreds of people gathered at the downtown nightclub Tryst during the festival to pay tribute to Lantos and to celebrate Israel's growing film industry. The event included performances by Israeli vocalist David D'or and Canadian singer Chantal Kreviazuk.

Amir Gissin, Israel's consul General for Toronto and Western Canada, organized the inaugural event, along with the Canada-Israel Cultural Foundation, to recognize Lantos' contributions in bridging the Israeli and Canadian film industries.

Israel had five entries in this year's festival – Ari Folman's animated *Waltz with Bashir*; Tatia Rosenthal's animated *$9.99;* Nati Baratz's documentary *Unmistaken Child*; Paul Schrader's magic realist Holocaust film *Adam Resurrected*; and Amos Kollek's *Restless,* an Israeli/Canadian production. Many of the movies were well received during the fest, and several screenings were sold out.

"Israeli culture is booming," Gissin said. "Israel is a volcano of talent – it's the most creative place in the world in terms of innovations, inventions and science, high-tech and also in terms of culture. In that sense, we have so much to offer, and there's been more world recognition for Israeli cultural achievements."

Lantos, founder of Serendipity Point Films and Maximum Films, fondly recalled the HBO film *Sword of Gideon,* which he made in Israel 20 years ago.

"I shot it in Israel and spent several months there – I had some of my best experiences making movies in Israel.

"It's a great way to get to know a country. When you're location-scouting, you look at every nook and cranny, the places you would not otherwise go." Lantos said.

He recalled the dedication and commitment of the Israeli crew who worked 16-hour days without complaining.

"I loved having all these men and women who were in service. When we shot the film, Israel still had the Sinai, so we shot most of it there, and people would come to the set in the morning fully armed and lay down their weapons. There would be one in charge of guarding them, and then they would go to work, becoming cameramen, costume designers – I loved to see that daily transformation," he said.

Lantos, who travels to Israel regularly, plans to film there in the future. After 20 years of pursuit, he recently acquired the remake rights to *Exodus* – a film that made him fall in love with Israel, he said.

At Isreelized, Lantos urged filmmakers to consider co-productions with Israel. Israel "has so many locations that don't exist here… also, in a co-production situation, it's possible to marry Israeli talent with Canadian talent – you can bring together the best of both worlds under one roof," he said.

Lantos latest film, *Adoration*, directed by Atom Egoyan, won the award for best Canadian feature film at this year's TIFF.

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EDITH'S FASHIONS

Rise in anti-Israel rhetoric reported

Continued from page 37

Shames said the goal should be to marginalize radical voices to the point of irrelevance and to empower students who want to see an end to the clashes on campus between Zionist and anti-Israel students.

Lockshin spoke along the same lines as Shames, saying that the systematic anti-Semitism of the 1960s – when he was a student – is gone.

Today, he said, there are many Jewish professors, deans and university presidents. Jewish studies courses are developing and growing on campuses across the country, and most Canadian universities have developed some ties with Israeli institutions.

"But the glass is also half empty," Lockshin said.

Within the last decade, there has been a rise in anti-Israel rhetoric by what he calls the radical left.

"They spread half truths and lies about the State of Israel. It is uncomfortable for Jewish students who have to put up with demonstrations and postering about 'Israeli Apartheid' and other such lies."

He said that university campuses are extremely friendly to both Jewish students and staff, as well as the State of Israel, but when it comes to stepping in to stop anti-Israel groups from demonstrating on campus, his understanding is that they can't.

Lockshin said speech that is merely offensive and untrue is not considered hate speech, and until it crosses the line into hate speech, there is nothing a university can do to stop students and staff from expressing their views.

Lawrence Hart

"I say that we fight against the evil speech of our enemies by mocking it, by holding it up to ridicule whenever possible and to try to make more noise than they do," he said.

"I don't think we'll ever succeed shutting up the bad guy by force. I don't think we should ever suggest that their freedom of speech be removed unless they break the law."

Hart, for the most part, disagreed with Shames and Lockshin and suggested that Jewish groups can't afford to ignore the actions of anti-Israel groups.

The strategies to deal with them have been "misguided and self-defeating," Hart said.

"What we have been doing by not engaging is, in effect, encouraging, enabling and empowering the other side… By this attitude, we have been denying our students a particular opportunity to define who they are, to assert their identities as Jews and as Zionists."

He said that focusing on shared values to diffuse conflicts between anti-Israel groups and Zionists is a good idea, "but to import shared values as the way we should be responding all of the time, even in the face of the most vitriolic effigies, really is not the way to go."

Hart said that dialogue is important in reaching out to others, but it's equally important not to dialogue with the wrong people.

"Do they respect who we are? Do they respect the integrity and legitimacy of the State of Israel? And do they want to take part in a dialogue that will help them move forward as a two-way street?"

He said that the anti-Israel groups are very active and the reality is that they are not being marginalized.

Four years ago, U of T was the only campus that held Israel Apartheid Week events, he said.

"What we now have is an initiative on 28 separate campuses in Canada, the United States and elsewhere. If is growing, and we have allowed it to grow because we didn't take action right from the get-go."

During the question-and-answer period, some audience members aired their grievances and said that they didn't accept Shames' and Lockshin's views on the matter, and some even accused Hillel of not representing the students properly.

Shames responded by saying that the problems on campus can't be solved by yelling simplistic slogans.

"It is a matter of building relationships, sitting down with members of the moderate middle. I'm not suggesting dialogue with people who do not recognize Israel's right to exist. I'm talking about dialoguing with those who do not understand the complexities of the Middle East and making sure that our students are equipped with the kind of knowledge and the skills and the ability to be able to engage in deep and complex discussions with them."

Cotler explores legal remedies

Continued from page 3

it would expose the international criminal character of the regime, he added.

Cotler said the legal remedies that countries such as Canada and the United States could employ include bringing a complaint about Iran to the International Court of Justice under the Genocide Convention, while the UN Security Council could refer Ahmadinejad to the International Criminal Court to stand trial for advocating genocide.

The Security Council could also add sanctions for genocidal intent, in addition to those addressing Iran's nuclear program.

Countries could place Ahmadinejad on their watch list, making him inadmissible – similar to what was done with former UN secretary general Kurt Waldheim when he served as Austria's president, Cotler said.

"[Ahmadinejad] should be treated with the opprobrium of a genocidaire," Cotler said.

To date, little has been done on the legal front against the Iranian president because "people don't know what remedies exist. They don't know international law. They're not aware."

Former Chilean dictator Augusto Pinochet, former Yugoslavian and Serbian president Slobodan Milosevic and Bosnian Serb leader Karadzic did face legal sanctions for their roles in atrocities, but only after the crimes were committed.

"People don't realize they can intervene to prevent genocide by stopping the incitement," Cotler said.

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Winnipeg's largest day school adopts uniforms

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Blue cardigans, long sleeve pullovers, vests, ladies tartan kilts, and dress pants are some of the new items that students at the Gray Academy of Jewish Education have been wearing since the school instituted uniforms at the start of this year.

"The impetus for moving to school uniforms was the idea that uniforms level the playing field financially between the haves and the have nots," said head of school Rory Paul.

Because of the uniforms, children will not compete with each other through what they wear, Paul said, adding that the uniforms create "school pride and a sense of belonging."

"We have a culturally varied student body. We have children who immigrated to the city from Argentina, and we have many children whose families are Russian Israelis, as well as children that were born here. Uniforms help integrate children and create a common community."

Faith Kaplan, a member of the school's board who led the drive to bring in uniforms, said the board felt that they would "set a tone which would enhance the learning atmosphere appropriate for a Jewish school and strengthen school identity."

Paul said the school board made a decision to put the words "Gray Academy" on the uniforms rather than "Gray Academy of Jewish Education" because the board had "a mild concern" that the "children might suffer repercussions" if they went out into the general community wearing clothes that indicated they're Jewish.

One size fits all. Gray Academy students now wear uniforms to school. [Rhonda Spivak photo]

"Because the uniforms are likely to be worn when the children are in the regular community, we didn't want to bring attention to the fact that we were specifically a Jewish school," he added.

He also said that the school, which has a reputation for excellence, has become well known in the city as "Gray Academy."

Yechescal Greenfield, a parent at the school, praised the change.

"I like uniforms because it saves the hassle of my kids deciding what they have to wear every morning, and there are a number of different uniform pieces so children can have some individuality."

Kaplan said that the feedback she has received on the uniforms has been "consistently positive."

She added: "The overall consensus is that our students look more professional, and part of a school unit. Students and staff seem to be pleased with the positive reaction from the community. Parents of new students have commented on reduced stress from their children as the fashion playing field has been levelled."

Paul said one teacher remarked that "he has noticed that there is less horseplay in the halls among Grade 7 and 8 boys now that they are wearing uniforms," and he added that "parents have told me that they think the uniforms make the children behave more respectfully."

The decision to implement uniforms took two years to make.

A committee of board members and parents, led by Kaplan, held focus groups with high school students and parents.

"The committee also did research by contacting other Jewish day schools and independent schools in Canada and the United States to see what their experience was in regard to uniforms," Paul said.

Continued on page 57

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Murray Goldkind
Broker of Record

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Firebomber's mother found guilty

MONTREAL — The mother of the firebomber of a Jewish school in 2004 is not likely to spend any time in prison, despite being declared guilty last week of being an accessory after the fact in the crime.

Rouba Elmerhebi Fahd, 40, was found by Quebec Court judge Robert Marchi to have tried to arrange for her son, Sleiman Elmerhebi, to leave the country after he set fire to the library of United Talmud Torahs in St. Laurent using six canisters of kerosene and left behind a written message signed by "les Brigades du Cheik Ahmed Yassine" that threatened more severe retribution for Israel's actions in the Middle East.

The 19-year-old pleaded guilty to arson in December 2004 in exchange for dropping a conspiracy charge. He was sentenced to 40 months in jail after the judge deemed it an act of hate and terrorism.

Fahd is to be sentenced Nov. 25.

Crown prosecutor Anne Aubé asked for community service for Fahd, even though the maximum penalty is seven years in jail.

Fahd's lawyer Gilles Pariseau is seeking an unconditional discharge, noting that his client's case had been delayed repeatedly for more than four years. An unconditional discharge would mean she would have no criminal record.

She has been free on $10,000 bail since her arrest in May 2004, a month after the firebombing.

The evidence against Fahd was collected mainly by police wiretap of both her and her son's telephone conversations, the court heard. In one, he confirms that his mother knew about the firebombing shortly after it happened. The fire destroyed the library, causing $300,000 in damages.

Fahd phoned a travel agent on a number of occasions asking for information on flights to Brazil and expressing a wish to purchase one ticket for her son, although no reservation was ever made.

Aubé told reporters afterward: "We have to consider that she's a mother and it's been four years since that happened… it's not the most important crime in the Criminal Code. This lady is not a criminal. What she's done is a criminal offence, but I don't think she's the perfect example of a criminal."

Fahd, a Lebanese immigrant, has three children younger than her son.

B'nai Brith Canada welcomed the guilty verdict. It said the sentence must reflect the gravity of the offence.

"The court decision sends the important signal that not only the perpetrators of such violent hate crimes, but those that provide assistance and support will be held accountable as well," said Moise Moghrabi, regional chair of the organization's League for Human Rights.

"The devastating impact of this 2004 firebombing… is still being felt not only in Quebec, but by Canadian Jewry across the country."

Jail term unlikely as crown seeks community service

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Pearl's widow kicks off Ottawa campaign

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Mariane Pearl, widow of murdered *Wall Street Journal* reporter Daniel Pearl, was keynote speaker at the Jewish Federation of Ottawa's annual campaign kickoff.

Mariane Pearl addresses campaign launch in Ottawa.

[Diane Koven photo]

Pearl told her story, beginning with how and when she met her husband and about their adventures as travelling journalists leading to the fatal assignment in Pakistan.

They had been living in India at the time of the 9/11 terrorist attack in New York, Pearl recalled.

"We immediately went to Pakistan," she told the Sept. 9 event. "There was a strong feeling that that was where journalists needed to be at that time. At that time, things were scarier in New York than in Pakistan."

In one of life's tragic ironies, Pearl said, "Danny refused to go to Afghanistan because he didn't feel it was safe there for journalists."

The world later witnessed, over and over again, the horror of Daniel Pearl's last moments, captured on video by his murderers. His final words, including the statement "I am a Jew," resonated the world over.

Pearl's story, related in her book *A Might Heart: The Brave Life and Death of My Husband Daniel Pearl*, was also made into a Hollywood movie last year starring Angelina Jolie, so many in the audience at the kickoff were familiar with the details.

During the five weeks between her husband's kidnapping and the discovery of his body, Pearl remained strong and in control of the search. Although she was pregnant, alone and extremely fearful, she knew that "If I broke, we were defeated."

In the midst of the horror, there was a positive outcome: "The search for Danny brought together people of all religions, men and women, Americans and Pakistanis, journalists and police… everyone broke their boundaries for the common goal," Pearl said.

Since her husband's death, Pearl has told and retold his story as she travels around the world. She said she is determined to defeat the terrorists by refusing to succumb to feelings of revenge and hatred.

"For me, it is no joke to say that it takes as much determination to work for tolerance as it takes for a terrorist to blow himself up," she said. "I felt that I had to display the same kind of courage in life as he had in death."

She said she is also working very hard to set an example for the couple's son, who was born after his father's death.

Campaign chair Jason Shinder outlined some of the work being done by the federation's various beneficiary agencies.

There are many success stories, but costs for everything have increased and so have the needs, he said.

"We need more – we need more volunteers, we need more donors and we need much more money," said Shinder, asking that donors consider increasing their pledges this year by a minimum of 10 per cent to help reach the campaign goal of $5.2 million, of which the Women's Division hopes to raise $800,000.

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Ottawa educator recognized for years of excellence

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Irv Osterer is well known locally as an athlete and a teacher. He has recently been recognized publicly for both, receiving three awards in a very short period of time.

Osterer – a teacher at Merivale High School who has been an educator for nearly 30 years, 18 of those as a department head – received the Capital Educator's Award from the Ottawa-Carleton Research Institute (OCRI) as well as the Ottawa-Carleton District School Board's (OCDSB) highest honour, the Director's Citation. For his athletic prowess, he received the Lou Honigman Award for athletic performance and sportsmanship in the Jewish Men's Softball League.

The OCRI award was a great thrill for Osterer, because, he said, "it is almost impossible to be nominated for this honour, and to be selected as one of 16 educators from the entire educational community in eastern Ontario was like winning the Stanley Cup!" Nominees are all positive role models who display excellence in teaching.

The awards ceremony was suspenseful and exciting. "All the nominees were invited... and the winners were chosen much like they are selected at the Academy Awards. No one knew who won until each selection was made. So, in front of over 500 people that night in May, I was very shocked to be recognized. And my acceptance speech made the CTV news," he said.

Osterer studied at the Ontario College of Art and Design and Queen's University, and he received a master's of educational administration from the University of Ottawa.

He has combined his two interests by teaching what he loves.

He taught visual art, graphic design and photography for nine years at A.Y. Jackson Secondary School in Kanata, where he developed curriculum for photography and graphic design. He was also art co-ordinator and later arts department head at Confederation High School until it closed in 1999, and he has been at Merivale High ever since.

Continued on page 57

Irv Osterer surrounded by Grade 11 graphic design students

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As we prepare to welcome another year into our lives, the Toronto Board of Rabbis would like to wish the entire community a very sweet and happy New Year!

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Chaverim

As we approach the High Holidays, it is an opportunity to gather with our families and reflect on our actions and inactions, and the aspirations we had and those we forgot about because of difficulties.

While the Holidays are the same each year, each year we are different. Each year, we experience the Holidays differently.

Rosh Hoshanah celebrates our tradition. It's a reaffirmation of the Almighty's mercy, glory and love. Yom Kippur is a time for repentance and a time to ask for forgiveness.

In these days of reflection, prayer and sorrow for our entire people, let's not forget the trying circumstances, the difficult times in Israel. Our support for the State of Israel will always be strong and everlasting.

May our prayers have meaning, passion and greatness. May our prayers for our families and for the State of Israel, and for the world be heard – and may we be granted health, prosperity and fulfilment along with blessing and peace.

My wife Maida and our family, join with the National Executive Committee of Maccabi Canada, our athletes, coaches, volunteers and the hundreds of people who support the development of young Jewish athletes throughout Canada, in extending sincere best wishes for a Happy and Healthy New Year.

Shana Tovah!

Allen Gerskup
President, Maccabi Canada

Coast to Coast

Grade 12 students exempted from rule

Continued from page 53

"The committee went to schools that were brand new and using uniforms and other established schools, like ourselves, who brought in uniforms. The issue was thoroughly researched."

The board decided that for this year, Grade 12 students wouldn't be required to wear the uniforms, since their parents would have to buy uniforms but they would only get one year's use out of them.

"But as it turns out, most Grade 12 students, especially the girls, have purchased pieces of the uniforms, because they want to wear them," Paul said.

According to Paul, staff at the school had a meeting and decided to wear "more professional clothes than have been worn in previous years. Now you won't see staff wearing jeans unless it is a special day where casual clothes can be worn."

There has been some criticism of the new uniforms.

One individual who did not want to give his name, commented: "If the school moved to uniforms so as to prevent some children from wearing what would be considered inappropriate clothing, then I agree with it. But if they did this so that they could be like other private schools in the city… then I'm not pleased about it."

A former student at the school, who also did not want to give her name, said, "You can still differentiate the wealthier kids from the less wealthy, because there are a variety of items that can be purchased, and the wealthier kids purchase all of the items whereas the less wealthy can't afford to do so."

Ottawa teacher plans holiday activities

Continued from page 56

For the past nine years, Osterer has been a department head with primary responsibilities in the fine arts, serving as well as department head for technology and modern languages.

Osterer is now reaching out to students in other local high schools and has designed a pilot program for this fall that gives students at other local schools access to Merivale's graphic design program.

Osterer has also made artistic contributions to the Jewish community, including designing the current logos for Hillel Academy school, Camp B'nai Brith and the Jewish Men's Softball League. He is also editor/designer of Shuleinu, Congregation Machzikei Hadas' shul bulletin.

He said his "15 seconds of sports fame" came when he designed the rally rags for the 1992 World Series in Toronto. He is also a member of the Society for International Hockey Research and is working on a book about "Jewish hockey."

Noting that two of his own Jewish teachers were very strong influences on him – the late Joshua Heilman at Hillel Academy and his high school English teacher, Sid Katz – Osterer said he makes an effort to be a mentor to Jewish students at Merivale.

He and colleague Linda Slotin organize Jewish events around the holidays and try to give students a positive and strong identity.

"We may only have 30 Jewish kids at Merivale, but for Chanukah, Purim and Pesach… we get together to eat, shmooze, talk about the holiday we are celebrating, and even sing… We do this to make sure our Jewish kids feel good about being Jewish, and that they know they have a place to come to if they want to talk."

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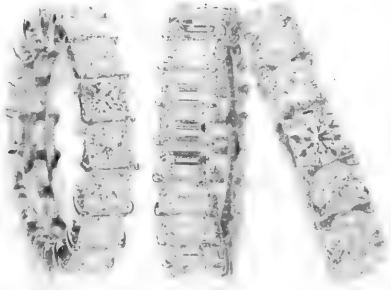
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Apples, honey and wishes for a sweet New Year

By NORENE GILLETZ

Marcy Goldman is one of my favourite cookbook authors – reading her books and recipes always makes me hungry for more!

Goldman has a true "passion for baking"– which also happens to be the title of her latest cookbook, *A Passion for Baking* (Oxmoor House). Her book offers 220 picture-perfect recipes along with her favourite tricks of the trade to help her readers become better bakers. A professional chef and master baker, Goldman is also the author of *The Best of BetterBaking.com* and *A Treasury of Jewish Holiday Baking*.

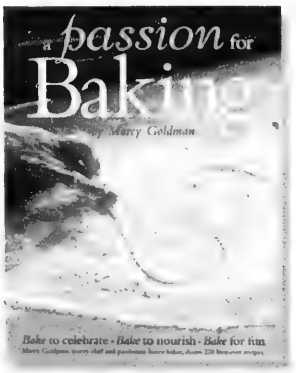
It doesn't matter if you're a novice baker or an experienced balabuste – you'll love her latest book. The ingredients are easy to find and her recipes are user-friendly. It's just like having a good friend in the kitchen right next to you sharing helpful advice and offering professional guidance to help you achieve excellent results. Goldman wants you to bake more often and she also wants you to enjoy the journey!

Goldman is extremely creative, often putting new spins on old favourites. Whenever she bakes, she always draws a heart in the flour on the counter top. One of her sons took a photo of her special "art/heart," and this inspired the photo on the cover of *A Passion for Baking*.

"Homey stuff may not always be picture-perfect," Goldman says, "but it is absolutely, undeniably beautiful. It is food created with care that is meant to nourish in every way. That said, I intend to share with you each and every trick 'in the book' on baking, to make your recipes foolproof and beautiful."

When I interviewed her recently, I asked her what was her favourite recipe. Goldman replied, "If I'm not near the recipe I love, I love the recipe I'm near!"

She sweetly shared two of her favourite recipes from *A Passion for Baking* with you, my readers, to enjoy for the High Holidays. She also shared her amazing recipe for a bread pudding that she makes with the leftover honey cake from Rosh Hashanah. (The recipe is not in any of her books but is only available on her website at www.BetterBaking.com.) Goldman loves to serve this "honey of a bread pudding" for breaking the fast after Yom Kippur. I can't think of a better way to guarantee that you'll have a sweet year! Happy baking, happy eating and a happy and sweet New Year!



Baking book offers recipes and hints

Marcy Goldman's top baking tips:

• First and foremost, I recommend double sheeting. It is my method of stacking two baking sheets so that there's a cushion for even baking and no risk of scorched bottoms.

• Shred cold butter with a box grater if you forget to take the butter out to soften. You can also shred apples for a quick-and-easy fruit pie. And you can shred frozen pastry dough for an easy alternative to lattice pie topping.

• In home baking, unsalted butter is queen. Nothing tastes or performs quite like this classic choice, prized for its pure flavour that sings through with utmost clarity.

• To start, I advise you to first thoroughly read a recipe. It is the difference between good baking and superlative baking… reading a recipe beforehand and having ingredients at the ready are small musts that make the whole endeavour calming, which, in turn, contributes to the final outcome.

• When measuring flour, I recommend that you lightly whisk or stir it a bit in its canister first; then simply scoop the flour, using a metal dry measuring cup and level it off.

MARCY GOLDMAN'S ROUGEMONT APPLE PASTRY CAKE

This is one of my favourite pastries of all time – one you will want to make again and again. Simply put, this cake, based on a pastry crust, will make you famous. The pastry crust lines a springform pan, and the filling is a mile high with apples. It is, as I always boast, worth the price of the book.

Rougmont, incidentally, is Red Mountain in French, and refers to the apple region just outside Montreal. Many apples from those orchards have met their destiny in this recipe. This dessert needs an overnight stay in the fridge before serving. If you have store-bought refrigerated or frozen pie dough on hand, using it is fine and will save you a step.

Continued on page 59

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A creative idea for leftover honey cake

Continued from page 58

How many apples are enough? Ever find you follow a recipe for pie or anything requiring a fruit filling only to find out your filling doesn't quite rise to the occasion? You want the filling to be almost flush with the top of your pan in any pastry or pie. To test out what is a sufficient amount of apples (or blueberries, peaches, etc.) for a specific recipe, prepare the fruit and place it in the empty pie pan and see if you require more fruit. Then prep whatever extra you need. That way, the fruit is prepped and you can be confident that you will have enough filling.

Pastry crust
2 cups all-purpose flour
1 tbsp. sugar
1/2 tsp. salt
3/4 cup unsalted butter, cut into chunks
4 to 6 tbsp. ice water or half-and-half
Apple filling
10 to 12 large apples, cored, peeled and cut into 1/4 inch slices
1/4 cup sugar
1 tbsp. cornstarch
1 tbsp. ground cinnamon
1/2 cup raisins, plumped in hot water, drained and well-dried
1 tbsp. lemon juice
Vanilla sauce
1/2 cup unsalted butter, melted
1 cup sugar
2 tsp. pure vanilla extract
4 large eggs
2 tbsp. all-purpose flour
1 tsp. ground cinnamon
Finishing touches
confectioners' sugar
apricot jam, warmed

Line a baking sheet with parchment paper. Brush bottom and sides of a 10-inch springform pan with melted butter and place on baking sheet.

For the pastry crust, place the flour, sugar, and salt in a food processor. Add butter and pulse to make a grainy mixture. Add water and pulse to make a shaggy dough. On a lightly floured work surface, gather dough together, kneading a few moments to make a smooth dough. Wrap and chill dough at least one hour before rolling out.

Meanwhile, for the apple filling, toss apples with sugar, cornstarch, cinnamon, raisins, and lemon juice.

Preheat oven to 350. Roll or press out dough evenly and fit on bottom and sides of prepared pan (dough should be 1/8 to 1/4 inch thick). Fill with apple filling, pressing gently. For final layer of apples, arrange apples in concentric circles. Apples should come to top of pan. If they don't, prepare more to fill out the pan, tossing with 2 tablespoons sugar and a touch of cinnamon.

Cover pan lightly with aluminum foil and place on baking sheet. Bake cake 60 to 75 minutes or until apples are soft, removing foil after 20 minutes. The top apples might seem dry and browned around their edges, but interior apples should begin to feel soft – use a skewer to test apples.

For the vanilla sauce, in a small bowl, blend melted butter, sugar, vanilla, eggs, flour and cinnamon. Pour this over hot pastry cake, trying to get sauce to drip into crevices. Bake another 20 minutes. Cool on a wire rack.

Refrigerate pastry cake at least 6 hours or preferably overnight. Dust with confectioners' sugar or brush with warmed apricot jam just before serving. Makes 12 to 16 servings.

* * *

Honey cake history

Some bakeries sell huge honey cakes that are cut into mammoth slabs. Sometimes they are baked in industrial baking pans, their sides lined with greased brown baker's paper. Goldman likes the look and generous cuts that result. Here is a home-style version from *A Passion for Baking* that features great home-made taste with the wonderful, commercial look of a real bakery-style honey cake.

THE BIG HONEY CAKE

This is, regardless of which holiday you celebrate, a huge, totally awesome, exceptionally flavourful honey cake. It lasts up to a week covered, or two to three months if frozen. Use leftovers to make bread pudding.

7 cups all purpose flour
2 tbsp. ground cinnamon
1 1/2 tsp. ground cloves
1 1/2 tsp. ground allspice
2 tbsp. baking powder
1/2 tsp. baking soda
3/4 tsp. salt
2 cups vegetable oil
1 cup honey
3 cups white sugar
1 cup firmly packed dark brown sugar
1 tbsp. pure vanilla extract
1 tsp. pure orange extract or orange oil
7 large eggs
1 1/3 cups brewed coffee or tea
1 cup cola
1/2 cup orange juice
1 cup slivered almonds, optional
confectioners' sugar, for dusting

Preheat oven to 350. Line bottom of a 13 x 9-inch pan with parchment paper. Spray paper and inner sides of pan with nonstick cooking spray. Cut out pieces of brown paper (do not use recycled paper) to line the inner sides and make a cake collar for the pan, letting pieces extend 3 to 4 inches above pan. This is a cake "girdle" that will support the cake as it rises high. Spray paper collar with nonstick spray. Line a baking sheet with parchment paper and place pan on it.

Continued on page 60

Rose Reisman Catering

SHANA TOVA

Breaking the Fast Menu

Salads

Baby Spinach, Brie and Pecan Salad | $4.95 pp
Mango and Feta Salad | $4.75 pp
Jicama and Orange Salad with Ginger Dressing | $4.95 pp
Edamame Salad | $4.95 pp
Orange Dried Cranberry Cous Cous Salad | $3.75 pp
Long Grain Wild Rice Salad with Apricots and Almonds | $4.25 pp
Three Bean, Avocado and Charred Corn Salad | $3.95 pp
North African Flavoured Tabbouleh | $3.95 pp
Sundried Tomato Pasta Primavera Salad | $3.75 pp
Light Egg Salad | $ 8.99 per lb
Light Tuna Salad | $ 8.99 per lb

Sandwiches

Mini Sandwiches on Challah Buns (3/person) | $8.95pp
Bite Size Tortilla Platter (4/person) | $6.95pp
Traditional Sandwiches and Wraps (1/person) | $5.95pp

All of the above include an assortment from below:

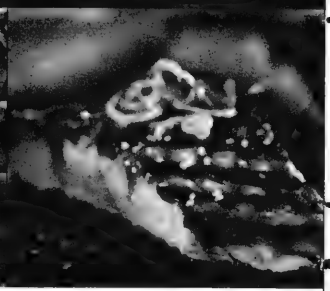
- *Light Egg Salad*
- *Tuna Salad*
- *Veggie Club*
- *Vine Ripened Tomato and Havarti*
- *Spinach, Tomato and Hummus*

Platters

Baked Salmon with Olive and Sundried Tomato Crust | $9.50pp
Seared Marinated Teriyaki Salmon | $9.50pp
Cold Poached Salmon with Shaved Fennel and Apple Salad | $9.50pp
Gustafson's Smoked Salmon and Bagel Platter | $6.50pp
Crisp Garden Crudite | $3.25 pp
Deluxe Crudite | $3.95pp
Mediterranean Platter | $4.25 pp
Grilled Vegetable Platter | $4.25 pp
Domestic Cheese Platter | $6.50 pp
Imported Cheese Platter | $8.95pp

Desserts

Cookies (2/person) | $2.25 pp
Fresh Baked Squares (2/person) | $4.25pp
Cookie and Brownie Platter (2/person) | $3.75pp
Chocolate Covered Strawberries | $1.75pp
Fresh Fruit Kabob Platter with Honey Yogurt | $3.95pp
Fresh Fruit Platter | $5.25pp



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Holiday Food Ideas

Honey cake the next day

Continued from page 59

In a very large mixing bowl, hand-blend flour, cinnamon, cloves, allspice, baking soda, baking powder and salt. Make a well in centre and add, in order, oil, honey, white and brown sugars, extracts, eggs, coffee or tea, cola and orange juice; blend well. Scrape sides and bottom of bowl occasionally to ensure batter is evenly blended. Pour or spoon batter into prepared pan. Sprinkle with slivered almonds, if desired.

Bake 1 hour and then reduce oven temperature to 325 and bake 45 minutes. Test cake for doneness, and if not quite done, reduce oven temperature to 300 and bake until done, another 10 to 15 minutes or until cake is firm to the touch. Cool completely in pan. Dust with confectioners' sugar.

To serve, cut cake lengthwise down centre and then into big slabs. Makes 24 to 30 servings.

HONEY CAKE BREAD PUDDING

Leftover honey cake? Don't even think of throwing it out. Cut up in hunks, bathed in an egg/cream bath and baked, it becomes a bread pudding. Serve warm or cold, with cream or sour cream. It is subtly spicy, delicate, eggy, and sweet – replaces blintzes and updates tradition. Frugality is the motherhood of creativity. Creativity reinvents tradition. It can be baked and frozen or made ahead and baked just 40 minutes before serving.

5 to 6 cups leftover honey cake, in coarse chunks
6 eggs
2 tsp. pure vanilla extract
pinch salt
1 cup sugar
1/2 cup unsalted butter, melted
1 1/2 cups evaporated milk or half and half
2 tbsp. all-purpose flour
1 tsp. baking powder

To serve, use sour cream, or dusting of confectioners' sugar or a drizzle of half-and-half or (if you are ambitious) crème anglaise.

Preheat the oven to 350. Generously spray a 3- to 4-quart oven-proof casserole or serving dish with nonstick cooking spray.

Whisk all the ingredients (except the honey cake) in a large bowl.

Place the honey cake chunks in the baking dish and pour the egg mixture over it, making sure all the chunks are coated. Bake 35 to 45 minutes until the custard just begins to brown. Serve hot, warm, cold or at room temperature with sour cream or cream. Cut in squares to serve. (Freezes well or stays 3 days in the fridge – you can also prepare it, refrigerate it and bake it just before you require it.) Serves 6 to 8.

(The above recipe is for sole, personal use of visitors of BetterBaking.Com Online Magazine. Marcy Goldman/ BetterBaking.com recipes are for your enjoyment but not to be posted or reprinted without express permission of the author/baker. Thank you kindly for respecting my copyright and happy baking. BetterBaking.Com, established 1997.)

Plan fuss-free dinner

By SUE EPSTEIN
Special to The CJN

Rosh Hashanah is almost here. It is said that the way you enter Rosh Hashanah is the way you will enter Shabbat and chagim for the coming year. Our best, perhaps new, clothes are clean and ready. Our homes are immaculate and smell of furniture polish. The table is set with a gleaming white tablecloth, beautiful dishes and silverware. The candlesticks have been polished, delicious smells emanate from the kitchen, and we're sitting down to relax while the home-baked challah is rising.

Oh, that this were true for all of us! Is that calm and organization a fairy tale, or are there really people who manage to live like that?

There definitely are people like that, and I wish I were one of them! Unfortunately, I'm not. I must admit that it took me 20-odd years of making holidays to get myself to the point where I could greet the holiday with some semblance of organization and calm.

Here are some quick and easy recipes that will delight your family and guests, and no one will ever know how easy they were – unless you tell. They are all sweet in keeping with the tradition of serving sweet dishes for a sweet new year. Fill in your menu with simple salads and lightly steamed vegetables.

HONEY-GARLIC CHICKEN

1/2 cup honey
1/4 cup soy sauce
4 tbsp. brown sugar
2 cloves garlic, crushed, or 1/2 tsp. garlic powder
1/2 tsp. paprika
pepper to taste
2 chickens, quartered (skinned if desired)

Mix together all ingredients, except chicken, in a small bowl. Place chicken quarters in a roasting pan and pour sauce over chicken. Bake, uncovered, at 350 for 1-1/2 hours. Makes 8 servings.

BRISKET IN A BAG

This is my own variation of a recipe from *Norene's Healthy Kitchen* by Norene Gilletz.

1 5-lb. brisket
1/2 cup white wine
1/4 cup apricot jam
2 tbsp. maple syrup or honey
1/4 cup bottled sweet and sour sauce
2 tbsp. soy sauce
1/2 tsp. salt
1/2 tsp. fresh ground black pepper
1 tsp. paprika
3 cloves garlic, minced

Rinse the brisket well and trim off excess fat. In a large re-sealable plastic bag, combine the brisket with the remaining ingredients and seal tightly. Marinate for up to 2 days in the refrigerator or up to 4 months in the freezer.

If frozen, when ready to cook, thaw frozen meat in the refrigerator for 24 hours. Preheat oven to 350. Spray a large baking dish with cooking spray. Empty contents of bag into the baking dish and bake, uncovered for about 4 hours or until tender.

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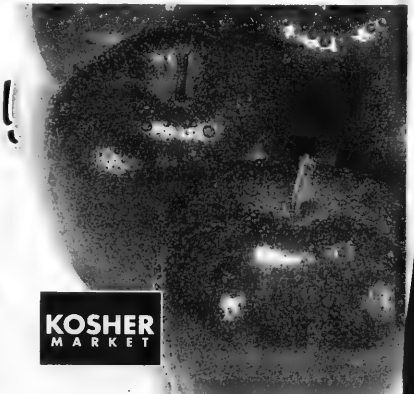

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שאט נפש

לפני שבועיים התפייטתי כאן והתפעמתי מזה שנער אילתי צנוע זכה במדליה אולימפית, וגם הבעתי את שמחתי שדווקא אילת שבאמת זקוקה לקצת שמחה, זוכה לה.

לא חלפו ימים רבים והכוכב האולימפי חזר ארצה והעניק ל"ידיעות אחרונות" כתבה בלעדית, שבה השמיץ את מארחיו הסיניים וכינה אותם, לא פחות ולא יותר, "חארות של בני אדם". לא נקפו ימים ספורים וסין בטלה קבלת פנים גדולה למען ישראל. שר הספורט נאלץ להתנצל, כאילו שזה יעזור, ואלכס גלעדי, ראש הוועד האולימפי הישראלי, דורש להעניש את צוברי.

כמה נמוך אפשר ללכת! ואפילו יש לך דיעה נחרצת על המארחים-למה שלא תשמור אותה לעצמך ולחוג הקטן שמסביבך? ואתה חושב שכשאתה קורא להם "חארות" אתה נראה טוב יותר? למען האמת אתה נראה ממש כמו מי שיצא מן הג'ורה בעצמו. אומרים שהאדם הוא תבנית נוף מולדתו. הינה אתלט צעיר שיכול היה להגיד דברים נכונים וממלכתיים ולקנות את עולמו. הוא העדיף לרדת לביוב, והוא גם יהיה המפסיד הראשי, כי קרוב לודאי שחברות מסחריות שנתנות חסות לאתלטים או משתמשות בדמותם לפרסומות-לא ירצו להתעסק עם ביוב. אבל שישאר בינינו.

שעת נפש

שראלים

הינה רשימה חלקית של תכונות ישראליות שאולי כדאי לנו לחשוב עליהן טוב טוב לקראת השנה החדשה. תודה לרותי זומר:

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Olmert resigns but offers to help Livni

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JERUSALEM — Israeli President Shimon Peres was expected Monday to ask Foreign Minister Tzipi Livni to try to form a new coalition government, the president's spokesperson Ayelet Frish said the day after Prime Minister Ehud Olmert resigned.

On Monday, Peres consulted various Knesset leaders about their preferences for prime minister, and to check if they wanted an early election, prior to the national ballot due in 2010.

The political uncertainty has dimmed even further the prospects for an Israeli-Palestinian peace deal, which the United States had hoped Israeli Prime Minister Ehud Olmert and Palestinian President Mahmoud Abbas could achieve this year.

Olmert, who could face indictment in corruption probes, submitted his resignation to Peres on Sunday, but will remain in office until a new government is formed or until it is determined that agreement on a new coalition cannot be reached before new general elections are held.

He was replaced as the head of the ruling Kadima party by Livni, who narrowly won an internal election last Wednesday.

If Peres gives her the nod, she will have 42 days to build a coalition and become Israel's first woman prime minister since Golda Meir in the 1970s. Failure would likely lead to a parliamentary election.

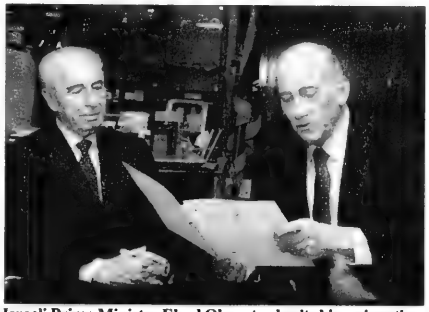
Labor party leader Ehud Barak, Israel's defence minister, told reporters he wants a broad-based government that would include left- and right-wing parties.

"What Israel really needs for the challenges it faces is a national emergency government," said Barak, whose party is a key member of Olmert's coalition.

Livni met late Sunday with Barak to negotiate a possible governing alliance.

Olmert submitted his letter of resignation to President Shimon Peres at the president's official residence in Jerusalem on Sunday evening, to deliver the letter.

"This is not an easy decision, and I am convinced that this is a difficult evening for him," Peres said following the meeting. "I wish to take this opportunity to thank the prime minister for his service to the people and the state over the course of many years of public activities: as the mayor of Jerusalem, as a minister in the government and as the prime minister of Israel."



Israeli Prime Minister Ehud Olmert submits his resignation to President Shimon Peres. [Israel Sun photo]

At the weekly cabinet meeting Sunday morning, Olmert told his cabinet that he would resign.

"I must say that this was not an easy or simple decision," he said. "I think that I have acted properly and responsibly, as I promised the Israeli public from the beginning."

Olmert congratulated Livni and said he would help her to form a coalition government. Livni has said she plans to form a new government by the start of the winter session on Oct. 27.

Earlier Sunday, Livni told her party's leaders that she plans to set up a new coalition government soon, preferably a national unity government.

But "if it soon becomes clear that a coalition cannot be formed, we will go to elections and we will win," she said.

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IAEA meeting in Vienna will focus on Iran, Syria

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JERUSALEM — Questions about Iran's past nuclear activities and about Syria's alleged secret nuclear program were expected to dominate a meeting of the International Atomic Energy Agency's (IAEA) board that opened in Vienna on Monday.

The 35-member IAEA board of governors is set to discuss Iran's lack of co-operation in explaining reports that the international nuclear watchdog says could be related to an effort to develop nuclear weapons.

Iran strongly denies that it ever intended to use nuclear technology for military purposes.

Reports that Iran has made nuclear warheads are "totally baseless" and "not in line with our national interests," Hossein Salami, a general of Iran's revolutionary guards, said on Sunday, according to Iranian news agency IRNA.

IAEA director general Mohamed ElBaradei wrote in his latest report on Iran that his inspectors had not found evidence of weapons being manufactured. However, several IAEA reports have pointed to indications of an Iranian atom bomb effort, including a blueprint for a nuclear warhead obtained by Tehran, and work on the modification of Shahab-3 missiles that points to nuclear use.

As Iran has neither heeded the call of the United Nations Security Council to answer outstanding questions, nor agreed to halt its uranium enrichment program, Britain, China, France, Russia and the United States, as well as Germany, met Friday in Washington to discuss a possible new Security Council resolution.

While the United States, the European Union and others are expected to make strong statements at the IAEA board meeting condemning Iran's position, a resolution in Vienna is unlikely, according to diplomats.

On Monday, ElBaradei was set to give board members an interim report on Syria, which is suspected of having secretly built a nuclear reactor, possibly with North Korean help.

IAEA inspectors took samples in June at the alleged site, which was bombed by Israeli warplanes last year. Diplomats said last week that results were still outstanding and no final assessment would be possible unless Syria gives the IAEA access to further sites.

Lost capital of Jewish Khazar kingdom found

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JERUSALEM — Russian archeologists said last week that they have found the long-lost capital of the Khazar kingdom in southern Russia, a breakthrough for research on the medieval Jewish state.

"This is a hugely important discovery," expedition organizer Dmitry Vasilyev told AFP by telephone from Astrakhan State University after returning from excavations near the village of Samosdelka, just north of the Caspian Sea.

"We can now shed light on one of the most intriguing mysteries of that period – how the Khazars actually lived. We know very little about the Khazars – about their traditions, their funerary rites, their culture," he said.

The city was the capital of the Khazars, a semi-nomadic Turkic people who adopted Judaism as a state religion, from between the eighth and the 10th centuries, when it was captured and sacked by the rulers of ancient Russia.

At its height, the Khazar state and its tributaries controlled much of what is now southern Russia, western Kazakhstan, eastern Ukraine, Azerbaijan and large parts of Russia's North Caucasus region.

The capital is referred to as Itil in Arab chronicles, but Vasilyev said the word may actually have been used to refer to the Volga River on which the city was founded or to the surrounding river delta region.

Itil was said to be a multi-ethnic place with houses of worship and judges for Christians, Jews, Muslims and pagans. Its remains have until now never been identified and were said to have been washed away by the Caspian Sea.

Archeologists have been excavating in the area of Samosdelka for the past nine years, but have only now collected enough material evidence to back their thesis, including the remains of a brick fortress, he added.

"Within the fortress, we have found huts similar to yurts, which are characteristics of Khazar cities… The fortress had a triangular shape and was made with bricks. It's another argument that this was no ordinary city."

Ten university archeologists and some 50 students took part in excavations in the region this past summer, which are partly financed by the Jewish University in Moscow and the Russian Jewish Congress.

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Anti-Semitic, anti-Muslim feelings grow worldwide: survey

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JERUSALEM — Anti-Muslim and anti-Jewish feelings are rising in several major European countries, according to a worldwide survey released last week.

The Washington-based Pew Research Center's global attitude survey found that most Muslims in countries where they are in the majority worry about the rise of Islamic extremism at home and abroad. Majorities held that view in Indonesia, Pakistan, Tanzania, Lebanon, Egypt, Jordan and Nigeria.

Large numbers of respondents in several Muslim countries also identified struggles within their countries between people who want to modernize the society and those dedicated to maintaining fundamentalist practices of Islam.

Regarding respondents' attitudes toward Jews, Britain was the survey's only European country to report no significant increase in anti-Jewish attitudes.

Just under one in 10 British respondents held those views. Similar numbers of Americans reported negative views of Jews during those same years.

The non-partisan Pew Research Center public opinion conducts polls that chart trends in values and political and social attitudes, as well as surveys that measure public attentiveness to major news stories.

It provides information on the issues, attitudes and trends shaping America and the world, the 2008 survey says. The global attitudes project began in 2001.

The latest poll found that half or more of respondents in Spain and Germany rated Muslims unfavourably: 50 per cent in Germany, compared with 46 per cent in 2004; and 52 per cent in Spain, compared with 37 per cent in 2005 and 60 per cent in 2006. Muslim terrorists bombed a commuter train in Madrid on March 11, 2004, and killed 191 people, modern Europe's deadliest terror attack.

Again, the United States and Britain had the fewest respondents holding negative views of Muslims, both 23 per cent. In Britain, that was up from 18 per cent in 2004, and it was down in the United States from 31 per cent in 2004.

The survey found that people who held anti-Jewish and anti-Muslim views tended to be older and less educated than those who did not. Surveyors bundled France, Germany and Spain, the western European countries where such views were most common, to draw a picture of those holding ethnic-based negative attitudes. They found that most anti-Semitic people were also anti-Muslim.

People ages 50 and older express more negative views of both Jews and Muslims than do those younger than 50, the survey said. Similarly, Europeans who have not attended university are consistently more likely than those who have to hold unfavourable opinions of both groups. They also tend to support the political right in Europe, it said.

The survey also said positive attitudes toward Osama bin Laden have declined in several countries, but the Al Qaeda leader still enjoys high support in Nigeria, Indonesia and Pakistan.

The survey found much more positive views prevailed in most places about Christians.

In some countries, however, unfavourable views of Christians have surged during the last four years, the survey said. One of those places is Turkey, a Muslim country with a democratic political system where unfavourable views of Christians have accompanied a rise in unfavourable attitudes about Jews.

These are some other findings.

• Despite the increase in anti-Jewish sentiment in Europe, the deepest resentment of Jews exists outside Europe, especially where Muslims predominate. Favourable opinions of Jews rank in the single digits in Turkey, Egypt, Jordan, Lebanon and Pakistan.

• Jordan, where close to two million Palestinians live, many as citizens, is the only predominantly Muslim country surveyed that had a positive view of the Palestinian group Hamas. Hamas controls Gaza, but the United States considers it an international terror group.

• France is the most secular country in the survey. Only 10 per cent of French respondents said religion was very important in their lives, and 60 per cent said they never pray.

• France also had the highest percentage with favourable opinions of Jews, at 79 per cent. The United States had 77 per cent, Britain and Australia 73 per cent.

The Pew survey was conducted during varying periods from March 17 to April 21 in 24 countries. Telephone interviews were used in seven countries and face-to-face interviews in 17. Local languages were used.

The number interviewed ranged from 700 in Australia to 3,212 in China. All samples were conducted nationally, except in Brazil, China, India and Pakistan, where samples were largely urban. The margins of sampling error was plus or minus two percentage points in India and China, and was either three or four points in the other countries.

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Latest Paris attack renews hate debate

By DEVORAH LAUTER
JTA

PARIS — The father of one of the latest Jewish beating victims in the French capital's 19th district has no plans to leave his home anytime soon.

Nor does he have any intention of asking his son Dan to hide his religious identity.

The 17-year-old and two other teens were wearing kippot when they were beaten Sept. 6 on the same street as another Jewish teen in June. The victims suffered minor fractures and bruises.

Speaking to JTA at the computer software company where he works, the father, Thierry, who asked that his last name not be used for security reasons, said he refuses to "let them stop us from living."

Anti-Semitism in not new to the 19th district, the northeastern area of Paris that's home to the city's largest Jewish community – some 30,000 people – made up mostly of low-income, Orthodox Jews. France has western Europe's largest Jewish population, approximately 600,000.

Some Jewish activists here were initially optimistic that the latest attack – which French officials immediately attributed to racism – would help shift the analysis of ethnic tensions in the poor, immigrant-heavy neighbourhood.

This summer's string of violence intensified a debate over whether anti-Jewishness is a deeply rooted problem among youths in the working-class district or whether random Jewish-vs.-Muslim gang violence instigated by outsiders from nearby ghettos is to blame for ethnic tensions and is being overblown by skittish French Jews.

"We're at a crossroads," said Raphael Haddad, 26, president of the French Student Union, UEJF. "Today there are these two theses being debated in France, and our work is to show what is due to racist crime and what is based on simply gang violence."

Since last week, however, racist motives for the incident are in doubt, because police sources reported that one suspect was Jewish. Now officials and the Jewish community, which was also quick to label the attack anti-Semitic, are facing questions from a skeptical French public.

The skepticism no doubt grew last Sept. 17 when Paris prosecutors said the teens were not attacked because of anti-Semitism. Five of the six suspects questioned in the assault were indicted for group "voluntary violence," the French Press Agency reported. The suspects are aged 16 to 23.

"Did the political world and the organizational milieu lack caution?" the *Le Monde* daily asked Sept. 17.

The same article quoted spokespeople from the Paris mayor's office and the interior minister's office saying they had made their conclusions based on police information given to them. Prosecutors have maintained that anti-Semitism played a role in the June assault of Rudy Haddad.

When anti-Semitic incidents rose sharply between 2000 and 2004, at the height of tensions between Israel and the Palestinians, the atmosphere was often likened to the horrors of the World War II era, sparking sensitivity among the French.

That tone of skepticism sometimes turns into hostility toward French Jews, who already face accusations of pushing their own agenda at the expense of other minorities, and of presumably influencing the government.

"Because of systematically crying wolf, the Jews risk to lose all credit," said one reader comment on the moderate-left daily *Liberation* website. It was one of hundreds of such postings about the revelation that one of the suspected attackers was Jewish.

The 19th district suffers from a high degree of violent crime in general. But Jewish leaders and most of the district's Jews vehemently deny the gang-violence argument, often heard after Haddad, 17, was attacked in June. Haddad ended up in a coma. Prosecutors in that case are charging two young men of "attempted murder and group violence aggravated by their anti-Semitic character."

Thierry is exasperated by the notion that the incidents stem from gang violence.

"These gangs don't exist – all that is just a media circus," he told JTA. He cited a French TV report quoting the secretary of the National Police Union as saying the Sept. 6 incident "might not be anti-Semitic but just a settling of scores between gangs."

Yet despite such reports, in the first days following the latest crime, many officials and the media suggested the recent attack appeared different from the one on Haddad mainly because the victims – one in law school, and all in rigorous academic programs – did not appear involved in interethnic skirmishes.

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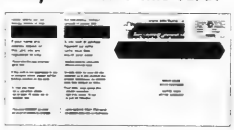

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You can vote before election day. Advance voting will be held Friday, October 3, Saturday, October 4 and Monday, October 6, from noon to 8:00 p.m. Locations of advance polling stations appear on the back of the voter information card.

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Elections Canada

More Falash Mora will be allowed

Israel will allow additional Ethiopians to petition for aliyah under special circumstances. Without specifying a number, the cabinet decided that the petitioners must meet three key criteria: they must be listed on a 1999 census of the Falash Mora in Ethiopia; have been living for at least a year in the Ethiopian city of Gondar, where Jewish aid groups have provided services; and have relatives in Israel who can submit formal petitions on their behalf. At least 1,400 Ethiopians are expected to meet those criteria, and possibly as many as 8,700. The move follows months of pressure on the Israeli government by advocates of Ethiopian aliyah, including North American Jewish federation executives. The Falash Mora are Ethiopians who claim links to Ethiopians whose Jewish ancestors converted to Christianity a century ago to escape economic and social pressures, but who now are returning to Judaism and petitioning to immigrate to Israel. Immigrants found eligible will be brought at a rate of up to 100 per month. A total of 16,095 Ethiopians have immigrated to Israel since Israel decided in February 2003 to bring additional Ethiopian olim.

Gaza infighting kills 11

Hamas forces in Gaza raided the compound of a powerful Palestinian clan, killing at least 11 people. Several clan members, including an infant, a Hamas police officer and a young boy caught in the crossfire were killed in the clashes last week. The Hamas police raided the family compound of the Doghmush clan, which is connected to both terrorist and criminal organizations, including Al Qaeda. Clan members also have connections with both Hamas and Palestinian Authority President Mahmoud Abbas' Fatah. Some clan members were involved in the March 2007 kidnapping of BBC reporter Alan Johnston, who was held for four months, Reuters reported.

Iraqi lawmaker punished

Iraq's parliament has punished a Sunni lawmaker who visited Israel. The parliamentary immunity of Mithal al-Alousi was lifted, making him subject to prosecution. He also has been banned from traveling outside of Iraq and from attending parliamentary sessions. Speaking Sept. 10 at a conference on terror in Herzliya, Alousi called for stronger cooperation between Iraq and Israel in fighting terror. The Iraqi legislator visited Israel in 2004 to participate in a counterterrorism conference, after which his two grown sons were murdered by extremists as apparent payback.

Maharal Institute opens in Prague

© *Ha'aretz Daily Newspaper Ltd.*

PRAGUE — The Jewish community in the Czech capital, Prague, has opened a new institute dedicated to the work of 16th-century Rabbi Judah Loew.

Rabbi Loew, also known as the Maharal of Prague, is considered one of the greatest Jewish scholars, philosophers and an authority on Talmud.

He lived between 1525 and 1609, and is remembered for having created a clay figure known as the Golem, which he is said to have brought to life to protect Prague's Jewish community from attacks.

Dedicated to rabbi who created Golem character

Rabbi Loew's tombstone at Prague's Jewish cemetery is visited by thousands of people every year.

The purpose of the Maharal Institute would be to familiarize the public, Jews and non-Jews, with the writings, the ideas, the work of Maharal, Rabbi Manis Barash said at the Sept. 18 opening ceremony in Prague.

"The Maharal's teaching, his ideas are alive today like they were 400 years ago," he said.

Rabbi Barash came to the Czech Republic 12 years ago from New York City to establish the Chabad Lubavitch movement in Prague. It was his idea to set up the new institute.

The institute will serve as a rabbinical college for 10 full time students – with the first group coming from Israel, South America and the United States – for a one-year program studying Talmud and Jewish law with emphasis on the Rabbi Loew's work, Rabbi Barash said.

"The institute will also invite scholars from other countries to give lectures on the Maharal's teaching," Rabbi Barash said.

"The Jewish past was very rich here [in Prague]," he said, adding that the institute will try to bring some of that rich past into the present and into the future.

Nearly 120,000 Jews lived on Czech territory before World War II, but 80,000 did not survive the Holocaust, and the country currently has only a tiny Jewish community of several thousand.

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Please join me in welcoming Mr. Bryan Epstein

Israel can't avoid clash with Iran, ex-IDF head says

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JERUSALEM — Former Israel Defense Forces chief of staff Moshe Ya'alon said Sunday that Israel won't be able to avoid a military confrontation with Iran, and he called on the international community to stand up to Iranian President Mahmoud Ahmadinejad like it did to Adolf Hitler and Nazi Germany.

"Today, we in the West are facing the same situation – the lack of decisiveness towards a threat that is no less severe than that which Hitler posed in 1939."

Ya'alon's statements came hours after Ahmadinejad vowed Sunday to stop any attacker before he can "pull the trigger."

In a speech before a military parade on Sunday, Ahmadinejad also said sanctions intended to isolate the Islamic Republic have not worked.

The United States and its allies are seeking to step up UN sanctions on Iran over its disputed nuclear plans, which the West says are a bid to build nuclear arms. Iran denies this.

There has been persistent speculation that the United States or Israel might launch strikes on Iran's nuclear sites, as neither country has ruled out military action if diplomacy fails to end the impasse.

"If anybody dares to offend the boundaries of the Iranian nation, the Iranian nation's holy land and Iran's legal interests, our armed forces… will break his hand before he can pull the trigger," Ahmadinejad said.

He was speaking at a parade broadcast live on state TV to mark the start of the Iran-Iraq war in September 1980. Hundreds of troops then marched in formation past the president's podium.

"Today, Iran is not in a position to show even the smallest flexibility against the bullying of the enemies. History has shown that those who wish ill for Iran will gain nothing but regret," he said.

"The enemies of humanity… had imagined that by military attack and economic and scientific sanctions they could break down our revolution and our nation," he said, adding that Iran's enemies had "lost hope."

Moshe Ya'alon
[Israel Sun file photo]

Iran, the world's fourth-largest oil producer, says it wants to master nuclear technology to make electricity so it can preserve more of its vast oil and gas reserves for export.

But its failure to convince world powers of its peaceful intentions has prompted three rounds of limited UN sanctions. Washington is pushing for a fourth, but China and Russia – two of the five veto-wielding council members – are reluctant.

Iran has dismissed reports of possible U.S. or Israeli plans to strike Iran, but says it would respond by attacking U.S. interests and Israel if any such assault was made.

Jews from Libya request reparations from Italy

JTA

JERUSALEM — Jews of Libyan origin have asked Italy to include them in a $5-billion reparations package.

The package is compensating Libya for Italy's occupation of the country. Italy ruled Libya as a colony from 1911 to 1943.

The Jews of Libyan origin also have asked Libya to compensate them for goods seized after almost all remaining Jews in the country fled widespread persecution in 1967.

Italian Prime Minister Silvio Berlusconi and Libyan leader Moammar Gadhafi signed the compensation deal Aug. 31.

Meir Cahlon, president of the Israel-based World Organization of Libyan Jews, sent a letter earlier this month to Berlusconi via the Italian ambassador in Israel.

Cahlon said that Libyan Jews "suffered the damages of colonization as did everyone." In addition, he said, they faced further persecution because of Italy's fascist anti-Semitic laws, implemented in 1938. These, he said, led to "losses of jobs, losses of possessions, losses of freedom and losses of human dignity, ending with the deportations to labour and death camps, where 620 Libyan Jews were eliminated."

About 40,000 Jews lived in Libya in 1938, but by the late 1960s the number had dwindled to some 6,000. Virtually all the Jews fled to Israel or Italy in 1967.

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And now for something completely different: HEEBONICS

'Food rescue' organization feeds needy Israelis

By SHERI SHEFA
Staff Reporter

It's a thought that has crossed everyone's mind at one point or another when attending a function where the food supply seems endless and even excessive: what will be done with all the leftovers?

In most cases, food that's left at the end of the night at weddings, bar mitzvahs and restaurants is simply discarded, going to waste.

But almost six years ago, Joseph Gitler was motivated to change this phenomenon and "rescue" good, nutritious food that could be redirected to social service organizations in Israel.

Today, Gitler, a 33-year-old oleh from New York who began his career in law and then worked in the software industry, is CEO of Table to Table, a non-profit umbrella organization that facilitates donations of surplus food to more than 150 soup kitchens, homeless shelters, senior citizen centres and other social service organizations throughout Israel.

Gitler said he was moved to act after reading in Israeli newspapers about the growing number of single mothers sending their children to school without food and about families living under the poverty line, unable to afford regular, nutritious meals.

He explained that over the last 10 to 15 years, Israel has become westernized and more capitalistic, which has led to more western-style poverty.

"We're not talking about African poverty here, we're not talking about the Sudanese or Ethiopians," Gitler said during one of his periodic visits to Toronto, where he also works for IKO Industries, his family's business.

"We're talking about people who are pressed for money because of bad financial decisions, people going through difficult times, on drugs, going through divorce and as a result are not able to buy the right foods."

When Gitler first looked into the issue, he didn't have long-term plans to tackle the problem. He was just trying to find ways he could help.

"I called up local catering companies in Israel and said, 'If there is someone who is willing to pick up the leftovers at night, pack it up, and take care of everything... would you be interested?' Ninety nine per cent of the responses were, 'Where have you been?'"

He said he started out transporting food in his car. He bought a couple refrigerators for his garage and stored the food until he could deliver them to social service agencies near his home in Ra'anana.

"I realized that when it came to 'food rescue,' there wasn't much going on in Israel. There is a very strong NGO culture, but in this particular area, I don't want to say nothing was going on, but no one was thinking big," Gitler said.

In an effort to see what he could do to address the need, he made contact with a Toronto-based organization called Second Harvest, which picks up excess food from restaurants and catering companies and delivers it to local social service agencies.

In April 2003, he spent a week at Second Harvest, meeting with employees and board members to get a sense of how they operated.

Table to Table volunteers do a night-time pickup at a major Tel Aviv shopping mall, where many restaurants donate their leftover food at the end of the day.

Later that year, Table to Table was founded, and five years later, it has grown to employ nearly 50 people and makes use of about 5,000 volunteers each month. With a an annual budget of $3 million, it "rescues" more than 750,000 meals and 3,000 tons of fresh produce each year.

Table to Table, which relies on funding from private donors and Jewish federations, has a number of programs that allow staff and volunteers to provide its client social service agencies with most, and in some cases, all, of their food.

Table to Table volunteers use their own cars to collect food from bar mitzvahs, weddings, restaurants, bakeries and other catered venues, and deliver it directly to non-profit organizations or to Table to Table's warehouses to deliver the following day.

During the day, volunteers use Table to Table's seven refrigerated trucks to transport food from army bases and corporate cafeterias to the needy.

Table to Table also has a Sandwiches for Schoolkids program to help Israeli children who live below the poverty line. Each school day, volunteers deliver more than 4,400 mid-morning meals to students at 70 schools around Israel.

These refrigerated trucks and vans are part of Table to Table's fleet of vehicles that transport food from donors and farms to a warehouse, or directly to social service agencies.

As well, the organization's Project Leket capitalizes on the fact that some farmers can't pick their entire crop before it begins to rot, or find it unprofitable to pick the whole crop due to low market prices.

Israeli farmers invite Table to Table volunteers to harvest their fields and donate whatever they can glean to the needy.

Gitler spoke enthusiastically about one of his newest projects, which is a "paid pickers project."

"We noticed that there was so much more in the fields we weren't getting to, despite having about 4,000 or 5,000 volunteers every month."

He said after placing a notice that he was looking to employ 20 paid pickers, the only people that responded were Israeli-Arab women.

"Most of these women have never had a job in their lives where they weren't getting screwed. They get paid 15 per cent above minimum wage, they're regular employees and they don't get fired when the tomato season is over," he said.

Working full time, "these 20 women pick three to four times as much as 5,000 volunteers. In the month of July, our [part-time] volunteers picked about 50 tons, and these women picked about 150 tons."

Although it was never his intention, he said Table to Table has been a tremendous example of peaceful co-existence.

"We had an organization that had 25 employees, all Jewish, and suddenly, we have 20 Israeli-Arab employees, and it's been a very positive experience."

Gitler said that one of the most satisfying aspects of his work is that for every dollar that Table to Table spends on gathering food, it provides about $6 worth of food to the needy.

"In 2008, our budget is about $3 million and we expect to bring in about $15-to-$18 million, which is unbelievable," he said, adding that he hopes to double that amount within the next three years.

He also has ambitions to help cities in North America develop "food rescue" organizations.

"In August, I spent some time with a couple of farmers in rural Ontario because my feeling is that when it comes to gleaning... if we can do this much gleaning in Israel, imagine what we could do in Canada or in the States," Gitler said.

For more information, contact Table to Table at info@T2T.org.il, or visit www.tabletotable.org.il/english.

Children's musical *Marshmallow Island* gets a facelift

By SHERI SHEFA
Staff Reporter

The Legend of Marshmallow Island, a show that delighted children for the first time nearly three years ago, has had a facelift and will be presented next month in Vaughan, Ont.

Lorne Lampert, the founder and CDO (Chief Drumming Officer) of Mystic Drumz, "a world-music percussion entertainment company," wrote, produced and stars in the one-man interactive show that combines storytelling, musical instruments from around the world, multimedia sets and eco-friendly messages.

The show, which plays at the City Playhouse on Oct. 19, is about a boy who is on a journey to find the legendary island.

"We travel around the world to find a marshmallow island, so it's silly, and we find these characters, little woodland animals, that talk and give us clues, and they're very funny and have their own personalities and attitudes," said Lampert, who has a degree in music education and is a percussionist with an established nine-piece band called King Sunshine.

"It's as interactive as a show can get. You have a stage performer and a theatre, but the audience is asked to get up and dance, clap along – we bring some kids up on stage."

He said that since the première of the show in December 2005, he's done hundreds of private shows at camps, day cares and schools throughout Ontario, but this is the first time he'll be presenting the production to the public.

"This is like version 2.1. It's gone through a lot of changes. For those who might have seen the show three years ago, there is a whole new face on it, new characters, new plot twists, new instruments. It's had a facelift, and it's ready to come out again," he said.

Lampert, who believes that children don't get enough music education in schools, hopes that his show, for children aged three to 11, will pique their interest in music and the arts.

Percussion instruments from South India, Africa and the Middle East are an important part of the show, but now the multimedia aspect of the show shares centre-stage with the instruments.

> *As interactive as a show can get*

"We have live video recording of different musicians, so that when I travel to India [during the performance], I'm talking to an Indian drummer on the screen. There appears to be more live performers in the show than there are," he said.

"While we're travelling from country to country, the video mixer changes the backdrop so it feels like we're flying on a plane, or that we're on a train, or suddenly we're in a full, lush forest."

Lampert said another aspect of the production that has evolved is the incorporation of eco-education into the story-line.

"It's totally worked into the play, for example, how frogs are bellwethers of nature, and if you see that the frogs are getting sick that means that we should worry. Part of the show talks about the fragility of the ecosystem," he said.

"Not only are we travelling the world trying to find Marshmallow Island, but we're trying to understand the delicacy of the planet," he said, adding that eco-friendly groups have agreed to set up booths in the playhouse lobby to hand out pamphlets and brochures.

Lampert, who was given the opportunity years ago to hone his musical education skills with campers at a Jewish Reform overnight camp in Mississippi, said that children respond to the show because this kind of educational, interactive entertainment is nothing they are used to.

"The attraction is in the realness and grassroots feeling. Too much children's entertainment has become overdrawn and flashy. We are trying to create a reality show for children… It's time to get back to real-life performers entertaining our children," he said.

"We don't talk down to the kids. We treat the kids like they're adults. We're talking to them as real people, and they seem to relate to that."

Lampert has been building his company, Mystic Drumz, for 12 years and is continuing to broaden the reach of his work.

He is working toward creating a pilot for a TV show based on his play and is also putting the finishing touches on five other shows that are meant to make up a series. The next show that he hopes to present is called *The Button People*.

"We have a few shows all built into this format, which seems to really work with multiple age groups."

Lampert performs two shows on Oct. 19. The first show begins at 11:00 a.m, and is presented by the aliyah chapter of Canadian Hadassah WIZO, in support of the annual One Campaign, which assists children, women and youth at risk in Israel, as well as women and children in Toronto. What A Bagel will be sponsoring a brunch before the show.

The 1:30 p.m. performance is in support of SickKids Foundation. A portion of the proceeds from ticket sales will be donated to the SickKids Foundation, in support of pediatric research.

"By putting [a charity] in the public eye, it reminds people that there are people who aren't as fortunate as we are, and we can come out and have a great day and also help someone out," Lampert said.

For more information or tickets, visit http://www.marshmallowisland.com. Tickets cost $12.50.

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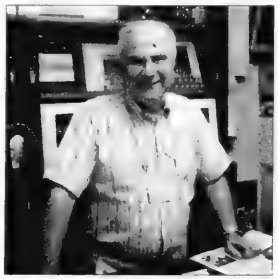
Historic photos of Jerusalem discovered

By RHONDA SPIVAK
Special to The CJN

JERUSALEM — The life of photographer Kevork Kahvedjian changed one day in 1989, when his wife, Hasmig, decided to clean out the attic of their house in the Armenian quarter of Jerusalem's Old City.

There she discovered boxes of negatives of photographs that Kahvedjian's father, Elia, had taken of Jerusalem in the 1920s, '30s, and '40s, before the city's landscape had been transformed by the 1948 War of Independence.


Kevork Kahvedjian

Kahvedjian's father, Elia,was born in Turkey in 1910 and orphaned at the age of five. He was brought to live in Palestine in 1920. He began taking his first photographs of his adopted homeland at the age of 14. In 1947, fearing the coming war for Israel's independence, Elia hid his entire collection and fled the country. The historic photographs remained hidden until some 40 years later, when Kahvedjian and his wife found them.

From the moment the discovery was made, Kahvedjian recognized the rarity of his father's photographs, and realized that his own life's work would be to catalogue and exhibit them.

The photographs won critical acclaim after being exhibited in Jerusalem, New York, San Francisco and elsewhere, and in 1998 Kahvedjian published an exquisite collection of them, *Jerusalem Through My Father's Eyes*.

During an interview at his studio at 14 Al-Khanqa St. in the Christian quarter of the Old City, 63-year-old Kahvedjian proudly opened the book and pointed to a photograph his father took of the Kotel in 1929. "Look, in the photo you can see that Jewish men and Jewish women are praying together, intermingled. There was no divider separating them like there is now," he said.

Kahvedjian flipped quickly to another photo showing the area of Damascus Gate. "It shows that after 1948, there was actually a physical barrier dividing west and east Jerusalem," he said.

"There is a lot of interest in my father's photos," he added.

Photography is a lifelong passion that Kahvedjian says seems to flow in the family genes. Both his sons are also photographers.

The collection of Elia Kahvedjian's black and white photographs capture the ebb and flow of daily life in Jerusalem, and reflect the eye of an outsider, an Armenian Christian living in the heart of a conflict between Jews and Arabs. The photographs have a sensitivity fostered by the hardships of Elia's own childhood.

"One hundred and sixty members of my father's family were murdered in the Armenian genocide. After weeks in the desert, my father was given to a Kurd that was passing by. The Kurd sold him to a blacksmith, who eventually sent him away," Kahvedjian said.

"He sought refuge in a Syrian convent. When the war was over, [in 1918] the American Near East Relief Foundation began to gather Armenian orphans and distribute them in its orphanages throughout the Middle East.

"My father was sent to an orphanage in Lebanon and then to Nazareth, before arriving at the age of 16 to an orphanage in the Old City. It so happened that one of his teachers in the orphanage in Nazareth was a photographer and started to teach him," Kahvedjian said.

After learning the trade, Elia bought a studio in 1936 on Jaffa Road (which today is the site of the Dan Pearl Hotel). He had some business contacts with the British military, and as a result two British intelligence colonels came to his studio in late 1947 to warn him of a pending Arab riot, after the United Nations vote on Nov. 29, 1947, to partition Palestine. The riot destroyed Jerusalem's new Commercial Center.

The two officers assisted Elia in loading his photographs and equipment onto two trucks and taken to the Armenian convent in the Old City. Two days later, Elia's studio, together with all of Jerusalem's Mamilla area, was ransacked.

Elia and his family sought safety in the convent and then fled to Syria for eight months. He returned to Jerusalem to find it divided between Hashemite Jordan and the newly established State of Israel.

Kahvedjian is currently completing a second volume of his father's photos and has begun cataloguing more than 2,000 negatives his father shot in neighbouring Middle East countries before 1948. His two sons are working on a "then and now" volume, contrasting the changes in Jerusalem that have occurred in the last seven decades.

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Creator of *Jersey Boys* inspired by true story

By MARVIN GLASSMAN
Special to the CJN

Writing a story revolving around the hit songs of a performer was not initially appealing to Marshall Brickman, who co-wrote the book to the musical *Jersey Boys*.

"I looked at the many jukebox musicals that have failed – musicals about Elvis, Johnny Cash, Bob Dylan – and wasn't interested in creating another. Although *Mamma Mia* became a commercial hit, I still wasn't interested in this genre," Brickman said.

The 67-year-old writer and director has earned the right to be choosy. Brickman received an Oscar as screenwriter for his collaboration with director Woody Allen in the film *Annie Hall* and earned eight other awards over his career for his unique movies, so he did not want to waste his time on a project that didn't have a good story.

"I would not have written *Jersey Boys* if there was not a compelling story to it. My writing partner, Rick Elice, and I had a chance meeting with Frankie Valli and Bob Gaudio of the Four Seasons and learned how dramatic their lives were, four blue-collar guys from a low-income New York neighbourhood who had been threatened by tough guys and rose to become famous," Brickman said.

"Once I heard their true story, Rick and I knew *Jersey Boys* would not be another wasted jukebox musical and we were hooked. The dynamics of creating a musical with the stories of four people on the stage would hook an audience."

Although the music of the Four Seasons created nostalgia for the audience, it is Brickman's story of *Jersey Boys*, with humour laced with drama, that has won the raves of critics. Debuting on Broadway in 2005, *Jersey Boys* won numerous Tony Awards in 2006, and Brickman and Elice were nominated for a Tony for creating the book for the musical. *Jersey Boys* is still on Broadway, with a national tour running simultaneously. Toronto box office sales of *Jersey Boys* are doing so well that the musical has been extended one month through Nov. 9.

Pictured from left are Rick Elice (Marshall Brickman's writing partner), Bob Gaudio, Brickman and *Jersey Boys* director Des McAnuff.

Brickman himself is no stranger to music, having played banjo with John and Michelle Phillips in their pre-Mamas and Papas days in 1962-63. He turned to writing comedy in 1964, first with *Candid Camera*. He went on to become head writer for Johnny Carson on *The Tonight Show* in the late 60s and then *The Dick Cavett Show* in 1968. After meeting Allen on *Dick Cavett*, the duo decided to collaborate and made many famous films in the 1970s.

Continued on page 74

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Associated music teacher pioneers electroclash

By RENA GODFREY
Special to The CJN

Merill Nisker was teaching music at Associated Hebrew Schools in the early 1990s and entertaining children, my own included, at birthday parties.

Today, Nisker is better known as Peaches, the raunchy electronica musician/singer who steps onto the stage in a twinkling, hot-pink sequined brassiere, as her fans go wild, clearly enjoying her in-your-face, sexual, gender-bending lyrics of her songs.

Peaches wasn't always Peaches, and the story of her rise to fame, as one of the pioneers of electroclash – which fuses New Wave and electronic dance music – is as riveting as the forever-young-looking 41-year-old herself.

I've known Merill, as I knew her then, since the late '70s, when she was a tweener, absolutely adorable and the comedian in her family. Peaches was best friends with my little sister, and I was best friends with her older sister.

Many a good time was spent in the Nisker's warm and welcoming home. Always creative, she taught herself to play guitar, and says she "can play many instruments, but not very well."

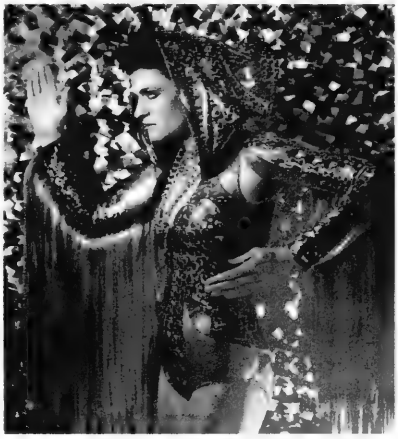
This lack of formal training certainly has not held her back. Peaches is a versatile musician and performer who attracts fans of all ages and cultures. Looking back to her personal and musical roots, it all makes perfect sense how this electroclash phenomenon emerged, yet Merrill confesses she had no plan or agenda.

"It all just happened. I took old-school sounds, mixed it in a machine and taped it." Although at times she's added dancers and a backup band as part of her entourage, Peach's music machine, the Rolland mc-505, is at the centre of her music.

Around the time she was teaching in Toronto at Associated, Peaches was also exploring and experimenting with her own music. In 1995, she produced her first album, *Fancypants Hoodlum*, under her Nisker name. The "Peaches" persona emerged, pushing her into fame with her unusual, sexually-centred, gender-questioning and thought-provoking music.

She has since produced three albums, the latest, *Impeach My Bush*, was released in 2006 and features Joan Jett and her former Toronto roommate Feist. She has just completed her fourth album, which is yet to be titled.

Peaches has played with Elastica, Bjork, Marilyn Manson and the Queens of the Stone Age. She has done remixes for many musicians, including Yoko Ono and the B52's, and has guest appearances on albums by Iggy Pop and Pink. She's also just completed an extensive summer DJ tour across Europe.



Peaches [Adam Cohen photo]

She has a huge following worldwide. Even Madonna boasts having a signed pair of Peaches' bikini bottoms.

Peaches lists Diamada Galas, Iggy Pop, Nina Simone, Grace Jones, Bowie and Prince as her favourite artists.

Peaches lives in Berlin with her longtime boyfriend, Connie, who runs several underground music clubs in the Berlin area.

She is proud of an art installation called *Peach Pit*, exhibited at the Biennale de Montreal in 2007. *Peach Pit* is a cave constructed out of more than 300 articles of clothing that were thrown on stage during her shows, and covered in human hair. She hopes to be involved in more artistic projects in the future.

Peaches revealed the secret to her success. "I've always stuck to my guns and trusted myself. Making my own album, and inventing my own way," she says.

The best part about doing this interview was recognizing that Peaches is still the highly original Merrill Nisker – unaffected, sweet, extremely bright and articulate. Always questioning, pushing the boundaries, forever evolving... a true artist.

Peaches' website address is www.peachesrocks.com.

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Brickman has finished play based on The Addams Family

Continued from page 72

The premise of several of Allen's movies – *Sleeper*, *Annie Hall* among others – revolved around a sentiment to Jewish New York, with the script built on the neurotic, nebbish Allen character looking at the world from his viewpoint, or was it Brickman's?

"Nobody writes a film by himself, so I'll take some of the credit for some of the success of my work with Woody. We both created the jokes and some of the funniest lines in the films, but the character that Woody made famous is his work alone," Brickman said.

He has earned critical praise for other projects he created as a director without Woody Allen, such as *The Manhattan Project*, a 1986 film about a gifted high school student who decides to construct a nuclear bomb for a national science fair. Brickman credits his Jewish upbringing in New York for his vision.

"I spoke Yiddish growing up with my parents as my parents, Abraham and Pauline, were new immigrants from Poland. My father was involved in politics as a labour organizer, so I had a taste of left-wing politics. I grew up reading a lot, including the works of Shalom Aleichem and other Yiddish writers, so I had a lot of respect for my heritage.

"But I also grew up differently from my parents. My parents were practical and were not initially happy seeing me play the banjo or writing comedy. They thought I should have become an accountant, doctor or lawyer."

Although Brickman wrote films for Hollywood, he chose to reside in New York. He has been married for 30 years to Nina Feinberg, a former ballet director who is now his film editor, and has two daughters – Jessica, 28, and Sophie, 24.

"I lead a very conventional life, quite different than what people think of when you say you work on Hollywood films. I wouldn't have it any other way and made the right decision to live in New York."

Brickman has finished writing scripts with Elice for two other musicals – *Turn of the Century*, starring Jeff Daniels and Rachel York, and a play based on the television series *The Addams Family*, starring Nathan Lane and Bebe Neuwirth. Both plays are scheduled to debut within a year.

Jersey Boys is at Toronto Centre for the Arts, 5040 Yonge St. For tickets and showtimes, call 416-872-1111 or go to www.dancaptickets.com.

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Just an Ordinary Jew obsesses on the past

By SHELDON KIRSHNER
Staff Reporter

In Oliver Hirschbiegel's deeply meditative, angst-ridden German film, *Just an Ordinary Jew*, the main character, Emanuel Goldfarb, is anything but run-of-the-mill.

Goldfarb, a cynical Jewish journalist who writes about culture for a newspaper in Germany, delivers a rambling, sometimes incisive monologue in which he bares his soul and explores what it means to be a Jew in a country that conceived and implemented the Holocaust.

The movie is scheduled to be screened by the Toronto Jewish Film Society on Sept. 28 at 4 p.m. and 7:30 p.m. at the Miles Nadal Jewish Community Centre.

Goldfarb, portrayed by Ben Becker in an impassioned performance, is an obsessive fellow who feels the full weight of his Jewish background.

Rather than merely being tolerated or singled out as an odd creature, Goldfarb wants to be accepted as an ordinary person. He just wants to blend in and start anew.

But that's a tall order, as he himself implicitly concedes.

In the post-Holocaust era, a Jew who leafs through an old family photo album may be engaging in an emotionally wrenching experience if photographs of murdered relatives or friends are found. By contrast, a Christian may come across, say, a dimly remembered fat aunt.

"The pain doesn't go away," says Goldfarb, who is both complex and neurotic.

Launching into related topics, he discusses his parents' decision to return to postwar Germany from exile in Britain and recalls that, as an only child, he was over protected.

Sounds familiar?

Obsessing on the past, Goldfarb observes, "We can't forget," and then suggests that Jews are burdened by history.

"What did we do to deserve the title of 'Chosen People'"? he asks in the next breath.

In passing, Goldfarb makes barbed comments on the connection between Jewish identity and food, the "Shoah business" and the difficulty of being a Jew in Germany after the Holocaust.

By turns weighty and sardonic, *Just an Ordinary Jew* tries hard to come to terms with contemporary and historical Jewish issues.

It is interesting to a degree, but it is also heavy-going and somewhat repetitive.

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Eye on Arts

By BILL GLADSTONE

ARTWORK LOOTED BY NAZIS RETURNED TO JEWISH FAMILY

Cornelia Muggenthaler, a European researcher and genealogist whose company helps restore Nazi-era art to the heirs of the original owners, says she is deeply impressed by the "moral approach" of one art collector who has insisted upon returning an artwork that the original owner was forced to sell under duress some 70 years ago.

Last spring, **Dr. Michael Venator** learned of the dubious provenance of a pencil drawing by **Adolf von Menzel** that he had acquired some years earlier. The former owner, he found, was **Alfred Sommerguth**, a prominent Jewish businessman who had headed a large tobacco firm in Berlin before World War II. Venator voluntarily returned the work to the family and graciously refused an offer of reimbursement amounting to his purchase price, plus interest.

By 1939, Sommerguth had amassed an eclectic art collection of 106 works, including Dutch and Italian Renaissance masterpieces, as well as works by various French Impressionists. In February 1939, most of the collection was sold at auction and the proceeds confiscated by the Nazis to pay the discriminatory taxes they had levied on the family. The Sommerguths fled to Cuba in 1941 with barely a cent and eventually immigrated to New York.

In a letter to Muggenthaler, Venator wrote: "As a German in such a case, I cannot invoke the statute of limitations. How should I calculate? One minute of Alfred and Gertrud Sommerguth's fear of death against 10 hours of the statute of limitations? No, I cannot do that. I have to give back the painting."

Muggenthaler and lawyer **Joel Levi**, who has represented the Sommerguth heirs for many years, describe the return of the drawing as an "extraordinary" gesture. "In most cases, private collectors are unaware that they are in possession of Nazi-looted art until they are approached by the original owners or their heirs, at which point restitution discussions ensue," Muggenthaler said, adding that during her lengthy career she had never before encountered a case in which the private collector instigated the restitution process.

* * *

Names in the News: The Edward and Leslye Phillips Family Foundation of Minneapolis, Minn., has donated $1 million to support programs in the historic Apollo Theater of Harlem. Phillips is the son of **Pauline Phillips**, originator of the famous "Dear Abby" advice column.

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Arts in Brief

• Pianist **Fern Lindzon** performs a jazz set with **Mike McLennan** on bass at Gate 403, 403 Roncesvalles Ave. Sunday, Sept. 28, 9 p.m. to midnight. No cover. 416-588-2930

• Toronto Jewish Film Society presents *Just An Ordinary Jew*, a 2005 German feature film about a German-Jewish journalist inescapably entangled with the past. In German with English subtitles; with speaker **Larry Ankelwicz**. $15 general admission; rush tickets available at the door shortly before each screening. Miles Nadal Jewish Community Centre, Al Green Theatre. Sunday, Sept. 28, 4 and 7:30 p.m.

• **KlezFactor** performs at the Concord Café, 937 Bloor St. W., (west of Ossington) with guests the **River Pilots**. The concert is a release party for the new CD *Klezmachine*. Pay what you can. Saturday, Oct. 4, 9 p.m. (Klezfactor at 10 p.m.) www.klezfactor.com

• Music Sundays with Jordan Klapman: Rock 'n' Roll Jews continues at the Miles Nadal JCC with "Leiber & Stoller: The Men Who Made Elvis the King." $9, includes light breakfast. Multiple-event passes also available. Sunday, Oct. 5, 11 a.m. to 12:30 p.m. To register, phone 416-924-6211, ext. 0.

* * *

At the Galleries: The Toronto International Art Fair (Art Toronto 2008) showcases Canadian and international modern and contemporary fine art, ranging from museum calibre to the more affordable. Highlights include a section of cutting-edge artists and a program of special projects and guest speakers. Metro Toronto Convention

Klezfactor debuts their new CD on Oct.4 at the Concord Café.

Police procedural set in New York immigrant neighbourhoods

By NORMAN RAVVIN
Special to The CJN

Richard Price is a novelist of big city life, an expert dramatist who throws the voices of New Yorkers from the suburbs, the Projects and the last holdout immigrant pockets of Manhattan's Lower East Side.

Norman Ravvin

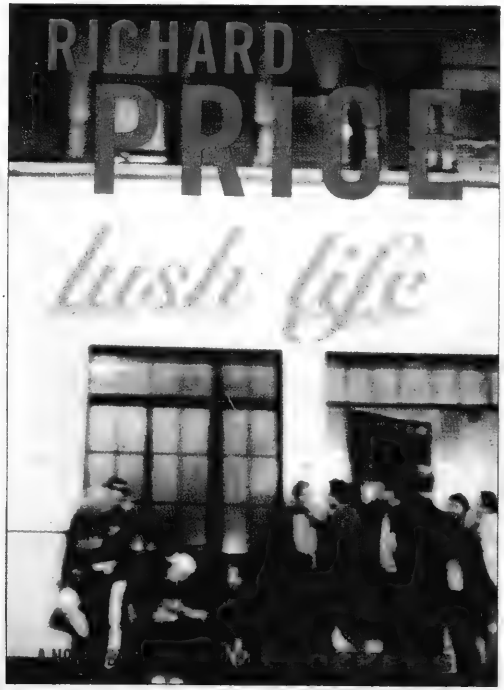
His new novel, *Lush Life* (Farrar, Straus and Giroux), is that uncommon thing, a mix of high and low, of remarkable literary style and street savvy. It is also up-to-date, detailing recent events like the bizarre collapse of a century-old synagogue roof. Aspects of the novel may remind readers of the sharp-edged dialogue Price writes for the TV miniseries *The Wire*. His dialogue is eminently playable, and it raises in the reader an unusual urge to reread scenes immediately and sink deeper into the peculiarities, the tension, the care with which his characters' talk is rendered.

Lush Life opens with a chance encounter, late at night on Eldridge Street, which ends in murder. Police attention turns to a hapless would-be screenwriter-cum-restaurant manager named Eric Cash who thinks of himself this way: "He was an upstate Jew five generations removed from here, but he knew where he was, he got the joke; the laboratorio del gelati, the Tibetan hat boutiques, 88 Forsyth House with its historically restored cold-water flats not all that much different from the unrestored tenements that surrounded it."

Cash is not the stereotypic Lower Manhattan striver. He recognizes the new energies and trends that give his part of Manhattan "its nowness, its right here and nowness," but he is also aware that upon first moving to the Lower East Side he was "seized with the notion" of its being haunted by "traces of the 19-century Yiddish boomtown."

Cash winds up a dupe in the unwinding of the novel's crime investigation, a punishing effort by two reasonably well-meaning cops to break him down in order to get a confession. The outcome of this treatment is an overall personal collapse, as Cash is shunned by friends and abandoned to weather the storm of nasty TV and newspaper coverage of the crime. For the reader, Cash proves an adept guide through the ironies of changing New York. He straddles two worlds – one informed by the past, the other filled with businessmen on the make and would-be art bohemians – and he's weary enough with his own pursuits to find that "even on a sun-splashed October morning like this, all of this ethnohistorical mix 'n' match was, much like himself, getting old."

There is no nostalgia in *Lush Life*. Price's portraits of Jewish ghosts all relate to contemporary lives, architectural trends, and the broader picture he means to convey regarding how certain New York neighbourhoods welcome wave after wave of immigrants. Walking the edges of the novel's crime scene are largely mute Chinese newcomers, mistrustful of any contact with the police, sleeping on bunks rented by the week in communal walk-ups reminiscent of the places early Italian and Jewish families staked out a hundred years before on Mott or Mulberry Street.

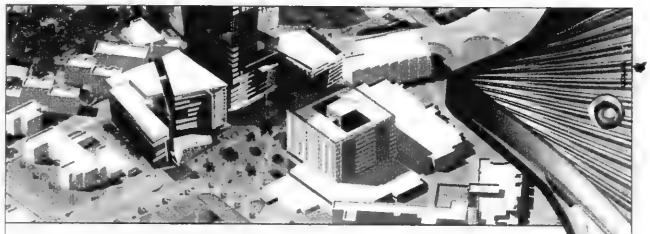


As the police close in, almost haphazardly, on the real murderer, Price's narrative moves ever more intimately jnto the downtown Projects where the killer lives. These scenes are American in a new way, delineating gang life and the hip-hop attitude of youth who present an exotic alternative to both mainstream urban life and the city's immigrant past. They are the New Yorkers whose travails and culture have replaced what Price calls the "evicted ghosts – pauperish tenants, greenhorn parishioners" of immigrant New York. Oddly enough, it is the police who create a link between one closed-off part of downtown life with its neighbours.

For Price, the tried-and-true genre of police procedural is a source of suspense, violent confrontation and hard-bitten characters who ooze professional and personal defeat. But *Lush Life* breaks with that genre through its smart and subtle infusion of history, shifting cultural trends and a darkly philosophical view of big city life. It is a book whose pleasures are many and varied.

Norman Ravvin's books include the novel Lola by Night *and* A House of Words: Jewish Writing, Identity and Memory. *He is chair of Concordia University's Institute for Canadian Jewish Studies.*

Richard Price



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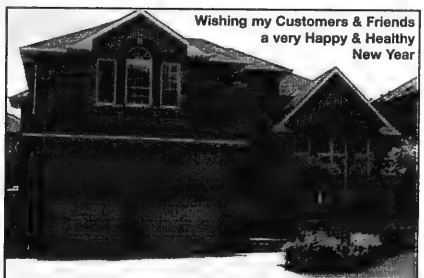

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7 ELDORA AVENUE! YONGE NORTH OF FINCH!
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JUST LISTED! ARMOUR HEIGHTS! $649,000
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$639,000! BEST $$$ IN ARMOUR HEIGHTS EXCELLENT
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Israel & the Jewish World

Holocaust prevents criticism of Israel, Tutu says

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JERUSALEM — South African Nobel Peace laureate Archbishop Desmond Tutu last week accused the West of complicity in Palestinian suffering by its silence, suggesting it did not want to criticize Israel because of the Holocaust.

Tutu spoke after delivering a report to the United Nations about Israel's deadly shelling of the town of Beit Hanoun in Gaza in November 2006, which he said may constitute a war crime.

He criticized the international community for failing to speak out against the suffering in Gaza, home to 1.5 million Palestinians, under an Israeli blockade.

"This silence begets complicity," he told the UN Human Rights Council.

Tutu later told a news conference: "I think the West, quite rightly, is feeling contrite, penitent, for its awful connivance with the Holocaust."

"The penance is being paid by the Palestinians. I just hope again that ordinary citizens in the West will wake up and say 'We refuse to be part of this,'" he said.

The Geneva-based Human Rights Council last week debated the report on his fact-finding mission conducted last May, which called for an independent investigation into the Israeli strike that killed 19 Palestinians, all but one from the same family.

The Israeli military, after carrying out its own investigation, said in February that it had directed artillery fire against the Beit Hanoun area on Nov. 8, 2006, on the basis of intelligence that militants were planning rocket attacks.

Israeli Ambassador Aharon Leshno Yaar told the council on Sept. 18: "A thorough internal investigation was conducted and the results of this investigation shared with the United Nations. Nothing can be gained by rehashing this topic now."

But Tutu, who won the 1985 Nobel Peace Prize for his non-violent struggle against apartheid in his homeland, said his mission never had access to the internal Israeli report.

It was regrettable that Israel had not co-operated with his team, although it admitted responsibility for the strike.

"No verifiable explanation has been offered, no independent impartial and transparent investigation has been held, no one has been held to account," Tutu said.

In talks with senior Hamas officials, Tutu said he demanded an end to the firing of rockets into Israel, saying Hamas has an obligation to respect international humanitarian law.

"Families living in Sderot have the right to live without the fear of rockets, however crude, dropping from the sky," he said.

Israel and the West tightened restrictions on Gaza last year in an attempt to isolate Hamas after its fighters seized the territory. The Islamist group opposed Palestinian President Mahmoud Abbas' peace talks with Israel.

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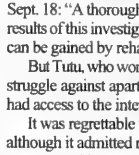

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Time to play the NFL Jewish name game

By HARVEY ROSEN
Special to The CJN

WINNIPEG — Goldberg, Gould, and Bloom not Jewish? There goes the name-game out the window – at least when it comes to identifying NFL athletes by their surnames.

Identifying Jews, whether in the movies or on the playing field, has always been a challenging task, especially when for a variety of reasons they have opted to change their names. For instance, did you know that Lee Grant's real name was Lyova Geisman? Or that Jane Seymour was Joyce Penelope Frankenburg; that comedian George Burns's true moniker was Nathan Birnbaum; and that Bobby Zimmerman became Bob Dylan? Go figure.

Identifying Jews in the National Football League is no walk in the park these days, either. But it has less to do with name-altering than it has to do with defining "Who is a Jew?"

Liberal, Conservative, and Orthodox Jews all have their own criteria for defining who is Jewish, and that often leads to confusion, especially when some of today's athletes are of mixed parentage. It is, of course, less of a dilemma if a player has a Jewish mother, but even then, there is always the possibility of parental conversion (and thus more debate). Consider also that a child may never have been raised as a Jew, regardless of the religion of the child's mother or father.

A reporter can easily be led astray. Take last year, for instance, when I concluded that Adam Goldberg, a linebacker with the St. Louis Rams was Jewish, when in fact only his father was and Goldberg was raised in his mother's Christian faith.

Nate Bloom, a prominent U.S. columnist who writes about Jewish celebrities, also made clear to me that kicker Robbie Gould of the Chicago Bears is not Jewish, and that recently cut Pittsburgh Steelers' wide receiver Jeremy Bloom has a Jewish father, but that Jeremy was primarily raised by his mom and became a devout Christian in high school.

So, taking into account the aforementioned pitfalls, let's examine the pro football class of 2008.

The San Diego Chargers boast a pair of players who have a Jewish connection.

David Binn, 36, the son of a Jewish father, is a 15-year veteran who is the all-time Charger leader in career games played. The team's long snapper, who stands 6-3 and weighs 225 pounds, played college ball at the University of California, Berkeley, where he was also a linebacker. Binn, with his speed, can also cover on punts and is the last remaining player from San Diego's lone Super Bowl team. He was honoured with a spot on the 2007 Pro Bowl team.

His teammate, defensive end Igor Olshansky, 26, is the first Russian-born player in the NFL. The 2004 second-round draft pick (number 35 overall) has a Jewish day school background and is married to a Jewish woman. The 6-6, 309-pound graduate of the University of Oregon played in all 16 games last year and was even a starter in his rookie season. He sports two Star of David tattoos and has been described as possessing a combination of size, speed and brains. Also, his bench pressing skills are such that he has been described as being "as strong as an ox."

Center/guard Lennie Friedman, 31, of the Cleveland Browns is 6-3 and weighs in at 295 pounds. The 10-year-NFL veteran, who is a Duke graduate, played in all 16 Browns' games in 2007. The second-round pick by the Denver Broncos has also donned a uniform for the Redskins and Bears. In 2004, Friedman was inducted into the National Jewish Sports Hall of Fame and Museum.

Punter Adam Podlesh, 25, was a 2007 fourth-round draft pick of the Jacksonville Jaguars. He played in all 16 games in his rookie season. The 5-11, 198-pound kicker, who averaged 41.6 yards last year, is described as being "good at pinning it close to the goal line," which of course gives the Jaguars advantageous field position following punts. Already, the Maryland Terrapins' graduate has been elected to the Rochester, N.Y., Jewish Sports Hall of Fame.

Sage Rosenfels, 30, a backup quarterback with the Houston Texans, is the son of a Jewish father. Drafted by the Washington Redskins, the 6-4, 225-pound fourth round pick in 2001 played his college ball at Iowa State. While Texans' signal caller Matt Schaub is supposedly No. 1, coach Gary Kubiak labeled Rosenfels as 1A. Rosenfels, who yearns to be the starter, reportedly gets rid of the ball quickly and hits his receivers on time and on target. He threw six more TD passes than Schaub last year.

Chicago Bears' defensive tackle Antonio Garay, 28, the son of a Jewish mother, appears to have an uncertain future, football-wise. According to the *Chicago Sun Times*, Garay, who weighs 300 pounds and stands 6-4, has been told by team management that he's no longer in their plans. Antonio is presently rehabbing his right leg after breaking it on an illegal block by a Redskins' player. Chicago will continue to pay him.

Punter Josh Miller, 38, was cut by the Tennessee Titans in late August and is not present on any other team's roster. Miller began his career in the Canadian Football League with the Baltimore Stallions and then went on to the NFL, playing mainly for the Steelers, and later the Patriots and Titans. With 12 years experience, Miller may yet gain employment when injuries begin to mount.

Tight end Mike Seidman, 27, appears to be out of football for the time being. He spent last season with the Indianapolis Colts, but his career has been wracked by multiple knee injuries. The last setback was a torn ACL a year ago.

Mike Rosenthal, 31, a onetime offensive tackle with the Giants, Vikings and last year with the Dolphins, is reportedly a sports radio talk show host with ESPN radio in Austin, Texas.

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The 40-year rule

By YONI GOLDSTEIN

The famous phrase "hindsight is 20/20" is usually offered in derision – as in, "Sure, you can see things perfectly now, but what's the difficulty in that?"

Lately, though, I've been thinking that perfect vision, even if it takes years or decades to develop, is worth waiting for. Indeed, it's funny how much history informs the present, and how investigating the past can help us better understand current times.

Case in point: I just finished reading Michael Oren's excellent book about the Six Day War, titled *Six Days of War: June 1967 and the Making of the Modern Middle East*. It's a detailed history, with comprehensive day-by-day mini-histories of the war, but in many ways, it's also a psychological thriller in which the author attempts to get inside the heads of the major players.

There were, of course, heroes and villains in the story of the Six Day War, although I suppose who falls into which category depends on whom you're talking to. In Oren's account, the Arab leaders are mostly disorganized and inept (though Egyptian president Gamal Abdel Nasser is portrayed in a somewhat more positive light), and the Israelis mostly brave and heroic.

Oren sees Israeli prime minister Levi Eshkol, foreign minister Abba Eban, virtually all the major military leaders, and even politicians from the religious right who vehemently opposed war (and, once the war started, opposed extending it) as displaying great strength and courage of conviction.

Those Israeli leaders whom Oren is less inclined to laud – such as defence minister Moshe Dayan, who is portrayed as apt to change his mind about whom to attack and when, and chief of staff Yitzhak Rabin, who suffered a nervous breakdown in the days before the war – are presented as eccentric anti-heroes rather than outright bad guys.

Forty-plus years after the Six Say War, we can see clearly what happened – who won and who lost – but we can also judge the leaders involved. And so, I wonder: 40 years from now, how will history judge Prime Minister Ehud Olmert?

Olmert is done as a politician – that much we know. It would be hard to find a leader of a democratic country who has left office under worse circumstances than this prime minister (the current U.S. president may tie him by the time his term ends). He was a failure in every sense of the word: as a wartime leader, as a gatherer of popular domestic support, and as a protector of his political party – not to mention his alleged criminal dealings (although these are hardly a surprise, given the pathetically shady world of Israeli politics).

Is there anything good to say about Olmert? The best one can say about his tenure as prime minister is that he didn't do too badly. Yes, the Second Lebanon War was something of a disaster, although, as I've written before, Olmert didn't lose the war as much as he didn't win it. Also, Olmert did little to stop rockets from continuing to fall on Sderot, although he is hardly alone in having failed at that endeavour.

Could Olmert have been a better prime minister? Yes. Could he have been worse? Maybe, but it's hard to imagine how. Case closed. Ehud Olmert: failed statesman.

But let's briefly consider one more question: 40 years from now, will we judge Olmert's career differently? On that we'll have to wait and see, for time, as we know, has a way of improving our vision, at least when we gaze back over our shoulders.

What we can say with certainty is that Olmert's legacy is out of his own hands. It will be up to the historians – who will break down and investigate his every word and action – to decide his place in history.

It will hinge on the leaders who follow him. If they do a worse job running Israel than he did, might we change our minds about Olmert somewhere down the line? Stay tuned.

SPINACH & APPLE SALAD WITH CRISPY ALMONDS

- 1/4 c minced onion
- 3 tblsp white wine vinegar
- 1/4 tsp paprika
- 1/2 c olive oil
- 1 10 oz. bag spinach leaves
- 3/4 c blanched slivered almonds (about 3 ounces)
- 2 medium red-skinned apples, quartered, cored, thinly sliced
- 3 tblsp apple cider vinegar
- 2 tblsp sesame seeds
- 3 tblsp sugar
- 2 tbls butter

Combine onion, cider vinegar, white wine vinegar, sesame seeds and paprika in small bowl. Mix in 2 tblsp. sugar. Gradually whisk in olive oil. Season dressing to taste with salt and pepper.
Melt butter in heavy large skillet over medium heat. Add almonds. Stir about 2 min. Sprinkle remaining 1 tblsp sugar over. Stir until sugar melts and begins to turn golden, about 2 minutes longer. Transfer almonds to bowl and cool. Combine spinach and apples in large bowl. Toss with dressing to coat. Mix in almonds.

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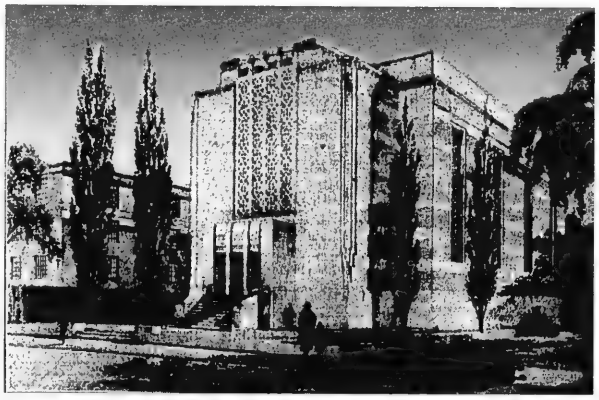

SYNAGOGUE NEVER BUILT: This architectural drawing of a splendid-looking synagogue, with an eastern motif and art deco stylings, appeared in a Toronto newspaper in 1930. Commissioned by an unnamed congregation, the shul was meant to accommodate 750 people. It was to have a frontage of 100 feet and a midtown site in the Avenue Road and Dupont Street area. The architects were Chapman and Oxley. The well-known firm designed many city landmark buildings, including the Holy Blossom Temple, which was erected on Bathurst Street in 1938.

Honey – more than a great sweetener

By LISA WEINBERG

Q. I have heard that honey has many health benefits. Could you please explain some of them.

A. Honey is a food that we are all thinking about, craving or eating at this time of year, so it's a great time to learn all of its interesting benefits. Aside from being a delicious, all-natural sweetener that comes in endless varieties – in colour, quality and flavour, as well as nutritional benefits – it has a distinct flavour that trumps most other sweeteners.

Honey is known to contain a vast array of vitamins, minerals, antioxidants and amino acids, which may vary, depending on the type of flower that was pollinated to create any particular variety.

Interestingly, honey is known to be one of the only foods with a potentially unlimited shelf life; however, exposure to heat and other elements often does affect its colour, texture and flavour, and so about two years is really a typical shelf life. It is also interesting that despite its very high sugar content – usually a haven for bacterial growth – honey appears to inhibit the growth of bacteria as a result of its seemingly unique antibacterial properties.

Honey has long been used as a remedy for unlimited health and beauty ailments including easing sore throats. This is why you often see honey in teas and as an ingredient in cough remedies and throat lozenges.

Although honey tastes delicious and is nutritionally very interesting, it does still add up in the calorie department, and therefore, we do have to use it sparingly. One tablespoon contains approximately 60 calories, 0 g of fat and 17 g of carbohydrate. How does that compare to other common sweeteners? One tablespoon of sugar contains about 48 calories and 12 g of carbohydrate; agave nectar, another all natural sweetener – made from the agave plant – contains a comparable 60 calories per tablespoon and 15 g of carbohydrate.

One important thing to remember about honey as we dip our apples in it and adorn our yom tov tables – it is recommended that honey not be fed to babies under the age of one year, because, for infants, there is a small risk of botulism from honey.

Chag Samayach, and indulge in a little honey – drizzled over fresh challah, with a crisp autumn apple, on top of plain yogurt, in your tea, in a rich honey cake and, of course, on your Rosh Hashanah table. Shanah Tovah.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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Rosh Hashanah Greetings 5769

Section B

Shanah Tovah

Illustration for The CJN by Avi Katz

The Canadian Jewish news

'Hopefulness and purpose are our traditional way'

Editorial

The jolt of blue in the upper right-hand section of the painting on the cover of this supplement is, I surmise, the artist's personal statement of optimism for the future of the Jewish people.

The blue of the sky has been our millennial reminder that hopefulness and purpose are our traditional way to greet tomorrow.

Avi Katz, the immensely talented and insightful Israeli artist who drew the cover, emphasizes this. He knows the azure of the sky is more than an esthetic of his art. It is rather, a symbol of the philosophy, culture and outlook of an entire people.

The CJN asked Katz to provide a cover that encompassed the contents of this supplement. His painting is, thus, a perfect point of entry.

There are five very broad subjects of essays in the supplement: Looking Toward Tomorrow, Thinking of Jerusalem, Durban II, Good News from Israel and From the Desks of Readers.

We asked The Jewish People Policy Planning Institute based in Jerusalem (JPPPI) to provide a series of essays that explore some of the key issues that confront the Jewish people as we look toward the hazy future. (The essays reflect only the authors personal opinions based on their work at the JPPPI.)

The renowned JPPPI was established by the Jewish Agency for Israel six years ago. Its vision is to address strategic dilemmas facing the Jewish people and to engage in deep thinking and action-oriented policy planning to try to ensure that the Jewish People thrives.

The institute has engaged some of the finest strategic minds and professionals from public life, Jewish communal life, academia, the media, business and philanthropy to try to step meaningfully into the space between academia and decision-making in the Jewish world.

Yehezkel Dror, one of the essayists in the supplement, who retired this summer, is the institute's founding president. The former special Middle East envoy of the U.S. government, Dennis Ross, is the chairman of the board of directors. The members of the board comprise a very wide array of skilled, experienced thinkers and doers from around the Jewish world.

The flagship project of the JPPPI is its annual assessment of the state of the Jewish People. The 2009 assessment will feature an in-depth analysis of women in Judaism.

The focal point of Katz's painting is the shofar of Jerusalem stone that emerges from the archeological exploration in and around the Old City. With great skill and meaning, he thus deftly joins a key component of the theology and liturgy of Rosh Hashanah with the historical Jewish essence of the city.

He did so because the supplement also features an essay by the former chief archeologist of Jerusalem, Dan Bahat, about the archeological explorations in Israel's capital after the Six Day War.

The essay is important.

It provides a a scholarly, factual, scientific context from which to answer the absurd charges by Israel's enemies that a Jewish temple never stood in Jerusalem, that Jews have no historical claim to the Temple Mount.

The supplement also contains an essay concerning some of those very enemies who are preparing to spread their poison about the Jewish state at the Durban II conference next April.

To balance the sheet, so to speak, we have published a handful of "good news" stories provided by Israel 21c, a news service that features optimistic stories from Israel.

Finally, we have published two essays by younger, university-aged readers who provide their own unique perspectives from visits to Israel, and an essay by a reader who writes very poignantly about a group of Poles tenderly caring for a cemetery in Zdunska Wola.

Opposite this page are the Rosh Hashanah greetings of Sir Jonathan Sacks, the chief rabbi of the United Kingdom.

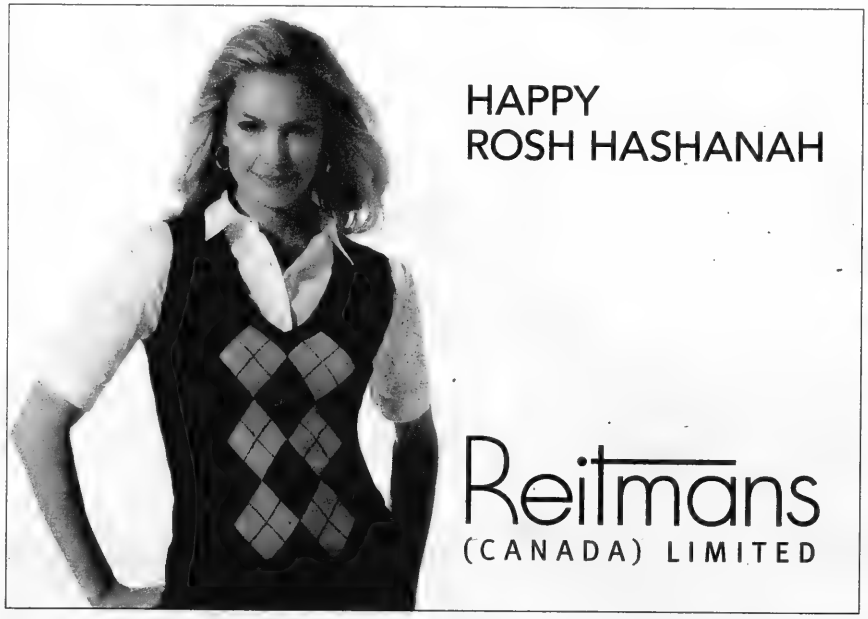
We have included his special invocation at the very outset of the supplement to give our readers the opportunity to be quickly inspired by his words: "Jews never lost the capacity to rejoice."

As Rosh Hashanah approaches, as we look toward tomorrow, we keep the chief rabbi's words close to heart.

We hope you find some reading merit and enjoyment in this supplement.

Shanah Tovah.

The editor.



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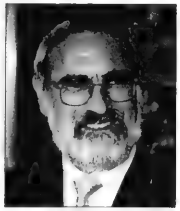
'The joy of the Lord is your strength'



By RABBI JONATHAN SACKS

As I write these words, the world – not just the Jewish world – is facing a period of turbulence and uncertainty. The international political situation is hard to read; the economic situation harder still. We face recession; no one knows whether this will deepen into depression. "These are the times," said Paine, "that try men's [and women's] souls."

Wrestling with this challenge, I found my mind going back to a Rosh Hashanah long ago, in the mid-fifth century BCE. The Babylonian exile was over. Many Jews had returned. The Second Temple had been rebuilt. Yet there was no miraculous transformation in the situation of Jews. They continued to face enemies without and divisions within. Outmarriage was high. A significant part of the population was deeply assimilated. Half could not even speak Hebrew (Neh. 13: 24).

That Israel survived at all at this time was due to two remarkable leaders, the statesman-diplomat Nehemiah and the scholar-teacher Ezra. They realized that something radical had to be done to give the nation the strength to endure: not military or political but spiritual. The people needed a clear identity, a framework of values, a set of beliefs, a way of life. The national imperative was, in short, a return to Torah and a renewal of the covenant between the Jewish people and God.

On Rosh Hashanah they gathered the people before the Water Gate in Jerusalem. Ezra read the Torah to them. Educators were placed throughout the crowd to explain what was being said. The people, realizing how far they had drifted from their mission, began to weep. It was then that Nehemiah said words that, for me, contain one of the secrets of Jewish survival. He said: "This day is sacred to the Lord your God. Do not mourn or weep . . . Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the Lord is your strength." (Neh. 8: 9-10)

Let those words echo in the mind: "The joy of the Lord is your strength."

Jews never lost the capacity to rejoice. At times of poverty and oppression, they celebrated Shabbat and the festivals as if they were royalty. They studied like aristocrats of the mind. They celebrated weddings as if they had no care in the world. I sensed that same resilience in Israel throughout the difficult years of suicide bombings, Katyushas and Kassams. The strength of the Jewish people is that we never allowed our enemies to rob us of our ability to laugh, and celebrate, and say l'chaim, and sing. Nehemiah, the shrewd statesman, was right. "The joy of the Lord is your strength."

It is not easy to rejoice in hard times. It calls for real disciplines of body and mind. It needs habits of gratitude, rituals of giving thanks, sacred times when we stop thinking of what we lack and instead focus on what we have. It means celebrating family and home and children, love and friends and community. That is what Judaism trains us to do. Half its rituals are about celebrating and sanctifying life. Rosh Hashanah is a sustained prayer for life.

There have been civilizations that worshipped power, wealth, art, science, victory in war, dominance over others, privilege, hierarchy, superiority. Judaism found joy in life itself: life in love, life in community, life in the birth of a child, the life that flows through the generations as we honour the past and cherish the future. Jews knew that you could lose all else and still celebrate life.

In life we find God. His is the breath we breathe, the call we hear, the forgiveness we feel, the strength we need. No other religion has so focused on and sanctified the blessing of being. This sustained our people in the past. May it sustain us in the coming year. May God bless us all with life and health, and peace.

Bebirkat ketivah vechatimah tovah lekha ulekhol Yisrael.

Sir Jonathan Sacks is the Chief Rabbi of the United Hebrew Congregations of the Commonwealth.

Shana Tova

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Next winter in Eilat and some other thoughts

When I was a small child in Bucharest my father made it plain that our identity was that of Romanian Jews. He made it clear to me that while we were first Romanians we should never neglect or forget to mention our Jewishness. When we made aliyah in 1959, as we stepped out of the bus and entered our modest first apartment on the outskirts of Jerusalem, he said to me, "Now everything has changed – here we are Jewish first and then Israelis. This is the only place on earth where you can afford to be Jewish first."

His Zionist dream was realized almost fifty years ago in a completely different world. This new world, the one we live in now, poses many threats and challenges to Jewish civilization, but it has also opened windows of opportunity to conceive and cultivate multi-dimensional and bi-national identities that were quite closed before.

Confronting these issues in a sophisticated manner is not only a matter of thinking strategically and engaging in policy planning. As the descendants of an ancient civilization each of us has a vested interest in its continued survival. We must unite forces globally to translate operational recommendations into action-directed plans. Looking squarely at the threat posed by fundamentalist terrorist actors, dealing with existential threats like Iran or unpleasant political surprises requires that we enhance the relationship among our various communities and expand local initiatives to cope with these threats. Every Jewish community on earth should be plugged into a broad and co-operative matrix for global crisis management.

By AVINOAM BAR-YOSEF

Not only would such a global network aid in coping with external threats and natural disasters, it would also help us to confront creeping challenges like demographic shifts in Europe and to effectively come to the aid, and sometimes rescue, of threatened Jewish communities. Although they may be small in numbers, they nevertheless compel us to invoke: *Kol Israel Arevim Ze La Ze*. All Israel is responsible for one another, and all of us together are responsible for the continuity of the Jewish civilization.

We also face critical internal dangers like assimilation and sectarian in-fighting, as well as the challenge of crafting and implementing a new paradigm for relations between the Jews of Israel and the Jews of the Diaspora.

As we move into the New Year, we must also look beyond the half-empty glass and acknowledge the unprecedented opportunities before us. We should not neglect our assets. Even assimilation can be viewed as an opportunity to embrace out-married couples and their children. We should also not neglect the extended circle of those with some roots extending back into Judaism, whose personalities were partly shaped by a Jewish grandparent.

The Jewish people is at a peak of its history and enjoys, for the first time, significant hard power: a reborn state with remarkable defensive forces, a thriving economy and a democratic system strong enough to learn the lessons of the Second Lebanon War, repair what needs repairing, and reject the misconduct of some Israeli leaders.

The soft power held today by the Jewish people is also unprecedented. It has accrued not only through its innovations of culture, science and technology, but also because it includes wisdom, wealth and political influence in the West, especially in North America.

Other aspects of our new world which must be tended assiduously include the rise of emerging superpowers like China and India which are not of biblical tradition, and thus, have no real history of anti-Semitic prejudice.

Another paramount issue of these modern times is that of tinkering with creation—making a real contribution in rewriting the basic rules of life. New developments and capabilities in medicine and technology require a careful examination that should draw from the long and venerable discourse of Jewish

Continued on page B5

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Israelis should invite Diaspora fellows to build second homes in Israel

Continued from page B4

ethics and jurisprudence for guidance. The Jewish people has a duty to make a positive contribution to humanity; this is not just a benefit oriented issue, but also an imperative of our tradition of tikkun olam.

Fifty years ago it was a completely different world; the barriers between East and West were enormous. Nationalism was reinforced not only by an iron curtain and borders redrawn and mapped by men, but also by huge geographic distances between places, obstacles of mountain and sea. Modes of modern communication were still in an embryonic stage. In that world, dual loyalty was a concern and suspicion on the minds of many—something children were instructed to guard against. Today, the technology and accessibility of travel as well as the ubiquity of cyberspace have reduced the significance of uni-national identity, and with it, worries about competing and conflicting loyalties.

Clearly, Jews like any other citizens owe their first duty and loyalty to their home countries, exactly as my father thought. But for most citizens of the world, the issue is no longer as relevant as it once was. Dual-citizenship, spending time in both one's home country and country of heritage is increasingly common; we see it in the Irish, French, Italians and many other ethnic groups.

So many northerners — like your Canadian *tsiporei sheleg* (snowbirds) —escape the brutality of winter and spend time in warmer, sunnier environs. This is an opportunity not to be lost on the State of Israel and new, part-time forms of aliyah must be conceptualized and supported. Israeli Jews should invite and provide incentives for their Diaspora fellows to build second homes in Southern Israel instead of Palm Beach, Tucson or Las Vegas. Certainly, living part of the year in Israel is of particular value to the next generation, providing young people opportunities for learning and socializing that are distinctly Jewish.

You will find that each of the op-eds prepared by JPPPI staff members for this special Rosh Hashanah supplement of *The Canadian Jewish News* focuses in-depth on the issues I have touched on here.

Digital interconnectivity is not just a matter of convenience that allows one to conduct business from anywhere and summon information at a tap of the fingers, it is also a tool we can use to enhance, rebuild and modernize Jewish unity. And so, from my office in Jerusalem I wish you a Shanah Tovah and leave you with this: L'shanah habah - next winter in Eilat!

The bay in Eilat [Isranet photo]

Avinoam Bar-Yosef is the founding director of the Jewish People Policy Planning Institute. He was chief diplomatic correspondent and commentator, and later U.S. bureau chief for the Ma'ariv *daily newspaper. He lives with his wife and children in Reut, Israel.*

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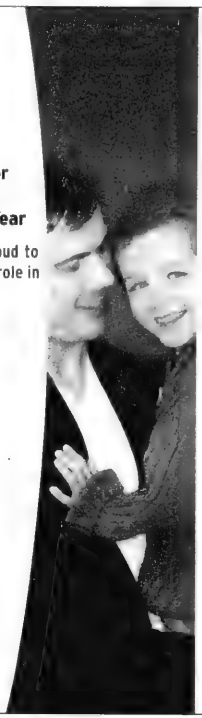

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Jews rally in Denmark to protest Nazism. [RNS file photo]

A grand strategy for the Jewish people

By YEHEZKEL DROR

Tragically but not surprisingly for the few who understand the realities of the 21st century, the August 2008 Caucasus war and its antecedents demonstrated that the foreseeable future will not be one of transforming swords into agricultural tools.

Quite the contrary.

Radical and very competitive shifts in global power structures, increasing scarcities, demographic pressures, civilizational conflicts and other destabilizing developments are to be expected.

At the same time, mass killing instruments that enable a few to kill very many and the strong to easily overcome the brave and the just are increasingly easily available. Even more potent mass-killing materials are sure to be developed and will be readily available in the 21st century. Taken together with growing disparities in standards of living and a variety of economic shocks that are likely to occur, humanity is in for a roller coaster ride that is sure to be painful and bloody, with the end-station just as likely to be bad as good.

Within these turbulent geo-strategic realities the Jewish People must survive and thrive. However, to have a good chance of doing so it needs a carefully crafted grand strategy that fits the nature of the Jewish People as a civilizational polity equally distributed between the State of Israel and networks of voluntary communities concentrated in the West and especially in the United States.

Such a grand strategy has to be sufficiently elastic to fit a variety of dynamic situations. It must also fit into the interests of the countries in which the majority of Jews reside so as to avoid any accusations of "conflict of loyalties" and to be able to mobilize the support systems necessary for success.

Continued on page B7

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'We require new institutions appropriate for 21st century'

Continued from page B6

But, still, it must focus on the survival and pluralistic thriving of the Jewish People as a whole, assuring the security of Israel as a Jewish state and of the Jewish communities worldwide.

Crafting such a grand strategy requires institutions to facilitate cooperation between Jewish communities and policy planning organs in order to develop the strategic principles to be agreed upon subject, of course, to local preferences and needs.

Both of these requirements are presently being met only in part. We require new Jewish People institutions that are appropriate for the 21st century. But such institution-building requires some initial notions of what should be included in a Jewish People grand strategy.

The following is a list of ten possible principles that might be included in a Jewish People grand strategy for the 21st century:

1. Increase the "hard power" of the Jewish People, mainly by helping Israel strengthen its military capacities.

2. Increase the political influence of the Jewish People with action that is appropriate for local conditions. The American Jewish community's experience can be a model. In European Union countries this requires integrated action of Jewish communities distributed among the member states far above present levels.

3. Increase the "soft power" of the Jewish People by building up its image as a powerful and high-quality civilizational polity.

4. Influence Jewish economic activities so as to try to ensure the long term thriving of the Jewish people as well as to benefit local economic considerations.

5. Make careful distinctions between what is conducive to long-term survival and thriving in realpolitical terms and what is "politically correct". Give priority to the first. Thus, good relations with China and Turkey are much more critical than concern about Tibet and Armenian history.

6. Craft grand strategies to build up relations with emerging super-power China and increasingly powerful global actors such as India, Russia, and the European Union.

7. Develop a multi-layer grand strategy towards Islamic actors: cooperation and dialogue with peaceful actors; stern action against the aggressive ones.

8. Adopt a forward stance towards global governance institutions such as the United Nations and the International Court of Justice. Press for justice: blame countries for human rights violations, demand punitive action against countries defying UN Security Council Resolution 1701 (prohibiting rearmament of Hezbollah). Play an increasing role in global governance redesign.

9. Build up and strengthen Jewish People crisis management capacities to cope with issues such as multi-target acts of terror.

10. Improve the Diaspora understanding of the Israel-Palestinian, Israel-Arab and Israel-Iran conflict. A great deal of current Diaspora (and Israeli) thinking and action on the subject on the "left" as well as the on the "right" ignore clear realities and their likely developments, being more "now-time" slogans than well-considered long-term proposals.

These and other grand strategy principles should be framed as also serving the long-term needs of humanity as a whole. There are at least three reasons for doing so:

• the moral imperative of tikkun olam – mending the world;

• the long-term convergence of the thriving of the Jewish People and that of humanity as a whole;

• the realpolitical need to improve the global standing of the Jewish People and to avoid the misunderstanding of its grand policies as an updated sort of Protocol of the Learned Elders of Zion.

To evaluate and advance the ideas put forth here, it would be good, as a first step, to have a five-day retreat of the best 10 to 15 Jewish strategic thinkers, based on papers prepared by the Jewish People Policy Planning Institute and invited consultants.

Doing so may provide a solid basis for crafting detailed grand strategy principles, operational details and designs for the required institutional changes. This should, then, be presented transparently to main Jewish People thinkers, planners and decision makers.

Yehezkel Dror is the founding president of the Jewish People Planning Policy Institute.

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Why is transnationalism supported in Canada but still feared in Israel?

By ISRAEL PUPKO

The globalization process, improvements in the means of transportation and communication, and the dissemination of multicultural absorption policies have contributed to the fact that more and more immigrants live in or maintain links to more than one country. These migrants are defined as transnational migrants.

Canada and Israel are both migration countries. As such, they have substantial migrant populations and are heavily influenced by the influx of migrants and their incorporation (or lack thereof) into the mainstream society. Both countries receive increasing numbers of immigrants who conduct transnational lives.

Just recently I had the opportunity to travel to Canada to engage in research on Jewish transnational migrants. My research field trip left me with the impression that transnational migration is more easily practiced in Canada than in Israel. The reason is that policy makers and community leaders in Canada may be more ready to encourage transnational migration than their Israeli counterparts.

Canada is a dynamic "migration laboratory" in which a researcher can hardly avoid encountering little migration anecdotes. Take the following as an example:

One day, as I was playing with my daughter in a playground, Kimgy, an 11- year-old Korean girl, approached and started speaking with us. Her first question was where were we from.

Her question struck me. In Israel I often take our daughter to the playground, and other children have interacted with us on many occasions, but never before had I been approached with such a question. Obviously Kimgy's interest was due to hearing us speaking in a foreign language. In Israel I often speak with my daughter in Spanish and yet nobody asks us where we are from.

As we continued talking we came to know that Kimgy and her little brother migrated a few years ago from South Korea to Mexico where they lived for a few years. Kimgy and her brother learned Spanish during their time in Mexico, but their parents did not. So they speak in Spanish between themselves and they speak Korean with their parents. Kimgy's father continues to travel to Mexico for work. Kimgy was very excited to be able to speak Spanish with us.

During the various interviews I conducted in Toronto, Montreal and Ottawa with policy-makers, planners, public opinion shapers, academics, and leaders of the Jewish and Chinese/Hong Kong communities, I learned that none of the interviewees fears or is opposed to transnational migration.

Most of the interviewees consider transnational migration an opportunity for the country. One of the academics with whom I met told me that "encouraging transnational migration should be one of the grand strategies of Canada. Just look how many Chinese and Indian immigrants now hold Canadian citizenship; and since these are growing superpowers, Canadian interests will be automatically protected in the future." The largest contribution to Canada from the transnational involvement of immigrants with their countries of origin is considered to be economic.

In Israel, in comparison, S.N. Eisenstadt – the grandmaster of Israeli sociology – believes that most of the policy makers are still hostage to the migration policies developed in the 1950s, a decade when the absorption of immigrants to Israel was conceived in terms of the 'melting pot' model. Many in Israel are suspicious of the allegiances of transnational Jewish immigrants, some others claim that the stability of the family unit is at stake when one of the parents travels abroad to work leaving their spouses and children in Israel.

None of these fears was raised during my interviews in Canada. Indeed some more conservative Canadian policy makers claimed Canada should reconsider how much the country really gains from transnational migration. Some are fearful that the lack of economic integration and participation of transnational migrants in the Canadian work force might represent a counter benefit for the country in the long run. Since transnational migrants do not participate economically in the country (they do not pay income taxes), the country would find it more difficult to be able to pay pensions in the longer run.

Other, more liberal, interviewees claimed that although some transnational migrants might not be paying taxes on their incomes earned abroad, they bring foreign money into the country in the form of consumption. Further, these immigrants do pay other types of taxes.

But even among the more cautious policy makers, transnational migration is still considered an almost inevitable solution for first generation immigrants. Because human capital is not always easy to transfer to other countries, some immigrants experience a drastic drop in their careers since the host society is unable to integrate them into adequate or appropriate employment despite their qualifications and credentials.

So how is transnationalism constructed and lived in Canada?

Transnationalism in Canada is about driving a car around Bloor Street and Spadina Avenue displaying a foreign national flag, after a soccer match has been played thousands of miles away from Toronto, to celebrate the achievements of the national team back 'home'; it is about having official signs in subway stations in several languages, not spoken by the majority of citizens, but spoken by a majority of residents in the particular area where the subway station is located. Transnationalism is about developing economic entrepreneurship that crosses geographical boundaries; it is about facilitating the enduring transnational transference of human, financial and social capital and knowledge.

It is about making an effort by the recipient society, to integrate the immigrants into the mainstream community on the immigrants' own terms and values and not in a patronizing way, through the host's prism. Consider for example the way the organized Jewish community in Toronto relates to Israeli immigrants in that city:

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Looking Toward Tomorrow

Serious attempt to bring Israelis closer to the mainstream

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A relatively new initiative called 'Kachol Lavan' (Blue and White) is a supplementary Jewish school which has been developed to cater to the needs of the children of Israelis in Toronto.

As I learned from interviews with professionals from the UJA Federation of Greater Toronto, 'Kachol Lavan' started as a grassroots initiative by Israeli immigrants themselves and receives financial and professional help from UJA Federation. Building a curriculum for the school was an interesting dialogue and challenging process between UJA Federation professionals and immigrant leaders, through which the former came to understand that if the school is to succeed, it has to give expression to core Israeli values (Israeli secular education), and not necessarily to the core values of the local Jewish population.

Israeli Jews in Toronto join in the community march on behalf of the Jewish state.

UJA Federation has come a long way in their relations with Israeli immigrants. If in the past Israelis were officially or unofficially excluded from the mainstream Jewish community and their needs were left unattended, now the community is sincerely engaged in a serious attempt to bring Israelis closer to the mainstream community.

This momentous paradigm change was due in part to the efforts of Jewish Immigrant Aid Services of Toronto (JIAS) to convince the Israeli Consulate that the exclusion of the Israelis from the Jewish community would only result in their alienation from the State of Israel. JIAS claimed that the rejection of Israeli immigrants by Jewish organizations would negatively affect the readiness of Israelis to be part and parcel of the Jewish people. By bringing the Israelis closer to the Jewish local community, they wanted to bring them closer to Israel as well.

The integration of Israeli immigrants into the Toronto Jewish community is still far from 'resting on a bed of roses'. The number of children participating in the activities of the organized community, including Jewish schooling, and Jewish summer camps is still small, if not marginal. The numbers of Israeli Jews who hold leadership positions within the different boards of directors of UJA Federation is very modest, to say the least. But this paradigm change indeed represents a very interesting, refreshing and encouraging alternative to the historical position of the State of Israel and Jewish communities toward the Israelis as if they didn't exist. Now, the local Jewish leadership has shown the courage to stop relating to the Israelis as 'yordim.'

There are at least four social transnational social fields developing between Israel and Canada, or four shared challenges for Israel, Canada, and the organized Jewish community in Toronto regarding migration:

1. Native-born Israelis living in Canada;
2. Russian Jews living in Canada (some of them having arrived directly from the former Soviet Union and some after a stay in Israel);
3. French Jews migrating to Montreal;
4. Jewish community professionals.

Transnational migration is not a win-lose situation, but rather a win-win-win situation. In this game everybody gets to win: the sending and receiving societies, the local Jewish community and the immigrants themselves.

But in order to gain the benefits of transnational migration, vis-à-vis these four populations, adequate policy measures should be constructed in concert by the Israeli and Canadian governments with serious inputs from the local Jewish community and the immigrant communities as well.

In the meanwhile the State of Israel could learn from the Canadian paradigm on immigrant integration to take advantage of transnational migration synergy.

Israel Pupko is a fellow at the Jewish People Policy Planning Institute (JPPPI) and a PhD student at the Hebrew University of Jerusalem writing a dissertation on Transnational Olim to Israel. *The ideas described are his and do not necessarily reflect those of the JPPPI.*

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Rosh Hashanah Greetings 5769

Looking Toward Tomorrow

Tikkun Olam: thinking hard and acting well

By YEHUDAH MIRSKY

Recent years have seen a surge of projects in social justice, humanitarianism, ecology and similar endeavours, aiming both to bolster Jewish identity and enhance Jews' standing with other communities, couched in terms of "tikkun olam." This traditional term, literally meaning "repair and restoration of the world," has for most of Jewish history referred to specific halachot enacted for the sake of equity and more broadly the spiritual redemption of the world. In recent years it has come to signify a Jewish commitment to ethically charged social activism, a consciously-assumed Jewish responsibility to work for the general welfare of humanity. Today, inspired by this ideal, increasing numbers of people are doing extraordinary things.

At the same time, so prevalent has the term become that it runs the risk of becoming a fashionable and ultimately meaningless buzzword. And that would be a shame.

Tikkun olam ought to be understood as a Jewish social responsibility arising out of a Jewish commitment to human flourishing and well-being, guided by over-arching moral imperatives, as articulated and interpreted through Jewish history and tradition. It is, in this light, not a substitute for other, more particular or more strictly spiritual or metaphysical Jewish values – but takes its place alongside them and entails articulating distinctively Jewish values and objectives. It offers the possibility of meeting our moral obligations as Jews and as members of humanity, of reinvigorating Jewish identity and better integrating the Jewish people into global civil society. At the same time, it can also serve as a means of ignoring difficult questions and generating new problems. Some clear thinking is called for.

There are three good reasons to make tikkun olam a feature of contemporary Jewish life.

First, as members of the human race we bear inescapable moral obligations, and participate in the broader ethical life of humankind. In this globalizing age of breathtaking social and technological change and equally breathtaking global interconnectedness, the urgency of a moral commitment to humanity at large is perhaps keener than ever before. And no matter one's specific political, religious or ideological position, there is no doubt that both interpersonal ethics and a commitment to fostering a just and moral social and political order on earth have been central to Jewish thought and practice throughout history, however imperfectly those ideals have been realized in practice.

Second, tikkun olam can be a moving and stirring vehicle of identity. As Rav Kook pointed out nearly a century ago, in the course of modernity, key dimensions of Jewishness – ethical universalism, group identity and a relationship with spirituality and the sacred – broke apart from one another, each becoming, as it were, the property of a specific party. Thus actions by committed Jews, as Jews, undertaking social activism with a universal orientation can have a powerfully healing effect on the fractured Jewish identities of our times.

Moreover, many young people and others often perceive the Jewish people as narrowly self-centered and chauvinistic, a perception both deeply disturbing and destructive. Tikkun olam work which makes credible and meaningful contributions to the well-being of humanity, done so out of humility, sincere conviction and in concert with other groups and peoples, offers an especially powerful alternative to these disturbing perceptions. Needless to say, it can only offer that alternative if pursued for its own sake and with integrity, with real commitment over time and not as an exercise in image-building and public relations.

Third, tikkun olam can foster new relationships in global civil society. A salient feature of today's world is, alongside the increasing interconnectedness of governments, economies and markets, the steady growth and sophistication of global networks of Non-Governmental Organizations (NGOs), which interact in increasingly complex ways with one another and with international bodies, public and private. Tikkun olam work offers the possibility of enhancing the Jewish people's position within global civil society and of fostering positive images of the Jewish people. Yet these benefits too will be meaningless – and indeed counterproductive – if they are pursued as ends in themselves and not anchored in a good faith moral commitment, pursued on its own terms and to substantive ends of social and global responsibility. Indeed, parading one's social awareness is not only self-defeating but even self-parodying.

At the same time, four serious and critical questions can be raised about the entire enterprise of tikkun olam.

First, does it encourage the sort of humanitarian and charitable "feel good" work which does little other than to assuage the consciences of those involved in it at best and often ignores the complex dimensions of problems or our own involvement in systems which generate injustice?

Second, is talk of tikkun olam as a meaningful, long-term vehicle for Jewish identity just a particularly edifying way of changing the subject? In the absence of some other distinctively Jewish commitments – communal, spiritual, textual – simply encouraging young people who are otherwise indifferent to or estranged from Jewish life to engage in humanitarian work with no distinctive, let alone transformative, Jewish dimensions other than the label "tikkun olam" will strengthen neither Jewish identities nor Jewish life. Humanitarianism, social justice and ecological advocacy are not distinctively "Jewish" as such, and while this makes them meaningful points of contact with people of goodwill outside the Jewish community it also suggests that in and of themselves they will not reinforce stable Jewish identities over time, no matter how they are labeled.

Third, what is the relationship between tikkun olam and political work and advocacy? Engaging in meaningful tikkun olam work regularly entails staking out distinctive – and regularly contentious – positions on a range of issues of political, economic and social policy. Yet as we know, there is seldom, if ever, one unequivocally "Jewish" position on most issues of social policy, however much partisans of left, right, centre and everything between wish there were. Nor, when it comes to matters of social policy, does the tradition usually speak in one unitary voice. Moreover, Israel figures in this entire discussion in several ways. It is a Jewish state where by definition Jews assume responsibility for all of society and its welfare. It is also home to such thorny questions as mounting income inequalities, discrimination against Arab citizens, treatment of foreign workers and the unresolved status of the Palestinians and of Judea and Samaria; these and other problems threaten to undercut the moral suasion of Israeli and Jewish social justice efforts as a whole. Moreover, tikkun olam may beckon, for better or worse, as an avenue for the expression of Jewish ethics in the international geopolitical arena apart from the wrenching and at times seemingly intractable moral dilemmas in which the State of Israel finds itself. We must keep all these dimensions in mind.

Fourth, if indeed many activities being pursued under the rubric of tikkun olam do not proceed in any distinctively Jewish fashion, what value if any do they add to ethically-charged action undertaken by people of goodwill in other frameworks, and what claim can they make on Jewish communal energies and resources?

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Ethical teachings are a precious gift

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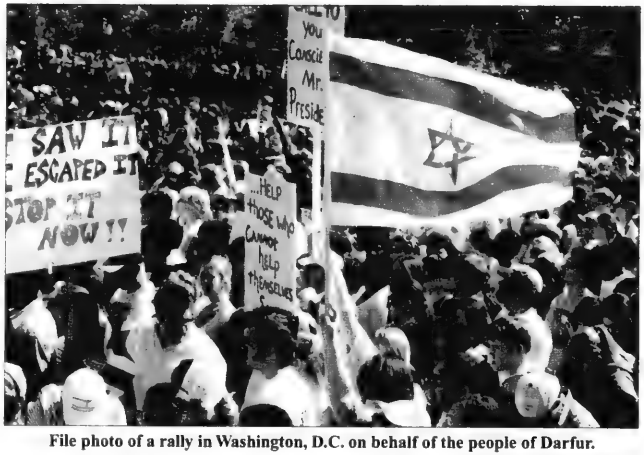
These critical questions are not meant to stymie the enterprise of tikkun olam, but to get us all thinking hard about how to make it work. Tikkun olam is a project which has the potential to unleash special energies and passions – and that potential needs to be realized.

I would briefly offer several basic recommendations as a spur to thought and action. First, Jewish life proceeds through a basic conceptual vocabulary – including such terms as Torah, Jewish people, mitzvah – and tikkun olam ought to be incorporated into that basic lexicon, with the full awareness that there is no obviously or unequivocally "Left" or "Right" way to live up to that ideal. Judaism's vast library of texts and equally vast range of historical experience, heroic and tragic, mined with knowledge and care, comprise a large and precious resource for contemporary moral reflection and action. A careful attention to details and a pragmatic approach to problem-solving is itself a hallmark of the Jewish tradition in general and the Jewish legal, halachic, tradition in particular and this focused pragmatism may itself be a signal Jewish element of tikkun olam. This moral commitment must be brought to bear on specific problems and in very concrete, indeed prosaic, terms.



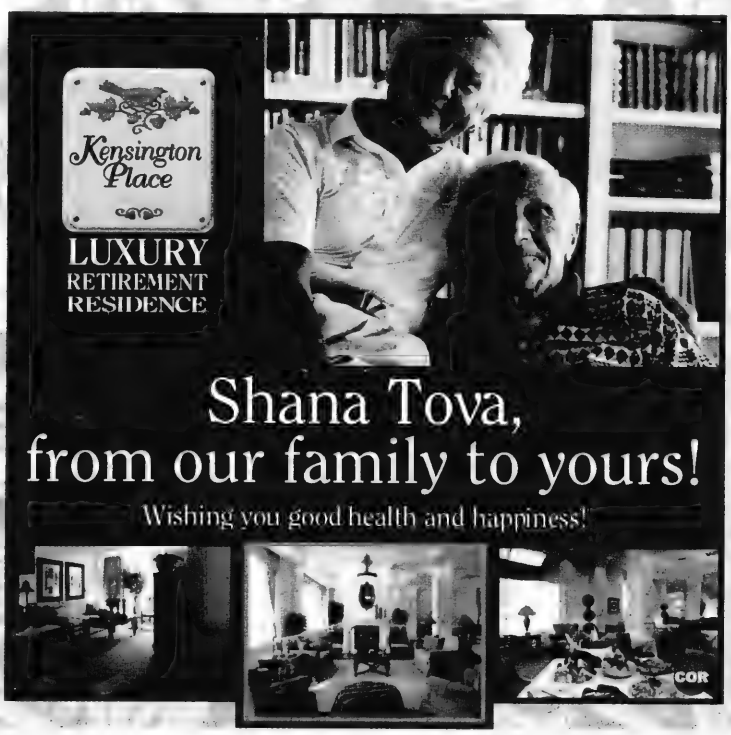
File photo of a rally in Washington, D.C. on behalf of the people of Darfur. [Carrie Devorah photo]

Second, to that end, scholars and practitioners should undertake joint efforts to think hard in a disciplined fashion and in both theoretical and practical terms about how the Jewish people might realize the many potential dimensions of tikkun olam, and – more importantly – to develop educational materials that can be incorporated into education and programming. These materials should bring Jewish texts into dialogue with the present, including those texts which speak in cadences well removed from the universal ethics underlying the contemporary understanding of tikkun olam.

Third, thought should be given to developing several tikkun olam projects which could engage large numbers of Jews across geographic and other boundaries. One possibility is the creation of a Jewish Youth Corps which would bring together young people from across the Jewish world, including the Diaspora and Israel, and from across denominations for work in a range of countries or settings, with a strong learning component as well. Another might be a clearinghouse for tikkun olam projects and ideas.

Jewish ethical teachings are one of the tradition's most precious gifts, to the world, and to us. Today, tikkun olam beckons as one particularly powerful interpretation of that heritage, one which may indeed make the Jewish people better people and the world a better place. But that in turn depends on whether we are able to act wisely, and think hard.

Dr. Yehudah Mirsky, a former US State Department official and scholar of Jewish thought, is a fellow of the Jewish People Policy Planning Institute. This essay is adapted from a longer paper, available on request.



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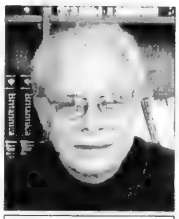

By CHAIM I. WAXMAN

We live in an era of paradoxes. On the one hand, cyberspace and globalization have contributed to an era of "post-ethnicity" and the democratization of identity. Indeed, we increasingly view ourselves as comprising numerous identities which we create and which are constantly changing. At the same time, we see many Jews inquiring into their roots. Numerous techniques and programs have been developed for "discovering Jewish roots," some of which fly smack in the face of the notion of self-made identity. In part, the paradox is a result of differing conceptions of the nature and meaning of identity. Both among social scientists and among Jewish religio-cultural authorities there are varieties of conceptions of Jewish identity as well as differing attitudes toward outsiders who wish to become insiders, who wish to join Judaism and the Jewish people.

One manifestation of the deep divide on some of these issues was the most impassioned debate this past year between the haredi and religious Zionist camps of Israeli Orthodoxy, namely, the issue of conversion. In an unprecedented move, Rabbi Avraham Sherman, a prominent haredi judge on the High Rabbinical Court, issued a ruling in which he lambasted a very prominent Religious Zionist rabbi, Haim Drukman, and retroactively raised questions as to the Jewishness of the thousands converted through the Conversion Authority headed by him. Many of the converts affected by the ruling are olim from the Former Soviet Union (FSU) who immigrated under the Law of Return but who are not considered Jewish according to Halachah. Subsequently, he averred that he considers converts a "plague" who introduce "foreign influences" to the Jewish people.

Without here going into the details of the debate, suffice it to say that it reflected contrasting attitudes toward the phenomenon of conversion and it is an issue whose significance and rift-causing potential will increase rapidly and dramatically with each passing year, if not month.

At the core of the issue is the rising global rate of Jewish out-marriage in which the non-Jewish spouse does not convert to Judaism. For example, in the United States, the rate of out-marriage is over 50 percent; in France and the United Kingdom, it is over 40 percent; in Canada, it is over 30 percent; and in the FSU, it is over 75 percent. In Israel, it is estimated that about 3,000 of those who immigrated from the FSU between 1989 and 2005 are not Jewish according to Halachah and are not registered as Jewish by the Ministry of Interior. In addition, there are increasing numbers of Israeli Jews who marry non-Jews abroad and then return with their spouses to Israel.

One product of the high rate of intermarriage is that Jewry must face increasingly important issues with respect to the children and grandchildren of intermarriages. Several decades ago, Reform Judaism adopted a heatedly-debated policy of "patrilineal descent," according to which a child of either a Jewish father or mother is deemed Jewish, provided they manifest "appropriate and timely public and formal acts of identification with the Jewish faith and people."

Even for Reform Jews, however, the issue has not been completely resolved because in the United States, only about 40 percent of such children are being raised as Jews. The vast majority do not manifest even minimal identification with Judaism and the Jewish people. Moreover, as Sylvia Barack Fishman and Daniel Parmer, of Brandeis University, have recently demonstrated, the policy of patrilineal descent has contributed to a dramatic gender imbalance in American Jewish life, but not the kind that is usually first thought. For example, they show that Reform temples and synagogues are run and primarily populated by women, and that men are disappearing from synagogue life.

For the Orthodox, Conservative, and "traditional" segments of Judaism, the alternatives appear to be simpler: conversion or not. However, they are in fact very complex. As I alluded to above and elaborated in these pages last year, there are starkly contrasting perspectives on conversion and conversion outreach.

With respect to children of intermarriages, the more open position was expressed by the late Rabbi Moshe Feinstein

Continued on page B13

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Question of conversion more critical in Israel than in Diaspora

Continued from page B12

(1895-1986), arguably the leading rabbinic decisor in the North American Orthodox Jewish community, who argued that many children of intermarriages consider themselves to be Jewish, in any case, and will probably marry Jews. It is, therefore, much more preferable that they be encouraged to convert, rather than being proscribed from converting which only increases the rate of intermarriage.

A staunchly opposing position was recently propounded by Rabbi Moshe Sternbuch, the head of the Rabbinical Court of the Edah Haharedis and one of the leading decisors in the Israeli haredi community. Arguing, among other reasons, that such outreach only increases intermarriage, he asserted that "it is absolutely forbidden to try to proselytize a non-Jew even if he mistakenly views himself as Jewish." He staunchly rejected outreach efforts toward them, and he then rejected all outreach efforts to the intermarried among Russian Jews.

It is more than interesting to note that Rabbi Abraham ibn Ezra (1089/1092-1164/1167) suggested that the reason for including *gerei toshav*, non-Jewish residents, in the mitzvah of the septennial Hakhel assembly (Deut. 31:12) was because it might encourage them to convert. Much more recently, Rabbi Meir Simcha of Dvinsk (1843-1926), in his biblical commentary, Meshekh Chokhma (Deut. 23:7), suggested that it is a mitzvah to reach out to resident non-Jews and to support them, because they will thus see the beauty of God's ways, will become attached to them, and will strive to convert. Neither of these prominent rabbis shared the view expressed by Rabbi Sternbuch and much of the haredi community.

The question of conversion is today much more of a critical one in Israel than in the Diaspora because in Israel, the children of intermarriages will invariably assimilate sociologically into the Jewish majority even if they are not halachically Jewish.

They attend schools that are predominantly Jewish; they play with Jewish children; they serve in the Israel Defence Forces side-by-side with Jews; and the probabilities are very high that they will marry Jews. It can, therefore, be expected that a resolution will be found despite the haredi hard line. Many among the National Religious and Modern Orthodox are prepared to adopt a more open stance, especially after what they perceive as the reprehensible insult of Rabbi Drukman. Indeed, some non-haredi Orthodox rabbis in Israel have called for the Supreme Court to intervene and prevent implementation of Rabbi Sherman's decision, and there are even calls for setting up an alternative rabbinate to the current haredi-dominated official rabbinate.

The arrival of immigrants since the 1990s from the former Soviet Union, such as the group seen here, makes the issue of conversion in Israel very important according to the author. [Israel photo]

In the Diaspora, given the fact that the overwhelming majority of the children of intermarriages do not identify as Jews and will not marry Jews, there is much less pressing need for proactive conversion efforts.

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Outreach can greatly enhance Israel

Continued from page B13

Among the Orthodox, the near exclusive authority of the haredi approach means it is probably futile to even suggest such efforts. However, that does not mean that Jewry should be oblivious to that population and, indeed, it would be self-defeating if it were because although the overwhelming majority do not identify as Jews, they have ties to the Jewish people which are, hopefully, positive.

It is no secret and also probably no coincidence that a number of world leaders who have Jewish backgrounds to one degree or another – perhaps a Jewish grandparent – have expressed a sense of closeness to and affinity for Israel and the Jewish people.

In the United States alone, there are hundreds of thousands of non-Jewish children of intermarriages and many more who are non-Jewish grandchildren of the intermarried. They are a potentially significant resource for the Jewish people, and it would be in the interest of the Jewish people to foster ties with them. As a first step, providing knowledge about Jews and Judaism is likely to enhance their ties. In a number of university Jewish Studies courses I gave over the years, I had non-Jewish children of intermarriages and others with Jewish family connections among my students, and they often expressed a deep appreciation for the opportunity to learn about the people and culture of their Jewish relative(s). There is no reason to wait until the college years and rely on university Jewish Studies courses. There are a variety of other venues under which formal courses as well as informal educational programs that educate about Jews and Jewish culture can be provided to the population at large. Many settings already exist but are much too underutilized as informal educational programs. For example, many Jewish community centres, Y's, Jewish family service programs, Jewish hospitals, etc., provide excellent social services but are bereft of Jewish cultural content. In their zeal to demonstrate their non-denominationalism and non-sectarianism, all too often major efforts are undertaken to hide any semblance of anything Jewish in the programs.

Another initiative within this context might be to borrow from and adapt a project undertaken by the Tampa, Florida, Jewish Community Center, namely, a Jewish discovery museum whose objective is to "to help encourage Jewish engagement among the unaffiliated population." In this case, however, it is not unaffiliated Jews who are the target population but, rather, non-Jews who have some Jewish connection. Again, the objective is not to have them become Jews but, rather, to learn more about the group and culture of their Jewish relative(s).

There are surely many other creative ways of positively connecting non-Jews to the people and culture of their Jewish forebears. Some will reject the entire endeavour as threatening because they fear that it will just increase intermarriage.

What must now be carefully considered is whether that fear is grounded in reality and whether it is sufficient to abandon an effort which has the potential to greatly enhance the stature of Israel and the Jewish people as we move in the 21st century.

Chaim I. Waxman is a senior fellow at the Jewish People Policy Planning Institute and a professor emeritus of Sociology and Jewish Studies at Rutgers University.

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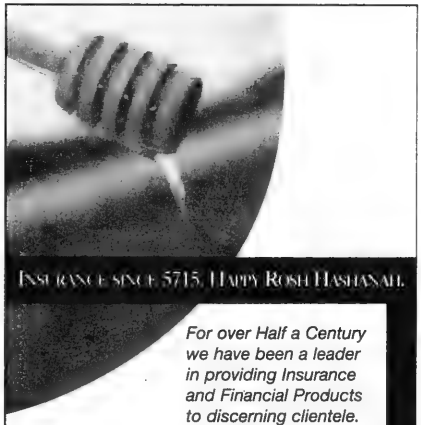
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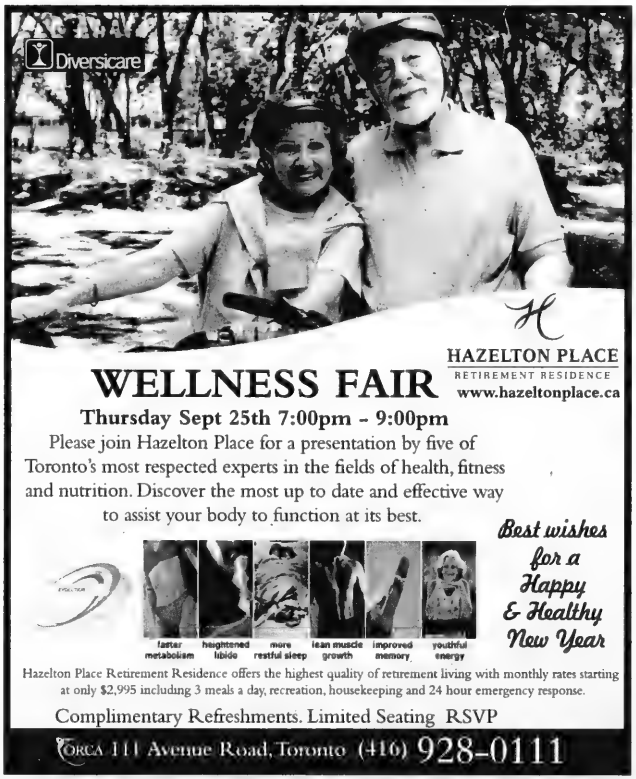
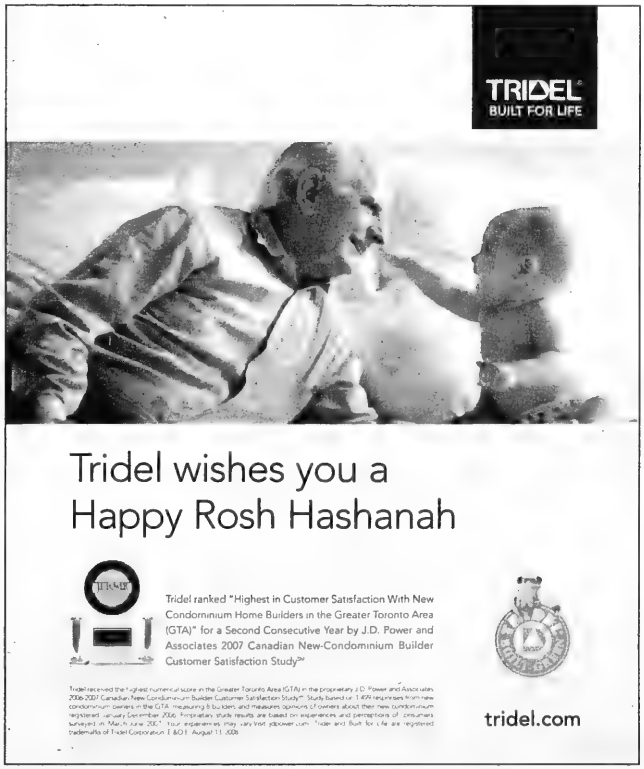
A MOMENTOUS OCCASION

Israel and its supporters around the world celebrated the country's 60th anniversary. [Isranet photo]





Les nouveaux espoirs des Juifs de France

DOV MAIMON

Trois événements positifs sont apparus au cours de ces dernières années en France, qui ont suscité des modifications évidentes au sein du judaïsme hexagonal, lequel constitue la troisième plus grande communauté juive du monde, après celles d'Israël et des États-Unis.

Il s'agit tout d'abord d'évoquer l'élection du président Nicolas Sarkozy, atlantiste convaincu qui a qualifié l'Etat hébreu de "véritable miracle du XXè siècle".

Ensuite, le ton des medias et l'atmosphère diplomatique, vis-à-vis de l'Etat hébreu, longtemps tenu pour le "principal responsable du conflit régional", sont désormais moins systématiquement négatifs. Conséquemment, la chute de l'*Aliyah* des juifs de France d'environ 30% (par rapport à l'année 2006) suggère que le malaise, voire le sentiment d'étrangeté à la communauté nationale, qui prédominaient au début de la seconde Intifada, tendent à se dissiper.

Enfin, l'arrivée de Gilles Bernheim au poste de Grand Rabbin, élu par deux tiers des 240 grands électeurs le 22 Juin 2008, représente à n'en pas douter une nouvelle phase dans la perception que les juifs ont d'eux-mêmes, de leur culture et traditions, et du rôle que celles-ci pourraient être appelées à jouer dans les affaires de la Cité. Ce philosophe et homme de culture de 56 ans, est d'une certaine manière l'antithèse rabbinique de son prédécesseur qui a privilégié, durant plus de deux décennies, une politique ultra-orthodoxe, dont certains tenants n'ont pas hésiter à pratiquer des formes "d'auto-ségrégation" communautaires.

Réchauffement franco-israélien

Dans un contexte mondial de violences proches (émeutes de novembre 2005 en France, menaces sur la liberté de la presse suite aux caricatures de Mahomet) et lointaines (régime des talibans, Darfour, Tchétchénie), les inquiétudes et les aspirations des israéliens ont commencé à devenir audibles et crédibles en France. L'Europe saisissait d'un seul coup qu'elle affrontait un problème avec certaines minorités ethniques et religieuses qui menaçaient l'ethos judéo-chrétien du vieux continent.

Ce changement d'atmosphère, inauguré depuis la fin du règne chiraquien, ne serait toutefois pas survenu sans l'élection de Sarkozy. Sans modifier fondamentalement l'ouverture envers les pays arabes, le président français, décidé de redonner à son pays un rôle de premier plan au Proche Orient, a successivement, et au grand soulagement de la communauté juive, affirmé le droit intangible d'Israël à exister, s'est engagé à une "tolérance-zéro" de l'antisémitisme et s'est libéré de l'axiome politiquement correct identifiant l'Etat juif au "plus grand obstacle à la coopération euroméditerranéenne".

Une communauté vibrante à la croisée des chemins

Fortement polarisée entre une minorité très active et une périphérie en voie d'assimilation, cette communauté de 500 000 personnes est traversée par des courants à la fois centrifuges et centripètes. Cette dynamique est profondément liée, d'une part, à la difficulté de s'affirmer comme juif dans un pays où le nom juif n'a pas toujours très bonne image, et d'autre part, au profil sociologique particulier de cette communauté.

Contrairement aux juifs américains, mais de façon relativement analogue aux sépharades d'Israël, les juifs français sont plus pratiquants aujourd'hui qu'ils ne l'étaient il y a 20 ans et 75% mangent *casher* à la maison. Ils se sont par ailleurs rapprochés ces dernières années des instances communautaires et ils sont globalement plus religieux que les français non juifs . Quand on les interroge sur le lieu où

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Rosh Hashanah Greetings 5769

Looking Toward Tomorrow

Des immigrés français arrivent en Israël cette année. [Isranet photo]

Le pari d'un judaïsme ouvert

Suite de la page B16

ils auraient souhaité renaître, la moitié affirme souhaiter renaître en Israël et en effet, l'*Aliyah* française est la plus forte des pays occidentaux (35 000 personnes soit plus de 7% des juifs ont émigré en Israël depuis 1988). Cet exceptionnalisme français découle de plusieurs facteurs : 70% des juifs français sont des nord-africains arrivés en France dans les années 60, 70% ont des parents proches en Israël et 75% visitent ce pays régulièrement. Dans cette seconde génération d'immigrés, professionnellement mieux insérés que leurs parents, une partie significative fait un retour identitaire. Par ailleurs, parmi les *Olim*, 50% visitent régulièrement la France et réactivent en permanence l'axe Paris-Jérusalem.

Alors que ses prédécesseurs avaient un rôle représentatif et honorifique, le Grand Rabbin Joseph Haim Sitruk, originaire d'une famille traditionaliste tunisienne et formé sur le tard dans les yeshivot israéliennes, a bouleversé le rôle et la fonction du Grand Rabbin de France.

Sur la base de sa devise "rejudaïser les juifs", laquelle fait référence au judaïsme ultra-orthodoxe comme modèle unique de judaïsme authentique, il a réussi à accroître substantiellement le noyau communautaire (de 28% en 1988 à 38% en 2007) en s'adressant principalement aux juifs encore emils auraient souhaité renaître, la moitié affirme souhaiter renaître en Israël et en effet, l'*Aliyah* française est la plus forte des pays occidentaux (35 000 personnes soit plus de 7% des juifs ont émigré en Israël depuis 1988). Cet exceptionnalisme français découle de plusieurs facteurs : 70% des juifs français sont des nord-africains arrivés en France dans les années 60, 70% ont des parents proches en Israël et 75% visitent ce pays régulièrement. Dans cette seconde génération d'immigrés, professionnellement mieux insérés que leurs parents, une partie significative fait un retour identitaire. Par ailleurs, parmi les *Olim*, 50% visitent régulièrement la France et réactivent en permanence l'axe Paris-Jérusalem.

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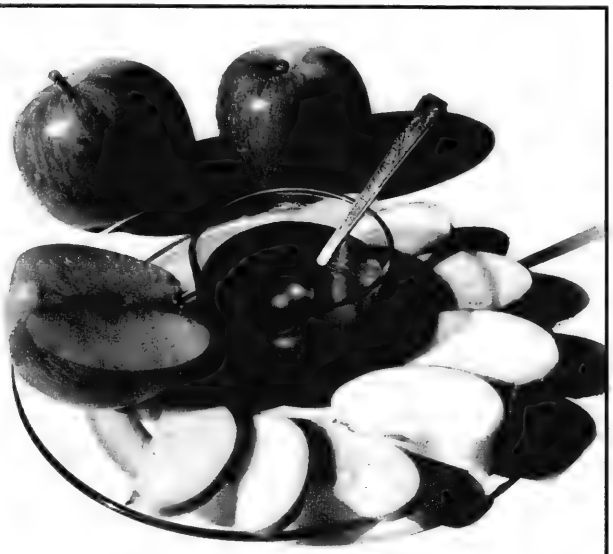

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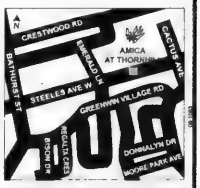

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Faire face aux enjeux

Suite de la page B17

Alors que ses prédécesseurs avaient un rôle représentatif et honorifique, le Grand Rabbin Joseph Haim Sitruk, originaire d'une famille traditionaliste tunisienne et formé sur le tard dans les yeshivot israéliennes, a bouleversé le rôle et la fonction du Grand Rabbin de France. Sur la base de sa devise "rejudaïser les juifs", laquelle fait référence au judaïsme ultra-orthodoxe comme modèle unique de judaïsme authentique, il a réussi à accroître substantiellement le noyau communautaire (de 28% en 1988 à 38% en 2007) en s'adressant principalement aux juifs encore empreints de traditionalisme et en usant d'un discours direct, à l'occasion nostalgique et émotionnel, parfois rieur, mais toujours bien construit. Doté d'un charisme exceptionnel, il a guidé des milliers vers une stricte observance de type *Haredi*, et des dizaines de milliers à resserrer leurs liens communautaires.

Cette démarche exclusive a toutefois ses limites: les juifs les plus intégrés intellectuellement et socialement à la culture française, souvent ashkénazes, n'adhèrent pas à ce discours -bien que gardant certaines traditions, beaucoup se sont mariés en dehors de la communauté-. Si à Boston, près de 50% des enfants de couples mixtes reçoivent une éducation juive, en France ceux-ci font figure de laissés pour compte. On peut toutefois douter de l'efficacité de cette approche d'exclusion puisqu'aujourd'hui en France 50% des juifs de moins de 35 ans vivent en couple mixte (à mettre en comparaison avec 35% au Canada et 25% en Australie) . En quelques années, l'ultra-orthodoxie, bien que ne représentant que 5 à 10% du judaïsme français, a délégitimé non seulement les approches réformées, libérales et conservatives mais également les approches orthodoxes ouvertes qui caractérisaient l'institution rabbinique française depuis sa fondation par Napoléon Bonaparte en 1807.

Le monopole ultra-orthodoxe a notamment des incidences dramatiques sur les écoles. Si un tiers des enfants juifs sont scolarisés à plein temps en école juive, un second tiers est inscrit dans des écoles privées catholiques. Pire, ces dernières années, un certain nombre de parents, souvent traditionalistes mais souhaitant donner à leurs enfants une éducation de qualité ouverte sur le monde, a retiré leurs enfants des structures juives. Aux yeux des observateurs, le besoin d'une offre plus diversifiée de scolarité juive se fait cruellement sentir.

Délaissant le séminaire rabbinique parisien, école des cadres qui préparait autrefois à la délicate gestion d'une communauté hétérogène et polymorphe, le Grand Rabbin a fortement encouragé les élèves zélés à étudier dans les excellentes yeshivot ultra-orthodoxes israéliennes. Parmi les milliers qui ont suivi cette voie, un nombre infime a choisi de revenir pour être rabbin en France. À défaut de cadres locaux, on a donc "importé" d'Israël des décisionnaires rabbiniques, férus de *Talmud* mais parlant peu ou pas le français. En conséquence, la France est aujourd'hui un pays où l'épreuve de la conversion, y compris pour les enfants de père juif, est une des plus infranchissables au monde.

Le 'rabbin dans la Cité' prend la tête du judaïsme français

Docteur en philosophie et ancien élève du séminaire parisien et de la prestigieuse académie talmudique ultra-orthodoxe de Brisk, à Jérusalem, Gilles Bernheim, qui définit son poste comme "rabbin des rabbins", a entamé depuis quinze ans une réflexion fondamentale sur les enjeux sociétaux. Son premier ouvrage, *Un rabbin dans la Cité*, traitait des questions liées à l'athéisme, l'homosexualité, le sida, la drogue, les sectes, l'exclusion, les familles recomposées, et les enfants des couples mixtes. Son dernier, publié en mars et co-écrit avec le Cardinal Philippe Barbarin, l'Archevêque de Lyon, présente, face au discours dominant fondé sur le relativisme moral, des réponses respectivement juives et catholiques. Souhaitant mettre fin à la polarisation au sein de la communauté, Bernheim est partisan d'une "orthodoxie intransigeante mais ouverte", apte à rassembler le plus grand nombre et qui ferait figure d'alternative à la dérive fondamentaliste. S'il a été élu malgré son manque d'expérience effective comme rabbin de communauté, c'est que de très nombreuses personnes en France, juives et non juives, attendent avec impatience l'émergence d'une nouvelle synthèse judéo-française pérenne et signifiante pour le XXIè siècle. Face aux enjeux à la fois externes (accommodation avec les musulmans, assimilation, antisémitisme) et internes (faillite financière des institutions juives, absence d'écoles de qualité, carence d'élites enseignantes et rabbiniques), on ne peut qu'encourager le Rabbin Bernheim à s'entourer des bonnes personnes pour se mettre au travail.

Autre renouvellement des élites qui confirme ce besoin de changement, deux scientifiques de renom partisans d'une restructuration, respectivement Joël Merguy au Consistoire Central et Richard Prasquier au CRIF, ont récemment pris la tête de deux des trois institutions juives nationales. Un sentiment d'urgence également partagé par Pierre Besnainou, Président du FSJU et ancien Président du Congrès Juif Européen, qui, lors de la conférence internationale célébrant les 60 ans d'Israël en mai dernier à Jérusalem, a officiellement convié la Diaspora et l'Etat d'Israël à aider, financièrement mais pas seulement la communauté juive française à se reconstruire. Les organisations juives mondiales sauront-elle répondre, cette fois-ci, à l'appel lancé? Telle est la question.

Dov Maimon is a fellow at the Jewish People Policy Planning Institute (JPPPI) in Jerusalem, where he co-ordinates the institute's activities in French-speaking countries.

Following the election in June of Rabbi Gilles Bernheim, an open-minded intellectual, as the new chief rabbi of France, Maimon discusses the hopes and challenges confronting French Jewry.

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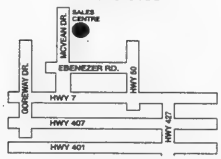

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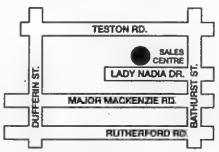

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China, the Jewish People and Israel:

By SHALOM SALOMON WALD

In Canada, as well as in all other industrialized countries, China is increasingly making the news. Interest in the red giant reached a peak during the Beijing Olympics in August 2008 and the anti-Chinese demonstrations in the West that occurred before.

One of the main geopolitical changes of the 21st century will be a long-term transfer of global economic, political and military power from the West to Asia, first to China and later on also to India. These two nations are re-emerging as great powers – positions which they held during long periods in the past. China is already a crucial factor in the economy of virtually all countries of the world. It is one of the five veto-holding powers of the UN Security Council, and its collaboration is essential for the solution of all of the world's major problems, from global warming to the food and energy crisis to nuclear proliferation. This transfer of global power will also have far-reaching consequences for the Middle East, Israel and the Jewish people in general. In 2004 the Jewish People Policy Planning Institute in Jerusalem published a monograph '*China and the Jewish People – Old Civilizations in a New Era*' by the author of this article, indicating some of these consequences:

• China's energy needs and its fast growing involvement in the Middle East and the wider Muslim world: China is the world's second largest oil consumer and importer after the United States, and one of the largest importers of oil from all Muslim countries (Middle East, Africa, and South-East Asia). These countries' trade and economic relations with China will soon be as important as their relations with any Western country. But oil, trade and investments are not the only pieces on China's Middle Eastern chess board. A battalion of Chinese combat soldiers is standing in Southern Lebanon as part of the UNIFIL contingent. China's voice is increasingly listened to in the Muslim world at a time when Western influence is declining there. China has been a neighbour of the Arabs and Iranians since time immemorial.

• China's Muslims: China's Muslim population is variously estimated at thirty million to fifty million people. Many of them live in China's "Far West", the Xinjiang Autonomous Region that is adjacent to Muslim Central Asia. Many of the borders, such as those with Pakistan, are relatively easy to cross. Moreover, Saudi Arabian and other Middle Eastern influence and investments are clearly visible in the architecture of thousands of mosques all over China. Currently, China's Muslims are increasingly attuned to the wider Muslim world. They are a source of serious, though never publicly admitted concern to the Chinese authorities, who have to watch their reactions to events in the Middle East and to Chinese policies there. Tensions do exist and occasionally a laconic communiqué, as in summer 2008, reveals clashes with, and acts of terrorism by Chinese Muslims.

• Chinese-American tensions: For the Chinese, the United States is by far the most important country. It is their single largest export market, the source of their largest currency reserves, the creator of most of the science and technology they need, the main ally of Japan, the key to the solution of the Taiwan question and more. But the United States is also feared for its military and naval bases all around China, its presumed meddling in China's internal troubles, for example in Tibet, its permanent criticism of China's human rights record and the anti-Chinese sentiments of a large part of the American people. In turn, the United States fears China and is increasingly ill at ease with the challenge of China's rise as a major political and economic rival. In the past, great powers have challenged the United States militarily – Imperial Germany in World War I, Nazi Germany and Japan in World War II, the Soviet Union during the Cold War – but never economically. Now China does just that. American criticism of China is fueled by a fear of this emerging super-power no less than by concerns about human rights and democracy.

And this is where, in the Chinese view, the Jews enter the picture. The Chinese believe in the power and influence of American Jews, expect them to remember that many Jews found a safe heaven in Shanghai during World War II while the West abandoned them and hope that Jews will contribute to a better understanding between China and the United States. There is a complex, triangular relationship between China, the Jewish people and Israel. One of the determinants of China's policy towards Israel is the belief (or illusion?) that Jews have a dominant position in the United States. This is also why China, including its media, reacted with anger to anti-Chinese statements by prominent American Jews in spring 2008, particularly a call by 168 rabbis to boycott the Beijing Olympics, based among other things on a grossly flawed and gratuitously insulting comparison between today's China and Nazi Germany. But American Judaism is not the only target of Chinese interest. There are other influential Jewish communities in countries that are important to China, and the vibrant Canadian community is not the least significant of these. Canadian Jews too could make their concerns about Israel, Iran and other matters known in Beijing. They have an advantage as Canada, in contrast to the United States, does not see China as a great power rival. Also, Canadian Jews are not unpatriotic when they converse with China as Jews – the Canadian Constitution encourages minorities to assert their identity.

Continued on page B21

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Rosh Hashanah Greetings 5769

Looking Toward Tomorrow

geopolitical challenges

Continued from page B20

• China's relations with Israel: China's attitude toward Israel is obviously influenced by all three of these factors. But they are not the only determinants of China's Israel policy. In January 1950 Israel was one of the first non-Communist countries to recognize the People's Republic of China, three months after its establishment. Chinese policy advisors still mention this to Jewish visitors as a way to express China's gratitude. China established normal diplomatic relations with Israel only in January 1992. In between were periods where China gave strong vocal (though only limited material) support to Israel's Arab enemies. However, already in the 1980's, Israel provided China secretly with agricultural technologies and even military hardware at a time when both countries faced severe military threats from the same hostile country, the Soviet Union. Since 1992, the links between China and Israel have grown in all sectors except for the military links that the United States forced Israel to break off in 2000. China has said that it wants all its links with Israel to continue and improve: it is as if it wanted to convey the message that, as an emerging super-power, it is in nobody's "pocket" and will acknowledges no dependence, not even on oil producers.

Thus, China has to cope with several conflicting policy objectives, and its attitudes toward Israel and the Jewish people in general must also be seen in an older historic and cultural context. China is, apart from Hindu India, the only great living civilization that has never known any anti-Semitism, largely because Christianity and Islam had no influence on Chinese mainstream culture. In China there are no holy books where the Jews are blamed for rejecting or killing God's son, or his Messiah, or his Prophet. There are many, until recently often positive stereotypes about Jews: they are rich, intelligent, influential, successful but sometimes crafty, and Jews can be great friends of China. Former U.S. Secretary of State Henry Kissinger who initiated the historic encounter between President Richard Nixon and Chairman Mao in 1972 is revered in China to this day. Also, many respect Israeli achievements in agriculture and technology. This has given Jews and Israel a small, temporary advantage in China, a bit of "soft power", which is a useful asset to have in dealings with any great power. However, the Jews will keep this asset only if they make their history and culture better known in China and support the dedicated Chinese university scholars who teach and write about Judaism. A Jewish cultural policy could also utilize other tools: movies, TV, exhibitions. The Canadian Jewish community should support such endeavours.

And how about human rights in China? Surely Jews cannot ignore this issue which is a source of concern to Canada. However, they must be realistic about what they can achieve as Jews in the short term and think twice whether it is necessary to put forward their Jewish affiliation when they protest against human right violations by a country where Jews were always well treated. Moreover they should be aware that China perceives all Western human rights protests as part of a broader hostility and treats them as an external security problem and not as a moral issue. Is this so different from the way Israel reacts to foreign accusations? Bible and Talmud insist that the same law must be applied to everyone, without distinction. But this is not the way China is sometimes being treated. It is singled out for criticism while human rights violations by other countries, small or pro-Western, are ignored or treated in a low-key manner. All this does not mean that Jews can do nothing to further human rights in China. But they can do it only culturally, indirectly and over the long term. Chinese elites are open to foreign ideas, and the Jews attract their interest. What explains the Jewish influence in the West? What makes Jews tick? When it is explained that their holy books proclaim the sanctity of human life, demand independent and equal justice for all and defend the rights of the poor against the rich, the Chinese can hear the message. No need to mention China.

Dr. Shalom Salomon Wald is a Senior Fellow at the Jewish Peoples Policy Planning Institute.

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Rosh Hashanah Greetings 5769

Thinking of Jerusalem

Archeology in Jerusalem after the Six Day War

By DAN BAHAT

The scientific study of Jerusalem started with the visit of the revered American Edward Robinson in Jerusalem in 1838. He was the first explorer who examined the ancient remains of the city without any preconceived biases and tried to understand them against the background of what he knew from the Scriptures or other literary sources. To this very day this is the way to combine archeological finds with knowledge from other sources.

When he came to the Holy Land, the country was under Turkish-Ottoman rule. Europeans were restricted by the authorities in their ability to freely explore the city. During the British mandate (1917-1948) access throughout the city was also limited due primarily to the animosity of its inhabitants. Scholars complained quite regularly about their lack of free passage.

Therefore, when we try to evaluate the results of pre-1967 excavations in Jerusalem one can say that the excavations were carried out mostly in limited areas and that every dig raised more questions than answers. The public wanted to know more about the history of the city and about the various sites therein. But information was not forthcoming.

Even religious considerations played a role in interfering with the work of the archeologists and in their scientific conclusions. The excavations of Dame Kathleen Kenyon are illustrative.

Dame Kathleen discovered the remains of a large public building close to the Temple Mount. The Jordanian authorities, however, believed that she had discovered a church and thus removed her and her team of scholars from the site. When Israeli archeologists returned to the same site after the Six Day War, it was found that the site was a Muslim structure dating from the 8th century, and indeed, a unique example of such a structure.

The situation changed with the Six Day War in June, 1967.

Jerusalem became an open city where any scholar could study archeological remains without any limits to his or her academic freedom.

It was only natural that Israeli archeologists, for whom the city had been essentially hermetically sealed during Jordanian rule (1948-1967), started to explore the past of their historical capital city.

Indeed, since the State of Israel was founded in 1948, the Hebrew University in Jerusalem has trained skilled archeologists whose training on large scale excavations such as Hazor and Masada has raised young generations of archeologists whose zeal and curiosity to know ancient Jerusalem drove them to dig there, guided by such famous professors such as Professor Benjamin Mazar who commenced the excavations at the south-western corner of the Temple Mount and Professor N. Avigad who worked in the Jewish Quarter.

Continued on page B23

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Walls and roads uncovered after 1967

Continued from page B22

Immediately after the 1967 war, much new construction, building and development were initiated. According to Israeli law, however, new construction or demolition or similar such work requires the consent of the Antiquities Authorities. Many excavations were begun in and around the Old City of Jerusalem. Some excavation sites were small but others were of a scale similar to the long and involved excavations elsewhere in the country that required many years of digging.

Thus, as a result of the new excavations after 1967, it is clear that many problems pertaining to free access and study in and of the Holy City were solved. It is also clear that in spite of the many excavations that took place in Jerusalem over the preceding hundred years, we can say that the more recent excavations have contributed far more to adding to the knowledge of the history and archeology of Jerusalem than did the earlier digs.

An archival photo of the Western Wall on the eve of the Six Day War.

About the city's history, one could not say until recently when it was actually first settled.

Because of the presence of the only permanent, perennial water spring at the foot of the hill of the City of David, we know that people were already settled there in the Neolithic period, namely in the 7th-9th millennium BCE.

It is difficult, however, to decide with precision exactly when within the Neolithic period the city was settled as archeologists reached this level of early period settlement only within a very small area. Usually, when an archeologist digs, the lower he reaches, the smaller the available area becomes for his research. If our conclusion is correct that the first settlers of Jerusalem were from the Neolithic period, then we can say that Jerusalem becomes one of the oldest and continuously settled cities in the world.

The subsequent period however - the Chalcolithic period, thus named as stone and copper were the materials by which tools and vessels were made - occupies most of the 4th millennium BCE. Remains from this period have also been found in Jerusalem, but alas, again in too small an exposed area.

One should keep in mind that the findings of the human activity from both Neolithic and Chalcolithic times, and of course also in later historical periods, occurred in a tiny hill south of the Temple Mount whose size is only 10 hectares.

The founders of the city and their followers chose this hill because that was the only place where water was and is available. The spring, the Gihon, was the reason for the development of the city.

Although it is a comparatively low hill, its slopes are still steep enough to serve as protection to its inhabitants from unfriendly forces as one can deduce from the biblical description of David's conquest of the city around 1000 BCE. Archeological finds from subsequent periods have also been discovered on this important hill providing information about the links in the long chain of the city's history.

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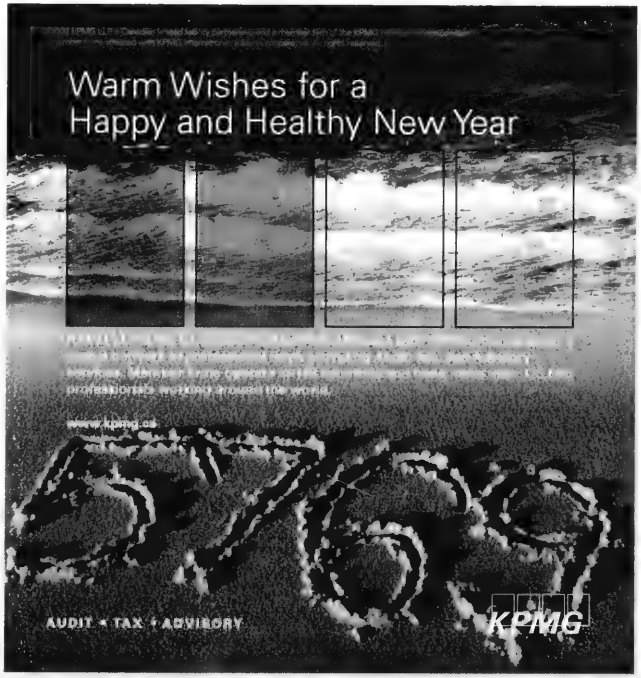

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Rosh Hashanah Greetings 5769

Thinking of Jerusalem

Recent excavations yield fascinating finds

Continued from page B23

Today we are able to cast light on the initial period when Jerusalem became a holy place.

Although we cannot say with full confidence when the name was given to the city, we do know its name means "the god Shalem has founded it." The god Shalem was the god of night in the Canaanite pantheon. Along with his twin brother, Shahar, they both created the full 24 hour cycle of the day. In the book of Genesis the city is named only Shalem.

But the sanctity of the city can also be deduced by the name of its most important and best-known mountain: Mount Moriah. This name means foundation. It is from this spot that the world was founded!

The meaning of Moriah is explained, in the story of the binding of Isaac in the Book of Genesis. The ascent to the mountain is alluded to as the compulsory pilgrimage to the mountain, to the place where "God can be seen" (as the Bible refers to it).

Study of the Temple Mount suggests that some of the ancient cisterns on the Mount were likely used as burial caves dating as far back as the Middle Bronze age, roughly the second millennium BCE. Such burial sites could explain the reason for the initial consecration of the site. The sages of the Second Temple period were aware of the use of the space as a cemetery. The sacred Temple precinct was constructed "over the Tomb of the Void" (*Kever HaTehom*, in Hebrew).

The archeologists are still looking for an explanation for the lack of archeological remains from the 19th century BCE as it is at that time that Jerusalem is mentioned in non-biblical writings - the so-called execration texts - Egyptian documents that mention sites in the Middle East that they subdued and conquered. Jerusalem is mentioned twice but no relevant remains have yet been found of this in the city.

The next period is generally believed to be the period of the Patriarchs.

The biblical description of their lives matches well with what is known from archeology. Indeed it is at this point that Jerusalem is mentioned for the first time in the Bible because of its king, Malchizedek, "a priest of the most high god." The impression created in the Bible is that Jerusalem is indeed a large city.

Recent excavations carried out on the hill of the City of David have brought to light very fascinating finds of that period. There was a strong fortification system consisting of walls and towers. These fortifications served the city for more than a thousand years; they were destroyed by Nebuchadnezzar the Chaldean in 586 BCE when the first Temple was also destroyed. A long section of the alignment of the city walls was excavated by the archeological expedition in 1978-1984 and is still being dug by the project under way in the City of David.

This tile canal was a water carrier for the people of Jerusalem at the time of the Second Temple. [Israel photo]

A surprising discovery was the fact that at that time the Gihon Spring was heavily fortified by strong towers that were built of very large stones. The towers created an enclosure of sorts to which water from the Gihon was diverted.

It was also at that period that a channel was carved in the rock bringing water from the spring to the Pool of Siloam. This channel is today one of the highlights of a visit to the City of David.

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Ancient cisterns were likely used as burial caves

Continued from page B24

In 1868 Charles Warren discovered an underground passage that fittingly enough is now called Warren's Shaft. It is believed to be the *tsinor* (passageway) mentioned in 2 Samuel as the means used by King David to penetrate into the city. However, because of new discoveries pertaining to the water installations on the Mount, archeologists working in Jerusalem reject this conclusion entirely and look for other meaning to the word *tsinor* in 2 Samuel.

Inside the city only scant archeological remains have been found.

There is no doubt that the city was inhabited then but later periods of habitation destroyed the remains from preceding times. The great works of construction, however, leave no doubt that the city was quite densely inhabited.

When King David besieged Jerusalem the walls and towers he saw in front of him were the fortifications that are described here. The difficulties David encountered attempting to capture Jerusalem are described in detail in 2 Samuel as well as in 2 Chronicles.

The city is mentioned again in 14th century BCE letters written to the pharaoh of Egypt. These letters were written on behalf of the Canaanite king of Jerusalem and contain requests for help in defending the city against its foes. The strong house where the king lived is also mentioned there.

Digs on the hill of the City of David yielded an enormous structure comprised of an embankment covered by stone. This structure was a matter of dispute among archeologists after its initial discovery in 1925 and then during further exploration in the '60s and then by Israeli archeologists in the '80s.

Today one can say with confidence that it is difficult to identify the initial builder of this structure. But we can say that King David was indeed the one to cover it with stones. A recent discovery of an imposing public building within the enclosure created by this structure enables us to better understand the greatness of the Davidic dynasty and their legacy in Jerusalem.

A long-standing dispute about the size of biblical Jerusalem was resolved once and for all by archeological explorations of the city after 1967. Was biblical Jerusalem built only on the small hill of the City of David or was it larger than that?

Current excavations under way along the southern wall of the Old City. [Tsilla Sagiv photo]

Continued on page B26

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Pool of Siloam a highlight of a visit to City of David

Continued from page B25

Once the Jewish Quarter was rebuilt after having been in ruins under Jordanian rule, a large area was available for excavation by archeologists. Until then all the excavations were carried out in small areas. Scholars were unable to get the full picture of the various sites. The rehabilitation of the Jewish Quarter was a golden opportunity to learn what happened in this area during the long history of the city.

The Jewish Quarter is located on a triangular-shaped hill, comprising Mount Zion, the Armenian Quarter and the Jewish Quarter. It was Josephus Flavius in the 1st century A.D. who dubbed the hill "Zion" and so it is named to this day.

It was soon discovered that the entire hill, far larger than the City of David, was settled during the reign of King Hezekiah in the 8th century BCE. In addition, we can now understand certain phrases in the Bible that were unclear before.

In the year 722 BCE, the kingdom of Israel with its capital in Samaria was subdued by the Assyrians and many were forced into exile.

But many of the displaced Jews settled in Jerusalem. The hill of the City of David could not possibly accommodate so many newcomers and so they started to settle in the hill of Zion. (Archeologists call it the Western Hill.)

We read in Josephus Flavius that the city wall of that period actually preceded the existence of the "First Wall" of the Second Temple period. Now we can understand the dimension of the expansion of the city in the last two hundred years of the First Temple period.

In Isaiah 22:10 the prophet admonishes the king for building a city wall, destroying houses and bringing water into the city instead of repenting and "doing good in the eyes of the Lord."

Indeed, since the exiles from the kingdom of Israel settled the hill before the wall was constructed, many of their homes were in the path of the wall. The homes were demolished.

Until the 8th century BCE the city of Jerusalem was indeed limited to the hill of the City of David. It grew afterward. King Solomon annexed the Temple area to the city. (The term Temple Mount did not exist before the very last days of the first Temple period).

The early days of the Second Temple are little known. Building and construction were so extensive during the Maccabean period and the subsequent Herodian period that they erased the works of the preceding periods.

Tractate Middoth of the Mishnah provides the only hint of earlier public works in Jerusalem. It probably describes a phase in the development of the Temple Mount, probably during the 3rd-2nd century BCE. The enlarged Temple Mount is described in writings of Jewish writers from Alexandria.

Digging on the Temple Mount today is not allowed. Thus Israeli archeologists have been digging just outside the retaining walls of the Mount since 1968. (The Western Wall is one of four retaining walls. But it is the one best preserved).

The Mazar expedition worked along the southern wall. Along with the Ministry of Religious Affairs of the government of Israel I worked along the Western Wall.

The results of these excavations are simply amazing. They cast a great deal of information about the work of Herod the Great.

The entire area abutting the walls was cleared to facilitate the excavations and other work.

The area is covered in mikva'ot (ritual baths) which shows the determination of the Jewish people to preserve the purity of the Mount. Recently even a mikvah for vessels and tools was uncovered. A segment of the bridge connecting the western hill with the Temple Mount was also discovered. This bridge carried the aqueduct water from Solomon's Pools, south of Bethlehem, to the Temple of Jerusalem.

Continued on page B27

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Rosh Hashanah Greetings 5769

Thinking of Jerusalem

Herod's work was majestic

Continued from page B26

The approach to the Temple Mount from the south was by an enormous stairway. That stairway is now exposed to the public. According to the Mishnah, the rabbis stood there to expound the law and one of the three courts of Jerusalem was located on the steps. It was a rallying place for the many thousands of people, among them many pilgrims, who visited the Mount.

The exposure of the walls shows the enormity of Herod's works on the Mount and it makes it one of the largest and most majestic structures in all antiquity.

The street running along the Western Wall was excavated in a few segments; its course is clear to us today. It was paved with large slabs of stone all of which were dressed with the typical Herodian pattern of a frame cut into the stone on all sides.

Store shops abutted the wall; their fronts faced the street. They were all destroyed by the conflagration in 70 CE. Traces of the fire can be seen on the walls of the Mount. The fire was so strong that even the huge Herodian stones were affected by the searing heat. The remaining traces of the conflagration however, enable us to trace the alignment of the vaults that formed the ceilings of these shops.

There were four gates to the Mount from the west. Josephus Flavius describes them in his work. All four are known to us today. Thanks to the excavation of the Western Wall tunnels, the only gate that was not visible before, is now visible to the visitor. This gate is named after Charles Warren who recognized and identified it from inside the Temple Mount (1867-1868) before he was expelled by the Muslim authorities. The discovery of that unseen gate enables us to follow its history into the medieval era.

Between 135-638 CE, Jews were not allowed to live in the city. But they refused to submit to this edict of prohibition and they managed here and there to come to the city secretly.

An inscription quoting Isaiah 66:10 was carved into the Western Wall showing the persistence of the Jews in visiting the Holy City. After the Muslim conquest of Jerusalem, Jews settled in the city again. They were also allowed to do some chores on the Mount such as cleaning and filling the oil lamps. The Jews found the gate that is the closest to the Holy of Holies. The place near the gate became the main and most revered synagogue in Jerusalem. The many letters between the Jews of Egypt and the Jews of Jerusalem attests to this.

But by 716 CE the Muslim authorities had a change of heart. Jews were no longer allowed to visit. During the period of Muslim rule over Jerusalem it is worth noting that four palaces were built in the 8th century.

Due to the excavations along the Western Wall, we may see some of the largest stones ever quarried and carved by man. Adjacent to Warren's Gate, there are four enormous stones. They comprise what archeologists call "The Master's Course" as they weigh hundreds of tonnes. We believe that they were installed there in order to serve as a counter-force supporting a storage place below the floor of the Mount. There is no way to prove this theory, of course.

But if true, then we can confirm that there were significant underground installations under the Mount, as mentioned in the Mishnah.

At the northern-most end of the Tunnels some remains from Maccabean times were uncovered that were partially destroyed when Herod built up the Temple Mount. The most impressive is an aqueduct bored into the bedrock. It was cut from the surface, reaching the level of a cistern on the mount, thus creating an incision of some 12 metres.

It is so impressive that we can only guess what other projects were undertaken by the Maccabees of which we are unaware today. Herod's works were so well secured to the bedrock that no remains of the structures that preceded him were preserved.

On the western hill of the city which today is the Jewish Quarter, we have discovered significant remains from the Second Temple period.

The view of the Temple Mount and its precincts from this part of the city is beautiful. An inscription discovered in one of the houses there suggests that it must have been the neighbourhood of the priests. The inscription bears the name of Bar-Kathros, a priestly family notorious for its venomous use of the pen. The remains of their house and that of their neighbours show that the families were exceptionally rich. The homes featured mosaic floors, frescos on the walls and lavishly decorated ceilings. Remains of the First Temple period were uncovered under their homes.

Needless to say, many archeological remains from later periods have also been discovered. Remains from the Roman city, built upon the ruins of the Second Temple in the second century CE, begin to show up. The city is a Byzantine city when the Roman Empire becomes Christian and Jerusalem is made its spiritual capital. This resulted in great growth for the city including the construction of a city wall, a number of churches and other major installations.

Of special importance was the discovery of the "Nea" church. The name of this church means the New (Greek letter *N*) Mother (of the Lord) church. It was built by Emperor Justinian in 540 CE, and according to his historian, the vessels of the Temple that were looted from Rome were brought to this church. From Karaite records we know that this was the only church destroyed by the Muslims when they conquered Jerusalem in 638 CE. It must have been an important church for the Muslims to have decided not to leave it standing.

Also uncovered intact by recent digs is a thoroughfare of stores in the Jewish Quarter which was the 12th century CE Crusader market. It is known as the Cardo as it is built over the 6th century CE Byzantine main street (*cardo*) of the city and is still used today.

Archeologists have also been able to show to the public the remains from the Muslim period of rule in the Jewish Quarter comprising the Fatimid city wall (11th century CE) as well as the fortifications of the Ayyubid (13th century CE) period.

Many of the archeological sites described in this essay are installed today for visitors to see and through them to imagine and understand the development of the city through the ages.

Dan Bahat teaches archeology at Bar Ilan University in Israel and at St. Michael's College in Toronto. He is also the former chief archeologist of Jerusalem.

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Rosh Hashanah Greetings 5769

Thinking of Jerusalem

We won't let them sever us from our history

From the editor's desk

The ancient rabbis who compiled the liturgy for Yom Kippur made it especially long. They added two prayer services to the usual daily three. And they incorporated special content in all of the services to steer worshippers' thoughts to intense personal introspection and to frequently recurring liturgical reminders of collective, communal inter-connection.

Individuality-and-peoplehood is the formula of all Jewish prayer. We strengthen the individual by inspiring a sense of belonging to a people; we strengthen the people by including all individuals who wish to belong.

On Yom Kippur, we feel the formula throughout the day. Even personal pleas for forgiveness are expressed in the plural.

The rabbis made their best efforts to penetrate our souls with the feeling of security that flows from knowing we share common language, common petitions and common history with our fellow worshippers.

No name, no place, no image could more forcefully symbolize and reinforce that common history than the name and evocation of "Jerusalem."

All our prayers on all our holy occasions are replete with references and allusions to Jerusalem. But on Yom Kippur the liturgy itself is borrowed from the days of Temple worship in Jerusalem.

"Since antiquity," wrote Ismar Elbogen nearly a century ago in his seminal work *Jewish Liturgy: A Comprehensive History*, "the *Avoda* (a description of the service of the high priest in the Temple on the Day of Atonement) was incorporated into the *Amidah* (*Shmoneh Esrei*). Today, it is attached only to the additional service (*Musaf*) on Yom Kippur."

The fifth and concluding service of the day, the *Neilah*, Elbogen also points out, was retained from the *Neilat Shearim* (the prayer recited in ancient times at the closing of the gates of the Temple) and incorporated into the Yom Kippur liturgy.

Jerusalem, the actual place and its idealized memory, are deeply embedded into the very essence of the Yom Kippur service. That is because Jerusalem is the very sinew that holds together the disparate strands of our peoplehood.

This is not simply a trite restatement of what to most of us is obvious and a key aspect of who we are as Jewish human beings.

There are many people today who deny the Jewish link to Jerusalem, who strive with all the malicious intent in their hearts, to sever us from our history and to persuade the world that it is right and just to do so.

The most famous attempt recently to disconnect Jewish history from Jerusalem was that by former Palestinian Authority President Yasser Arafat.

Continued on page B29

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Arafat's abstruse and distorted view of Jewish history

Continued from page B28

In an interview in 2002 with Saida Hamad, the Ramallah correspondent for the London Arabic-language daily *Al-Hayat*, Arafat said, "For 34 years, they [the Israelis] have dug tunnels, the most dangerous of which is the great tunnel. They found not a single stone proving that the Temple of Solomon was there, because historically the Temple was not in Palestine [at all]. They found only remnants of a shrine of the Roman Herod. Now they have prevented the [Ministry of] Religious Endowments from monitoring the renovation of the southern wall of the Haram. But we are following this matter in an international framework, and you will see that the entire world is on our side in this matter…"

It is widely known that the Camp David peace talks in 2000 foundered in large part on Arafat's abstruse and distorted view of Jewish history. As reported earlier this month in the *Economist* (Sept. 15), "Yasser Arafat... infuriated Bill Clinton [then America's president] and Israeli negotiators by repeatedly denying there ever was a Jewish Temple on the site [the Temple Mount] and rejecting proposals to share sovereignty over it."

Yet Arafat has not been the only Palestinian or Arab leader to propound such views of Jerusalem.

On Aug. 25, 2000, Mahmoud Abbas, now the leader of the Palestinian Authority, told radio *Kul Al-Arab*:

"[The Israelis] claim that 2,000 years ago they had a Temple [on the Temple Mount]. I challenge the claim that this is so. But even if it is so, we do not accept [current Israeli claims on the Temple Mount]."

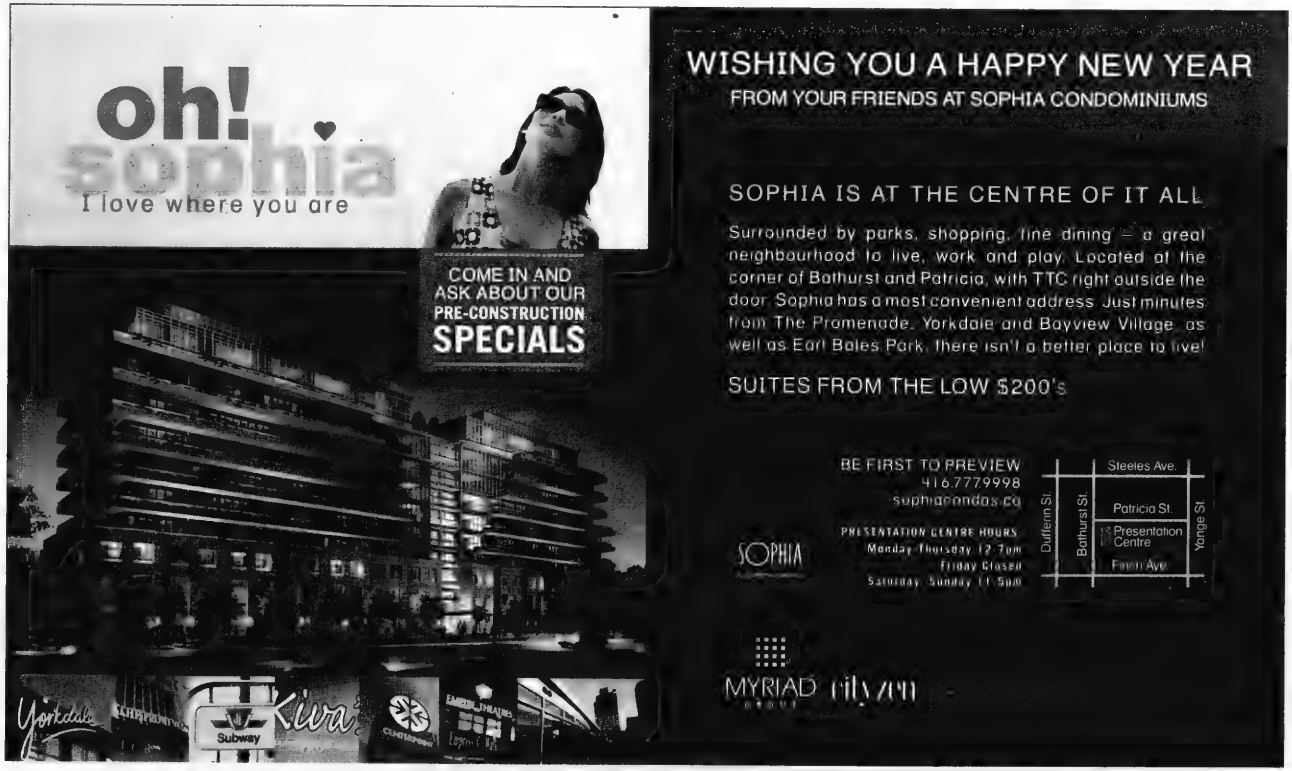
The Tower of David and Citadel Compound **[Israel Sun photo]**

On Dec. 28, 2001, the Higher Islamic Authority of Palestine told the *Al-Quds* newspaper that "the claims being made by the rulers of Israel and its rabbis about the alleged Temple are pure fabrications without any base or foundation."

Such statements by prominent Arab politicians, theologians and academics are frequently expressed in public. Prof. Yitzhak Reiter recently wrote about them in *The CJN* (July 10 and 17.)

It is therefore no mere idle musing or alarmist's ploy to call upon Jews, especially on the eve of our High Holidays, to take to heart this behaviour by Israel's enemies and to determine resolutely to oppose them.

Continued on page B30



'Diaspora Jews should be involved'

Continued from page B29

The question for Diaspora Jews, however, is how, on a practical level, can we do so? How can we oppose Israel's enemies in their efforts to undermine the Jewish claim to Jerusalem?

JPPPI strategy

The Jewish People Planning Policy Institute (JPPPI), the Jerusalem-based think-tank established by the Jewish Agency, some of whose scholars have written essays for this Rosh Hashanah supplement, published a paper last year that helps us respond to the question.

Titled *A Strategic Plan for the Strengthening of Jerusalem as the Civilizational Capital of the Jewish People*, the paper prescribes a comprehensive course of action for the enhancement and ultimate strengthening of Jerusalem. It is a superb document.

The main objective of the report "is to develop policy directions for strengthening the standing of Jerusalem as the civilizational (including spiritual, cultural, religious, social and more) capital of the Jewish people."

The report, however, goes far beyond merely wishful thinking. It speaks both in general and in specific terms.

Yehezkel Dror, the founding president of the institute, makes plain the institute's awareness that practical as well as idealistic steps must carry the day.

"For sure," Dror writes, "obtaining an agreement on the future of Jerusalem, its boundaries and its international recognition will ease the task of making it into the civilizational capital of the Jewish people and may in part be essential for significantly enhancing its global standing as a whole. But taking vigorous action to strengthen Jerusalem as the civilizational capital of the Jewish people does not depend on a political agreement and neither needs nor should wait for it. Furthermore, strengthening the civilizational standing of Jerusalem may help [Israelis and Palestinians] to reach an agreement meeting Jewish aspirations while recognizing the significance of Jerusalem for Christianity and Islam."

Typically, the institute offers a detailed plan of policy directions and recommendations.

Its recommendations are forthright and quite sweeping. Among them, is the categorical statement aimed at us, the Jews of the Diaspora.

"Diaspora Jews should be involved in making Jerusalem into the civilizational capital of the Jewish people, in addition to being the capital of the State of Israel."

The report then offers a detailed, radically innovative blueprint for doing so.

"As an overall grounding for the suggested policy directions, it is recommended that *Jerusalem emphasize the connection between its past and its present and future*, developing its civilizational heritage and mission and using its cultural and religious bases to voice central Jewish messages and values to Jews and humanity." (My emphasis.)

Continued on page B31

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Rosh Hashanah Greetings 5769

Thinking of Jerusalem

Jerusalem Foundation key stakeholder

Continued from page B30

Diaspora Jews can choose from among a number of causes, institutions, organizations and foundations to strengthen Jerusalem, specifically, to help "Jerusalem emphasize the connection between its past and its present and future."

One of them is the Jerusalem Foundation, the non-profit organization started by Teddy Kollek just beforer the Six Day War, whose mission is the building of Jerusalem in the widest sense of the verb. I have often written about the exceptional work of the foundation. Indeed the JPPPI specifically lists the foundation as one of the main stakeholders in their recommendations for the strengthening of Jerusalem.

The Jerusalem Foundation

"Jerusalem reflects the hope and meaning of Jewish existence and continuity," writes the foundation in its mission statement.

During this past summer, *The CJN* visited Jerusalem at the invitation of the Jerusalem Foundation to observe some of the projects sponsored by the foundation. Of particular interest were projects dedicated to expanding our understanding of the city's far distant past. We, therefore, visited a number of archeological sites, ongoing digs and enhancement projects supported by the foundation.

We began our tour, fittingly, at Migdal David, the Tower of David, at the Museum of the History of Jerusalem.

Migdal David

The view from Migdal David is absolutely transformative. In all directions it stuns the soul. It was described to us as "the beginning of Jerusalem."

Standing on the roof of the tower museum, one breathes deeply the unique feeling of standing at the centre of history and culture, at the crossroad of desert and mountain, of east and west, of time and space.

Jerusalem is the meeting place, eventually, for all Jews. This is borne out by the fact that our guide, Rachel Afarsimone, was born in Israel, her father in Lithuania, her mother in Uruguay.

She narrates for us a brief history of the very spot on which we are standing and walking.

The tower, also known as David's Citadel, imposes itself onto the landscape. Its stones were laid as a fortification by the Hashmona'im (the dynasty founded by the Maccabees) in the second century BCE. Most scholars think this was done under the direction of Jonathan.

Upon the base of the stones from the Hashmona'i period, there are the formidable stones from the period of Herod.

Herodian stones are easily identified due to the fact that their surfaces were smoothed, unlike the stones from the Hashmona'i period, which bulged and retained their roughly hewn look. Herodian stones were also "dressed" with a decorative line framing the surface near the edge of all four sides.

The tower was a military fortress specifically situated on the mount to protect Jerusalem from invaders who came from the north. To the east, south and west, the city was protected by the natural geographic barriers of desert, valley and mountain respectively.

The next significant building in the citadel area came during Crusader times, about 1,000 years after Herod, in 1099 AD.

King Baldwin, the Christian ruler of Jerusalem, decided to build where Herod's palace had been. The king allowed some Jews to return to the Jaffa Gate area and to make their living there as dyers. They became very proficient in this industry as was chronicled in the 11th century by Benjamin of Tudela.

We stand high atop the rampart touching the stones of the wall that Suleiman built between 1537 and 1541. Our guide tells us that he probably built the wall to demonstrate Jerusalem's importance to the wider world or because he feared for a new crusade.

Prior to Suleiman, the Mamelukes, who originated in Asia, ruled the city. They were expert cavalry. The Ayubids, the Muslim dynasty founded by Salah a-Din, hired the Mamelukim to protect him. During the Mameluke period, Jerusalem was open, unwalled, unprotected.

The panorama of the history that we can see on the ramparts of the citadel is told to great effect in the Museum of the History of Jerusalem, which is now part of the citadel structure.

The Kishlei

From the citadel museum we walked to a newer archeological site on the grounds of the tower: the Kishlei.

The name is Turkish for military outpost. In Ottoman times, the Kishlei was a prison. The British continued that particular gruesome use during mandatory times. Many Jews who struggled against British rule and on behalf of Jewish independence were locked up there.

The project being sponsored by the Jerusalem Foundation and the Israel Antiquities Authority is titled "Inside the Kishlei." It will eventually become an archeological and educational exhibit for tourists and Israelis alike.

The work began in 2000-01 and is in need of a boost.

Could they speak to us, other than through our own imaginations, the stones of the prison walls could tell the harrowing stories of the many unfortunates who were shut away there, many of them left there for dead. The walls of Kishlei, indeed the fortress itself, are massive and immovably stable because Herod's stones go all the way to the foundation rock. How ironic that even 2,000 years after he lived, Herod's harsh, iron-fisted predispositions were felt in the land.

Solomon's Quarry or Hezekiah's Cave

East of the Damascus Gate in the Old City is the entrance to a cave known by two names: Solomon's Quarry and Hezekiah's Cave. Some 9,000 square metres in area, the cave goes for about 230 metres southward from its point of entry reaching to the Via Dolorosa under the Muslim Quarter.

Scientists are not sure when the place was first used as a quarry, but they are certain that stones were quarried from there at the time of the Second Temple. Archeologists conjecture that the rocks were removed through a combination of the use of a wooden tip and water pressure.

Continued on page B32

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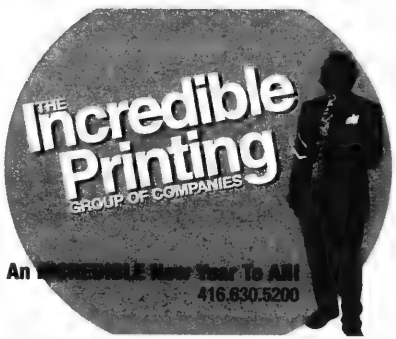

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Join in the effort to strengthen Jerusalem

Continued from page B31

Signs of quarrying rock from the cave walls are ubiquitous. The orange and yellow light in the vast cavern illuminate its walls and smooth spaces to the farthest reaches of the large, amazing carved-out hollow under the Old City.

The Bible relates how thousands of men were recruited by King Solomon to build his structures and holy spaces. They bent their backs and broke their fingers in the dark precincts of this cave. One can almost hear them; one can almost see them. But for the fact that this is the very spot in which they worked, the vast place could be a movie set for a biblical epic. But it is not. The place is the very cave discovered in 1854 by Charles Warren (Warren conducted the first major excavations of Jerusalem, thereby ushering in a new age of biblical archeology).

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The Herodian Quarter

There are two museums situated in the Jewish Quarter of the Old City. They are under homes occupied once again by Jews. The museums show how Jews lived at the time of the destruction of the Second Temple. The museums are known as The Burnt House and the Herodian Quarter. In essence, however, they are one neighbourhood from the past.

The artifacts collected here are remarkable. They are the utensils used by the occupants of the home in the course of their daily lives. It is apparent from the remnants of elaborate decorations of the frescoes on the walls and the mosaics on the floors that the people who lived there enjoyed a high standard of living. They were obviously observant and well-to-do.

"What we see in the Herodian Quarter," our guide tells us "is clearly the remains of a neighbourhood."

The people who lived here looked onto the Temple Mount. We can only imagine the view from their homes, the open air, the expanse of sky and high wall, pilgrims, busy activity, bustle and holiness. It must have exhilarated them in the same way that its mere thought exhilarates our imaginations.

"The water systems of old still work today," our guide Jacques Neguer says. "We see this especially when the rains fall. There is no doubt that the people who lived here respected the laws of purity and impurity (*taharah* and *tumah*).

The museum in the Herodian Quarter is to be refurbished and expanded. Like all of the museums and archeological sites in the Old City, it stakes and reconfirms our historical claim to the place that crystallized our collective sense of nation and peoplehood.

Last month, Eilat Mazar of the Hebrew University announced a significant discovery in the City of David at the south end of the Old City ramparts near the Dung Gate.

According to the press release from the dig, a 2,600-year-old clay seal impression, or *bulla*, bearing the name Gedaliah ben Pashur was recently uncovered completely intact during archeological excavations.

The name Gedaliah ben Pashur appears in the Book of Jeremiah (38:1) together with that of Yehuchal ben Shelemayahu, whose name was found on an identical clay bulla in the same area in 2005. The two men were ministers in the court of King Zedekiah, the last king to rule in Jerusalem before the destruction of the First Temple.

Mazar said that this is the first time in the annals of Israeli archeology that two clay *bullae* with two Biblical names that appear in the same verse in the Bible have been unearthed in the same location.

It is enough to cause goosebumps.

One of the most important messages from the various excavations in the Old City is that 2,000 years ago and even before, this was a Jewish neighbourhood. Jewish life thrived here some 2,000 years ago.

It is a message we must not hesitate to share with the rest of the world and especially with those individuals intent on harming Israel.

In his book, *Emil Fackenheim: A Jewish Philosopher's Response to the Holocaust* (Syracuse University Press), David Patterson writes that for Fackenheim, Jerusalem was not just a place of residence – it was a fundamental category in his thinking as a Jew. He understood that our understanding of Jerusalem shapes our understanding of ourselves as Jews. Rabbi Abraham Joshua Heschel once said that whatever we are as Jews lies in what the Sabbath means to us. So it is with Jerusalem: whatever we are as Jews lies in what Jerusalem means to us.

At this time of year, it is fitting that we ask ourselves that very question: what does Jerusalem mean to us?

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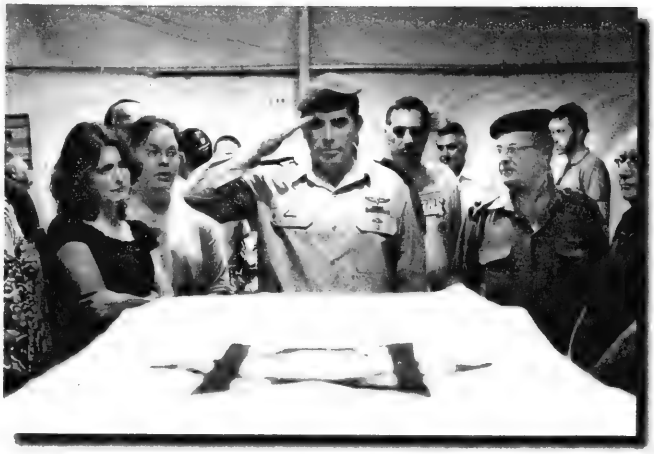
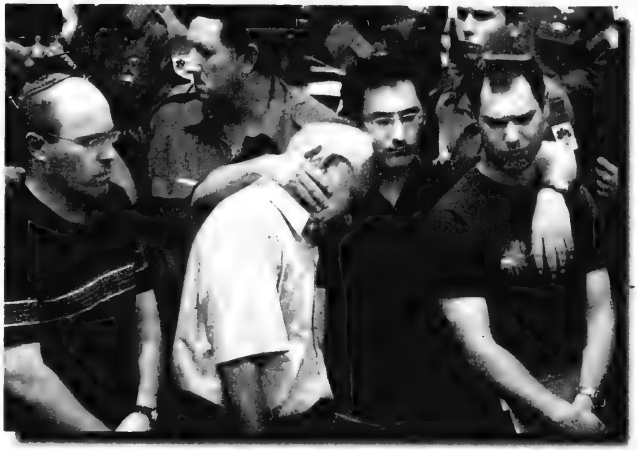
Rosh Hashanah Greetings 5769

Pictorial Year in Review





THE SOLDIERS DID NOT RETURN ALIVE

Pictured at left is the funeral of Ehud Goldwasser in Rosh Hanikra. The funeral of Eldad Regev in Haifa is seen at right. Both soldiers had been kidnapped by Hezbollah in July 2006.

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Durban redux? Vitriol may follow Israel to Geneva

By MICHAEL J. JORDAN
JTA

In less than a year, the United Nations will try again to tackle the thorny questions of racism around the world. Its effort in 2001 devolved into a virulent attack on Israel and Jews.

Indeed, the anti-racism conference in Durban, South Africa, reportedly has become something of a dreaded "D word" in some diplomatic circles, prompting widespread concern that the follow-up could be a repeat of the anti-Israel extravaganza seven years ago.

While it's too early to tell which groups hostile to Israel will show up at the follow-up conference to be held in Geneva in April, there are some hints about what treatment awaits the Jewish state.

At least two Palestinian organizations have declared publicly their intent to carry the crusade launched in Durban to Geneva.

That crusade paints Israel as an "apartheid state" like the South Africa of old to be similarly crippled through boycotts, divestment and sanctions. And by most accounts, even more pro-Palestinian groups are sure to arrive in Geneva to trumpet their cause celebre.

At the 2001 World Conference Against Racism in Durban, the rabid activism of numerous anti-Israel nongovernmental organizations, or NGOs, virtually drowned out much of the world's other ills.

Last month in Brazil, at the first regional meeting to determine the substance of next year's conference, one group hinted at what to expect.

BADIL: The Resource Center for Palestinian Residency and Refugee Rights issued an open letter to the "Latin American people, its governments, movements and organizations."

The letter stated: "The world's imperial powers, with the United States and Israel at the forefront, are putting pressure on states" to "silence the principled voices of the victims of racism."

Latin America should resist, the letter said, because "the struggle against Israel's colonial apartheid regime is one of the cornerstones of the struggle against state-sponsored racism and ongoing colonial policies worldwide."

BADIL was not present in Durban.

A second group created since Durban also recently sought and gained accreditation to the Geneva conference. The Palestinian Grassroots Anti-Apartheid Wall Campaign, is at the forefront of the international boycott, divestment and sanctions campaign against Israel.

It's too soon to know which funding agencies will help send NGOs such as BADIL and the Wall Campaign to Geneva, but one watchdog suggests European money will likely be involved.

The Ford Foundation, the powerful U.S-based philanthropy whose money fueled much of the anti-Israel activity at Durban has opted out of this event in Geneva.

"European aid agencies give tens of millions of euros per year to very political, in some cases radical, anti-Israel NGOs, and these groups are the most active in the Durban process," said Gerald Steinberg, the executive director of the Jerusalem-based NGO Monitor, which recently detailed these links in its report *Europe's Hidden Hand.*

Continued on page B35

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Conference will likely cost 'several million'

Continued from page B34

"There are many officials in those agencies who come from an anti-colonialist, anti-American, anti-Israel political ideology," Steinberg said, "and they have almost no supervision, almost no open discussions in their parliaments over these budgets."

European Union officials told JTA that none of its grants are explicitly for NGOs to attend conferences, like the Durban follow-up, but rather are directed toward specific projects.

Beyond the Durban process, the EU officials say a grantee's words — like branding Israel as apartheid or endorsing boycotts — are the "sole responsibility" of the grantee and do not reflect EU positions.

The anti-Israel atmosphere was established by demonstrations such as this. [RNS photo]

Brussels "cannot be held responsible" for these statements, nor can it "oblige them to refrain" from making them, said David Kriss, a spokesman for the European Commission delegation to Israel.

"The Commission is respectful of freedom of expression as a key feature of a democratic society," Kriss wrote in an e-mail from his office in Ramat Gan, Israel. "An open debate over political issues is indispensable on the way towards better mutual understanding.

"At the same time, the Commission is firmly committed to the fight against incitement to hatred between ethnic or religious groups as well as to the expressions of racism, xenophobia, discrimination, anti-Semitism or Islamophobia, and will continue fighting these deplorable phenomena."

The 2009 Durban follow-up will likely cost "several million dollars," according to a UN official in Geneva, with UN member-states expected to foot the entire bill.

Few, however, have ponied up so far. Some $750,000 left over from the 2001 event is now being used, said the UN official, with Russia recently adding a contribution of $250,000 and China another $20,000.

Other countries have pledged funds but not yet delivered, which is typical among member-states that sometimes promise money but are slow to act.

Meanwhile, the United States, Israel and France have threatened to boycott the event, saying it should focus on racism and discrimination generally, not stir the Middle East conflict.

Continued on page B36

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Canada has withdrawn from the conference

Continued from page B35

Canada has withdrawn from the conference saying it would not remedy the mistakes of Durban.

The American and Israeli delegations both walked out of Durban in disputes over language that sought to equate Zionism with racism.

To urge fellow NGOs and UN member-states to rise above anti-Semitism at Geneva, the Magenta Foundation of Holland, the American Jewish Committee's Jacob Blaustein Institute for the Advancement of Human Rights and Human Rights First have circulated a petition with five "core principles" (www.magenta.nl/coreprinciples.html) that would reject any effort to "foment hateful stereotyping in the name of human rights" and instead "uphold language and behavior that unites rather than divides."

The New Israel Fund, a group that promotes human rights and pluralism in Israel, is one of 96 signatories pushing for a more productive conference. But NIF said it will not allocate funds for any of its grantees to attend the event. In 2001, the fund provided $50,000 for such participation through a Ford grant it had received.

There is no contradiction, said an NIF spokeswoman, nor does it indicate a lack of trust that its own grantees – some of whom were most active in Durban – would adhere to these higher standards.

"Basically, NIF was outraged at the misuse" of the Durban forum and was concerned about "a possible repetition" of the tone and substance, said the spokeswoman, Naomi Paiss.

Continued on page B37

Typical anti-Israel posters at Durban I [Archival photo]

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Rosh Hashanah Greetings 5769

Durban II

Anti-Israel youth show their colours at Durban I.

[RNS photo]

UN stung by criticism

Continued from page B36

"We are a family of organizations representing a range of opinions," she said. "As strongly as we feel about Durban, this is not a question of forbidding another group from attending. We are saying we will not fund it."

One NIF and Ford grantee that played a prominent role in Durban – Adalah: The Legal Center for Arab Minority Rights in Israel – says it has yet to decide whether to attend.

"Adalah will deal with the follow-up issues regarding Durban at the relevant time, not now," Eva Mousa, the group's media director, told JTA. "At that time, Adalah will speak about it and discuss it with our donors, including Ford and NIF."

The United Nations, meanwhile, stung by criticism of the 2001 event, is taking steps to prevent a repetition.

In late May, member-states decided to host the event on the serene, secure UN campus in Geneva. In Durban, with thousands of activists milling about inside tents and on the streets, Jewish activists say the atmosphere often grew tense — even intimidating — punctured by anti-Semitic incidents.

The world body also is expected to eliminate a separate NGO Forum, which in Durban was the source of the harshest anti-Israel rhetoric. At the forum, the Jewish state was accused of such human rights crimes as genocide, apartheid and ethnic cleansing.

Startled by the protest walkout of the American and Israeli delegations – and the discredit it brought upon the conference itself – the member-states who remained settled on two rather benign references to the Israeli-Palestinian conflict in the government declaration.

At this point, it's "very likely" that NGO participation in Geneva will be restricted and woven into the governmental gathering, said a UN official who asked not to be identified because there was no authorization to speak on the record.

Continued on page B38

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Jewish observers taken aback by conference accreditation

Continued from page B37

NGOs instead will probably be encouraged to attend, but at most official UN meetings will have to request an opportunity to address the gathering beforehand. Each will be allotted three minutes to speak.

None of the 775 NGOs that attended Durban saw their accreditation revoked for their actions there, so they remain accredited and free to attend April's event, according to the UN official.

"The NGO issue is a highly political issue here," the official said.

This format may mean less Israel-bashing, but also less criticism of UN member-states that rank at the bottom of most global surveys of racism and other forms of discrimination. After all, few governments choose to freely chastise themselves.

This is left to the NGOs.

Still, three minutes available every day at a four- or five-day conference – the world's largest in the sphere of human rights – is enough time to sling arrows, hammer home a message to the media and have it documented for eternity in UN archives.

That's why some Jewish observers were taken aback by the conference accreditation granted to the Anti-Apartheid Wall Campaign.

The group, according to its Web site, was formed one year after Durban, in October 2002, by one of the more extremist NGOs that did attend Durban -- the Palestinian Environmental NGOs Network.

The Wall Campaign partnered with another prominent Israel basher at Durban, the Palestinian NGO Network, or PNGO, to hold the First Palestinian Conference for the Boycott of Israel (BDS) on Nov. 18, 2007. At the time of Durban, PNGO was a Ford grantee, but is no longer.

In addition, the Wall Campaign and PNGO are two members of the National Committee to Commemorate the Nakba, the Arab term for catastrophe used to depict Israel's creation as a state.

On its Web site, the Wall Campaign links to BADIL, the group based in Bethlehem, on the West Bank, which declared its intent in Brazil last month to bang the apartheid drum against Israel in Geneva.

This link refers to BADIL's role in leading the current "Nakba 60 campaign," an international effort aimed at countering Israel at 60 celebrations.

At the April planning conference for the Durban follow-up, the Wall Campaign won accreditation without debate. More public attention in Geneva was devoted to Iran's intervention to deny a Canadian Jewish group accreditation to attend the event next year. The group, the Canadian Council for Israel and Jewish Advocacy, (CIJA) citing bureaucratic and political hurdles, eventually withdrew its application.

Continued on page B39

Supporters of Israel try to state their case at Durban I. [RNS photo]

Durban II

'Whole process' discriminatory to CIJA

Continued from page B38

"The whole process had become so discriminatory to us, we felt that no matter how many times we answered their questions and responded to shorter and shorter deadlines we were asked the same questions over and over again," Hershell Ezrin, chief executive officer of CIJA, said at the time.

Meanwhile, BADIL's home page in July announced a new Web site, "It Is Apartheid," with a "viral, guerrilla marketing" campaign that includes tips on how to propagandize neighbors, co-workers and strangers.

The group's presence in Brasilia and its lobbying of Latin American delegations was another harbinger for Jewish observers who warn the Geneva event may follow in the politicized footsteps of Durban.

The Geneva-based UN Watch declared that the current working paper, in UN lingo known as a "non-paper," already "breaches red lines" as laid out by the Europeans: It singles out the Palestinians for sympathy, implicitly criticizing Israel.

The Simon Wiesenthal Center, which sent two observers to Brasilia, described the event as a "lost opportunity" to underscore those red lines.

Latin Americans "have failed to stand up and be counted," Shimon Samuels, Wiesenthal's director for international relations, told JTA.

Meanwhile, with the Ford Foundation announcing that it won't pay to send any grantee to the Geneva conference – both because of its prospects for failure and potential to become another anti-Israel festival – and with other donors, governmental and nongovernmental, reportedly wavering, Samuels says that some have found a target to blame in case the Durban follow-up disintegrates.

Samuels said that in Brasilia, he discussed how to prevent a pro-Palestinian "hijacking of the agenda" with an Afro-American group lobbying for slavery compensation.

The fellow activist agreed, he said, but "blew my mind with a vehement accusation of Jewish control of the Durban boycott movement" and "attacked me for stopping foundation funding of their participation in Geneva and destroying possibilities for a NGO Forum."

With files from The CJN

A young but resolute supporter of Israel confronts an anti-Israel protester during Durban I. [RNS photo]

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Rosh Hashanah Greetings 5769

Durban II

Dry Bones QUIZ SHOW

Linking Israel to South Africa

JTA

Linking Israel to the former apartheid state of South Africa can be traced back to the late 1960s, when the Soviet anti-Zionist campaign found common cause with Arab world grievances at the United Nations.

Diplomatic pressure on Israel culminated in 1975 when the UN General Assembly passed the notorious "Zionism is racism" resolution. At the same time, the United Nations and other world bodies denounced apartheid as a "crime."

Israel was soon linked with South Africa and its apartheid system of racial segregation, in which a racial minority ruled over a racial majority within one state.

In one instance, in 1977, the General Assembly, heavily influenced by its large Arab and Muslim bloc, passed a resolution that singled out Israeli "collaboration" with apartheid South Africa, though South Africa at that time maintained relations with dozens of other countries. The implication was clear.

"Zionism is racism" remained on the UN books until the Cold War ended; the resolution was rescinded in 1991. Former UN Secretary-General Kofi Annan later described the era as a "low point" in UN history.

Although "Zionism is racism" became passe, Israel's foes would revive essentially the same equation shortly after the second Palestinian uprising, or intifadah, erupted in September 2000. They rebranded it, however, as "Israel is apartheid."

Certain pro-Palestinian advocates found that by eliding the context of terrorism, they could portray the severe restrictions on Palestinian movement that Israel said were necessary to counter suicide bombings, as racist, comparable to a once-despised white regime.

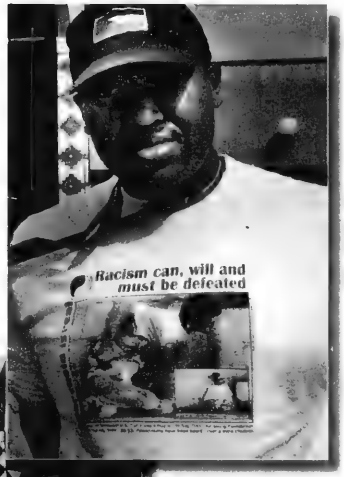
The ideal platform for this charge was in the symbolic heart of apartheid, South Africa, at the 2001 Durban World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance.

Thus the "Durban strategy" was born: to paint Israel as a "racist, apartheid" state and to isolate the Jewish nation through boycotts, divestment and sanctions.

— M.J.J.

Rosh Hashanah Greetings 5769

Durban II



Scenes of anti-Israel depictions at the Durban I conference.

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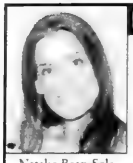

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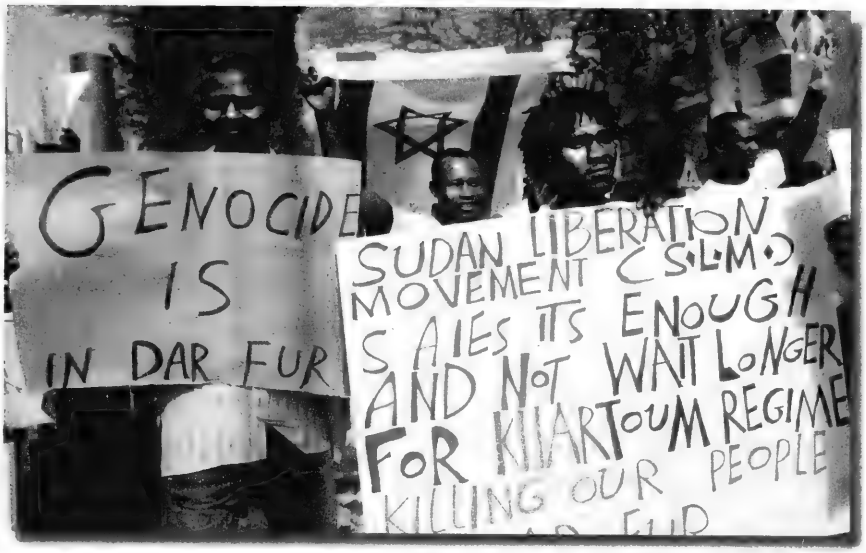

ON BEHALF OF SAVING LIFE

Many Israelis and visitors to Israel in Tel Aviv took part in the global day of protest against the genocide in Darfur.

[Isranet photos]

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ISRAEL IS A SANCTUARY

Immigrants continue to arrive in Israel. From top, immigrants from Georgia, Iran and North America build new lives in Israel.

[Israel photos]

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Good News from Israel

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Israeli device helps paraplegics stand tall

By RACHEL NEIMAN
ISRAEL21c

Say the word "exoskeleton" and most people think of actress Sigourney Weaver in the movie *Aliens*. As Ellen Ripley, she brandishes cargo-loading pistons for arms and legs to duke it out with the mother alien. After that, just walking may seem a mundane use for exoskeletons, but the action is more powerful than any science fiction story when paraplegics can use this motorized equipment to conduct daily life as their mobile counterparts do.

ReWalk is an Israeli-developed quasi-robotic ambulation system developed by ARGO Medical Technologies that provides a viable, upright, day-to-day alternative for wheelchair users. The wearable upright mobility system was specially designed for individuals with lower-limb disabilities. By restoring upright mobility, the developers say, ReWalk delivers benefits on the health, economic, and societal levels.

"What we want to do is have the person wake up in the morning, put on clothes, put on the ReWalk, go to work and go throughout the day wearing it," Dr. Amit Goffer PhD, founder and director of Argo, and ReWalk's developer, tells ISRAEL21c.

Uri Attir, CEO of Argo, adds that users "regain their dignity" by being able to stand eye-to-eye with colleagues. "It may seem trivial, but it's not," says Goffer emphatically.

Goffer should know. Formerly an electrical engineer at RAFAEL and Elscint, he left in 1994 to found Odin Medical Technologies, the developer of a revolutionary inter-operative, real-time MRI.

Odin was acquired by Medtronic for $30 million (all figures in US dollars) in 2006 but by then, Goffer was out of the picture, the victim of an accident that left him a quadriplegic. Following intense rehabilitation, Goffer got to work, developing the ReWalk prototype in his home, funding it both privately and with a Tnufa - Startup Promotion Program grant.

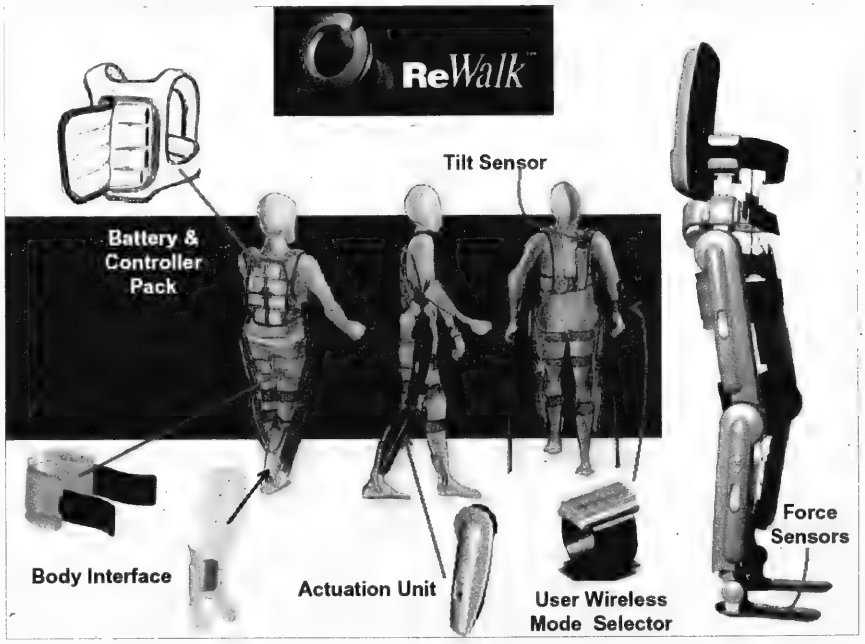
The prototype was past the proof-of-concept stage when Goffer entered the Technion Incubator, TechnionSeed.

ReWalk comprises a light wearable brace support suit which integrates DC motors at the joint, rechargeable batteries, an array of sensors and a computer-based control system. It fits the body snugly to detect upper body movements, which are used to initiate and maintain the walking process. Wearers also use crutches for stability and safety. "The main issue was triggering and maintaining gait. We tried it on three paraplegics the first time and the results gave me the confidence that it worked," recalls Goffer.

Argo spent two years under the auspices of TechnionSeed, and currently operates out of Haifa's MATAM high-tech industrial park. The original investors include two out of the three incubator owners, venture capital funds Vitalife and ProSeed, along with the Technion Research & Development Foundation (TRDF), TechnionSeed and the Office of the Chief Scientist of the Ministry of Industry, Trade and Labor.

The company's current round of funding started in January 2008. So far, $1 million, an investment from the Marc Rich Foundation, has been raised out of a targeted

Continued on page B45



Standing tall: Rewalk provides a viable upright day-to-day alternative to wheelchair users.

Rosh Hashanah Greetings 5769

Good News from Israel

Replaces stair climbers

Continued from page B44

$5 million. "That money will cover our operating needs for the next one and a half years," says Attir. "By that time, [late 2009 or early 2010] we intend to be selling commercially."

The target market, according to Goffer and Attir, will be the Western world's wheelchair-user community, of whom 300,000 are spinal cord injury sufferers who are physically able to use crutches as a stabilizing tool.

Attir estimates the initial market at $6 billion per year, worldwide. "That's a very conservative estimate, because it doesn't take into account other forms of wheelchair bound persons such as victims of stroke, multiple sclerosis, and certain forms of cerebral palsy [estimated at 2.8 million in the United States]," he says. "I can't name an exact price but I can say that a very good motorized wheelchair costs between $15,000 and $25,000 and an iBot [a sophisticated wheelchair designed by Dean "Segway" Kamen] costs $35,000 and we'll be well below that."

ReWalk also reduces expenses for taxpayers, the company says. On average, a paraplegic costs HMOs in the US over $270,000 during the first year of hospitalization and almost $28,000 in each subsequent year, including re-hospitalization and treatment for conditions such as pressure sores and recurrent urinary tract and other infections.

The standing position afforded by the ReWalk, says Attir, significantly reduces many of these problems and also serves as physiotherapy. "It would also render obsolete the need to periodically go to a rehab centre and use the automated treadmills, which cost 300,000 euros [$428,000 US] each. It will replace the need to install stair climbers in the home as well," he says.

ReWalk is undergoing clinical trials in Israel at the Rehabilitation Hospital at Chaim Sheba Medical Center - Tel Hashomer, with pilot projects planned for rehab centres in Holland and Italy. A US trial is scheduled to begin in November at the Moss Rehabilitation Center in Philadelphia, after which Argo will apply for FDA regulatory approval.

Argo's demo video features team member Radi Kioff, a 40-year-old Druze Israeli who was shot in the back while serving in the Israel Defense Forces during the First Lebanon War. Ironically, the man who devised the system that allows Kioff to walk cannot benefit from his own invention. A quadriplegic, Amit Goffer has only partial use of his hands, but not enough to operate the ReWalk.

"This isn't the first company I've founded," says Goffer with equanimity. "My incentive to develop it was a business opportunity. When I was injured the first thing I was offered was the only thing: a wheelchair. I do believe that in the future, in many cases, the ReWalk - or its competition - might be offered. I don't see any reason for the wheelchair to be the sole solution. There hasn't been a real change [in the technology] for centuries. So, we're taking a safe business approach, starting with paraplegics, and the time for a quadriplegic like me will come."

CEO Uri Attir himself has a hook prosthesis as the result of a war injury that took his hand when he was serving in the Israel Defense Forces. "Amit and I come into meetings with prosthetics manufacturers who are strategic partners, and people ask 'Are you buyers or sellers?'

"And we answer: 'Although we seem like customers, we're here to sell you products.'"

Rachel Neiman is a freelance writer for ISRAEL21c, a media organization focusing on 21st century Israel.

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Helping African scientists to heal their own

By JUDITH SUDILOVSKY
Israel 21c

Ben-Gurion University of the Negev
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Two Israeli scientists from Ben Gurion University of the Negev are out to change the way the scientific Western world deals with Africa.

One of the biggest hurdles Africa faces is overcoming numerous infectious diseases, note BGU colleagues Dr. Leslie Lobel, 52, of the Department of Virology, and Professor Robert Marks, 47, of the Department of Biotechnology engineering.

Until now, most diagnostic kits, vaccines and drugs used to test for and counter viral diseases have been purchased and sent to African countries from Western countries. But in most cases they are too expensive for the budgets of African countries and so only a limited number of people are diagnosed. Some vaccines against viral disease do not include the local African strains and treatments are either too costly or not formulated to function under African reality which includes lack of refrigeration and clean water.

In addition, the emphasis has been on diseases of concern and interest to the Western world such as HIV, the virus which causes AIDS, and malaria - which do not necessarily correlate with the diseases which the Africans themselves are most concerned about, according to American-Israeli Lobel who immigrated six years ago, giving up a position at the Columbia University School of Medicine to set up his own lab in the virology department at BGU.

Robert Marks

In general, Africans take a pragmatic approach to infectious diseases and are more worried about diseases which affect their livestock and limit their food production and more directly affect the vitality and productivity of their citizens, he said.

The problem is rooted in a colonial mentality which sees the issues of Africa through the eyes of the developed world. In part that happens, says Lobel, because very few westerners actually spend time in Africa and even fewer ask Africans what they themselves need and want.

By working hand-in-hand with African scientists, Lobel and Marks hope to create a world-class consortium based in Africa, which will transfer existing technology and develop new technologies for treatment and diagnosis of infectious diseases prioritized by the African scientists themselves.

Leslie Lobel

The new BGU initiative - the Bio-Africa Research Network (BARN) - was launched at the ViralCheck workshop and conference held in Dakar, Senegal in June. It is meant to turn the traditional pattern around and get the African scientists involved in determining what are the medical and scientific needs for each community.

With world-renowned virologist Dr. Robert Webster of St. Jude Children's Research Hospital of Memphis, Tenn., in attendance, the conference was an auspicious start for the network.

A book which will be published by BARN following the conference will detail all aspects of viral diseases. Contributors include scientists from the United States, Europe, Israel and Africa thereby providing a global perspective on various aspects of viral disease and diagnostics.

"This allows me to do amazing science while at the same time doing something great for humanity. This is the most important thing in my life right now. It is very exciting," says Lobel.

BARN is to include a core nucleus of scientists in both English- and French-speaking African countries including Senegal, Uganda, Ethiopia, Cameroon, Kenya and South Africa who will work together, to do research and exchange information among the research teams. So far, teams in Senegal, Ethiopia, Uganda and South Africa are actively involved in research for BARN, with scientists from the other countries due to join this year.

"There are a lot of smart African scientists who much of the rest of the world don't appreciate," says Lobel. They intend to seek these people out to become part of their network, he added. "We want to select people who are ready to accomplish things and want to work under this philosophy. We are not planning to simply send money to Africa. We want to send people and technical know-how to help the Africans help themselves."

Already, notes Marks, an Israeli-American raised in France who immigrated to Israel in 1995, they have met a number of impressive scientists from Ghana at the Dakar conference and are hoping to recruit them for the BARN network in Ghana.

Checking for mosquito larvae in a village in Senegal.

Continued on page B47

'It won't be easy'

Continued from page B46

Under the BARN initiative there will be one lab in each country that will include personnel from governmental institutions, universities, research institutions and hospitals. Research will focus on detection of viruses, treatment and the reduction of bio-environmental threats.

In addition to building on the good relations Israel has with Muslim Senegal and other African countries, as dual American citizens he and Marks are also able to build some goodwill for the United States in Africa, says Lobel, and the US State Department provided partial funding for the conference in Dakar with this in mind.

'Israelis do well in Africa'

He adds that while working in Africa he has had to put aside his American way of thinking and rely more on his newly acquired Israeli mentality.

"Israelis do well in Africa. They know how to help Africans help themselves. Americans and Europeans don't understand the African mentality," he explains.

Seed money for the project has been raised through a private American foundation and will allow Lobel, Marks and their students to travel to Africa on a rotating basis to work with scientists there, as well as bring over African scientists for training at BGU labs. Funding will also enable African BARN scientists to visit each others' labs for collaboration and to share data for multi-national research projects.

"It won't be easy, but we have enough experience on the ground which enables us to make the least number of mistakes," says Lobel.

The main goals of the initiative are threefold: to develop new technologies for diagnostics of infectious diseases in keeping with the African reality; to develop African intellectual property; and to establish start-ups of medical companies.

"The problem is they get everything from the US and Europe. Africans can make their own vaccines (which would be less expensive and more suited to African viral strains), but nobody is helping them do that because the companies want to sell them their vaccines," says Lobel. "We want to change the whole philosophy."

'The whole idea is to help African scientists write patents and apply for grant money'

The challenge, say the Israelis, is not just setting up the network but establishing it in such a way that it is sustainable in the long term, creates jobs, and succeeds in showing Africans how to help themselves.

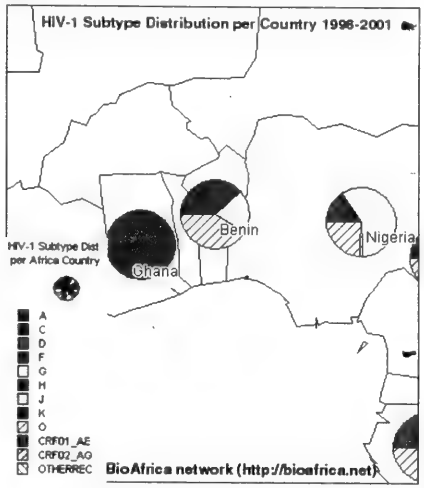
"The whole idea is not just to publish, which obviously Leslie and I need to do, but to help African scientists write patents and apply for grant money," says Marks. Once scientists begin receiving their own grant money they will eventually be weaned from BARN resources, he explains.

It is hoped the network will provide jobs in BARN laboratories in each country, as well as in the start-up companies which will be established to produce various diagnostic kits, drugs and vaccines resulting from the research.

Lobel and Marks hope to be able to raise money for the first five year phase of the initiative by which time they will be able to set up start-up companies.

"After they complete their scientific studies African students don't really get (scientific) jobs. There is no chance to benefit from their education. The moment we create the first corporation people will understand the benefit of such a network," Marks said.

The initiative will be deemed a success, adds Marks, when those who initiated it can leave the network in the capable hands of a strong team of African scientists who keep the project moving forward.



An HIV report from the network.

Michael & Sally
Robyn, Jamie, Adam and David Deverett
Wish their relatives & friends a peaceful, happy and healthy New Year

E's . . .

Lily Elsner & Bob Ritter
Michelle, Alan, Zachary & Taylor, David, Shawna & Mike, Brooke & Jordan, & Stacey
Wish their relatives, friends & neighbours a happy, healthy New Year.

F's . . .

Chaim & Eda Feinstadt
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

שנה טובה
Bernard & Connie Fox
***and* Charise**
Felicia & Warren Spiegelman, Samantha *and* Spencer
wish their relatives and friends a happy and healthy Shana Tova

Sylvia & Edward Fisch & Family
Wish their relatives, friends & neighbours a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year
Paul & Rochelle Franklin and Family

Allan and Pat Friedland
Marla, Ilan & Samuel Saksznajder
Wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel
Morris & Fay Freedman
David, Michael & Lauren

THE FREIDS
Loren, Lisa and Emma-Belle
wish their relatives, friends & neighbours
a very happy and healthy New Year

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends and the people of Israel.
Betsy & Lou Fruitman
Pamela, Howie, Jeffrey & Jason Gould
Lisa, Dan, Amanda & Joshua Belzowski
Marla, Ronald, Jarod & Phoebe Struminger

We wish all our relatives & friends
a peaceful, healthy and happy New Year
The Finkelsteins
Henry & Molly,
David, Rachel, Jonah, Abby & Zachary
Matthew & Lianne

G's . . .

Kristen, Len
Aaron and Jack Ganz
Wish their relatives, friends & neighbours
a happy and healthy New Year

Sam & Gitta Ganz
Children & Grandchildren
wish their relatives and friends
a happy and healthy New Year.

Irving & Faye Gold
Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peacful New Year.

Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive
Wish their relatives, friends & neighbors
a happy and healthy New Year.

Al & Julia Gelfant & Family
Susan Fine & Family
wish their relatives and friends
a happy and healthy New Year.

Aron & Ala Gerhard
and Family
Wish their relatives, friends and neighbours
a happy and healthy New Year

Mr. & Mrs. Jack Gladstone
and Neil
Dr. & Mrs. Terry Davis
and family
Wish their relatives, friends & neighbours
a happy and healthy New Year

Cathy and Frank Gold
Ashley & Jessica
Wish their relatives and friends
a peaceful, happy and healthy New Year.

Regina and Charles
Goldfinger
and Family
Best wishes to our children
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Irving & Paula Goldhar
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Best wishes to our children, grandchildren and
our great-grandchildren Jordan & Jenna Ashley
and relatives
for a happy, healthy New Year
Jack & Ruth Gutholc

An Israeli fights to eradicate neglected diseases in Ethiopia

By KARIN KLOOSTERMAN
Israel 21c

While researching tropical diseases, Prof. Zvi Bentwich, an Israeli medical doctor, noticed an unusual correlation between the health of AIDS and tuberculosis patients, and those who had intestinal worms.

Prof. Zvi Bentwich

Not prevalent in Western countries, intestinal worms (helminth infections) are causing an alarming number of health problems in developing nations, and Prof. Bentwich, from Ben Gurion University of the Negev, is planning to change that.

Up to 50 percent of the entire African population suffers from the condition, and negative health effects include retardation of growth, anemia, poor cognitive functioning and liver disease. In Ethiopia, infection rates fluctuate from 30-50 percent, depending on whether a community is close to water-rich areas, such as rivers, lakes, and swamps, he said.

"I personally became interested and involved with the intestinal worms issue due to my exposure to this problem through the Ethiopian immigrants [in Israel]," says Prof. Bentwich, who heads the Center for Emerging Tropical Diseases and AIDS at Ben Gurion University.

"As head of the largest AIDS center, I dealt with a large number of Ethiopian HIV and AIDS patients, and through them became aware of the magnitude of this problem in Ethiopia," he says.

Prof. Bentwich hypothesizes that intestinal worms affect the immune system so profoundly that it has a major impact on patients' susceptibility to HIV and tuberculosis. The worms also affect how patients cope with the diseases.

Besides his and the center's professional contribution, Israel does not have a unique or special involvement with intestinal worms. They became extinct with the establishment of the State in 1948.

As part of his mission, Prof. Bentwich plans to eradicate intestinal worms in Ethiopia. The doctor, who has been featured by the BBC for his work with Doctors Without Borders, says the first stage of the operation will start this August and aims to deworm about 30,000 Ethiopians in three separate locations. After that, he plans to help a population of 250,000 people living in the town of Mekele, in northern Ethiopia, during the fall.

The program combines the provision and administration of antihelminthic medications, a few pills every four to six months, with an education program on how to improve hygiene and protect populations from exposure to the parasites.

According to Ben Gurion University, such activities are part of a worldwide struggle to eliminate Neglected Tropical Diseases (NTD). The project is being funded by an international coalition of non-profit organizations.

"NTDs are one of the most evident hallmark signs of poverty and neglect, significantly contributing to the persistence of this situation in a very large number of countries in Africa, Asia and South America," says Prof. Bentwich. "Though responsible for serious morbidity, and affecting general growth and mental abilities, they have been largely neglected by the Western developed countries, since they are practically nonexistent there."

Prof. Bentwich is leading the Ben Gurion University initiative as an international partner in the fight against NTDs across Africa. "It is now the time for Israel, which is among the most developed and rich nations, to help the poor and the neglected," he said, while welcoming interested parties from around the world to join in the fight.

Rosh Hashanah Greetings 5769

Good News from Israel

Making Headway in migraine pain relief

By KARIN KLOOSTERMAN
Israel 21c

Many sufferers from chronic neck pain and migraines don't know why the pain persists, but they do know that a gentle massage of the neck muscles can make life more bearable. That's just what the new Israeli company Headway is planning to do.

Headway's Occiflex device offers relief for people suffering from chronic headaches.

The company, which is located within the Misgav Venture Accelerator Incubator, has developed a device called the Occiflex to give gentle massage therapy to the neck muscles of people with chronic neck and head pain. Using biofeedback methods, the device can be an add-on to a physical therapist's treatment table and could improve the quality of life for the 30 million Americans who suffer from migraine headaches.

Currently people combat migraines with powerful drugs and invasive procedures or opt for alternative treatments such as acupuncture. But Headway's Occiflex mimics the pain-relieving hands-on therapy given by physicians and physical therapists.

Occiflex is equipped with a special head-cradling device controlled by a computer. The patient lies down on the table and the Occiflex cradle moves the head gently along a predefined 3-D course – a line of movement which varies from patient to patient and which has been optimized to relieve tension in the muscles.

Stopping the vicious cycle in headaches

"Migraines are treated with powerful drugs," says Steve Rhodes, CEO of the Misgav incubator.

The Occiflex, he explains, tackles the "vicious cycle" of muscle contraction in the neck. "This relaxes muscles and reduces pain."

The movements the Occiflex makes are similar to those performed by practitioners, but with some very important advantages says the company: the device can restore normal muscle activation patterns by using biofeedback (real-time patient data) to optimize treatment.

Flexible and mobile, the device can be used in pain clinics and can be brought to remote locations. Eventually, the company plans on developing a home model.

Relieves a spectrum of head and neck pain

Chronic headaches such as migraines, tension-type headaches, myofascial and post-traumatic headaches are some of the headaches that can be alleviated with Occiflex. It is also believed to be effective for treating whiplash and post-spinal surgery pain.

The company plans on targeting the professional market, and in the United States, it will be sold through distributors, with a range of disposable products to accompany it.

Headway was founded in 2006, and the Occiflex prototype has been tested on healthy volunteers. The company is led by CEO Tamir Levital, a biotech researcher; and was founded by Dr. Yaron River, a neurologist who heads the Pain Treatment Center at the Bnei-Zion Medical Center in Haifa.

The Occiflex is about to enter clinical trials and could be on the American market within 18 months if the right investor is found. Rhodes adds that the device also opens a revenue stream for pain clinics by automating what was normally a hands-on and labour-intensive treatment.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub and Family

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel

Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

HaShem, may it be Your will to eradicate the enemies of Judaism and the Jewish people.

Lillian Granek

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe Gruda

Best wishes to our children, grandchildren and our great-grandchildren Jordan & Jenna Ashley and relatives for a happy, healthy New Year

Jack & Ruth Gutholc

Wishing all our family and friends a happy and healthy New Year.

Beatrice, Hymie & Alyssa Guttman

H's . . .

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Best wishes to our children, grandchildren, family and friends for a happy and healthy New Year.

Joel & Bluma Hoffman

Sylvia and Barry Hennick
Eleanor, Jeff, Ryan and Joshua Stainsby
Karen, Eric, Jackson and Veronica Machtinger

Wish their relatives and friends a peaceful, happy and healthy New Year.

I's . . .

Kelly, Daniel, Shane, Hanna, Harry & Abraham Isakow

Wish all their relatives, friends & neighbours a happy and healthy New Year.

J's . . .

Isaac & Basia Jesin & Family

wish all our friends & extended families a Happy, Healthy & Prosperous New Year.

Wolfe & Miriam Justein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

K's . . .

The Kalifer Family

Bernyce & Marv, Ron & Nancy Kalifer, Ellen & Gerry Fialkov, Debbie & Wayne Steinberg and all their families would like to send their best wishes for a Happy & Healthy New Year

Mara & Eugene Katz
Linda, Leon, Michael, Aaron & Daniel Katz

Wish their relatives and friends a happy and healthy New Year.

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS, TO MY CHILDREN, MACHATONIM, RELATIVES AND FRIENDS AND THE PEOPLE OF ISRAEL.

Jean Kichler

Morley Klayman and Family

Wish their relatives, friends & neighbours a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year

Murray & Susie Klein
David & Lisa,
Robbie, Dana, Lev & Aliyah
and Jamie & Joelle

Nancy & Howard Kleinberg
children and grandchildren

wish their relatives and friends a happy and healthy New Year.

Marilyn Kostman
Elayne & Roberto Slimak
Sasha, Keren, Jonathan & Noah
Arny, Jesse & Tyler Kostman

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends

L's . . .

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes

wish their relatives and friends a happy and healthy New Year.

Regina & Robert,
Jodi and Brian Lee
Alisse & Brian Goldenberg

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morris & Fay Lewkowicz and Family

Fela Lichtblau
Children & Grandchildren

Wish all their relatives and friends a peaceful, happy and healthy New Year

Shelly & Marilyn Little
Adam, Sari, Jeremy & Amy

Wish their relatives, friends & neighbours a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

Laying the groundwork for new bacteria-resistant antibiotics

By JUDITH SUDILOVSKY
Israel 21c

From trying to see if she could touch her tongue to the tip of her nose as a young child huddled in a Jerusalem bomb shelter during Israel's War of Independence, to accidentally starting a fire while trying to see whether water moves faster than kerosene, award-winning Israeli scientist Ada Yonath has always been fascinated with how things work.

Ada Yonath

"All my life there were experiments. It was just plain curiosity. Once I broke my arm when I fell into the garden trying to measure the height of our balcony," says Yonath, 69, a molecular biologist at the Weizmann Institute of Science who recently became the first Israeli to receive the $100,000 Life's Work Prize for women in science from L'Oreal and UNESCO.

Yonath, a professor of structural biology and the director of the Helen and Milton A. Kimmelman Center for Biomolecular Structure and Assembly at the Weizmann Institute, won the award for her 25 years of research into the ribosome protein-synthesizing system and the mode of action of antibiotics.

Widely considered the pioneer of ribosome crystallography, Yonath has revealed the modes of action of more than 20 different antibiotics that target bacterial ribosomes.

Through this groundbreaking work, she has been able to identify how bacteria become resistant to antibiotics, a problem that is worrying the medical establishment and governments worldwide as the spread of super bugs like MRSA continues unabated.

Yonath's research lays the groundwork for scientists to develop new bacteria-resistant antibiotics that better target the ribosomes of pathogens to avoid the problem of resistance.

Yonath's natural curiosity has been indulged since her youth, she says. Though her parents had little opportunity for education themselves, they were supportive and insightful enough to assure that their unconventional daughter was given a good academic education - even if it meant taking two buses to get her to a school in another Jerusalem neighborhood.

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Encouragement from teachers was key to success

Continued from page B50

"I never thought about me being a woman or not when I did science - I was just a human being born into an extremely poor family," says Yonath, whose family moved to Tel Aviv after her father died. "We were so poor we didn't even have books."

But one book she did manage to get her hands on and read was the story of Madame Marie Curie, the pioneer in the field of radioactivity, who was awarded two Nobel prizes in two different scientific fields. The story of the Polish-French scientist sparked a desire in her to do more science.

Another key to her success was the backing and encouragement she received from some of her teachers. Her elementary school math teacher Zvi Vinitzky introduced her to Tony Halle, the principal of the elite Tichon Hahadash in Tel Aviv. Taken by the young girl's abilities, Halle admitted her to the school although she was not able to pay the tuition. In return, Yonath tutored young Bulgarian immigrants in math.

In the past, Yonath says, the common wisdom has been that women are not good at math or science, and that their roles as mothers precludes them from being good scientists because of the time and dedication the profession requires.

"Women make up half the population," she says. "I think the population is losing half of the human brain power by not encouraging woman to go into the sciences. Woman can do great things if they are encouraged to do so."

She herself has held a number of postdoctoral positions at the Massachusetts Institute of Technology and Carnegie Mellon University, among others. She has also won several other prizes for her work including the Israel Prize, the Wolf Prize and Columbia University's Louis Gross Horwitz Prize; all while balancing her work and family life and raising her daughter.

"If a woman is happy with what she is doing at home and at work then everybody is happy," Yonath says.

Today, plans to retire are still a long way away, and she works hard to encourage young women to enter scientific fields by welcoming organized groups into her lab to give them a closer look at the scientific life.

"I want them to decide for themselves if they want to study science," she says. "I would like women to have the opportunity to do what is interesting to them, to go after their curiosity. And I would like the world to be open to that. I know in many places there is opposition to that."

M's . . .

Seymour & Florence Moskovitz and Family

wish their relatives and friends a happy and healthy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Kevin and Nicole Mandel
Michael & Jack

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Edie & Jackie Marcus
Melanie, Jay & Preston
Lauren, Adam, Dylan, Sutton & Jaxson

Wish their relatives, friends & neighbours a happy and healthy New Year

Ida Melnik
children & grandchildren

Wish all their relatives, friends & neighbours a peaceful, happy and healthy New Year.

In loving memory of our beloved Harry ז"ל

Sam and Lori Merson

Wish their children, grandchildren, family and friends a Happy, Healthy & Prosperous New Year.

JOE & HELEN MORGAN AND FAMILY

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Honey & Milton Mandel and Family

David Mendlowicz
Simon Mendlowicz, Wendy Lebskin & Jenna
Itzik Ravuna, Lisa Mendlowicz, Jordan & Danielle

Wish their relatives and friends a happy and healthy New Year.

N's . . .

Bernard & Edie Nayman

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Irving & Eva Nightingale & Family

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year and to am Yisrael

O's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Sam Orlan

P's . . .

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends
a peaceful, happy and healthy New Year.

Isaac & Sylvia Peck
Ryan, Judith, Ella & Jesse
Jared, Sarah & Morris
Samantha, Thomas & Olivia
wish their relatives and friends
a happy and healthy New Year.

Rose & Harry Perlstein

Wish their friends & neighbours
a happy and healthy New Year.

Wishing our children, grandchildren,
great-grandchildren, family and friends
a happy, healthy New Year

Isaac and Minny Peters

Leib and Fanny Pillersdorf and Family

83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours
a happy and healthy New Year.

Manny & Ruthie Putter

Best wishes to our children,
relatives and friends
for a happy, healthy & peaceful New Year.

R's . . .

Adele & Jan Rolin

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy and peaceful New Year.

Ralph & Karen Rabinowicz and Family

wish their relatives and friends
a happy and healthy New Year.

THE ROSENS
Hannah, John and Eric

wish their relatives and friends
a happy and healthy New Year.

David & Shanea Rakowski and Family

Wish their relatives & friends a peaceful,
Happy and Healthy New Year.

Mike & Sally Rosen

31 Denmark Crescent

Wish all their relatives, friends and clients
a peaceful, happy and healthy New Year.

Lily & Mike Rosenberg,
Robert, Daniel & Sarah Jacobs,
Pauline, Jon & Ben Elias
Vanessa & Lee Krelstein
wish their relatives & friends a happy and healthy New Year.

Myer Rosenberg

Best wishes to my children, grandchildren,
my great grandchildren, friends and
relatives for a happy, healthy and
peaceful New Year.

Paul & Phyllis Rosengarten

Best wishes to our children
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Rosh Hashanah Greetings 5769

Good News from Israel

A Green Globe to protect Israel's national treasures

By KARIN KLOOSTERMAN
Israel 21c

Americans love awards nights -- with remote control in hand, it's hard to leave the couch when the Academy Awards or the Golden Globes are on. Israel, too, has its own awards nights, and one growing in popularity. Its spirit isn't golden and Hollywood glam, however, but simple and green.

Awarded annually, Israel's Green Globe is an award given to outstanding leaders and organizations working in Israel's non-profit environment sector. This year, the award in the "local organization" category was awarded to Shomera, a faith-based NGO that encourages religious Jews to access the wisdom in the Torah to solve environmental problems.

Inspired by the biblical passage "to work and protect" (Genesis 2:15) the organization imbues Jerusalem's communities with an appreciation for the capital and its national treasures, while giving people the tools to protect those treasures.

The faith-based approach fits Jerusalem, home to a dizzying number of religious worshippers of multiple faiths. The company's work resonated with the panel of Green Globe judges. Naor Yerushalmi, an associate director at Life and Environment, an umbrella group of environmental NGOs, spoke with ISRAEL21c about the choice of Shomera.

"They are working inside a wide variety of communities: among the ultra-orthodox, special needs and youth," he said. "Their programs are ground-breaking, because most of the environmental work [in Israel] is not taking place in these communities."

Yerushalmi is a senior adviser on public relations and public affairs, and has served as spokesperson for the Ministry of the Environment and as director of public affairs at the Embassy of Israel in Washington, DC.

"Traditional Jewish texts," writes Shomera's website, "are replete with environmental source material. The Torah and rabbinic literature discuss the problems and solutions to many modern day environmental concerns both on a philosophical level and in the legal realm."

According to Yerushalmi, "They are leading the way in breaking the environmental word to these communities." He noted that the Green Globe is often presented with a twist: Shomera received its prize this year from the hands of Abed Namarna, an Arab-Israeli working in the green arena to educate the Arab community through the Hatikva Al Amal Association for the Advancement of Culture.

Like the Academy Awards, Israel's Green Globe is televised and is prominently featured in the country's media. Awarded on World Environment Day, and founded five years ago by Israel's Green Environment Fund and Shatil, the Green Globe has gone in previous years to Citizens for the Environment in the Galilee, an Arab and Jewish grassroots group working to fight water insecurity, and to the Organization for the Quality of Life in Nahariya, which works to eliminate dangerous stores of asbestos around the city and region.

A Green Globe is much coveted by local green organizations in Israel, but beware polluters: there is an award for you too, that you don't want to get – the dreaded Black Globe!

Rosh Hashanah Greetings 5769

Good News from Israel

Israeli Muslims set to green the Arab world

By KARIN KLOOSTERMAN
Israel 21c

North Americans have been aware of environmental issues for decades. Influential activists like Rachel Carson, who wrote *Silent Spring*, exposed the dangers of pesticides and pollution in the early 1960s.

Israel has benefited from America's early start and taken some issues a step further. While "green" is now seeping into Israeli society, from groundbreaking R&D developments in clean technology to local educational programs on recycling, the Israeli Arab community lags behind. But thanks to a new initiative, that is about to change.

Green activist, Mohammad Rabah Aghbarieh, Northern Triangle unit director, hopes to help spread the environmental message.

In a groundbreaking event last month, 50 Israeli Arab imams (Muslim clerics) gathered in Umm el-Fahm, Israel, to listen and learn about local environmental issues. Israel's Ministry of Environmental Protection, an organizer of the conference, is hopeful that the material – including a CD, posters and stickers citing references to the environment in the Qur'an – and the message will spread beyond Israel to neighbouring Middle East nations, where environmental issues are seriously neglected.

"We would be happy if they [the imams] could spread the message to other Arab countries," said Sharon Achdut, spokesman for the Environmental Protection Ministry.

One issue the ministry wanted to address was the growing number of complaints about noise pollution, says Achdut. The mosques' daily calls to prayer are made over loudspeakers, which disturb some residents.

The ministry sent the message, says Achdut, that of course the mosques can continue their transmissions, but that they should take the noise level down a notch. The imams also got an opportunity to vent their concerns over the proximity of chicken coops in neighbouring Jewish communities, and the proximity of cellular phone antennas to their homes. Other issues discussed concerned construction waste, water pollution and sewage treatment.

"I think it was a success," says Achdut. "Just the fact that we could collect these imams together [to listen to the green message] made it a success."

Mohammad Rabah Aghbarieh, the Environmental Quality Unit's Northern Triangle director who is also a green activist and Israeli Arab, helped prepare material for every imam to take home.

Rabah Aghbarieh said that the event "as a concept" should be replicated and adopted by the rest of the Muslim world. He was proud to report that only one day after the conference the message was getting sent to Israeli Muslims on their holy day, Friday. "A day after the conference ended imams were already talking to people in their communities," he said.

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mel & Sharon Rubinstein and family

Wish their relatives & friends a Happy, Healthy & Prosperous New Year.

Pinchos & Luba Rywiec

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

S's . . .

Rachelle & Jessica Salamon
Lisa, Rob & Benji & Daniel Switzman
Mindy & Mike Caplan

Wish their relatives and friends a happy and healthy New Year.

Rosita & David Salomon

Wish their relatives, friends & neighbours a happy and healthy New Year.

Mr. & Mrs. Mitchell Salz
Nadine, Steven & Aaron

Wish their relatives, friends & neighbours a happy and healthy New Year

Alice Schmid
Monique Irwin
Amanda Irwin Ratner
Jordana Irwin Joseph

Wish their relatives and friends Happy and Healthy New Year.

Sandy, Ida & Maury Shessel
Elie, Lindsay & Maryam Kochman

Wish their relatives, friends & neighbours a happy and healthy New Year

Sam & Gwyn Seidman

Wish their relatives and friends a peaceful, happy and healthy New Year.

Nathan, Marty, Mikki, Mitchell, Jaimie & Jeremy Shiff
Jeffrey, Aviva, David, Tatum & Melissa Shiff
Adam, Barbara, Matthew & Carly Altberg

Wish all their relatives and friends a peaceful, happy & healthy New Year.

Nachum & Lea Shore
7 North Park Rd., Ste. 2104
Thornhill

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David & Luba Smuschkowitz and Family

Wish all their relatives, friends a year of peace, good health and happiness

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends

Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Lorrie and Karyn Goldman
Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Wishing all our family and friends a happy and healthy New Year.

Lois, Jordan and Miriam Smiley
of Richmond, B.C.

Rob & Hedy Steen
Samantha, Ben and Jeremy

Wish their relatives, friends and neighbours a happy and healthy New Year.

Max & Dorothy Stern

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Wishing all our family and friends a happy and healthy New Year.

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T's . . .

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Mrs. Rose Tenenbaum

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Good News from Israel

Finding excellence in Israel's artists

By NICKY BLACKBURN
Israel 21c

Rachel Marani is the first to admit that she doesn't make life easy for artists. As the founder of the non-profit IcExcellence (the Israel Cultural Excellence Foundation) she says that the artists who join reap clear benefits, but, whether they are painters, musicians, dancers or fashion designers, they must hone not only their creative skills but also work on the business side of their affairs.

It's worth it, however. Since the organization was founded six years ago, many of the 38 artists involved have found fame and fortune, and none of the hand-picked few, who include writer Etgar Keret, photographer Adi Ness, choreographer and dancer Emanuel Gat, musician Shlomi Shaban, fashion designer Mirit Weinstock and conductor Gil Shohat, have any intention of dropping out.

Marani started IcExcellence, (pronounced 'I see excellence') to bring Israeli artists the recognition she felt they so richly deserved, but often seemed to be lacking.

She came up with the idea when she was working as the cultural attaché at the Israeli embassy in Washington, D.C. She was in charge of the 50th anniversary celebrations in Washington, organizing 365 events, one for every day of the year, at locations like the Kennedy Center, the Library of Congress and the Smithsonian.

"We brought hundreds of artists from Israel to Washington and it gave me an opportunity to see how unique they were," she said. "People kept asking me how it was possible they didn't know about them in regular times. Israeli artists are great, but so few of them are well known."

Marani returned to Israel and carried out an extensive survey of Israel's art scene to try to discover what was missing. She explored cultural improvement programs all over the world in an effort to understand what could help Israeli artists. She then began raising money from private individuals, institutions and foundations in Israel and abroad.

What makes IcExcellence so unusual in the realm of art and culture globally, is the inspiration it takes from the business world. Aside from programs designed to advance artistic achievements, the artists also take part in a business skills program to develop their professional careers.

Continued on page B55

A dance choreographed by Emanuel Gat.

Rosh Hashanah Greetings 5769

Good News from Israel

Rachel Marani

Etgar Keret
[Photo Moti Kikayon]

'We are providing support programs'

Continued from page B54

There is business coaching, management training, language study, branding, and mentoring from leading business consultants. Some of the artists are sent to study abroad, others are taught to set up websites, or take part in international conventions.

"We want to allow them to expand their ability, and progress," says Marani. "Artists may be strong in the arts, but when it comes to running a business, it's definitely not their field. And some have to be real managers. A good dancer will become a choreographer, then he needs a dance ensemble, and all of a sudden he's a manager. It's the same for a pianist, or a violinist, who suddenly finds himself in charge of an orchestra."

"Eighty percent of their time is occupied with issues that are weaknesses, not strengths," she adds. "It's a pity."

IcExcellence's programs are all designed for the individual artist. "What a musician needs is different from what a painter needs," explains Marani, who is now the managing director of the foundation.

Marani stresses that it does not offer scholarships. "We are providing support programs that will benefit the artists for years to come, not on a day-to-day basis."

Nor does it accept applicants. Artistic advisory committees choose the best artistic talent from 11 fields. "You can't apply for this. Our board locates and chooses the best artistic talents," she explains. "It's a big process to get into the foundation. We look not only at the art, but also the leadership, motivation and ambition of the artists. We only want people who want to be the best."

Originally, when the foundation started, it aimed to create three-year programs. Once the first group finished, however, the artists appealed for more time. These artists have now been with IcExcellence for five years.

Continued on page B56

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U's . . .

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W's . . .

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Randy, Debbie, Jordan, Ashley, Dustin & Melissa
Donna, Nechama, Chaim & Shmuel
Wish all their relatives and friends a happy and healthy New Year.

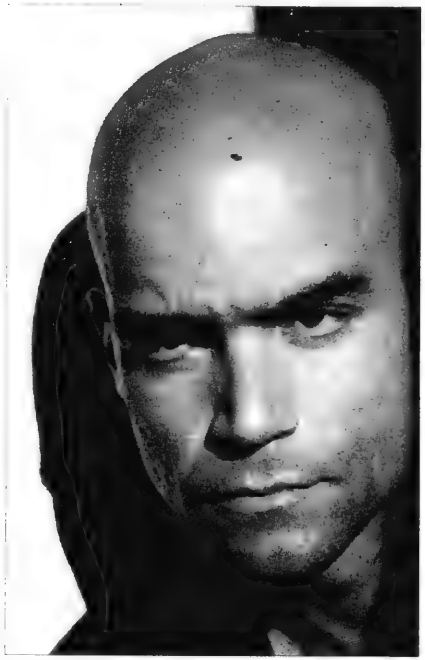
'Nothing but praise for IcExcellence'

Continued from page B55

The artists themselves have nothing but praise for IcExcellence. "I never imagined how significant the presence of IcExcellence would be in my life as a creating and performing artist and as a music director," says Yaron Gottfried, a conductor and composer. "The foundation's true greatness and success is its original, creative way of working, and its approach to the complex personality of each and every artist."

Gottfried, who has been with IcExcellence for four years, admits that he owes some of his most significant experiences to the foundation, including a month-long stay at the MacDowell Colony, the oldest artists' colony in the United States, where he wrote a new composition, and participating in an international convention for symphony conductors in Boston.

"The foundation doesn't pamper you; quite the opposite," says Adi Ness, who is now winning worldwide acclaim for his



Emanuel Gat

photographs. "It forces you to make a lot of effort early on, to draft your request, to explain to yourself and the foundation what's important to your career."

"Today, the artists clearly understand our vision," says Marani. "They know they have to get out of the studio and make something happen. There's been a clear change in Israel following our activities."

The organization is now expanding its work in Israel and abroad, and aims to begin offering educational seminars for Israeli artists in Israel, Berlin and New York. "We realize we have amassed an astounding body of knowledge in the field of empowering artists. We want to share this knowledge and give artists some extra tools to fulfill their greatness and potential," says Marani.

In the meantime, the foundation is also creating a great deal of interest worldwide amongst organizations interested in trying to replicate IcExcellence's success.

For Marani, however, IcExcellence is more than just about art, or even a desire to help Israeli artists reach their potential. "The aim is to make people clearly identify between cultural excellence and Israel," she says. "Just as people go to London or Broadway to see great theater, so I hope they will come to Israel to see great art and culture. Art and culture can reach so many people beyond words. It's Israel's hidden asset."

The impact is already being felt, she says. "We are beginning to win first prizes in festivals all over the world, in film, dance and music. I think in five to 10 years from now, there will be a big revolution. The artists want it. They know how difficult it's going to be, but they want to do it, and this is a huge transformation."

Y's . . .

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The Yermus Family

Z's . . .

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Abe & Margot Zukerman

Rosh Hashanah Greetings 5769

Pictorial Year in Review

LITTLE ISRAEL HELPS BIG CHINA

The government of Israel sent tons of relief aid to China after an earthquake had struck in May. [Isranet photo]

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Rosh Hashanah Greetings 5769

From the Desks of Readers

Please don't hate me

By JOSH SCHEINERT

There were six of us in the Palestinian taxi – me, the Canadian, three Americans, our Palestinian guide George and a driver. We were stopped at a checkpoint somewhere in the West Bank on the way to Nablus. A young Israeli soldier approached the window. When we, the foreigners, handed him our passports he smiled at us, his eyes acknowledged our discomfort and unease. "Please don't hate me," he said.

I went to the West Bank because I had to. As a believer in and supporter of the State of Israel, I needed to see and experience for myself what happens on the other side of Israel's security barrier.

What I saw bothers me. But please let me finish before interrupting and talking about security. I know about security threats, that terrorism is real. I sat with an entire nation the other week to mourn Ehud Goldwasser and Eldad Regev. At night, I pray for Gilad Schalit. In Jerusalem I often find myself walking past the Sbarro pizzeria restaurant, rebuilt after a horrific, cold-blooded suicide attack in 2001. And everyday, I ride the bus.

But I am still bothered by what I saw.

We entered Palestinian Authority-controlled territory in Bethlehem, criss-crossing a maze of concrete and barbed wire at a section of Israel's security barrier.

All I knew about the security barrier was what I had read, that it keeps terrorist out of Israel. I had also looked at pictures of it. But when you see it for real, up close, and on the other side, it ceases to be about terrorism. You become a prisoner. Its walls intimidate and impose upon your physical and mental liberty. Its walls tower over you, keeping you in, or out. It is filled with graffiti. One of its graffiti panels sticks out in my mind. "Is this your dream?" it asked.

Israel has a right to exist as a Jewish state and respond responsibly and proportionately to threats against its existence. To me, it is also a democratic state with a moral foundation. For those who share those beliefs with me, we need to keep asking ourselves what is our dream. That might force us to confront uncomfortable truths and grapple with difficult realities. However, it would be a bigger betrayal to our convictions if we did not.

I had heard about checkpoints. During our day we encountered about seven. In my mind a checkpoint was an inconvenience, a minor delay in a Palestinian's day. Against the backdrop of security they sounded ok.

Now the checkpoints bother me. They bring out the worst in us. And until you see it, from the Palestinian side, you cannot understand why. First, there are the delays. At one, we waited half an hour, stopped in the middle of nowhere. At another our driver cut to the front. We still waited for twenty minutes. If he had stayed at the back it would easily have been two hours. It is a good thing nothing we did that day was at a fixed time.

Yet, it is when your green-plated vehicle approaches the actual checkpoint when you really understand them. First, there is the soldier who affixes your vehicle in the scope of his sniper rifle, from down the road, or the guard tower above. Then, there are the two soldiers waiting for you, fingers on the trigger.

You cannot really understand how scary it is to watch a fully armed soldier, barking orders, threateningly point an automatic rifle at another human being. It happened as we were waiting in line to leave Nablus. There was a family travelling to a wedding and running very late behind us and someone got out of the car to ask the soldier if they could get to the front. The man soon got back into his car. After about five minutes, the soldier waved him up to the front. They passed through shortly thereafter.

Continued on page B59

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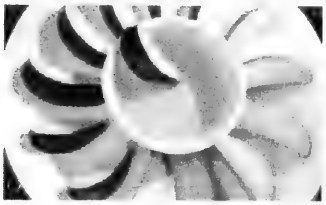

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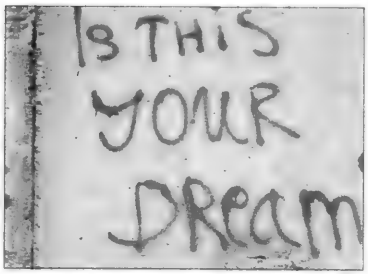
From the Desks of Readers



Portions of the security wall go through east Jerusalem.

The writing, above, was photographed by the author.

A conversation we need to have

Continued from page B58

We approached our last checkpoint in the dead of night. As one soldier opened the taxi door, flipping through our passports, another stood on the other side, hand on the trigger. He had a face I will not forget. He was young, his cheeks still rosy. His eyes were scared; I could see he did not want to be there.

My purpose in writing this is not to advocate taking down the security barrier or dismantling any or all of the 550 checkpoints across the West Bank. Instead, I choose to share my experience because I feel, as a supporter of Israel, that I must. There is a conversation we need to have.

The Israel I saw that day is not the Israel whose flag and declaration of independence hang in my Toronto bedroom. Nor was it the Israel of my family, warm-hearted Israelis who will open their house to anyone and who believe their country has a right to security, but that human rights belong to everyone.

I tried to talk about that Israel to our Palestinian guide George, born in 1971. It fell on deaf ears. "What good does that do for me," he asked. "My Israel is soldiers and settlers, I live under occupation."

There are no easy answers. I certainly have none. In Nablus, the largest city in the West Bank, and one of the more sympathetic to violent extremism, I saw the Palestine that justifies checkpoints and barriers. Posters glorifying violent resistance and martyrs are everywhere. I did not get the impression the city could be reasoned with.

And then there is George, our tour guide. His rights organization is staunchly opposed to all forms of violent resistance, yet it refuses to recognize Israel's right to exist as a Jewish state. For him, Zionism is a colonial enterprise committed to power and control. I refuse to believe that. However, at times, when travelling the West Bank it can be difficult to refute.

Yes, I know – security, 'they' made us do it. But after you spend a day like I did, you too will refuse to believe that everything I saw and experienced can be justified in the name of security.

My grandfather was a captain in the Haganah. There is a picture of him and his unit on my bookshelf. He died before Oslo died, and as such, never saw what has emerged in its wake. And so I wonder, because I truly do not know, what my grandfather would say as he stood in Bethlehem staring at the security barrier, being asked, "Is this your dream?"

However, the one thing I can say for certain is that he, who fought so that Israel could be free, did not fight for a country whose soldiers would one day have to begin their conversations by asking, "please don't hate me."

Josh Scheinert spent the summer in Jerusalem. He is a student at Osgoode Hall Law School in Toronto. His trip through the West Bank took him to Bethlehem, a nearby refugee camp and Nablus.

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Young Jewish Zionists on an atypical journey

By NAOMI LIGHTMAN

"Naomi, I need to show you something," said a tall, anxious-looking participant on my Birthright trip, seconds before we filed onto the plane to Israel. A member of the US Air Force, the 22-year-old rolled up his shirt sleeve to display a massive black cross, tattooed upon his considerable bicep. "Don't worry, it's no problem," I assured him, smiling inwardly at what the ultra-Orthodox men seated next to us might think.

Birthright is a free, 10-day visit to Israel for Jews aged 18-26 who have not been there before on an organized tour. It is an attempt to promote Jewish identity among Diaspora youth. For this group from across the United States, I was the Canadian counsellor accompanying them.

As Ben exemplified, who exactly is Jewish is a matter of considerable ambiguity. His tattoo was my first indication that this Birthright trip was going to be a very different experience than most. This would be no typical journey of young Jewish Zionists visiting their religious and cultural 'homeland'.

Entitled Peace, Pluralism and Social Justice, this particular journey was an attempt to encourage those who would normally be uncomfortable with the traditional Birthright trips, a group that wanted to see the country through a more political, and nuanced lens.

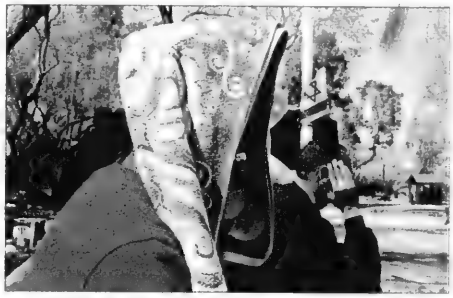
Participants included lawyers from Austin, sports marketers from Denver, and students from Brooklyn. Many had never been to a Friday night service and none could speak a complete sentence in Hebrew. This was an incredibly disparate group of people, most of them fiercely opinionated. Among them were dedicated anarchists, Jews with strongly anti-Zionist viewpoints, and many who just declared themselves "sick and tired of hearing the same staunchly pro-Israel perspective" from the organized Jewish community.

Vying to reconcile the participants' competing demands with the more mainstream expectations of Birthright's funders was quite a challenge.

I will never forget standing in an 'unrecognized' Bedouin village in the Negev desert, watching participants play soccer with the local children in the dusty fields near a highway. We had just heard the head of the village give his account of his community's permanent threat of house demolition and prosecution for their 'illegal' use of state land. Despite the Israeli government's denial of running water and electricity for his family, he told us "I still consider myself a Zionist."

A few days later, we visited the Muslim-Arab town of Barta'a, which was split by the 1949 Armistice Line. The residents, members of the same extended Kabha family, now live on opposite sides of the 1967 Green Line. Standing on the rooftop of a rug shop on the Israeli-Arab side of the village, it was clear that where we stood was significantly more prosperous than on the Palestinian side of town, located in the West Bank. "How is that a border?" asked a participant from Chicago, staring at the garbage-filled ditch.

Continued on page B61



Refugees from Darfur hang out in Tel Aviv. [Israel Sun photo]

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Rosh Hashanah Greetings 5769

From the Desks of Readers

Reality on ground always complicated

Continued from page B60

In Tel Aviv, we traveled to a refugee shelter where men from Darfur explained to us in broken English about their tragic journey from war-torn Africa to Israel and the dangers they experienced along the way. They spoke to our guide in perfect Hebrew, telling us of their experiences working in Jewish communities, finally free, and earning a living in local shops and hotels.

To hear a different perspective, we spoke with a Jewish settler who had been forced out of Gaza during the 2005 disengagement. She showed us photographs of the beautiful flowers that had grown in her gardens and detailed her daughter's misery at being expelled from her childhood home. "We had a right to be there," she told us, eyes flashing, her anger almost tangible.

Some soldiers from the Israeli Army joined our group, in a form of cultural exchange. One of the Israeli soldiers explained that a member of her family had died in a recent suicide bombing. She was openly critical of our lack of understanding and told us we had "idealistic and unrealistic" views on Israeli-Palestinian coexistence. While upsetting to many in our group, her views are typical of many Israelis, and it was important that the participants had a chance to chat with her.

For me, these poignant political encounters were some of the most memorable experiences of the trip. But it was also surprisingly powerful to visit the traditional Jewish sites on our tour.

Having lived in Israel numerous times, I guess I'd become somewhat jaded about places such as Masada and the Holocaust Memorial Museum. Yet seeing the participants' eyes fill with wonder as we walked along the narrow cobblestoned streets of the Old City of Jerusalem was almost magical. One 26- year-old woman was moved to tears at the Western Wall. With the golden Dome of the Rock in the distance, and religious Jews praying fervently all around, I could see why she was so overcome. How special that I could be these people's introduction to places so intimately connected with Judaism's past and present!

As a 'Progressive Zionist', it has often been difficult for me to navigate my personal belief system on campus and beyond, when heated Middle East debate includes regular accusations of racism and violence on both the Jewish and Palestinian sides. I like to think my views are always a work in progress.

Going into this trip, I really had no particular agenda for the participants, besides to help them realize that the reality on the ground is always more complicated than what one reads in the newspaper. Once on Israeli soil, it is always much harder to denounce anyone as the sole 'oppressor'.

On our last night of the trip, we sat eating kebabs and reminiscing on the beach at sunset. "I'm going to go home and tell my friends to come here. They need to talk to lots of different people, Israeli and Arab, in order to get a real understanding of the situation," commented a 18-year-old art student from New Jersey. Smiling at him, I realized then that our trip had been a success.

Naomi Lightman is a student at McGill University.

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Rosh Hashanah Greetings 5769

From the Desks of Readers

Restoring the past in Poland

By JOHN CRUST

It was a mere fragment of a headstone, but the old Hebrew lettering revealed a few words about a Jewish life. "She gave birth and died," Daniel Wagner read out loud, his Polish colleague Kamila Klauzinska rubbing white chalk into the weathered letters for a better photograph of the engraving. "Bluma bat Zalman. No date. It's broken."

His laptop computer in hand, a laptop containing some 15,000 pictures of beautifully crafted headstones, he began to type amid a foliage of forest green that shades the Jewish cemetery in Zdunska Wola. "This Bluma. I'll try to find the family name . . ." Daniel Wagner is the president of the Organization of Former Residents of Zdunska Wola in Israel, and, in recent years, has found a sense of belonging, a passion and a purpose, in this Polish town of 40,000 where part of his family came from.

A knapsack slung over his shoulder, Daniel moved systematically from site to site in the cemetery. "I always say from a Jewish tombstone you can learn 90 percent of the Jewish culture. The tribes, the symbols, the Hebrew, the holidays, the holy books. It's endless. It's true." Through his efforts, this soft-spoken Israeli professor has helped share this knowledge with the people of Zdunska Wola.

Great bulks of elaborately carved headstones lean every which way. Many are toppled over, scattered about, broken. Many are partly buried under a carpet of wooded growth. Sculptured grey images – a candleholder, a bookcase, two hands – capture the eye. All over, nature's hues delicately highlight pearls of Hebrew.

"The artwork is unbelievable," Daniel said. "There's one beautiful quotation from the Bible. Very tiny. *'Yameinu ketzel ovehr'* – Our days pass like a shadow. It's in the corner of the tombstone." As well, the engravings reveal thoughts of love: "The lovers were together in their days and stay together in death." And one memorable epitaph that certainly reflected a unique personality: "Don't write any compliments about me."

A yearning to learn more about his family background led Daniel to Zdunska Wola, his grandmother's hometown. "When I came I just fell in love with the place. It was more of a jungle. There was no path. There was nothing. Just a cemetery. I thought: 'It can't stay like this. It just can't.'"

There were an estimated 10,000 Jewish people out of some 25,000 in pre-war Zdunska Wola. This cemetery, as Daniel sees it, is their remaining mark, their testimonial.

Seven years later, and after countless return trips, Daniel and his Polish colleagues – and, actually, they're very close friends now – are well on their way to saving the cemetery, which dates back to the 1820s. "They were struggling with the world," he said of his Polish friends and their earlier attempts in trying to take care of the graveyard.

Kamila Klauzinska, 33, who just began a doctoral program in Jewish studies, grew up near the Jewish cemetery. This mysterious place, with its strange writing, always seemed abandoned, forgotten. But there was something about the place that made her curious. As a university student, she ended up specializing in ethnology, and, in 1999, her attention was drawn to the cemetery. She wrote her university graduation thesis project on the cemetery.

Her hunt for threads of information – anything – eventually led her to Elzbieta Bartsch, who was often referred to as "the crazy woman" who took care of the Jewish cemetery, or at least tried to. "She was very nice," Kamila said. "She helped me with everything."

"Kamila is like my child," Elzbieta said. Coincidentally, as a student, Elzbieta also developed an interest in Jewish culture. Her mother shared tales of growing up with Jewish neighbors – "good people." In 1984, Elzbieta wrote her university graduation project on the Jewish school in Zdunska Wola. Her advisor urged her to find some Jewish people who were familiar with the school. She met a former resident, Aron Schwartsbart, who lives in Germany. He then introduced her to his sister, Rivka Regina Levy, now in Israel.

Continued on page B63

Shana Tova

I wish the residents in our community a very happy New Year!

from Josh Matlow, your school trustee for St. Paul's.

Josh Matlow
Toronto District School Board Trustee for St. Paul's
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On behalf of the Assembly of First Nations and AFN Regional Chiefs, I send our best wishes to all for a Happy and Healthy New Year.

Phil Fontaine,
National Chief

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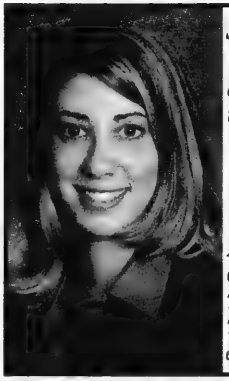

Shanah Tovah
Wishing you all the best in the new year.

Erin Shapero
Councillor, Ward 2
Thornhill
Town of Markham
eshapero@markham.ca

Rosh Hashanah Greetings 5769

From the Desks of Readers

Strangers showed up at her door

Continued from page B62

"Rivka described everything about the school, method of teaching, students, teachers, everything," Elzbieta said. Little did she know that this university project would ultimately lead to a life-long commitment she would embrace deep in her heart. "Aron asked if I would like to act as a go-between to do work with the cemetery, to go to the town government to get the grass cut. I agreed."

The municipal government, and people in general, however, were not as agreeable as she was. "The cemetery was quite a mess," she recalled. "The wall was broken in places. Most of the tombstones were under grass. I got a lock. Before, the cemetery wasn't locked."

Sometimes the town authorities helped, but often she was ignored, even ridiculed. "People in the town hall would avoid me. They told me if I want to cut the grass, then it's my business, not theirs."

So she did what any strong-willed woman would do. She put her husband, Renek, and son, Cyprian, to work in the cemetery. As the vice-principal of an elementary school, she also recruited staff and the kids to help on occasion. The wall was repaired. Another gate was built. In one year, the gate was vandalized and repaired 16 times. Her efforts – all voluntary – perplexed people. Whispers circulated. Was she a closet Jew? What kind of Jewish money was she getting?

"Many people kept telling me: 'Why are you doing it? Give it up.'" Elzbieta shook her head. She had made a commitment. As a thank you, the Organization of Former Residents of Zdunska Wola honoured her with an invitation to Israel.

For years, unexpected strangers from distant lands regularly showed up at her door. Often, they were former Jewish residents. In many cases, they were the children and grandchildren of people who came from here, this mysterious place that shaped and colored a family's pre-war past. On what can be a difficult and emotional trip to the unknown in Poland, they often carried a piece of paper with the name of Elzbieta Bartsch. Today, that piece of paper typically has the name Kamila Klauzinska.

"I feel something special about this place," said Kamila, who has been recognized for her efforts by the Israeli ambassador.

A shout rang out. "A new one! A new one!" Jakub "Kuba" Pawelec, 18, is known for creating more work for everyone. He keeps finding new headstones. "It's now 3,501 matzevot," he announced. Initially, it was believed the cemetery had 800 gravestones.

A sense of pride radiated from Kuba's face. It is the involvement of young volunteers like Kuba who have made this cemetery project possible. In recent years, a kind of youth club took shape and surrounds the cleaning, documentation, and overall care of the cemetery grounds – "the cemetery club," Kuba said. The group has since taken on more of an organized status. They now call themselves Yachad, which is Hebrew for "together."

"All the time I hear: 'Are you Jewish?'" Kuba smiled, shaking his head. "No, I don't have a Jewish past. I don't know. Maybe I have. You don't know. Sometimes a family doesn't want to talk about it." It's believed there are at least a few families in town with Jewish backgrounds, but they keep it pretty well hidden.

Kuba is very open about his interest in Jewish culture, an interest that isn't always welcome. "Older people. You ask: 'Do you remember something about the Jews?' 'No, and I don't want to speak about it.' 'Why not?' 'No, no. I know nothing. I don't want to speak about it.'"

Obviously, these young people are stirring up something and going against some prevailing forces. When Kamila took on a greater interest in the cemetery, she was appalled that some locals treated it as a garbage dump. "People would throw dead animals – dogs, cats, rabbits – into the cemetery," she recalled. "People came to take matzevot and took parts of the wall to build their houses." As she pushed to save this place, rumours grew that she is on the receiving end of big money. Her mail, she said, is regularly opened.

In the early days of Kamila's activism, the authorities didn't exactly embrace this new "crazy woman" obsessed with that Jewish cemetery. Once, when she asked the town to at least haul away the garbage after her team of volunteers labored in a major cleanup, the mayor answered: "We have no money. It's not our cemetery."

Now, more and more people see it as Zdunska Wola's Jewish cemetery, and an intricate part of their history and culture. A new cemetery gate was erected, with financial assistance from the town council, local businesses, and international donors.

"This place could be completely forgotten," Daniel commented. He smiled as Kamila explained the Hebrew and symbolism of a headstone to a visitor. "What I find beautiful is Kamila, this young Polish woman, explaining what is a matzevah. I find it very moving."

John Crust is from Winnipeg. He currently teaches at the University of Lodz in Poland.

שנה טובה

I wish the residents in our community a Sweet New Year

Sincerely James Pasternak

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Wishing you Shanah Tovah, a happy, healthy, sweet and peaceful New Year!

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This Week

National

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Baycrest hosts exhibit of Sephardi artifacts. *Page 6*

Heebonics

Dan David hopes to spread positive messages. *Page 40*

Arts & Travel

Tamara Podemski returns to Toronto for play. *Page 46*

Maury Chaykin stars in TV show set in Winnipeg. *Page 48*

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Peres responds to Ahmadinejad

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NEW YORK — Iran is a central obstacle to peace in the Middle East, Israeli President Shimon Peres said last week.

In his speech to the United Nations last Wednesday, Peres called Iran a centre of fanaticism and accused it of supporting the terrorist groups Hamas and Hezbollah, preventing the establishment of a Palestinian state and developing a nuclear capacity.

"Tehran combines long-range missiles and short-range minds," Peres said. "It is pregnant with tragedies. The General Assembly and the Security Council bear responsibility to prevent agonies before they take place."

Peres' speech came a day after Iranian President Mahmoud Ahmadinejad, speaking from the same podium, said Zionists are "murderers" who manipulate global finance and politics to serve their "acquisitive" interests.

Israeli President Shimon Peres cast a long shadow as he left the podium in the United Nations General Assembly last week. In his remarks, he denounced the anti-Semitic screed of Iranian President Mahmoud Ahmadinejad. *[RNS photo]*

Peres urged Syria to engage in face-to-face peace talks with Israel and to follow the example set by Egypt and Jordan, both of which have concluded peace agreements with the Jewish state. He further predicted that peace with the Palestinians would be achieved within the coming year.

Concluding his remarks, Peres donned a kippah and recited a prayer for peace, in Hebrew and in English.

Iran's president delivered a scathing attack on Zionists at the United Nations the day before. In an address replete with classical anti-Semitic motifs, Ahmadinejad said Zionists are criminals and murderers, are "acquisitive" and "deceitful," and dominate global finance despite their "minuscule" numbers.

Continued on page 42

Quebec and Israel sign economic agreement

By JANICE ARNOLD
Staff Reporter

An agreement to strengthen economic and technological co-operation was signed by Quebec Economic Development Minister Raymond Bachand and Israeli Deputy Prime Minister and Industry Minister Eliyahu Yishai in Jerusalem last week.

Bachand led a four-day economic and scientific mission to Israel that included more than 40 Quebec businesspeople, investors and researchers.

The new agreement aims to promote trade, investment and collaboration in sectors such as biotechnology, aerospace, information technology, telecommunications and the environment. It complements an agreement between the two governments signed last December in Quebec City, which also encompasses the areas of culture, education and science.

"The signing of this agreement points to success for years to come. It will be a source of very fruitful collaboration and exchange between our two economies," Bachand said in a statement.

The minister said the agreement will build upon existing ties between Israel and Quebec, both at the commercial and scientific levels.

"Israel and Quebec maintain solid ties that are based on a common vision and objectives – the promotion of our know-how, of our culture and of our language.

"The presence of a dynamic Jewish community of 93,000 in Quebec reinforces this relationship. By signing this complementary agreement, Quebec is reiterating the attachment it has with Israel and its wish for a closer collaboration in the future."

Continued on page 42

HERO OF *EXODUS* MOURNED
Legendary actor Paul Newman died last week after a long battle with cancer. He portrayed Ari Ben Canaan, above, in the film version of Leon Uris' novel *Exodus*. ***Please see page 43.***

Shabbat Shuva – Vayelech
Candlelighting: 6:36
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Olmert says ceding Golan is required for peace – please see page 41

Greetings from Israel's President Shimon Peres

A country as small in size as Israel has little alternative but to seek greatness in other facets. It must explore strength of spirit, depth of faith, the bid for innovation and the hidden promise of science.

Since its inception, 60 years ago, Israel has proven that despite the shortage of land and water, it developed one of the most advanced and resilient economies on earth. Facing challenges disproportionate to its territorial and demographic scale, as well as existential threats, Israel nevertheless persevered. It did so, through the mobilization of its human resources and military fortitude. It reinforced its democracy and desire for peace.

Israel went through seven wars in its 60 years. Outnumbered and under-gunned, it was self-reliant and confident. Winning wars enabled Israel to triumph in its battle for peace and to sign peace agreements with Egypt and Jordan. Today, it continues to negotiate with the Palestinians, never losing hope of making peace with the entire Arab world.

Shimon Peres

By promoting a policy of peace and being true to the Jewish ethic "love thy neighbour like thyself"; maintaining a defence system that pre-empts danger and a resilient democracy guided by the moral values of our tradition, we can prove that what was bestowed upon us on Mount Sinai was not lost in the desert.

The realization of the Zionist vision is a story that inspired both nation and state. With its establishment, the Jewish people entrusted Israel with the role of preserving and developing the Jewish historic heritage, on the moral platform, proclaiming that "all human beings are born in the image of the Lord."

Committed to our faith and to the value of tikkun olam, Israel must continue to play a role in meeting the global challenges of tomorrow. Being small in size and people, we must be greater in the field of science and serve as a world laboratory in a quest for alternative energy, mostly from the sun, so as to decrease pollution and dry the petrodollar swamp that breeds terror.

Humanity will have to generate water to meet growing human demand, prevent thirst and enable a harmonious and sustainable environment for man and nature. Israel excelled in that domain, and we have to continue investing efforts in this pursuit.

We must also cultivate an innovative teaching system focused on thinking tools and capacities, rather than just on the accumulation of data. The historic strength of the Jewish people was, and must remain, anchored in learning and applying knowledge.

We have proven in the past, and we must do so again in the future, that the Jewish people can serve as leaders at the forefront of modernity and innovation, in order to tackle challenges such as violence and ubiquitous terror which the world now faces.

Likewise, we need to address the challenges which face Jewish communities throughout the world, such as assimilation, a growing gap between the different communities and a greater need to strengthen the ties between Jewish youth in the diaspora and in Israel.

It is precisely because we are a small nation, that the Jewish people must generate the greatness inherent in the human capacities.

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Tories blocked Cotler's Iran efforts, says Dion

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Prime Minister Stephen Harper's Conservatives have opposed efforts by Liberal MP Irwin Cotler to bring Iranian President Ahmadinejad to justice, Liberal leader Stéphane Dion told a Jewish audience in Winnipeg last week.

Dion said that the entire Liberal party "has supported Irwin's initiative to hold President Ahmadinejad to account before the UN Security Council or a duly constituted international tribunal for the crime of genocidal incitement as required by the 1948 genocide convention.

"I do not understand why Conservative MPs have attempted to block Irwin's motion in support of this initiative that he brought forward at Parliament's human rights subcommittee," Dion told the Sept. 24 event at Winnipeg's Asper Campus.

Dion charged that "Peter MacKay, then the foreign minister, rejected this initiative as a worthless gesture because [he said] it probably won't work. I don't know how he came to that determination, but when it comes to international law, I think I'll trust Irwin Cotler's opinion over Peter MacKay's."

Dion urged Harper "to reverse this shortsighted decision so that all parties can stand together and put Canada at the forefront again of standing up to genocide on the global stage."

Local Liberal MP Anita Neville said at the event that she – as well as Thornhill Liberal MP Susan Kadis, York-Centre Liberal MP Ken Dryden and others – had "asked questions in the House of Commons about why the Conservatives had blocked Cotler's initiative, but were not given answers."

Dion also said he "is disappointed" that the Oct. 14 election falls on on the first day of Sukkot. Dion said that Harper "had to breach his own law on fixed election dates in order to call this election… And it's not an acceptable answer to say that the Jewish community can vote in the advanced polls. The point is that many Jews will not be able to participate as fully as they would like to on election day itself."

Stéphane Dion addresses Jewish audience in Winnipeg.

Jewish voters should have the same rights as others to "take into account the last week of the campaign before they cast a vote," Dion said to applause from the audience, made up of senior high school students from Winnipeg's Gray Academy of Jewish Education and members of the community.

On the subject of the Middle East, Dion said that a cornerstone of his party's platform is "the right of Israel to exist in peace and security," adding that the Liberals "believe in a two-state solution."

Dion also said that peace "requires an independent, democratic and secure Palestine existing beside an independent, democratic and secure Israel."

He said that the Liberals "support the right of all states in the region and around the world to be free from the threats or acts of force… we unequivocally condemn terrorism – from whatever source, for whatever purpose."

Continued on page 26

בס"ד
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Obscenity as journalism

From the editor's desk

Last week, a reader called to discuss Larry King's interview of Iranian president Mahmoud Ahmadinejad on CNN. The reader was agitated, angry and even, I would say, anguished.

King had given the Iranian leader a polite, pleasant comfortable platform from which to spout his lies against Israel and the Jewish people, the caller said.

It was bad enough, the caller said, that Ahmadinejad had an hour of prime time television to channel his despicable views to millions of viewers, but worse, and what really incensed the caller, was how meek, unchallenging and even gracious King had been to the Iranian deceiver.

King had played the witting, facilitating fool to one of the world's most dangerous men, the caller insisted. I hadn't seen the interview, but I told the caller that I would obtain the transcripts.

Through the assistance of the Canada-Israel Committee, I received a copy of the transcript of the CNN program that very same day. While reading it, I was shocked at how ingratiating and obsequious King was toward Ahmadinejad. When I read the entire transcript, the shock morphed into a feeling of utter and overwhelming disgust.

CNN and King present his program as a form of "feature" journalism. Of course, it was not journalism in any true or meaningful sense of the word at all. It was almost always nothing higher than popular, celebrity-centred entertainment.

If to offend moral sensibilities is to be obscene, then the program offered by CNN and King last week was obscenity passing itself off as journalism.

The very notion of giving Ahmadinejad unfettered reach to a North American audience during the prime time of television viewing is offensive in the extreme. But setting aside the propriety in principle of his appearance with King, what was King's duty to the viewers as a newsman, let alone as a decent, fair-minded genocide-abhorring individual? Was it not, at the very least, to expose the lies and the prevarications of the person he was "interviewing"?

Good taste and space concerns prevent me from citing a number of examples of the exchanges between King and Ahmadinejad. I cite one small example.

On the subject of the Shoah:

KING: Mr. President, do they not – I know you've denied this for some reason, but do they not – the Zionists, as you call them, do they not come from some history of persecution? Do they not come from the death of millions of men, women, and children?...

AHMADINEJAD: First and foremost, they specifically don't allow anyone to freely discuss the history that happened. They just say, this is our telling of the history, and this is what happened. And everybody just listen to it.

KING: You say it didn't happen?

AHMADINEJAD: Let's just assume – what I'm saying is let more research be done on this – that history. There is a claim that the extent of the calamity was what it was. There are people who agree with it. There are people who disagree. Some completely deny it. Some absolutely agree with the whole account of it.

What we're saying is that we should have an impartial group go do their own research about the extent of the calamity that occurred and then announce a result of that.

This exchange is typical of the exchanges throughout the entire hour-long interview. Ahmadinejad makes preposterously false statements and cleverly applies a veneer of reasonability to them by using the word "impartial," which he knows will resonate well with many of the people watching, when calling for a reassessment of "the extent of the calamity." King sits mute.

Ahmadinejad then slyly ties the reasonability of his doubt about the history which Zionists allegedly do not allow free discussion about – to the creation of Israel.

AHMADINEJAD: Now but what I'd like is really to put this debate aside for a moment. Let's assume that it happened, the extent of which everyone is speaking of. Where did it happen? Did it happen in Palestine? Or did it happen in Europe?

KING: Well, it created Israel.

With this pointedly curt, four-word synopsis of the founding of Israel, King actually aids his pleasant guest in achieving his pernicious aims.

The interview was a free ride, without bumps or turbulence from his CNN host, for Ahmadinejad on his holy journey to persuade North Americans that "the Zionist regime is fundamentally illegal." Those are the words he spoke, after transparently but cleverly and effectively invoking the example of the apartheid regime of South Africa as an example of a country that once existed but no longer does.

Again, King was mute. He let the phrase and the idea that Israel is illegal stand unchallenged.

The agitation and anger of the man who called *The CJN* was entirely understandable and justified. King's duty to his viewers as a journalist was to try to expose the truth. The minimum standard that he should have applied to his task was one of intellectual rigour and integrity. He fell far below that standard.

Rather than journalist, King played the role of impresario. But the act he presented to the world was not that of a clown or a comic. It was, rather, that of a very dangerous man.

—*MBD*

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Thirty-five years ago, on Oct. 6 at the start of the holy day of Yom Kippur, Egypt and Syria attacked Israel. Egypt recaptured the Suez Canal, and Syria reconquered the Golan Heights at the outset of the fighting. Israeli forces regrouped, however, after the call-up of the full military reserves, and, after some 2-1/2 weeks of bloody fighting, Syrian forces were expelled from the Golan Heights and the Israel Defence Forces crossed the Suez Canal and surrounded the Egyptian Third Army. The war took a severe toll on the Jewish state: 1,854 Israeli soldiers were killed and thousands were injured, and its self-confidence was deeply shaken. Here we see a memorial service for fallen comrades conducted in an army field encampment and a soldier saying morning prayers on the battlefield. [IGPO photos]

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City nixes part of Holocaust exhibit

By PAUL LUNGEN
Staff Reporter

The city of Toronto has pulled the plug on part of a Holocaust education display that compares Iranian President Mahmoud Ahmadinejad to Hitler.

City officials said the exhibit – a travelling display meant to be shown in schools and on municipal property – was "inflammatory" and would possibly promote hate. But the Friends of the Simon Wiesenthal Center, which created the exhibit, is asking the city to reconsider.

"We disagree" with the city's decision, said Avi Benlolo, president and CEO of the Friends. "It is an educational exhibit based on a fellow who wants to create genocide against the Jewish nation."

The four-part display features one section titled, "The Making of a War Criminal." The controversial panel includes an image of Hitler giving a straight arm salute above an illustration of the Auschwitz gate. Nearby is a photo of a smiling Ahmadinejad with a burning devil over his shoulder and an atomic mushroom cloud to the right.

The exhibit's other three panels address various aspects of the Holocaust.

"It is provocative," Benlolo said, "but we meant it to be provocative, to alert people to the danger."

Ahmadinejad has repeatedly called for Israel's destruction and he has sponsored a Holocaust-denial contest in Iran. Iran is pursuing a nuclear enrichment program that many believe is part of a weapons program. Last week at the United Nations, Ahmadinejad repeated his incendiary comments about Israel, saying "the Zionist regime is on a definite slope to collapse."

In rejecting a portion of the exhibit for city-run space, officials said it may "stereotype or promote views and ideas which are likely to promote discrimination, contempt or hatred for any persons," contrary to the city's display policy.

City staff met in a committee last May to discuss the application to host the exhibit and decided in June to reject one panel. There was dialogue between the city committee and the applicant at the time, but there has been no formal request for the committee to review its decision, said city spokesperson Rob Andrusevich.

Benlolo said the Friends will ask the city to include the controversial panel. "They have to understand. This is a special case with the assertion of genocide. They are bound by civic duty to educate the public."

The exhibit's other three panels were displayed at the Scarborough Civic Centre last week, and all four panels are expected to be shown this week at Milton District High School.

Sephardi artifacts go on display

By SHERI SHEFA
Staff Reporter

A year-long exhibit of Sephardi Jewish artifacts from around the world opened last week at Baycrest's Morris and Sally Justein Heritage Museum.

The grand opening of Our Precious Heritage: A Celebration of Sephardi Culture, held in Baycrest's Silverman Garden Court, was attended by more than 100 people.

They heard from several speakers, including Liberal MP Joe Volpe; co-chair of the Baycrest Museum, Anna Vandelman; and vice-president of the Sephardic Kehila Centre, Maurice Benzacar.

"Internationally, [Baycrest] is a place that people look to to establish this type of community. And it is a community," said Volpe, who is not Jewish but often supports Jewish causes.

"Today, we celebrate the Sephardi community. Sephardi Jews have always had a very happy history. It is rich in experience, rich in diversity and in its creativity," he added.

"I want to say to all the members of that community is that that richness, that diversity, that creativity of Sephardic Jews everywhere is very welcome here. We should get more of them to come to our place, because they shape society and create a dynamic and they give it personality. They become Canadian. Ashkenazi or Sephardi, they are known for what they leave behind and what they leave behind is a culture of marvel."

Vandelman said she was excited to present the exhibit two years after the concept was born and thanked the many people who donated their time and money to make it happen.

"The concept for this exhibit started more than two years ago when we met with Maurice Benzacar to discuss our idea. He gave us advice and most wonderful of all,

Continued on page 13

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A disgrace and a danger

Each and every person among the thousands who participated in the Sept. 21 rally at Dag Hammarskjold Plaza in New York City protesting the appearance of Mahmoud Ahmadinejad at the United Nations General Assembly is to be commended and thanked. For protest and indignation were the only appropriate responses to the Iranian leader's presence at the UN and presentation from the podium of the august hall of the General Assembly.

Ahmadinejad's personal obsession to wipe Israel off the map is well documented, as are the many ancillary causes he underwrites in support of that obsession.

So as not to offend the sensibilities of the fair-minded western media and the mostly indifferent western public, Ahmadinejad sterilized his true intentions toward the Jewish state. Even so, his language betrayed his ultimate purpose. In the address to the General Assembly, he echoed the same ugly themes that have been the hymnal and anthem of Jew-haters for centuries. He referred to the "Zionist murderers" who are "acquisitive" and "deceitful," and who control international finance despite their "minuscule" number.

The following day, from the very same General Assembly podium, Israeli President Shimon Peres placed Ahmadinejad's speech in its proper historical context. "Yesterday, on this very stage, the Iranian leader renewed the darkest anti-Semitic libel – the Protocols of the Elders of Zion… an attempt to bring to life one of the ugliest plots of history."

Later in the week, Germany's Foreign Minister Frank-Walter Steinmeier at the General Assembly also condemned Ahmadinejad: "The statements of the Iranian president about Israel are irresponsible and unacceptable. The blatant anti-Semitism of his speech this year was intolerable and demands our mutual condemnation," Steinmeier said.

On Sept. 26, U.S. Secretary of State Condoleezza Rice told the Security Council, which had been called to convene by the Arab League to discuss Israel's settlements in the West Bank, that "the United States of America will be asking that the council convene again to take up the matter of one member of the United Nations [Iran] calling for the destruction of another member of the United Nations [Israel]."

The next day, the Security Council unanimously passed a resolution directing Iran to halt nuclear enrichment work. It also urges Iran to co-operate with the UN International Atomic Energy Agency in Vienna, which is investigating whether Iran had conducted research on an atomic weapon.

Thus, nothing has changed with and for the Iranian leader. He flouts the world, mostly but not only the West, even as he panders to it.

Israel's president described Ahmadinejad best: "He is a disgrace to the ancient Iranian people. He is a disgrace to the United Nations."

But the Iranian leader is also very dangerous, and he must be stopped.

25 years ago in *The CJN*

The newly formed Union for Traditional Conservative Judaism condemned the effort to admit women to the rabbinical school of the Jewish Theological Seminary. The new group claimed that leading Conservative talmudic scholars had declared such a move to be halachically forbidden.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Sirkqui, Pamela Medjuck Stein, Ehud Telem , Rabbi Reuven Tradburks, Nelson Wiseman.

Greetings from the prime minister

It is my distinct pleasure to extend my warmest greetings to all Canadians observing Rosh Hashanah and Yom Kippur.

The High Holidays are a period for contemplation and celebration in Jewish communities around the world. This ancient New Year tradition is an opportunity for members of the community to reflect on the past year and look forward with hope and optimism to the year ahead.

As you enjoy this precious time with family and friends, you may take great pride in your rich cultural heritage and the many contributions Jewish Canadians have made to the growth and prosperity of our great nation. By honouring these traditions, you are ensuring the continued strength and unity of the community.

On behalf of the Government of Canada, please accept my best wishes for a happy, healthy and prosperous New Year.

Stephen Harper
Prime Minister of Canada

Greetings from the consul general

On behalf of the Consulate General of Israel in Toronto, it is a pleasure to extend my sincere wishes to the Toronto Jewish community as we celebrate Rosh Hashanah and Yom Kippur in the year of 5769.

Amir Gissin

While the challenges facing Israel and the Jewish community are great, we look to the future through a hopeful and optimistic lens. As the Jewish people, we are unified and strong in our willingness and readiness to overcome whatever it is that may confront us.

At this time, I would like to take the opportunity to shed some light on a very important and symbolic gesture made by local rabbis of all religious sects in Toronto that are united in the attempt to bring the local Israelis and the local Jewish community together on Yom Kippur. The concept is *Yom Kippur Lekulam* (Yom Kippur for all).

This initiative will provide explanatory services that will be open and free to Israelis throughout the city of Toronto. [*Editor's note:* As our synagogue structure doesn't permit unrestricted access to worship services during the High Holidays, the Israeli consul general has asked community leaders to make special provisions for Israelis, perhaps before *Kol Nidre* or during a break on Yom Kippur afternoon, or at some other time. See page 16.]

This experience reflects the customary way secular Israelis observe the holiday. The main focus of this initiative is to offer the young generation of Israelis who reside in Canada a unifying and hospitable experience that will connect Israelis to their Jewish and Israeli identity. We must provide an option for this generation who in many cases do not have a Jewish educational or communal experience in Toronto.

I would like to extend my gratitude to all those involved in such a necessary and significant initiative.

During this time of reflection, I would like to wish you Chag Samayach and best wishes in the year ahead.

Amir Gissin
Israeli Consul General
Toronto

* * *

Tempest in an election teapot

What exactly was "shameless" about Canadian Jewish Congress co-president Rabbi Reuven Bulka accepting an explanation from Prime Minister Stephen Harper about his decision to hold the election on Sukkot ("Community handed Tories a victory," *CJN* letters, Sept. 18)?

As I understand this tempest in an election teapot, the letter writer believes that in a secular society, governments must ensure that elections do not interfere with Jewish yom tovim. To be sure, it's not an ideal voting date for observant Jews. However, the right to vote, the most sacred of democratic responsibilities, remains intact, with numerous days to cast one's ballot in advance.

It's true that on Oct. 14, observant Jews who would be working for particular candidates will be unable to volunteer their services. This, however, does not stop any Jewish volunteer from participating on all the other days of the writ.

Surely, we cannot hold any government's feet to the fire, demanding that our holidays be declared non-election days. In Israel, this would be perfectly appropriate. In Canada, the best that we can do is point out to governments when our holidays fall and hope they can work around it. This is exactly what the CJC did – which was more, I should add, than any other Jewish group in the country.

Rubin Burstyn,
Thornhill, Ont.

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Another year of global academic anti-Semitism, anti-Israelism

By MANFRED GERSTENFELD

The academic year 2007-08 saw again many anti-Israeli and anti-Semitic incidents in various countries.

To select important events and see trends, one has to focus mainly on Britain, Canada and the United States, where many of the problems are concentrated. Academic anti-Semitism and anti-Israelism are, however, rife in other countries, as well. In these countries, incidents are hardly monitored, and the illusion is thus often created that they do not exist.

Israel Apartheid Week has become an annual ritual since it originated at the University of Toronto four years ago. The international website of the project gives no information about who is behind it, other than stating that "prominent Palestinians, Jewish anti-Zionists and South Africans have been at the forefront of this struggle."

Israel Apartheid Week or similar anti-Israeli activities took place in February 2008 in 25 locations in the United States, Canada, the United Kingdom, South Africa and the Palestinian Authority. The organizers at the Canadian universities this year also reached out to include other campus organizations such as the United Black Students and Indigenous Environmental Network. The week at the University of Toronto for the first time ended with a one-day conference for high school students.

Yet another ritual is the boycott motions at the annual conference of the University and College Union (UCU) in Britain. This year the UCU, which includes most of British university teachers and related academic staff, adopted three anti-Israeli motions. One says that British academics should consider the moral implications of working with Israeli universities and discuss "the occupation" with Israeli colleagues with whom they work.

Although the UCU motions against Israel are usually referred to as proposed boycotts, their current content now stops somewhat short of directly calling for such actions. This is linked to the fact that in 2007 the UCU received a legal opinion that boycotting Israel would be illegal. Details of this text have not been made public.

Two parties are surprisingly almost absent from the boycott-motions debate. One is the great majority of UCU members who want their union to focus on salaries and social conditions instead of political issues. The other major absentees are the Israeli universities. One would have expected those who are attacked to be the first to respond. They have, however, left the battlefield to British Jewry and its activists.

Mike Whine, a director at the Community Security Trust, the defence agency of the United Kingdom Jewish community, lists a number of British universities as "hostile territory" for Jews. These include Sussex University, Exeter University and the School of Oriental and African Studies at the University of London. Various incidents concern the Oxford Union, a student debating society. It held an event in November 2007 at which Holocaust-denier David Irving and Nick Griffin, leader of the far-right British National Party, debated the subject of free speech.

In the United States, an initiative that serves the anti-Israeli racists on campus is a statement of the ad hoc committee to defend the university. In November 2007, professors from the University of California-Santa Cruz, Princeton University, Harvard University and Columbia University jointly circulated a petition supporting academic freedom. By August 2008, this declaration had about 650 signatures, including those of academics representing almost every Ivy League school.

The statement begins by stressing the essential role of academic freedom. The language of the petition directs the blame for these limitations at pressure or lobby groups. It singles out pro-Israeli activities. According to supporters of the declaration, the Israel lobby has taken control of the universities through donations, linking anti-Semitism to being anti-Israeli, and other types of influence. The signatories also state that the right to scrutinize their work belongs primarily to their peers.

Anti-Semitism and anti-Israelism are rife in a number of U.S. universities. A prime example is the University of California-Irvine. The past academic year was again marked by numerous anti-Israeli events at UC-Irvine. In February 2008, an Israel Apartheid Week was held. This included a lecture by Imam Mohammad Al-Asi titled "From Auschwitz to Gaza: The Politics of Genocide." He said Israel was an apartheid state and that "Israel is on the way down… your days are numbered. We will fight you until we are martyred or until we are victorious." In May 2008, Imam Amir Abdel Malik Ali praised in a lecture Palestinian mothers who sent out their children as suicide bombers.

Despite the UC-Irvine administration's indifference to anti-Israeli developments, its chancellor, Michael Drake, was invited as a guest speaker at the National Summit of Hillel to lead a session on "Fostering a More Civil Society." Hillel International president Wayne Firestone was severely criticized for this by a variety of voices in the Jewish community in the United States and abroad.

Columbia University also has a substantial recent record of anti-Semitic and anti-Israeli actions. The fact that it only concerns a limited number of the staff is no consolation. Columbia stood out negatively once again in September 2007 when it invited Iranian president Mahmoud Ahmadinejad to speak at its World Leaders Forum. At the lecture, Columbia president Lee Bollinger challenged Ahmadinejad and others did so, as well. Yet the invitation gave legitimacy to the Iranian president in "civilized" society.

Many incidents have taken place on other American campuses. Some involved anti-Semitic graffiti, vandalism or personal insults, such as at the University of North Dakota, Rutgers University and UC-Santa Cruz, another university at which structural anti-Israeli bias exists.

In Italy over several months in 2007 and the beginning of 2008, a list appeared on the Internet of 162 Italian university teachers of Jewish origin. When the Rome Jewish community complained to the Interior Ministry, the Internet service provider took the site off the web.

On the other hand, effective counteractions are also increasing in several countries. There is now more exposure of Islamist racism and anti-Semitism on American campuses. In Canada, protests against anti-Israeli actions are on the rise. The British government condemned the UCU motions. There were also initiatives by the EU and British authorities to enhance academic collaboration with Israeli universities.

A man protests the appearance of Mahmoud Ahmadinejad last year at Columbia University. [RNS photo]

External monitoring bodies are more and more exposing the hate culture and biased actions of some university lecturers. Campus Watch director Daniel Pipes unmasked the hypocrisy of the ad hoc committee by pointing out that the anti-Israeli academic Noam Chomsky has no problem speaking at American universities and added: "When I go on universities, I can barely give a talk."

The supporters of the ad hoc committee should largely be seen as an elitist interest group that tries to protect obsolete privileges. Defending some parts of what currently is called academic freedom is of no moral value but rather an expression of extreme corporatism.

An investigation of anti-Semitic incidents at UC-Irvine by members of the Jewish community of Orange County led to a report, in February 2008, that exposed the structural problems of anti-Semitic and anti-Israeli hate at one American university rather than dealing only with a number of incidents. It is of major importance as a potential model for similar investigations at other universities, Columbia and UC-Santa Cruz being among the prime candidates.

There are also, however, many factors less visible than incidents that slowly pervert the teaching atmosphere on many campuses. These include, for instance, the selective choice of books for libraries or the one-sided assigning of books in lecture classes. These are almost underground phenomena that are not monitored in any way.

A problem apart is self-hating Israeli academics, some of whom are outright advocates of Israel's genocidal enemies. Others, less extreme, defame Israel in various ways, while remaining silent about the context in which Israel operates or without even mentioning the murderous attitudes that permeate Palestinian society.

It is mistaken to assume that hate campaigns can be largely counteracted or balanced by positive programs on Israel. Because of their extremism, the hate campaigners' damage to Israeli and Jewish causes runs deeper than the superficial impression left by the positive activists. This also reflects the intense motivation of Muslim and far-left racists and anti-Semites. Their activities often go ahead due to the passivity of university authorities. These may oppose anti-black or anti-Muslim racism, but are frequently far more reluctant to take similar actions against anti-Semitism and its new mutation, anti-Israelism. It is rather easy to prove these double standards.

The examples of anti-Semitic and anti-Israeli actions mentioned in this essay, on campuses in a number of countries, are far from comprehensive. Currently, no one is tracking such incidents systematically and globally. There are several reasons why such a watching structure is needed. Israel Apartheid Week has demonstrated that developments on one campus may spread to others, both in the same country and internationally. Only an international monitoring body can keep track of such developments and provide the expertise to take action against them.

It would be mistaken to consider the academic onslaught on Israel and Jews an isolated phenomenon. What happens to Jews has usually been a pointer to structural elements of the societal environment in which it takes place and a sensor of events to come. This is also the case as far as academia is concerned.

There is a need for more comprehensive external investigations of the academic world, particularly its openness to hate teaching and bias. This includes elements such as political correctness, the promotion of ideology, the distortion of knowledge, and the protection of the hate promoters and falsifiers of facts, as well as other malfunctions of campus administrations.

Manfred Gerstenfeld is chairman of the Board of Fellows of the Jerusalem Center for Public Affairs. His book Academics against Israel and the Jews *was published in 2007.*

Opinions

Dreams and dignity conquer hardship

This past summer, natural disasters dominated the news: floods ravaged the U.S. Midwest, and wildfires devastated northern California. Thousands watched their homes and communities disappear. In natural disasters, lives are ravaged along with the countryside.

Rabbi Chaim Steinmetz in Montreal

The question nature forces upon the survivors of catastrophes is simple: what do you have when you have nothing?

The question seems absurd at first. If you've lost everything, you truly have nothing. These victims have nothing, and they feel like they're less than nothing. Indeed, the midrash refers to this sentiment in saying that "poverty is like death." Faced with extreme loss, it feels as if life isn't worth living. Job, after suffering the loss of his family and wealth, is urged by his wife to curse God and commit suicide.

But this is wrong. Even when stripped of everything else, people still have their character, with the courage to cope with their circumstances and the dignity to transcend their limitations. Although impoverished and homeless, man still holds the keys to his own heart.

Character is our most precious possession. David, a shepherd boy armed only with a slingshot, can take on Goliath because he has something Goliath lacks: character. David's weapons are courage and cunning, and these weapons are held in one's heart, not one's hands.

Dreams are another priceless possession that can never be destroyed. No matter the situation, man can still pursue his dreams. And when the dispossessed pursue their dreams, they can change the world.

The prophet Zachariah describes the Messiah as poor and riding on a simple donkey. These words remind us that if you want to redeem the world, you need to hold on tight to your dreams, even through poverty and hardship.

Throughout history, many have faced the question of "What do you have when you have nothing?" Some have given up. But those who continue to hold on to their dreams have changed the world.

Earlier this year, I visited the Museum of the Jewish Heritage in New York. On display was a chupah made in 1946 by the Joint Distribution Committee. This chupah is unique, because it was made for Holocaust survivors who were marrying after surviving the war.

When I saw it, I was overwhelmed by emotion. Isn't it absurd to try again at life when you have lost everything? But I realized that these couples where not truly bereft. They still had their dignity and their dreams, the most important possessions in the world. And it's these couples, with nothing else but each other, who went about rebuilding the Jewish world.

These poor survivors, who had nothing in their hands, actually had everything they needed, tucked away in their hearts.

Making the change from awful to awesome

For a few North American Jews, the Yamim Nora'im, the days of awe, will be profound. Yom Kippur will culminate a repentance process that begins with the start of the month of Elul more than five weeks earlier. These Jews will have put their own spiritual houses in order through contemplation, prayer, study and asking forgiveness from those they possibly wronged. When they gather together in synagogue on Yom Kippur, they will feel the power of parallelism, as the prayers, the rituals and the community reinforce their already powerful personal experiences.

Gil Troy in Montreal

Alas, for most North American Jews, the Yamim Nora'im will have a different meaning. *Nora* in Hebrew can mean awesome, but it can also mean awful. And for most of us, especially our youth, these High Holidays will be more awful than awesome. Enduring two or three days of communal prayer on Rosh Hashanah and Yom Kippur, they will sit uncomprehending through long, boring prayers, sung in an ancient tongue, glancing at their watches, waiting for the interminable services to end so they can gorge themselves at their holiday meal.

Some dramatic moments might break the monotony, such as when the Torah is paraded around or the shofar is blown. The cantor and choir will periodically entertain with a particularly moving or catchy tune. The rabbi will try to shake his flock from its spiritual torpor. But for most, the experience will be so excruciating they will vote with their feet, avoiding the synagogue for another year, when, out of ancestral guilt or family loyalty, they will endure it all again.

As with the emperor's new clothes, doesn't anyone ever want to shout, "The king is naked," admitting that this isn't working? Given all of our community's smarts, given all the emotional and financial resources that our families and our synagogues invest in the High Holidays, doesn't anyone wish that we could do a better job?

The problem starts with our collective ignorance and passivity. Judaism is not meant to be enjoyed like an annual spiritual enema. Nor is Judaism seasonal, to be sampled three days a year in synagogue in the fall, then for a few days at home during the winter for Chanukah and during the spring for Passover. And Judaism is deeper than our juvenile, "let's be friends, make amends, now it's time to say I'm sorry" approach to the High Holidays suggests.

Perhaps this year we can trigger both a personal and institutional revolution in Judaism. It must begin with individuals ready to commit, to plunge into the depths of this ancient but surprisingly relevant way of life and system of thought. We need a revolution of learning, wherein we commit to serious study and engagement to understand what Judaism is all about, and what it can teach us.

We need a burst of doing, wherein we stop approaching Judaism as consumers, sampling what we like and avoiding what we dislike, to instead become owners, taking responsibility for our spiritual and communal lives. And we need to ride the cycles of celebration, understanding that the weekly Sabbath and the periodic festivals give us great opportunities to delight in life and move beyond a model of Judaism as all work, guilt and heartburn-generating foods.

If we as individuals start working toward a more engaging, expansive, upbeat, profound, sophisticated, integrated approach to Judaism, our synagogues will both lead and follow. Too many synagogues and too many services are built on the assumption of Jewish ignorance, creating a lowest-common-denominator Judaism. Rabbis too often forget their mandate to teach, to challenge, to stretch congregants. Instead, they just keep to "tradition" which often means presiding over a large, bored audience. If rabbis felt that their congregants were open to deeper approaches, most would respond happily.

With elections taking place everywhere – in Canada, the United States, Israel, even Jerusalem – it's easy to dismiss calls for reform as empty promises. But North American Jewry desperately needs change. Even if Jews only enter the synagogue two or three times a year, we all deserve a quality experience. We should start with smaller, more intimate groupings and shorter, less passive services. But we should not stop until we have revolutionized our synagogues – and ourselves.

Ghosts of a 'lovely place'

The first time that I set foot in the German concentration camp Ravensbrück was not long after the collapse of the Berlin Wall. With the fall of the Soviet Union, the camp site and its valuable archives had opened up to researchers from the West. Then, as now, summer had suddenly given way to autumn, and a bitter wind had whipped up, chilling visitors to the camp.

Sara R. Horowitz in Toronto

I remember, that first trip, deplaning in the Berlin airport in the darkness of the early morning hours, weary from the sleeplessness of travel. I recall dozing off repeatedly during the two-hour drive from Tegel to Ravensbrück, waking periodically and glancing out the window. The leaves had already turned, and the trees were ablaze with the colours of autumn. I remember opening my eyes and catching sight of some brightly coloured stucco buildings peeping through the oranges and golds of the trees, and just opposite, a pristine lakeshore.

In my grogginess –momentarily forgetting my ambivalence at this, my first trip to Germany – I thought, "What a lovely place." Just then, the driver pulled up in front of a large building. We had arrived at Ravensbrück. This place in the German countryside whose beauty had so struck me had been the site of suffering, brutality and murder.

And now, once again, the incongruous beauty of the place and its surroundings strikes me, disturbs me. At the edge of the town of Furstenberg, for centuries a resort town nestled among rivers and lakes, Ravensbrück has become a centre for research and reflection on the war, and in particular, on the experiences of women during the war.

Utilized during the Nazi era as a prison camp for German women dissidents, Ravensbrück offers Germans a means to moral reconstruction, a place to honour the memory of German women willing to suffer the consequences of opposing Nazism.

Over time, the camp absorbed women from other countries who opposed the Nazis, and the present site memorializes prisoners by country of origin. For years, the story of the Jewish women among these political prisoners at Ravensbrück was absorbed into the general story about political dissidence. The history of the later Jewish prisoners, men and women who arrived during the last months of the war as the Russian army advanced westward and the German front retreated, went unmentioned for years while the camp was under Soviet control, part of the general erasure by the Soviet Union of the Jewish genocide. And for many of the thousands of Jewish Holocaust survivors – men and women – who passed through this camp near the end of the war, Ravensbrück was not prominent in the stories they told. It figures for them as a transit camp, after enduring the Lodz or the Warsaw Ghetto, or the Auschwitz complex, or other ghettos and camps.

Since the 1990s, Israeli and German researchers have worked together on a shared project to reconstruct the experiences of the Jewish women who were murdered at, or who survived, Ravensbrück. Along with a handful of dedicated independent researchers, they have made the recovery of their stories a mission and a labour of dedication. The Ravensbrück Memorial Museum has made a strong effort to incorporate this body of history and memory into the educational mission of the camp, opening a new special exhibition on the Jews at Ravensbrück. The exhibit documents their history, and focuses on several personal accounts. It includes drawings by and of Jewish prisoners, a miniature Tanach that one Jewish woman kept with her until she was killed, and testimonies by survivors of Ravensbrück.

The incongruous loveliness of the locale is made all the more jarring when one walks the streets of the charming Furstenberg and pictures the town during the war. One thinks of vacationers dining at a lakeside restaurant, indifferent to the suffering of the women on the opposite shore.

Today, the museum at Ravensbrück works with schools and other institutions. The work of the Ravensbrück Memorial Museum generally, and now its particular focus on Jewish women, plays an important role in confronting the past and its lessons for the future.

But as people bicycle through the paths at Ravensbrück and picnic on its grounds, it's impossible not to think that the past is still with us, and still haunts us.

The Kirshner File

Tzipi Livni's ideological transformation

Poised on the cusp of succeeding Ehud Olmert as Israel's next prime minister, following her narrow victory over Shaul Mofaz in last month's Kadima party leadership primary, Tzipora Malka (Tzipi) Livni has come a long way in terms of her ideological transformation.

Sheldon Kirshner in Toronto

Livni, the current foreign minister and the chief negotiator with the Palestinians in the Annapolis process, has been one of the leading proponents of a two-state solution as a means by which to resolve the Palestinian problem, defuse Palestinian radicalism, and preserve Israel as a democratic and Jewish state. In words of praise, Livni's friend, U.S. Secretary of State Condoleezza Rice, has said that she has had "the foresight to know that a Palestinian state is in Israel's greatest interest."

Not so long ago, however, Livni – the scion of a Zionist Revisionist family whose parents were members of the Irgun militia – opposed territorial compromise, voted against the Oslo accords and argued that Palestinian statehood had to be stopped at all costs. But after launching her parliamentary career in 1999 and becoming a cabinet minister in Ariel Sharon's Likud government, Livni moderated her views, supported the unilateral withdrawal plan from the Gaza Strip and joined Sharon and Olmert in bolting the Likud to form the centrist Kadima party.

Such was her image in many Palestinian circles that the Palestinians let is be known that they preferred Livni to Mofaz as Kadima's newest leader and Israel's next prime minister.

In speeches leading up to the primary, Mofaz – the former minister of defence and chief of staff of the armed forces who aspired to be Israel's first Sephardi prime minister– upset the Palestinians. He warned against reaching "agreements on the core issues," given the spectre of instability in Palestinian politics at the present, and suggested that a better alternative would be to implement confidence-building measures to revive their flagging economy.

By contrast, Livni – who stands a good chance of becoming Israel's first female premier since Golda Meir – has worked to produce a so-called shelf agreement with the Palestinian Authority ever since the United States launched the present round of talks at a conference in Annapolis, Md., in November 2007. The parties have until the end of 2008 to reach an agreement, in which Israel and the Palestinians would resolve their fundamental differences over land, final borders, Jewish settlements in the West Bank, security arrangements, and Jerusalem and Palestinian refugees, but delay implementation until the situation improves.

Current conditions do not favour a breakthrough. Hamas, the Islamic fundamentalist organization that has controlled the Gaza Strip since June 2007, continues to oppose Israel's existence, never mind its legitimacy. The Palestinian camp is thus deeply divided, and Mahmoud Abbas, the president of the Palestinian Authority, in hardly in a position to honour, much less defend, agreements that may be signed with Israel one day. As Livni has said, "Gaza is not just an Israeli problem. It has become an obstacle to the formation of a Palestinian state."

Israel has also created difficulties. Despite having accepted the 2003 "Road Map" peace plan, which forbids the construction of new settlements and the expansion of old ones in the contested West Bank, Israel has continued to build thousands of housing units in settlement blocs there it intends to keep.

According to a Peace Now report released in August, Israel has nearly doubled construction in the West Bank, prompting the United States to chide Israel over its unilateral actions. "What we need now are steps that enhance confidence between the parties," Rice said, "and anything that undermines [such] confidence ought to be avoided."

Like Olmert, who formally stepped down as premier last week after submitting his resignation to President Shimon Peres but who will act as caretaker prime minister until a new government is chosen, Livni believes that Israel should retain these settlement blocs. But concurring with Rice, she has characterized the expansion of West Bank settlements as "unhelpful" and declared that Israel will need "to dismantle more settlements" as part of an accord with the Palestinians.

Livni and Olmert also share the view that Israel's occupation of the West Bank is unsustainable. Olmert, having observed that the Greater Israel vision of retaining the whole of the West Bank is nothing less than delusional, has warned that "time is not on Israel's side." In a corollary, he has noted that "the international community's willingness to accept Israel as a binational state is growing."

This idea, having been embraced by some Palestinians who were formerly identified with a two-state solution, "endangers the continuation of our existence as a Jewish state," he has asserted. "Some day soon, sooner than we think, we will long for the solutions that some of us reject today."

In this vein, Olmert has said that if Israel fails to sign an agreement with the Palestinian Authority, Israel will eventually have to deal with Hamas. Livni concurs, having said that Israel cannot afford to procrastinate any further. "The extremists are getting stronger," she said in an implicit reference to Hamas. "Time works against the moderates."

Tzipi Livni flashes a smile as she votes at the Kadima party leadership primary.

Having suggested that a third Palestinian uprising may erupt should an agreement elude Israel and the Palestinians, Livni has said, "Now most Israelis understand that having two states in the lands comprising historic Palestine is an Israeli interest."

By the same token, she has warned that Israel cannot acquiesce to Palestinian statehood unless the Palestinians consistently combat terrorism and agree that a future Palestinian state must meet Israel's security requirements, including the supervision of border crossings.

Like Olmert, too, Livni thinks that the repatriation of 4.6 million Palestinian refugees to Israel – the right of return – is a non-starter.

In talks with Abbas, Olmert discussed the possibility of admitting into Israel some 20,000 Palestinian refugees on humanitarian grounds. Livni has adopted a tougher approach, being of the opinion that such an inflow could set a precedent and jeopardize Israel's Jewish identity.

Livni has also taken a harder line with respect to Israel's on-again, off-again negotiations with Syria, though she supports the talks in principle.

She believes that Syria has used them to break out of its international isolation rather than to forge a rapprochement with Israel. In addition, she thinks that Syria should show good faith by cutting ties with Iran and preventing Hezbollah from smuggling weapons into its base in Lebanon.

Israel's indirect talks with Syria got under way last spring under Turkey's auspices. Four rounds have already taken place in Istanbul, but a fifth one was postponed in deference to the Kadima leadership race.

Syrian minister Buthaina Shaaban reported in June that progress has been achieved, but not enough to warrant a resumption of direct negotiations. Syria's foreign minister, Walid Muallem, has struck a less conciliatory note, saying that no real headway has been made. But Syria's president, Bashar Assad, has said that the talks have opened the door to peace.

Livni's attitude to Iran's budding nuclear program has been measured. Although she has said that Olmert exaggerated the Iranian threat for political gain, she favours international economic sanctions to address the problem, and has not ruled out military action. Mofaz, a Jew of Iranian origin, was far blunter, threatening air strikes to disable or destroy Iran's nuclear installations.

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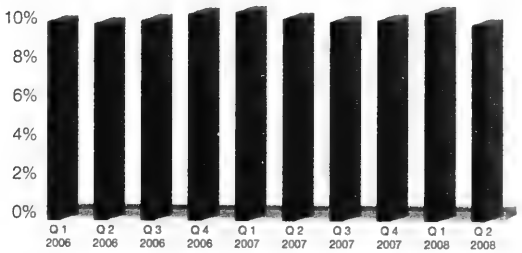

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Artifacts gathered from more than dozen countries

Continued from page 6

connected us with his daughter, Raquel," she said, referring to Raquel Benzacar Savatti, chair of the Sephardic heritage exhibit committee.

"We took bits and pieces from everywhere and made the whole much more than the mere sum of parts."

Vandelman said they gathered artifacts from more than a dozen countries, including Morocco, Tunisia, Iraq, Iran, Egypt, Turkey, Greece, Syria and India, and from more than 40 individuals from the Toronto Jewish community.

"These precious artifacts which you have entrusted to us make this event a reality. The focus of our exhibit is on culture and tradition," Vandelman said.

"We hope you will find your journey into the Sephardi world interesting and inspiring just as we have. We have no doubt that the thousands of people who live here at Baycrest and those who visit everyday will enjoy this unique artistic and educational exhibit."

The exhibit includes artifacts and displays such as a red and gold henna dress worn by Sephardi brides in the Moroccan tradition; a table set for the Mimouna, an after-Pesach festival during which people drop into one another's homes to share pastries and sweets; a Shabbat lamp from India; hand-painted ketubot; and a silver case to protect and adorn a Torah from Egypt.

Rivka, 8, dressed in a traditional Moroccan Henna dress, admires a display case of cultural artifacts from her Sephardi heritage.

Vandelman said that since many of Baycrest's residents can't physically make their way down to the museum, the museum will make their way up to them.

"What we do is our museum-on-wheels program, and we will make presentations on the floor of the hospital and the home. We take objects from the museum and we go up on the floor, and allow people to touch everything and explain everything so that they, too, get a piece of the experience."

Benzacar, who was one of the first Moroccans to move to Toronto, thanked the staff and volunteers for putting the exhibit together.

"In the 51 years since I first arrived from Morocco, I have devoted much of my time to preserving the customs of our Sephardic heritage," he said.

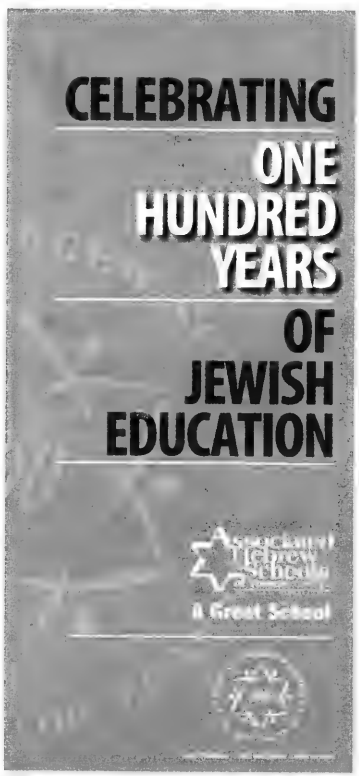
"When I first arrived, the few families that had recently immigrated from Morocco naturally sought each other out, because as much as we tried to integrate into the Jewish life in Toronto, it wasn't so simple."

He said their customs were very different from Ashkenazi customs and soon the growing Sephardi community gathered to create the first Sephardi synagogue in Toronto at the YMHA at Spadina Avenue and Bloor Street in 1957.

"Today, more than 50 years later, I am proud of what we have accomplished in this city. We are doctors and lawyers, entrepreneurs and entertainers, rabbis and educators. We have contributed to the community at large, all the time keeping the traditions of our ancestors alive through our synagogues and day schools, and most importantly our homes," Benzacar said.

"This exhibit showcases how in every aspect of our Jewish life, we savour our heritage. It makes me feel proud."

Admission to the museum is free, and guided tours are available. For more information about the exhibit, call 416-785-2500, ext. 2802.



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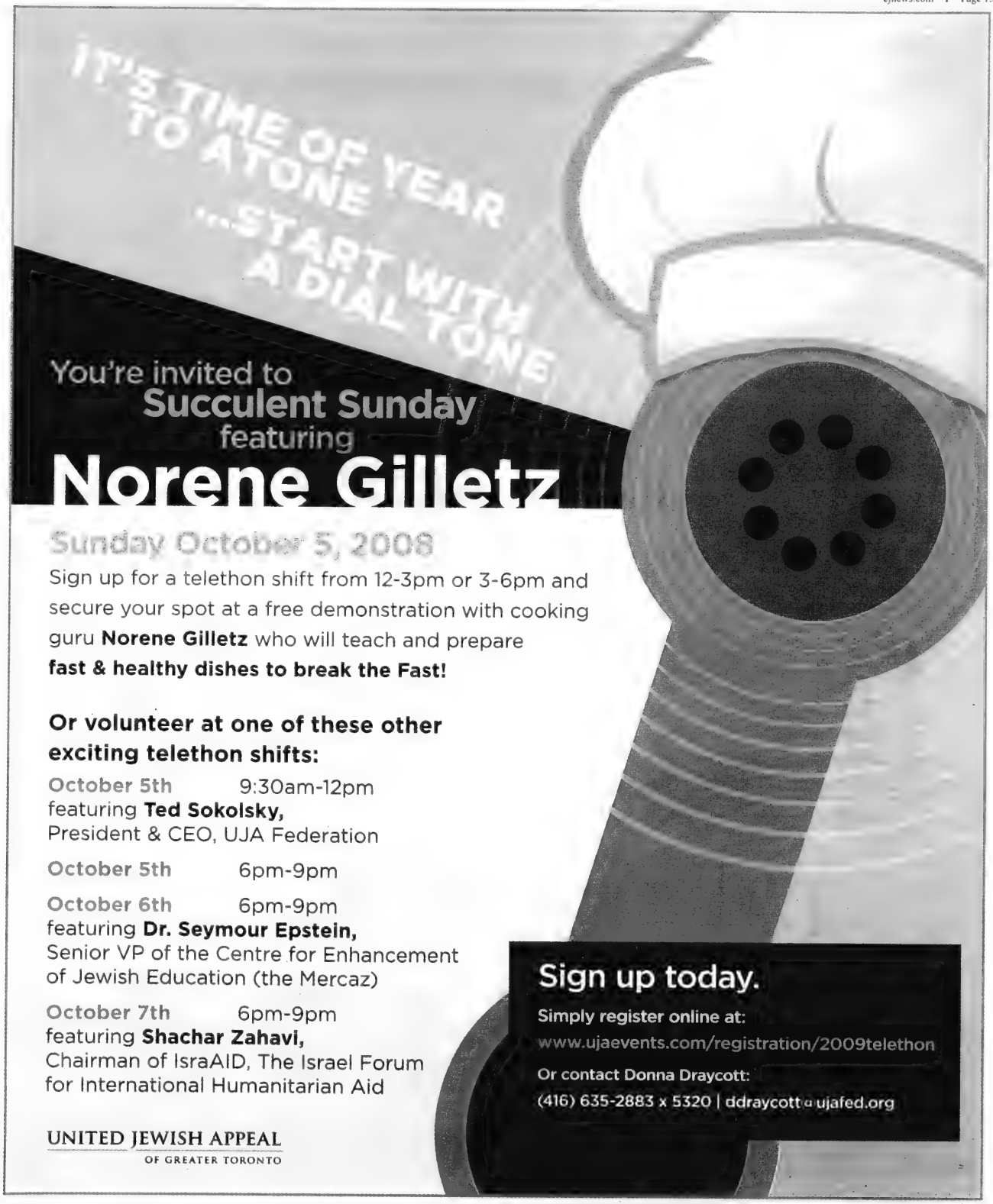

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Shuls plan Yom Kippur program for Israelis

By FRANCES KRAFT
Staff Reporter

Twelve Greater Toronto Area synagogues are participating in a Yom Kippur outreach effort to local Israelis. The project was initiated by Amir Gissin, Israel's consul general in Toronto.

At a meeting in late August, Gissin told about 20 representatives of synagogues and the Israeli community that he was inspired by a project in Israel called Yom Kippur L'Kulam (Yom Kippur for Everybody). The project, which includes an educational component, was started for secular Israelis at a small number of synagogues and has since expanded.

All the Yom Kippur services in the Toronto program will be free of charge, geared to Israelis of all ages, and will include prayer, the blowing of the Shofar, discussion, explanations, and an opportunity to ask questions.

Some synagogues will have a special program for Israelis before *Neilah*, the closing service of Yom Kippur. Others will be open for *Neilah*, and some for the whole day. Some programs will be in Hebrew, others in English, and the Jewish Russian Community Centre in Thornhill will offer a Russian/English program.

At Kehillat Shaarei Torah, Rabbi Reuven Tradburks will lead the program along with some Hebrew-speaking members of the congregation. There will be a discussion about Yom Kippur, some type of *Yizkor* memorial service, prayer and singing.

The idea appealed to Rabbi Tradburks, the congregation's spiritual leader, in part because of his involvement in an explanatory Yom Kippur afternoon service in his first rabbinic position about 15 years ago on Staten Island. As well, he said, he was in Israel this summer and met someone who asked if he might be able to help Israelis here who have no connection to Jewish life become connected.

Thornhill's Beth Chabad Israeli Community Centre has hosted more than 1,000 Israelis for Yom Kippur for several years. This year, its annual late-night Yom Kippur program will feature Israeli speaker Rabbi Yechezkal Sofer.

As part of the new initiative, the centre is increasing distribution of its Hebrew-language *Holiday Guide*, which is circulated to as many as 20,000 homes at no charge, according to a press release.

The centre's goal, according to the release, is "to reach the entire Israeli community and communicate the idea that Yom Kippur is meaningful to young and old alike, and is intended for all Jews, regardless of their level of religious observance."

The GTA has an estimated 60,000-plus Israelis.

Participating synagogues are Kehillat Shaarei Torah; Zichron Yisroel in Thornhill; Temple Sinai Congregation of Toronto; Beth Chabad Israeli Community Centre in Thornhill; the Jewish Russian Community Centre in Thornhill; Chabad of Danforth-Beaches; Chabad Jewish Discovery Centre in Mississauga; Chabad Lubavitch of Aurora; and Chabad on the Avenue.

For further information, go to http://toronto.mfa.gov.il and click on The Israeli House, or contact Liana Kanengisser at 416-640-8509 or at israelihouse@toronto.mfa.gov.il.

TORAH PROCESSION: From left, Rabbi Moshe Steiner, Oriel and Randy Cohen, and Irving Teperman take part in a procession Sept. 21 to celebrate Uptown Chabad's first permanent Torah. The Torah was donated by Teperman, who is donating six Torahs this year to Chabad institutions in the GTA. Uptown Chabad is housed in the B'nai Brith Canada building at 15 Hove St. [Jack Beker photo]

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It's offical — Dead Sea Scrolls at ROM

By SHERI SHEFA
Staff Reporter

With Ontario Premier Dalton McGuinty's recent announcement, it's now official – the Royal Ontario Museum will present the largest exhibition of the Dead Sea Scrolls outside of Israel next summer.

The Israel Antiquities Authority (IAA) and the ROM have collaborated to produce the exhibition that will be on display from June 27, 2009, until Jan. 3, 2010, in the ROM's new addition, the Michael Lee-Chin Crystal.

"The ROM will be the only museum in Canada where they will be on display… This is truly a once-in-a-lifetime chance to see these historical writings. This will be the largest collection of scrolls on exhibit outside of Israel's borders," McGuinty said.

The 16 scrolls, discovered in 1947 buried in a cave in Qumran in the Judean Desert by a Bedouin boy, will be divided into two groups of eight and each group will be on display for three months.

The display will include fragments of 16 scrolls, written between 250 BCE and 68 CE, from the books of Genesis, Deuteronomy and Psalms, as well as the sectarian Community Rule, War Scroll and Messianic Apocalypse.

McGuinty thanked the co-chairs of the Dead Sea Scrolls community advisory panel – Mohammad Al Zaibak, co-founder, president and CEO of Canadian Development and Marketing Corporation; Tony Gagliano, CEO of St. Joseph's Media; and Jonas Prince, chairman of Realstar Group – for their dedication in fostering dialogue between diverse communities and faiths.

"I'm grateful as well to the Tanenbaum family for sponsoring the Anne Tanenbaum lecture series, a series of lectures that will help us better understand the significance of the scrolls and their significance to all of us today," McGuinty said.

ROM director and CEO William Thorsell, who led the press conference, said he hopes the exhibit will be more than just a display, but also an educational experience.

"We hope to generate one of the great conversations in the history of Ontario and beyond about these foundation documents that are shared among great traditions, the Jewish tradition, the Christian tradition and the Islamic tradition that sees these as divinely inspired documents," Thorsell said.

The Distinguished Lecturer Series, to be presented in conjunction with the exhibit, will feature scroll and Second Temple period scholars, including Emanuel Tov, a Hebrew University professor and the editor-in-chief of the Dead Sea Scrolls Publication Project; Yuval Peleg, an IAA archeologist, and Dan Bahat, a Bar Ilan University professor and a former chief archeologist of the city of Jerusalem.

Dead Sea Scrolls guest curator, Risa Levitt Kohn, an alumna of York University and University of Toronto and director of the Jewish studies program at San Diego State University, said the exhibit will also include artifacts from ancient sites in Israel. The objects include a scroll jar that preserved some of the scrolls for 2,000 years, "perhaps better than our modern methods," she said, and portions of the ancient gate leading to the Temple.

The press conference took a political turn when Thorsell praised McGuinty for his dedication to arts and culture in Ontario and criticized Prime Minister Stephen Harper for his recent decision to cut $45 million from arts and culture funding, and his comments about ordinary Canadians.

Ontario Premier Dalton McGuinty, Culture Minister Aileen Carroll and Consul General Amir Gissin. [Sheri Shefa photo]

"I think when ordinary working people come home, turn on the TV and see a gala of a bunch of people at, you know, a rich gala all subsidized by taxpayers claiming their subsidies aren't high enough, when they know those subsidies have actually gone up – I'm not sure that's something that resonates with ordinary people," Harper said in Saskatoon recently, where he was campaigning for the Oct. 14 election.

"It's really nice to be in the presence of a leader who doesn't ridicule the culture and the people who care about culture," Thorsell said.

When asked about Harper's position on arts and culture, Ontario Minister of Culture Aileen Carroll said, "I'm disappointed in what this government's approach has been. I can't understand that everything that we understand here in this province isn't understood by the federal government."

Consul General of Israel Amir Gissin said he is proud that Israel was given the opportunity to partner with the ROM and the Ontario government to mount the exhibit.

"We hear questioning about the State of Israel, and where we are going and how long we are going to be around… But when we look at it today, we know that Israel is a place of great creativity of great innovation in the areas of science and culture," Gissin said.

"But we should let the scrolls, that are a very important part of our mutual history, to speak for itself."

Election 2008
itsup2you.ca

AN OPEN LETTER TO THE JEWISH COMMUNITY

As Canadians, we have a right and responsibility to participate in the democratic process and have our voices heard. Over its three years of existence, the Canadian Jewish Political Affairs Committee (CJPAC) has helped the Jewish community to have impact beyond our numbers. We have done so by engaging our thousands of members and friends across Canada within the multi-partisan political process to advance prospects for a safe and secure environment for Israel and the Canadian Jewish community. Organizations funded by charitable dollars are not allowed to engage in partisan politics under law. CJPAC is the only Canadian Jewish organization that can truly help support those who support us and make sure our friends are elected and re-elected.

The Jewish community has a notable voting influence in less than 20 ridings across the country - yet there are 308 ridings at stake. Dozens of ridings are decided by less than a few thousand votes. In the 2006 election, one candidate won by only 28 votes in a riding with a population over 85,000. Therefore, we must engage strategically, and most importantly we must vote.

It is also our communal and religious responsibility to play an important role in our country's well-being by participating in the choice of its leaders. Rabbi Yitzhak taught, "A ruler is not to be appointed unless the community is first consulted" (Talmud, *B'rochot* 55a). In this election, we are being consulted. Our vote, our time and our support are our answers.

At stake in this election are issues of concern to all Canadians, in addition to issues of special concern to the Canadian Jewish and pro-Israel community. In order to have your say on these issues, it is up to you to get involved.

1. It's up to you to get informed.
Learn more about where the candidates and parties stand on your issues. Visit **www.itsup2you.ca** to learn about your local candidates, read or listen to interviews with the party leaders, and find out about issues of interest.

2. It's up to you to get involved.
Volunteering for an election campaign is a great way to build relationships with Members of Parliament and other decision-makers. These relationships are essential to ensuring our collective voice is heard. It's also a great opportunity for networking, professional development and community involvement. You will experience first-hand how the political process works. Those who have volunteered in the past know how important and fun it can be. Fill out our volunteer form at **www.itsup2you.ca/register**, and CJPAC will pair you with the campaign of your choice.

3. It's up to you to support candidates.
With election fundraising and spending limits it is easy to support friendly candidates in a significant way. Every dollar counts and there are generous tax credits for political donations. Through CJPAC, you can target your support to our community's friends who need it the most. We are also able to ensure that every dollar donated is sent with the message, "Thank you on behalf of the Jewish community." Call Hersh Perlis at 866.929.9552 ext. 226 for more information on how to make your political dollars count for the Jewish community.

4. Most of all, it's up to you to vote.
By exercising your right to vote, you have a say in charting Canada's course on issues of importance to you and the community. For those unable to vote on Sukkot, you can vote at an advance poll on October 3rd or 6th, or any day until October 7th at the Returning Office for your riding. Canadian friends and family outside the country can vote by special ballot. Find out more about voting options at **www.itsup2you.ca**.

We can all help strengthen our community by being an integral part of the political process, helping candidates who support our community to get elected and building relationships with leaders and decision-makers who will have an impact on our issues. Elections are won and lost on the basis of citizen participation in the political process. **We are turning to you to make a difference for our community!**

Dennis Bennie
Chair, CJPAC

Josh Cooper
Executive Director, CJPAC

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You don't have to be a politician to participate in the political process. Get involved, volunteer or post a lawn sign for the upcoming election.

Visit **www.itsup2you.ca** for more information on how you can make a difference for the Jewish community in Canada.

FOR MORE INFORMATION, VISIT OUR WEBSITE AT WWW.CJPAC.CA OR CONTACT US BY CALLING 866.929.9552 OR 416.929.9552

TO FIND YOUR VOTING LOCATION VISIT WWW.ITSUP2YOU.CA

New era in Conservative Judaism ushered in

By Ellin Bessner

The sound of a dozen shofars blowing in unison marked the official launch of the new Centre for Conservative Jewish Life (CCJL), the eventual permanent home of Beit Rayim Synagogue and School, and its partner, United Synagogue Day School.

The Centre will be located on the Joseph and Wolf Lebovic Jewish Community Campus, an initiative of UJA Federation's Tomorrow Campaign.

The CCJL will house both the egalitarian Conservative congregation, the only one of its kind in York Region, as well as elementary school students from the area who will attend the northern campus of the Toronto-based USDS.

"What an opportunity we all have to make a difference," said Karen Baron, co-chair of the Building Committee of Beit Rayim. "We will be able to look back and say that we had the privilege of being part of the historic Lebovic Jewish Community Campus."

An architectural rendering of the Centre for Conservative Jewish Life.

Close to 200 people from the community attended the launch, just steps aways from the land on which the new centre will be located on Bathurst Street and Rutherford Road. The two partners will each conduct separate fundraising campaigns to collect a total of $12 million necessary to complete the project. The site plan was submitted in July for approval from the City of Vaughan, and that is expected sometime in the fall of 2008.

"What we are on the verge of creating here is nothing less than the foundation for the future of Conservative Judaism in Canada and beyond," emphasized Rabbi David Eligberg, in a rousing D'Var Torah.

At the ceremony, officials with USDS announced they would begin offering classes on the site, in modular units, in the fall of 2009. Registration for the Early Years program is now open.

According to Leonard Abramsky, president of USDS, moving north is a "logical progression for USDS to grow along with the community."

USDS's two elementary school campuses (Bathurst and Bayview) have long been feeder schools to TanenbaumChat, which is also located on the Lebovic Campus at the Kimel Family Education Centre, he said.

"Imagine opening the van doors in one location, and being able to drop off your daughter in Grade 6 and your son in Grade 9," Abramsky mused.

While the fundraising campaigns get underway, Beit Rayim and USDS are moving forward to offer the community joint programming under the auspices of the Centre for Conservative Jewish Life, according to Bill Mandelman, Beit Rayim's president.

The first events include a series of lectures on cyber warfare against Israel and what to do about it. There is also a Holocaust Education Week talk by a survivor whose family fled Europe for Shanghai.

"This marks an historical moment for the Jewish community of Toronto and kudos must go to USDS and Beit Rayim for their boldness and belief in a flourishing Jewish future for our community," said Ted Sokolsky, President and CEO, UJA Federation. "The Centre for Conservative Jewish Life represents a return to the visioning and great faith in the future that previous generations displayed as they helped build the great schools and synagogues outside the downtown core. In those days, generous congregations south of St. Clair helped seed and support schools and shuls in unknown territories north of Eglinton, beyond Lawrence and even up to Sheppard. Initiatives such as this go a long way to restore the incredible tradition."

The Centre for Conservative Jewish Life is scheduled to open Phase 1 no earlier then the spring of 2010.

Jewish community all-party forum planned prior to federal election

By Daniel Horowitz

On Sunday, October 5, members of Toronto's Jewish community will have the unique opportunity to hear – firsthand – about the issues of concern to them from local candidates representing the Conservative, Liberal, NDP and Green parties.

Sponsored by UJA Federation, CJPAC, Canadian Jewish Congress Ontario Region and the Canada Israel Committee (CIC), the non-partisan Jewish community Political Forum, at 7:30 p.m. at Shaarei Shomayim Congregation (470 Glencairn), will cover issues of urgent Jewish concern before the federal election on October 14.

Many members of Toronto's Jewish community may choose to vote the day after the forum, on October 6, in the advance poll, if they are not able to cast their ballots on Sukkot.

"I believe that it is our responsibility to know the key issues before we vote, and I strongly encourage all members of our Jewish community to come out and take advantage of this wonderful opportunity," urged David Koschitzky, Board Chair, UJA Federation. "As Jews, it wasn't that long ago that we were without a strong, united voice when it came to matters of interest – and importance - to our community. Let's take advantage of the privileges and rights we have today."

The October 5 all-party forum, at Toronto's Shaarei Shomayim Congregation, will give voters the chance to have their questions answered.

"UJA, CJC, CJPAC and CIC are co-sponsoring this forum because we all agree that in order to cast an educated vote, it is critical to know where the parties stand on issues important to the Jewish community," said Josh Cooper, Executive Director, CJPAC. "This all-party forum should do just that; give members of our community an up close and personal chance to learn about party policies on issues that matter to them."

For more information, call Dar Refaeli at 416.929.9552 ext. 234 or visit www.itsup2you.ca

Philanthropy flourishes during stock market instability

By Daniel Horowitz

As Canada's economy faces new challenges, the business of philanthropy - prevalent during both good times and bad - becomes more important than ever, with an even more heightened sense of urgency.

Take, for example, United Jewish Appeal's Campaign 2009, which despite the present economic trials and tribulations, is moving along at an impressive clip, $3 million ahead of last year's pace from 9,000 donors, and, on course toward its goal of $70 million.

"What's important to remember is that when the economy is unstable, times are that much more difficult for the countless people who rely on our support, across the street and across the globe," explained Fran Sonshine, chair of the campaign along with Henry Wolfond. "Our community has always been resilient; they always seem to find ways to come through for one another, and today is no different. Despite economic uncertainty, our community members refuse to submit to feelings of doom and gloom, but rather, remain optimistic and generous as they do year after year."

"While the economy is in a somewhat fragile state, the generosity of Toronto's Jewish community remains second to none," said Wolfond. "It's the old story; it's easy to give when times are good, but you can really tell someone's character by how they react when times are less than optimal. Once again, this year's campaign is showing just how visionary and compassionate the Toronto community really is."

That compassion and generosity were evident during the recent United Jewish Appeal telethons, which saw almost $3 million raised in a five-day span.

"I canvassed a young man who increased his gift from $100 to $500 even though it hasn't been a great year for him," said Doris Starr, a UJA telethon volunteer. "He told me that although it is challenging for him to give larger gifts every year, it is clearly necessary as the cost of living is always increasing – not just for him – but for those who depend on our help. That's compassion."

Despite the economy, United Jewish Appeal's Campaign 2009 is ahead of last year's pace.

"I was worried about canvassing for UJA this year," said volunteer Allan Jeffries. "I usually get great personal satisfaction and fulfillment from it, but with the economy as shaky as it is right now, I was scared that I'd have no success with donors. Turns out I was wrong – this Jewish community is amazing. People pull together and give 'till it hurts – even when times are a bit tough."

That's a sentiment shared by United Way of Greater Toronto President Frances Lankin.

"We're pleased with the progress of this year's campaign, but we know this could be a tough year for many people and their families in Toronto," said Lankin. "We've set our sights a little higher because in a year of uncertainty the pressure on our community will be greater. However, we have on our side the well-known generosity of this city, and the fact that when our community faces challenges Torontonians roll up their sleeves, come together, and help each other."

Manhattan rally attracts hundreds of Toronto students

By Howard English

Adorned with red *"Canadians at The UN rally"* T-shirts and armed with a passion for activism, some 200 university and high school students from Toronto and southern Ontario joined thousands of participants at last week's Stop Iran Now rally in New York.

The students were recruited by Hillel of Greater Toronto; National Jewish Campus Life (NJCL), which works on university and college campuses outside Toronto; and Toronto's B'nai Akiva schools (Yeshivat Or Chaim and Ulpanat Orot). Organizers arranged pre-rally educational sessions with notable speakers, such as Iran expert Micah Halpern and American Jewish Committee executive director, David Harris.

"Iran is not the same as the Iranian leadership," Halpern told the students. "Iranians appreciate Western culture, but the Iranian leadership doesn't."

Toronto's Richard Diamond (top, left) and (below) Elyse Lackie at last week's Stop Iran Now rally in New York.

The rally at Dag Hammarskjold Plaza, across from the United Nations, coincided with the presence in New York of Iranian President Mahmoud Ahmadinejad to speak at the UN. Rally speakers featured, among others, former federal Justice Minister Irwin Cotler, Nobel Peace Prize winning author and Holocaust survivor Elie Wiesel and former Israeli cabinet minister Natan Sharansky.

Wiesel urged the United Nations to indict the Iranian president for propagating genocidal policies. "President Mahmoud Ahmadinejad of Iran is a threat to world peace and he should not be here in New York. His place is in... a United Nations prison cell," Wiesel said.

Despite a long bus ride to New York and back, the students were buoyed by the experience.

"I'd never been to a rally before. It was vey exciting. It was nice to meet people who felt as I do about human rights. I feel less alone in my beliefs," said first year UofT student Valery Kondratiev.

"I'm more empowered," said second year York University student Eli Weinstein. "When you stand up for something like this, you realize how lucky we are as Canadians, to have our freedom."

"It was cool to be part of something that brought so many people from many backgrounds - not only Jewish people. Everyone was so enthusiastic that there were so many Canadians," noted Jane Harris-Koblin, in her third year at U of T.

Hillel and its educational programs are financially supported by UJA Federation of Greater Toronto. The Toronto contingent was led by NJCL chair Ricky Diamond and Elyse Lackie, the co-chair of UJA Federation's Impact Toronto division.

May calls Israel a 'bulwark of democracy'

The CJN invited all the federal party leaders to take part in interviews with the paper during the current election campaign. Last week, Elizabeth May, the leader of the Green party, took us up on our request.

By ANDY LEVY-AJZENKOPF
Staff Reporter

Elizabeth May wants you to know that she and the Green party are "not anti-Israel."

May, on a stop-over in Toronto during her campaign last week, spoke to *The CJN* in an exclusive interview to explain her party's foreign policy as it relates to the Jewish state, as well as to clear up what she said are fallacies about her personal feelings toward Israel and the Jewish community that she said are being spread online to malign her.

The latter includes a recent photo being circulated on the Internet that shows May, microphone in hand, addressing a pro-Lebanon rally in August 2006, just after the start of the Second Lebanon War.

Other photos in the series depict Hezbollah flags and slogans on prominent display among the marchers.

May acknowledged that she was at the rally as part of her campaign to be elected as the new Green party leader, but she was adamant that her participation was part of a "call to non-violence."

"It was billed as a peace rally, and I attended it as a peace rally. I was very clear… I stood on the back of a truck to say I condemn the Hezbollah missiles [being fired] into Israel and that we had to have a ceasefire. I also said that Israel should not be bombing targets not associated with Hezbollah," May said.

May acknowledged that the rally was very critical of Israel, but she said that of all the speakers she heard, "I know I was the only person to condemn Hezbollah."

"I'm not uncomfortable at all with the fact that I was there, and I find it fascinating that now, more than two years later, I'm being attacked for something that was very easily explicable."

With regard to the Greens' foreign policy on Israel and the Middle East, May said her party supports Israel's rights as a free and democratic state.

"We fully support Israel's right to exist," she said, adding that her party works closely with Israel's own Green party, which is led by the deputy mayor of Tel Aviv, Peer Visner.

She said she envisions her party joining in initiatives with other green parties in the Middle East, including those in Jordan and Egypt.

"Our approach is that building peace and conflict resolution in the region requires condemnation of those things that are unacceptable, whether Hamas or Hezbollah… and that we need to build in the kind of development assistance that raises children who don't think that guns are part of their childhood," she said.

On that note, May said her party would earmark funds to help the Palestinian Authority with issues such as the "poverty that fuels the terrorism," but that any aid would come with strict rules that it "not be tied to militarism or another agenda."

"We need to recognize that Israel is the bulwark of democracy and healthy society" in the Middle East, May said.

She added that her party would "consistently" support the State of Israel while also embarking on "consistent application of development and peacekeeping" in the Middle East.

May has not yet been to Israel. She said she was to have visited last year to take part in the Golda Meir Forum on Sustainability, but she needed a hip replacement. She said she plans to travel there with her daughter in the spring to visit family and meet with her Israeli counterparts.

When asked what her party's position is on the upcoming followup to the 2001 UN anti-racism conference in Durban, South Africa – dubbed Durban II – May said her party would not consider participating.

"It's become a mockery. I can't think of any other UN process that I would avoid [other than] that one," she said.

May then praised Israel's environmental sector, citing its water-sharing plans with neighbouring countries, solar power technology advances and other "green" tech in the country, saying she believes there are many "promising" partnerships to be made between Canada and Israel.

The Greens have had two brushes with anti-Semitism in the campaign thus far.

May removed the party's B.C. North Delta candidate, John Shavluk, due to anti-Semitic remarks he allegedly made on a website in 2006, and she's since warned her Ottawa South candidate, Qais Ghanem about "coming quite close to the line" for remarks he's made on his blog, in which he criticizes Israel and he refers to it as "the Occupier."

Ghanem's, she said, has posted comments that are "clearly critical" of Israeli foreign policy without being anti-Semitic.

Continued on page 23

Beth Sholom SYNAGOGUE

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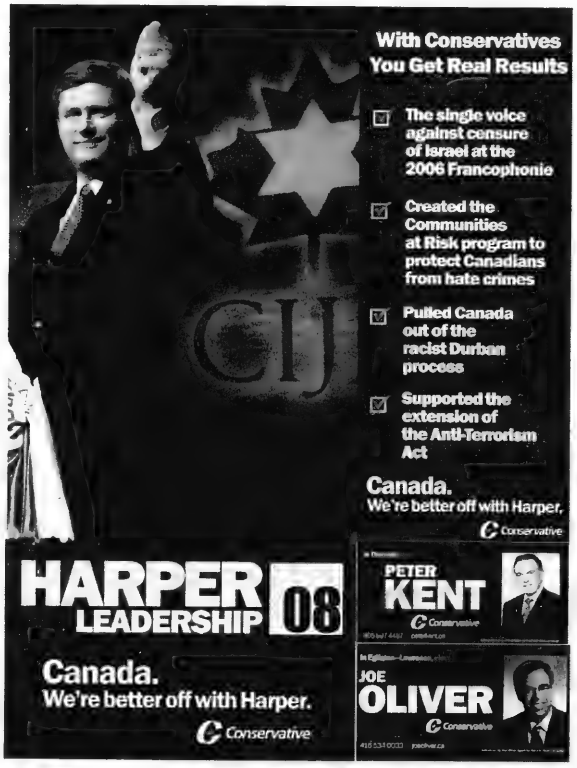

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Green leader defends appearance at pro-Lebanon rally

Elizabeth May

[David Collin photo]

Continued from page 22

"I may be out on thin ice on this one, but I feel… you can be critical of foreign policy without being against that nation, or worse yet, against its people," May explained. "I've gone over it with him. He's clarified his view, and he's someone, as I know him, who's very supportive of all peacemaking efforts and not in any way anti-Semitic. He's critical of Israel, there's no question."

She acknowledged that there has been some internal party strife over Ghanem's position, particularly among Jewish candidates who think he "went too far," but in the end "our policy is what it is [on Israel], and we can accept a range of views. But [Ghanem's] situation is as close to the line as we would ever get without discontinuing a candidate."

In her personal time, May is pursuing her goal to become an ordained Anglican minister. She said her studies have brought her into contact with the Torah, and that its lessons and laws resonate deeply with her.

"I love studying scripture, and find it fascinating to get into the real Hebrew translations of Genesis and what was really being said there, especially in light of environmental issues," she said. "Our platform opens with a saying from *Proverbs*: 'Without vision the people perish.' There's a lot to be learned from [the Old Testament]. Judeo-Christian and Islamic traditions all share a common root as the tribes of Abraham."

May joked that there are people in her party who are "worried" about what kind of theology she's interested in, and she said she's a fan of author and former nun Karen Armstrong, and specifically her book *The Battle For God*, which recounts the rise of fundamentalist movements within Islam, Judaism and Christianity.

"This kind of analysis I find extremely useful in understanding who we are right now on this planet… but also in understanding where the dangers lie in becoming so secular, that people of faith and religion feel they have no place; similarly, the dangers of the fundamentalist strains that have been responsible for so many horrors, [including] the assassination of [former Israeli prime minister Yitzhak] Rabin, the blowing up of the twin towers... I mean, horrors in the name of the same God," she said. "There's a balancing that our society needs."

May said there's also a misnomer being applied to her party in that it's of the "left."

She said that's not the case.

"We want to bring in income-splitting. We want to reduce corporate tax rates, tied to the incentive of reducing greenhouse gasses. We want to maintain a healthy manufacturing sector. Some would say [these are policies] of the right," she said.

Indeed, in the mid-1980s, May was a senior policy adviser to Tory environment minister Tom McMillan, under then-prime minister Brian Mulroney.

May said that if elected, her party would raise the GST back up to six per cent

"Small 'C' conservatives don't want to see the government overspending while making stupid decisions," such as lowering the GST, she said, taking a swipe at the current Conservative government's taxation policies. "You want to cut where it helps. Income taxes, payroll taxes and direct more money to low-income Canadians. What [the lowered GST] does is deprive the government of the revenues it might need," May said. "I don't think a [six per cent] GST would be felt by people… because I can't find anyone who tells me that they were richer when it went from six to five [per cent]."

Green party calculations predict that a one per cent increase in GST would give the country $3 billion a year for "community level" needs, such as mass transit, sewer and water facilities, recreation areas and bike paths, May said.

Her party would also scrap the Conservatives child care tax benefit – which provides $100 a month per child up to age six – in favour of "fully accessible child care spaces, starting with early learning educational experiences, as well as support for those families who want to raise a child at home."

To view video excerpts of *The CJN*'s interview with Elizabeth May, visit www.cjnews.com.

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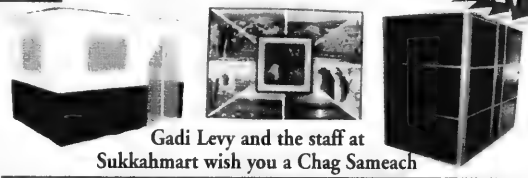

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Election 2008

Dryden seeks to hold Liberal stronghold

By ANDY LEVY-AJZENKOPF
Staff Reporter

Hall of Fame NHL goaltender and former cabinet minister Ken Dryden is defending his political crease in this election against three rookie candidates in the riding of York Centre.

Up against the Liberal incumbent – in what has long been a safe seat for his party – are Rochelle Wilner for the Conservatives, Rosemary Frei from the Green Party and the NDP's Kurtis Baily.

Ken Dryden

Baily could not be reached for comment for this story.

York Centre has a population of about 113,000 people, with an average family income of $80,688 and 17 per cent of residents listed as Jewish, according to the 2006 census.

The riding is bounded by Highway 401 in the south and Steeles Avenue in the north; Yonge Street, the hydro transmission lines, Bathurst Street and the west branch of the Don River in the east; and Keele Street, Grandravine Drive, Sheppard Avenue and Jane Street in the west.

Rochelle Wilner

In 2006, Dryden defeated Conservative challenger Michael Mostyn by 9,400 votes to secure a second term. He first ran for the seat in 2004, when Art Eggleton announced he would not run again.

The riding has been a Liberal stronghold since 1962. The last Conservative to win York Centre was Frederick Stinson in 1958.

Wilner, a past president of B'nai Brith Canada, believes the riding is ready for a change and said she's relying on her experience with social justice issues to win the seat.

"I'm an advocate for human rights and spent most of my adult life working to fight against hate, bigotry and anti-Semitism in the community," she said.

Wilner said she decided to join the political fray this year as a Conservative because she believes in Prime Minister Stephen Harper's stances on crime, taxation and Israel.

Rosemary Frei

"Harper has declared unwavering support for Israel" throughout his term, she said.

She noted that under his watch, "Canada was the first country to cut funding to Hamas [following its victory in Palestinian elections in 2006]... and first to pull out of Durban II," next year's followup to the 2001 UN anti-racism conference, which critics fear will degenerate into an anti-Semitic hate fest in the same way its predecessor did.

Wilner said that locally, York Centre constituents are also concerned about crime, as the riding abuts the Jane-Finch corridor, one of the city's more troubled areas.

"The level of crime with guns has increased dramatically over the last year, and the Conservatives have introduced tough new measures on crime. Voters want safe streets," she said.

Dryden told *The CJN* that he has consistently supported the Jewish state's "safety, security and sustainability."

"The question has always been how best...to find answers. It is on that bedrock that everything else is placed," he said. Dryden added that while the Harper government last year started a Security Infrastructure Program – a three-year, $3 million pilot project to help ethnic communities beef up security at community centres and places of worship – the Liberals intend to introduce their own $75-million program.

Continued on page 28

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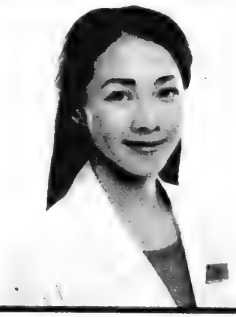

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Tories expected to hold north Winnipeg riding

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Kildonan-St.Paul, the north Winnipeg federal riding where most of north Winnipeg's Jewish population of 2,500 to 3,000 live, should be a shoo-in for the Conservative party this time around.

The north end had traditionally been a socialist bastion. David Orlikow, a member of the Jewish community, held the seat – then called Winnipeg North – for the NDP from 1962 to 1988. He was defeated in the 1988 election by Liberal Rey Pagtakhan, who held the seat until 2004.

In 2003, the electoral boundaries were redistributed, and the largely Jewish part of the riding was transferred to the new Kildonan-St. Paul, which also incorporated more conservative areas to the north of the city and a section of Winnipeg east of the Red River. (The river used to be the riding's eastern boundary.)

In the 2004 election, candidate Joy Smith won the riding for the Conservatives in a squeaker over Liberal candidate Terry Duguid, a former city councillor and mayoral candidate.

(Pagtakhan chose to run in what had been the western part of the older riding and lost to sitting NDP MP Judy Wasylycia-Leis, who has been a strong supporter of Israel over the years.)

Smith captured 37 per cent of the vote to Duguid's 36 per cent. The NDP candidate ran third with 22 per cent.

In the 2006 election, a re-run between Smith and Duguid, the sitting MP increased her share of the vote by 4,000 – taking 43 per cent of the votes cast – while Duguid's tally slipped to 33 per cent. The NDP candidate tallied just 20 per cent.

Smith, a mother of six, has been a teacher and business entrepreneur. She served one term as a Conservative MLA in a south Winnipeg riding, but narrowly lost in her bid to be re-elected.

In Parliament, Smith is chair of the standing committee on health. She is also chair of the Canada-Ukraine Parliamentary Friendship Group, vice-chair of the Canada-Israel Canadian Parliamentary Friendship Group, a member of the Canada-USA Parliamentary Association, the Canada-Europe Parliamentary Association and the CPC Health Caucus.

She is a strong and vocal supporter of Israel and has represented the government at many high-profile Jewish community events in Winnipeg.

Smith said last week that her campaign seems to be going very well. "I have been very busy going door to door," she said. "I am reminding people that they have to go to the polls to vote."

She added: "People seem to appreciate my hard work and high visibility."

The Liberal challenger this time around was supposed to be longtime broadcaster and humorist Lesley Hughes.

However, in a move praised by Canadian Jewish Congress, party leader Stéphane Dion asked for and accepted her resignation last week after it came to light the radio broadcaster had made comments in 2003 that Jews had been aware of the planned attacks on the World Trade Centre on Sept. 11, 2001.

Even though Hughes will not be running, her resignation came after the cutoff for nominations and, as a result, her name will still appear on the ballot.

The NDP candidate is Ross Eadie, a visually impaired, longtime NDP activist and former school trustee (2002-2006) in the area who in the past ran unsuccessfully for city council (1998) and the Manitoba legislature (1999). He served as campaign manager for the NDP nominee in Kildonan-St.Paul in the last federal election.

Eadie conceded that he has a steep hill to climb to win, but he said that "it's not impossible."

He added: "If you don't try, you don't succeed. I am spending 12 hours a day going door to door talking to as many people as I can."

The Green party candidate is first-time candidate Kevin Bowkett, a researcher for the ETC Group, an NGO that focuses on food safety and the effects of technology on farming worldwide.

Liberals opposed to Durban II participation

Continued from page 3

When asked by a Gray Academy high school student whether he would recognize Jerusalem as the capital of Israel, a hush fell over the room. Dion's complete answer was, "I hope we will find a healthy solution for Jerusalem."

Asked by *The CJN* whether Harper ought to be applauded for making Canada the first country in the world to suspend direct aid to Hamas when it won Palestinian elections in 2006, Dion answered that it was the Liberal government that listed Hamas and Hezbollah as terrorist entities in 2002.

"It was the Liberal party that put the policy… in place that enabled Canada to list terrorists such that Mr. Harper could do this," Dion said.

When asked whether Harper ought to be credited for saying that Canada will not participate in next year's followup to the 2001 UN anti-racism conference – because of fears it will be an anti-Semitic hate fest like it's predecessor – Dion said, "We [the Liberals party] do not want to be at this conference."

He said that only the NDP has said "maybe yes, maybe no" to attending Durban II.

Dion also spoke about his promise of $75 million in funding to "at risk" ethnic communities to help beef up their security.

"This announcement is important for communities at risk… [The money] will be needed [to protect] your centres, synagogues, your schools… The cost to your community is growing."

Dion said the 2004 firebombing of United Talmud Torah's Saint Laurent branch in his Montreal riding was a key reason he decided to pledge the funds.

"[When the firebombing occurred], I took it personally… That day I swore to myself that I would do everything in my power to protect our children."

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Wilner relying on experience with social issues

Continued from page 24

Dryden said that a Liberal government "would not participate" in Durban II, adding that it would "not be useful" to do so.

"What is Canada's diplomatic role in the Middle East and elsewhere? There are very few places where the answer is a military answer," Dryden said.

He said that Canada needs to "work with the world" for change, including on the issue of peace-building in Israel.

"One of the first things I did as minister of social development, on a visit to Israel, was to have a conversation with my [Palestinian Authority] counterpart," Dryden said.

"At first, I didn't think it was promising at all. Then it became clear that there was a role [for Canada]. If the PA was to become the significant 'other side' to the peace process that they have to be, they've got to look, function and see themselves and others as a government must do. Canada [under the Liberals] is pretty good at governance… at working with other people. But we lost, and those initiatives were stopped dead."

On the domestic front, Dryden said that he was waging his campaign less on local riding issues than on "broader, deeper" national issues such as poverty and child care, which he said also have a local impact.

"If we're going to do anything of any substance [about] poverty, it takes a country to do it… a visceral belief that it's just not right the way too many people have to live in Canada," he said.

Frei, who is Jewish, is a Toronto journalist as well as a founding member of Ve'ahavta: the Canadian Jewish Humanitarian Relief Committee. She holds a master's degree in molecular biology.

She said that the Green party's view on the Middle East sees Canada acting to "reduce tensions and find working solutions" without "taking sides" in the ongoing Israel-Palestinian conflict.

"The Green Party calls for a two-state solution… and would call on the [international community] to broker an agreement between Hamas and the [Fatah-controlled] PA," Frei said, citing her party's "Vision Green" foreign policy platform.

Frei said her message to constituents is "that the status-quo isn't cutting it. It's not benefitting the long-term health of democracy, the economy and the environment."

Her party advocates an approach that "goes beyond the Liberal's Green Shift plan" and removes and places taxes on chemicals "known to be deleterious to human health." "I think the Green Party approach is a fundamental re-examination of Canadian values," she added.

MARTIN LENDS A HAND: Former prime minister Paul Martin looks on as Mount Royal Liberal MP Irwin Cotler addresses a rally at his campaign headquarters in Montreal.

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Election 2008

Liberal, Tory candidates spar over Iran issue

By JANICE ARNOLD
Staff Reporter

MONTREAL — Liberal MP Irwin Cotler went on the attack against the Conservative government's stance on Iran, suggesting that Stephen Harper's words of support for Israel are at variance with his government's actions.

"The prime minister has done excellent work in his statements with regard to Israel, but words are not as important as deeds," the Mount Royal incumbent said at an all-party panel discussion organized by the Jewish community last week.

Cotler had little difficulty scoring debating points against neophyte Conservative candidate Andrea Paine's representation of Harper as a principled, unequivocal supporter of Israel and the Jewish community. Paine, who was an aide to Human Resources and Social Development Minister Monte Solberg, is running in the riding of Lac St. Louis.

Both Cotler and Paine said in their opening remarks that which party is more supportive of Israel and Jewish concerns should not be the key issue for voters, but they then proceeded to enumerate what the Liberals and Conservatives had done or not done in this area.

Paine said the Conservative caucus is "virtually" unanimous in its support for Israel, which she said Cotler and Outremont New Democratic incumbent Thomas Mulcair, who was also on the panel, could not claim of theirs.

Cotler criticized the Harper government for not supporting a bill he presented last year calling for the prosecution of Iranian President Mahmoud Ahmadinejad for incitement to genocide in the International Criminal Court.

Addressing Paine, he added, "And why are there four Canadian trade commissioners in Iran right now promoting trade with Iran?"

Cotler also attacked the Conservatives' claim that they changed Canada's voting pattern on anti-Israel resolutions, noting that Canada voted for seven such resolutions last year.

Paine said Harper is clearly opposed to any buildup of nuclear arms in Israel, but the Conservatives had not voted for Cotler's bill, because they were waiting to see what Israel's position was on such an initiative.

"We were not sure what the position of the Israeli government actually would be. We were also concerned that if the bill passed, the pro-Palestinians would spin that into a victory for themselves," she said.

"We were being cautious and waiting to follow Israel's lead."

Cotler corrected her saying that Israel is behind the attempt to prosecute Ahmadinejad.

The discussion, moderated by Canadian Jewish Congress regional treasurer Robert Presser, also included Carole Freeman, the Bloc Québécois incumbent in Chateauguay-St. Constant, and Claude William Genest, the Green Party candidate in the riding of Westmount-Ville Marie.

Genest, a film producer, broke up the mud-slinging with his lively account of how he discovered, after growing up a "hockey-playing, French-Canadian, baptized Catholic" that he was, in fact, Jewish.

He was in his 20s, broke and travelling in Israel at the time. After his self-discovery, he spent two months in a yeshiva in Jerusalem.

He's changed course since then, and admitted that today he lives with a Palestinian woman.

He avoided discussing the Middle East conflict, and stuck to his party's goal of creating a sustainable economy that's not dependent on oil.

Mulcair, who was elected in a byelection last year after many years as a Quebec Liberal politician, also presented his Jewish credentials: his wife is a Paris-born Sephardi woman. He also mentioned his trip to Israel this past spring.

Freeman talked about her introduction this year of a bill that would amend the Criminal Code to make it a hate crime to vandalize any buildings, such as schools and community centres, identified with a religious or ethnic minority.

She was the only candidate to wish the audience a good holiday, concluding with "Happy Rosh Hashanah," her only remarks not in French.

The candidates took only written questions from the audience, which were selected by the organizers.

One questioner wrote: "The Liberal record on Israel pales in comparison to that of the Harper government, and the Jewish community feels taken for granted by the Liberals."

Asked how he reconciles his support for Israel with "certain elements hostile to Israel" in the NDP, Mulcair said he didn't know any.

"Some do have slightly different takes on issues, but what is important is the position we take at the end of the day as a party, and I am extremely comfortable defending them today."

Freeman had to defend Bloc leader Gilles Duceppe's participation in a huge demonstration in Montreal two years ago during the war in Lebanon. "That demonstration was for peace; it was not anti-Israel," she said. The presence of a small number of Hezbollah supporters was denounced on the scene by Duceppe, and later in a press release, she said, a position that Federation CJA president Marc Gold thanked him for in a letter.

Gold opened the discussion by stressing how important it is for every Jew to vote for the candidate of their choice, and the federation is urging the community to use the advance poll on Monday, Oct. 6, if Oct. 14, the first day of Sukkot, is not possible.

The discussion was sponsored by the Canadian Jewish Political Affairs Committee, the Quebec-Israel Committee and CJC.

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Health & Lifestyles

LIGHT THE NIGHT: Hailey Blum, 5, left, and Kacie Smith, 7, cut off their ponytails at the Leukemia and Lymphoma Society of Canada (LLSC) so that the hair could be turned into wigs for cancer patients. The 'big cut' was in honour of Hailey's younger sister, Melanie, who lost a battle with cancer two years ago. Both girls will also participate in LLSC's October 2 annual walk, LIGHT THE NIGHT. For more info, call 416-585-2873 or click on www.lightthenight.org/toronto.

SCHOOL SHOFARS: Grade 5 Netivot HaTorah Day School students Aryeh and Rachelle and their teacher Tali Monsonego concentrate on their cutting skills as they make their own shofars for Rosh Hashanah with the assistance of Chabad's Rabbi Yonah Vilenkin.

[Rebecca Ansel photo]

BLOWING THEIR OWN HORNS: Grade 6 students at the Downtown Jewish Community School thank Rabbi Nechemia Deitsch, left, of Chabad of Midtown for conducting a shofar factory for their class.

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

כל־נדרי — די שענסטע און די טראַגישסטע תפילה

פון אַלעק סילווער

כל־נדרי איז נישט נאָר די הייליקסטע, נאָר אויך די שענסטע און טראַגישסטע תפילה לויט איר געשיכטע און אינהאַלט. זי ציט צו אַחוץ גלויביקע מתפללים, אויך אַ סך ליבהאָבער פון מוזיק און געזאַנג, וועלכע קומען אין די בתי־תפילה צו הערן דעם האַרצרייסנדיקן ניגון, וואָס פאַרכישופט מיט זיין צויבער פון ווייטיק און טראַגיק.

אַ סך וועלט־באַרימטע מוזיקער און קאָמפּאָזיטאָרן ווי ראַוועל, היידען, דעביוסי, בערג און אַנדערע האָבן געשאַפן וואָקאַל־אינסטרומענטאַלע ווערק באַזירט אויף כל־נדרי. אַזוי אַרום איז די ייִדישע תפילה געוואָרן וועלט באַרימט. אין וואָס דריקט זיך אויס איר קראַפט און שיינקייט?

כדי אויף דעם צו ענטפערן מוזן מיר אַריבערגיין צו איר אינהאַלט און געשיכטע. דאָ קומען מיר צו אַן אינטערעסאַנטן קוריאָז. די איינדרוקפולסטע ייִדישע תפילה וואָס וועקט ביי די צוהערער טיף־עטישע געפילן און רעאַקציעס, איז לויט אינהאַלט גאָר ווייט פון מאָראַלישער טענדענץ. מען קען אַפילו זאָגן, אַז אָפּגעריסן פון דער צייט און פון די באַדינגונגען אין וועלכע זי איז געשאַפן געוואָרן, איז זי אוממאָראַליש.

די תפילה הייבט זיך אָן מיט די ווערטער „כל־נדרי", וואָס באַדייט אַלע נדרים. אויף מאַמע־לשון זאָגט מען אַלע ניידערס, שבועות, צוזאָגן, פאַרפליכטונגען, וואָס מענטשן נעמען אויף זיך, מוזן זיי און דאַרפן זיי ווערן אויסגעפירט.

נישט נאָר דער גלויביקער ייִד ווייסט, אַז קיין נדר טאָר מען נישט ברעכן. אויך דער וועלטלעכער האַלט אַזוי. אַפילו גלויביקע פון אַנדערע רעליגיעס האַלטן פון דעם זעלבן באַגריף, אַז אַ צוזאָג איז אַ צוזאָג און דאַרף נישט געבראָכן ווערן.

די תורה פאָדערט קאַטעגאָריש קיין מאָל נישט צו געבן קיין נדר, אויב מען קען אים נישט פאַרווירקלעכן. כמעט יעדער מענטש ווייסט, אַז ס'איז עקלהאַפט צו ברעכן אַ געגעבן וואָרט, אַ גענומענע אויף זיך אויפגאַבע. די פאָלקס־חכמה דריקט עס אויס אין אַ קורצן מאָראַלישן זאַץ: „אַ וואָרט איז טייערער פון געלט". עס איז נאָך צו געדענקען אין די אַלטע צייטן, ווען קיין פּאַפּירענע קאָנטראַקטן האָבן נאָך נישט עקזיסטירט, איז כמעט יעדער מסחר אָפּגעשטימט געוואָרן מיט געבן זיך די הענט און געבן דאָס וואָרט.

אין דער תפילה „כל־נדרי" איז פּונקט פאַרקערט. די מתפללים בעטן גאָט, אַז אַלע זייערע נדרים, צוזאָגן און שבועות, וואָס זיי וועלן געבן אין משך פון יאָר, זאָלן נישט האָבן קיין שום באַדייטונג. באַלד ביים אָנהייב פון יאָר האָבן זיי אַ הייליקע בקשה צום אויבערשטן, ער זאָל מבטל מאַכן און אַנולירן אַלע זייערע פאַרפליכטונגען, ווי זיי וואָלטן קיין מאָל נישט געגעבן געוואָרן. ווערט טאַקע אין דער תפילה געזאָגט: „אונדזער שבועה איז קיין שבועה נישט, אונדזער צוזאָג איז נישט קיין צוזאָג, פון היינטיקן יום כיפּור ביזן קומענדיקן יום כיפּור".

די מוזיקאַלישע באַגלייטונג צו דער כל־נדרי תפילה שטיצט זיך אויף דער לעגענדע וועגן דעם מאַרטירער־טויט פון שפּאַנישן מאָראַן, דאָן מאַנדעל דע טעקסיעראַ. נישטאָ נאָך אַזאַ שיין מוזיקאַליש־רעליגיעז ווערק, ווי כל־נדרי. עס איז די שיינקייט פון פרייען, מענטשלעכן געדאַנק, וואָס קיין שום קייטן קענען נישט באַצווינגען.

מיר ווינטשן אַלע מתפללים אַ גרינגן פאַסט־טאָג און אַ פאַרגעבונג פאַר אַלע חטאים.

Health & Lifestyles

USDS kids raise awareness about childhood cancer

By FRANCES KRAFT
Staff Reporter

Aron Brager, a teacher at United Synagogue Day School's Beth Tzedec branch, fought back tears as he watched students at his school draw pictures and write messages in colourful chalk on the school playground.

Pastel happy faces and thoughts including "You rock!" "You can do it," and "I hope you get better soon" were created for children dealing with childhood cancer as part of a project in collaboration with the Pediatric Oncology Group of Ontario (POGO) for Childhood Cancer Awareness Month in September.

Jake Greenberg [F. Kraft photo]

"They don't even realize how unbelievable this is," said Brager, a 26-year-old gym and computer teacher, who had skin cancer as a teenager and has been cancer-free for seven years. "This is pretty inspiring to me."

The branch's involvement with POGO isn't new.

Last year's student council made the organization its annual fundraising project. Students sold flashlight keychains and participated in a "runathon" to raise money for POGO. The run-athon, held at the school, was called "Run for a Child who Can't."

They raised $6,000, far exceeding their goal of $1,000.

Brager has "really given relevance and meaning to raising the money," said Carole Traister, a Grade 2 and 3 general studies teacher who also serves as elementary school student council adviser.

"When the children found out that he was a cancer survivor and that cancer can be beaten, I think it rejuvenated our push for raising funds," she added.

More recently, parents showed up early at the school on the morning of Sept. 22 to draw hopscotch outlines on the playground and write messages of their own to kick-start the September project.

USDS was one of about 30 schools province-wide to take part in the project. Leo Baeck Day School was also involved.

"Our school is really big on promoting community service and community work, and teaching kids the importance of giving to the community," Traister said. "As much as we promote academic excellence, we also promote giving back to the community."

Julie Grammer and Talia Aaron, both Grade 2 students of Traister's, wrote separate messages saying, "I hope you feel better." Talia said she wanted children in the hospital to smile and feel good.

Hannah Lefton, 7, said she likes to play hopscotch, and also to help people. Her mother, Bonnie, said she is "just happy to work in affiliation with any organization that helps children."

Jake Greenberg, a Grade 3 student who enjoys playing hockey and being with his friends, wrote, "I hope cancer gets beaten."

Brager added his own message, in bold capital letters: "Never give up!"

SWEET SCENE: Kindergarten students at the Toronto Heschel School welcomed a sweet new year by making honey cake in class. The hands-on activity combined math and measurement with Judaic studies, science, music and creative movement. Pictured, from left, are teacher Zippi Zisu, students Ezra Beber and Jaden Kerenyi, teacher Nicole Boltiansky, and students Lauren Tabac and Jeremy Borg.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to Faye Levey on her 95th birthday. Your children, grandchildren and great-grandchildren love you very much.

Happy second birthday, Geoffrey Lungen. With all our love, your mom & dad, Sharron & Paul, brother Matthew and grandparents.

Mazel tov to Michael Keter & Talia Gur-esh on their marriage.

Happy 87th birthday to Helen Sandler from her children, grandchildren and great-grandson.

Jori, Asher and Lielle welcomed Gavriel Arieh on Aug. 30. Grandparents, Cheryle & Henry Gertner, Annette & Adrian Lichtman. Great-grandparents, Regina Gertner and Jeanette Lichtman.

Janine & Keith Isaac welcomed Adam on June 6. Thrilled grandparents, Joyce & Moishi Isaac of Montreal, Glenda & Benny David of Toronto; great-grandmother, Babe Smith.

Happy second birthday to Jamie, our born entertainer, from Bu-cu & Bu-ca, and the entire Abraham and Benayon families.

Mazel tov on recently engaged Adara Goldberg & Kevin Veltheer. Proud parents Sheri & David Goldberg and Rose Veltheer. Grandparents Jackie Rotblott and Solomon Goldberg.

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NOTE HOLIDAY DEADLINES. What's New deadlines: Thursday, Oct. 2, is the deadline for the Oct. 16 issue; Monday, Oct. 6, is the deadline for the Oct. 23 issue; and Friday, Oct. 10, is the deadline for the Oct. 30 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Oct. 4

LOMDIM SHABBAT

Join Temple Emanu-El for an afternoon of study on the topic of "Thoughts on Remembrance and Forgiveness," with a number of different speakers. 12:30-2:45 p.m. 416-449-3880

REPENTANCE AND CHANGE

Rabbi Chaim Strauchler delivers a Shabbat Shuvah drashah on "Tshuvah During a Campaign of Change." 5:05 p.m. at Shaarei Shomayim Congregation. 416-789-3213

A TSHUVAH ANTHOLOGY

Join Shaarei Tefillah Congregation for **Rabbi Moshe Stern**'s Shabbat Shuvah drashah on "A Tshuvah Anthology." 416-787-1631

Sunday, Oct. 5

HOLOCAUST MEMORIAL

Join the community for the annual Yad Vashem Holocaust Memorial, 10 a.m. at Earl Bales Park. The program will include the Israeli Consul General **Amir Gissin**, **Rabbi Irwin Schild**, the Netivot HaTorah Day School Choir and members of the senate and the House of Commons, provincial and municipal governments and community leaders. 416-785-1333

Tuesday, Oct. 7

NEW HADASSAH CHAPTER

Come to the inaugural meeting of a new Hadassah WIZO chapter in the Thornhill area and learn about flower arrangements from **Kate Seaver**. 7:30 p.m. For location, contact 416-630-8373 or info@hadassahwizoto.ca.

Other News

YOM KIPPUR

Anshei Minsk Congregation offers free Yom Kippur "High Holiday Learning Non Service," includes teachings, stories, meditations with **Rabbi Michael Skobac**, Wednesday, Oct. 8, 7 p.m. and Thursday, Oct. 9, 10 a.m. Information, 416-789-0020.

Am Shalom Synagogue in Barrie, offers Reform services for adult and children led by **Rabbi Ilyse Glickman**. Tickets, 705-792-3949 or visit www.amshalom.ca.

Shaar Shalom Synagogue, a traditional Conservative synagogue, holds services at the Premiere Ballroom. Youth programming and babysitting available. Tickets, 905-889-4975, ext. 23.

The Winchevsky Centre community offers an egalitarian secular ceremony with holiday readings and poetry, music in English, Yiddish and Hebrew. Ticket $30, children $18, unwaged/students $20. Reservations, 416-789-5502 or www.winchevskycentre.org.

Oraynu Congregation For Humanistic Judaism holds Yom Kippur observances. Tickets required, $50. Children's programs offered for daytime services. RSVP, 416-385-3910 or info@oraynu.org or www.oraynu.org.

Join **Chabad of the Danforth Beaches** for free services. No Hebrew knowledge is necessary. Yom Kippur, Oct. 8, 6:45 p.m. Oct. 9, 9:30 a.m., *Yizkor* 11:30 a.m., afternoon service and *Neilah*, 5:15 p.m., "A Break-the-Fast Buffet" 7:26 p.m. Children's programs. 2273 Queen St. E. 416-809-1365, ChabadDB.com or rabbi@ChabadDB.com

SUKKOT, SIMCHAT TORAH

Chabad of Markham hosts a "Sukkah Hop and Pizza in the Hut" for the whole family, Tuesday, Oct. 14, 8 p.m.; Celebrate Simchat

Continued on page 33

Join us for these special events at Thorne Mill on Steeles
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Oktoberfest
Thursday, October 9th • 2:30pm – 4:00pm
Sample the taste of International Beers while listening to the rollicking sounds of Oom Pah Pah music and joining in Oktoberfest festivities!

Debecca Fall Fashion Presentation
Thursday, October 30th • 1:00pm – 4:00pm
Enjoy watching Fall Fashions and sample the tastes of toasty warm hors d'ouevres and beverages at our Fall Fashion Event.

Canadian Wine Tasting
Friday, November 7th • 2:00pm – 4:00pm
Join us for Thorne Mill on Steeles Canadian Wine Tasting. Experience the outstanding taste from a variety of wines represented by wineries from across our great country.

Thorne Mill on Steeles is a one-of-a-kind rental community created especially for seniors who expect more than the standard definition of senior living. Enjoy superior amenities and services, and the peace of mind of knowing that a full range of on-site healthcare options are available.

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On the occasion of
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it is tradition to make a charitable donation in memory of a loved one or friend.
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JNF
JEWISH NATIONAL FUND OF CANADA

Remembering your loved ones and those two brave Israeli youngsters, Eldad Regev and Ehud Goldwasser who fell at the hands of terrorist gansters.

Jewish National Fund is on the ground with action, not words. Proceeds will be allocated to developing a scenic route to Adamit Park, in the western upper Galilee, in memory of Eldad and Ehud who so bravely fell defending Israel.

Please complete and return the Yiskor form enclosed in this issue

60 ISRAEL

Continued from page 32

Torah Tuesday, Oct. 21, 6:30 p.m. and enjoy dancing inside and outdoors, a magic show and a young adults bash. 905-886-0420

Join **Beth Sholom Synagogue** for Simchat Torah service followed by a carnival, Tuesday, Oct. 21, Minchah 6 p.m., carnival following Ma'ariv services. Then join them Wednesday, Oct. 22, for a Simchat Torah luncheon after services. $10, children (4-12) $5, non-member $18, non-member children $10. Under three, free. Reserve by Friday, Oct. 10, at noon. 416-783-6103.

Chabad of the Danforth Beaches celebrates Sukkot, Monday and Tuesday, Oct. 13 and 14, 7 p.m.; Tuesday and Wednesday morning services, Oct. 14 and 15, 10 a.m., followed by a kiddush lunch. Friday, Oct. 17, Kabalat Shabbat, 7 p.m.; Simchat Torah, Tuesday, Oct. 21, 7 p.m., dancing and kiddush buffet for the whole family. 2273 Queen St. E. 416-809-1365. ChabadDB.com or rabbi@ChabadDB.com

WOMEN'S SUPPORT GROUP

Circle of Care offers "A New Day," an older women abuse group for those 55+. Facilitated by a social worker, the group focuses on a variety of issues and allows for a safe space for women to come together to learn and share. Eight sessions beginning Thursday, Oct. 16, 2-3:30 p.m. 530 Wilson Ave. For information, to join, or make a referral, call **Marisa Di Nardo** at 416-635-2860, ext. 418.

POETRY BOOK LAUNCH

National Council of Jewish Women launch the book *Wildflowers at My Doorstep*, **Marni Norwich**'s first poetry collection. The event includes music by **Joanna Chapman-Smith** and **Tim Mar**. Thursday, Oct. 16. 7 p.m. 4700 Bathurst St. 416-785-3611

RELIGIOUS SCHOOL

Shaar Shalom Religious School is accepting registrations for the 2008-09 school year. It is located in Brownridge Public School in Thornhill. Applications and info, 905-889-4975.

MANAGING CHRONIC PAIN

Baycrest Centre offers a free information session on managing chronic pain with **Marjorie Hammond**, Baycrest clinical nurse specialist for pain with a diploma in traditional Chinese acupuncture. Learn about methods along with or instead of pain medication, for obtaining pain relief. Monday, Oct. 20, 1:30-3 p.m. Register, 416-785-2500, ext. 3374 or lkamenitz@baycrest.org.

LEARNING OPPORTUNITIES

Beth David Synagogue offers Judaic Studies with **Hana Werner**, a weekly Torah class highlighting selected periods in Jewish history. 20 classes conducted in English, beginners are welcome. Mondays, 8-9:30 p.m. Oct 27 through March 30. $50, non-members $100. Yiddish literature classes with **Rabbi Edward Goldfarb** featuring selected chapters from *My Mother's Sabbath Days* by **Chaim Grade**. Six classes offer a blend of formal lecture and co-operative learning that explores the nostalgia of Yiddish writing and language. Beginners welcome. Mondays, 10-11 a.m. Oct. 27-Dec. 1. $25, non-members $40. 416-633-5500

Mekorot offers a number of courses beginning in the fall, "Talmud: Bava Metzia" with **Rabbi Shlomo Gemara**, exploring laws that pertain to civil matters. Enhance skills in reading Mishnah and Gemara and understand the dialectic approach of our Sages. Sundays, 8-9:30 p.m. Oct. 26-May 17.; "Genesis: A Theological Text" with **Shoshana Zolty** offers a careful study of texts to examine and compare the approaches taken by different classical commentaries analyzing the Torah text. Tuesdays, 7:45-9:30 p.m. Oct. 28-June 2 and Wednesdays, 9:45-11:30 a.m. Oct. 29-June 3.; "Building a Sanctuary in Your Heart" with **Rabbi Michael Skobac**. Study a text written to develop a constant consciousness of connection to God. Thursdays, 10-11:15 a.m. Nov. 6-27. For locations and registration, www.mekorot.ca or 416-877-0258.

The Florence Melton Adult Mini School is taking registration for the fall term. This interactive text-based course offers the core of Jewish knowledge and no homework. Choice of evening or morning classes. Call **Loretta** 416-789-7400.

Kolel offers fall courses and one-night events running October through December. Register at 416-636-1880, ext. 255, or visit www.kolel.org for information.

BAT MITZVAH PROGRAM

Torah in Motion offers the MaTaN mother and daughter bat mitzvah program, a 10-week series studying Jewish heroines through the ages. Each week mothers and daughters learn texts together and participate in a creative activity. Wednesdays, beginning Nov. 5. Register at www.torahinmotion.org.

JF&CS GROUPS

Jewish Family & Child. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Effective Parenting. A four-session group to learn what parents can do to raise a happy, motivated and well-behaved child. For parents of children ages 2-11 years. Topics include how to nurture self-esteem, encourage problem solving, increase communication and setting limits. Begins Thursday, Oct. 23, 7-9 p.m. at the Lipa Green Building.

FOR SENIORS

Beth Tzedec Congregation Haverim Program presents **Dr. Nicole Anderson** on "Memory and Aging: What is Normal, What's Not and What You Can Do About It." Monday, Oct. 6, 1:30 p.m. $2. 416-781-3511

The Association of Jewish Seniors Sukkot luncheon takes place Thursday, Oct. 16, 11:30 a.m. at Shaarei Shomayim Congregation with entertainment by **Michael Ziskind**. $20, guests $25. Reserve by Oct. 6, call **Tammy** 416-635-2860, ext. 459.

55+ Forward for Seniors at the MNJCC hold a Sukkot program with refreshments and music. Thursday, Oct. 16, 1:30 p.m. $5, Registration required, contact **Phyllis Fien** at 416-924-6211, ext. 155 or phyllisf@mnjcc.org.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park 55+. Sunday dance, Oct. 19; Seniors walking group, Tuesdays, 9-10 a.m.; Conversational Hebrew, Tuesdays, 10-11:30 a.m.; mah-jong, Tuesdays, 10 a.m.-1 p.m.; bingo, Tuesdays, 12:30-3 p.m.; Program info, call, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Creative writing classes with **Sylvia Warsh** begins Friday, Oct. 10 for 11 weeks. $66, non-members $132. Choose 9:15-11:15 a.m. or 11:30 a.m.-1:30 p.m. Info, ext. 105

Wellness lecture on "Are You Sleeping Well?" Thursday, Oct. 16, 1:30-2:30 p.m.

New courses at Betel include, Life Lessons: The Weekly Parshah, Mondays starting Oct. 6; Humour and Social Group, Tuesdays starting Oct. 28; Beginners Sketching and Drawing, Wednesdays starting Oct. 29. To register, call **Ruth**, ext. 105.

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Book club facilitated by **Marilyn Fine** meets once a month. The first meeting of 2008-09 season takes place Thursday, Oct. 30, 1:45 p.m. To register and get the titles of books to be reviewed, call ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Registration now open for fall programs including aquatics, Jewish Discovery Museum, kids and youth sports programs, adult fitness and recreation and more. Call ext. 235 or drop by the information desk.

Don't miss the annual one-day sale, Sunday, Oct. 19, 9 a.m.-noon. Info, ext. 230.

The Koffler Centre of the Arts offers more than 65 classes in visual arts, music and dance for children and adults. Programs include music ensembles, printmaking, sculpture, painting, ballet, jazz, hip-hop and more. kofflerarts.org

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Music Sundays with **Jordan Klapman**. Oct. 5, 11 a.m.-12:30 p.m. "Leiber and Stoller: The Men Who Made Elvis the King." Buy the Sunday Go Pass for 19 Sunday morning breakfast talks $100, series pass for seven events $54, $9/lecture drop-in. All prices include a light breakfast. Register, ext. 0.

"Strength and Self," a free program combining yoga, meditation, support and discussion for women transitioning away from abusive relationships. New group begins Oct. 20. Information and registration, ext. 147, or strengthandself@mnjcc.org.

Volunteers Wanted

MILES NADAL JCC

Miles Nadal Jewish Community Centre needs a volunteer to do occasional early afternoon, one-hour current events program and discussion with group of active seniors. Call, 416 924 6211, ext. 155.

THE BETEL CENTRE

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JEWISH WOMEN INT'L

Jewish Women International of Canada is looking for volunteers for the ASTEH, Alternative Short-Term Emergency Housing for abused Jewish women and their children program. Co-sponsored by Jewish Family and Child. Training sessions for new volunteers are provided. For application and interview, 416-630-9313.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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Sally Weinrib	Sep 16/08	205 Cummer Ave
Rhoda Cole	Sep 17/08	3000 Bathurst St
Matla Adler	Sep 17/08	8 Covington Rd
Vita Strasberg	Sep 17/08	3560 Bathurst St
Alma Baker	Sep 17/08	8 Covington Rd
Rosa Lichtschein	Sep 17/08	10 Torresdale Ave
Nelly Revzen	Sep 18/08	54 Pico Cres
Gerald Schneider	Sep 19/08	333 Clark Ave West
Armando Salinas	Sep 20/08	784 Centre St

The unveiling of a monument to the memory of the late
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Community Section #5
Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of
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T.I.B.A. Section 13N
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The unveiling of a monument honouring the memory of
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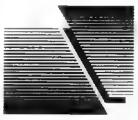
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NIF head praises Livni's election

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The director general of the New Israel Fund in Israel (NIF), Eliezer Yaari, spoke enthusiastically about the selection of Tzipi Livni to head the Kadima party during his recent appearance in Ottawa.

"A woman leading a party in Israel... this is a tremendous thing, irregardless of what party the woman is coming from... I personally believe that the core of social change in any society are women," he said Sept. 18 at Agudath Israel Congregation.

Stating that the left-leaning NIF has "become more a movement that tries to influence the government," Yaari said he had spoken to Livni a couple of weeks prior to her victory in party primaries.

"We decided that we have to talk to all the candidates. It was an interesting meeting, because she [was] foreign minister. She met us in her small office in Tel Aviv rather than in her new office in Jerusalem. I told her that as foreign minister, she should be meeting people in Jerusalem," he said.

Explaining that the NIF is an organization that seeks to bring justice and equality to all in Israel, and to bring together Jews and Arabs in a quest for peace and equal citizenship, Yaari said, "We were the first to use the word 'empowerment' in Israel. There was no Hebrew word for it before us. We were the first to preserve the environment as a methodology for living."

The NIF seeks partnerships with groups whose ideologies are in synch with its own.

"Everyone can be a partner with NIF, as long as you respect pluralism, as long as you respect equality in gender and as long as you accept that Israel is a sovereign, Jewish country, but we have people who are minorities. We are all about values, values that guide us," Yaari said.

The NIF has recently been approached to help with a plan to build communities for former Russians in Israel. "They approached NIF because we will do the work by asking what they want rather than telling them what we want. This is another partnership with another segment of society that was not being heard and we are empowering them," he said.

"We are investing in start-up grants to groups of people and we are also training them [almost 600 different groups every year] in finance, training and building coalitions," he added.

Yaari, a well-known media personality in Israel, worked for many years at the Israeli Broadcast Authority as a reporter, editor, anchorperson, producer and programs director. He is also a published author.

"In Jerusalem, I continue to write, to do radio, but 16 hours a day I am doing [work for the NIF]. This is exciting, and I think it is a huge contribution to the State of Israel," he said.

NDP minister helps organize concert for Israel

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — A multicultural concert celebrating Israel's 60th Anniversary put on by the Manitoba-Israel Shared Values Roundtable was attended by more than 900 people of many different faiths and backgrounds at Winnipeg's Pantages Theatre.

The Shared Values Roundtable is a group that was initiated by Christine Melnick, Manitoba's NDP minister of water stewardship, and the late Harold Buchwald, a leading member of the Jewish community.

"Our group recognizes that the people of the Manitoba and Israel share many important values, such as belief in a democratic system of government, respect for freedom of speech and human rights, and commitments to public health care, public childcare and education," said Melnick, who has been to Israel a number of times.

"Manitobans and Israelis have a strong commitment to family and community and believe that high literacy rates and public services are important building blocks that form the foundation of a society that honours freedom of opinion and values differences" she added.

The Sept. 14 concert, which was dedicated to Buchwald, featured eight top-notch performances from a number of ethnic communities.

One of the first guests to give greetings was Darlene Dziewit, president of the Manitoba Federation of Labour, who said she had experienced "a transforming visit to Israel."

"It is important to see that in Manitoba, [unlike other provinces, where labour federations have supported boycotting Israel], people who identify with the left politically are also supporters of Israel," Melnick said.

NDP member of Parliament Judy Wasylycia-Leis, (Winnipeg-North) gave greetings and said how exciting it was for her to be in Israel in May for its 60th anniversary celebrations. She noted that Pat Martin, another NDP MP (for Winnipeg Centre) was present at the event.

Christine Melnick cuts the cake.

The first half of the Shared Values concert featured the music of Hinode Taiko, a drumming group, as well as dances by the India School of Dance Music and Theatre, and the Rusalka Ukrainian Dance Ensemble.

Manitoba Justice Minister David Chomiak, who attended the event, said he is "a big supporter of Israel."

He added: "I was one of the Ukrainian kids who used to dance with Rusalka. I wasn't that good. I was in the back row."

The concert also featured an amazing hoop dance by First Nations dancer Brian Cline, accompanied with vocals and drums by Ray Stevensen. Cline was introduced by former Assembly of First Nations chief Ovid Mercredi, from the Grand Rapids First nations, who has also been to Israel several times on missions with the Jewish National Fund.

About 200 members of First Nations communities from northern Manitoba, Northern Ontario and Saskatchewan came to Winnipeg for the event.

"Many First Nations people have a real connection to Israel because of the things that we [the First Nations and the Jewish People have] suffered. Israelis have a love for the land and we also have a love for the land," said Linda Mavsilar, a Christian member of a First Nations community in Saskatchewan.

"It is our intention to grow the Manitoba-Israel Shared Values Roundtable, and attract members of different faiths and communities," said Sharon Blady, an NDP MLA for Kirkfield Park.

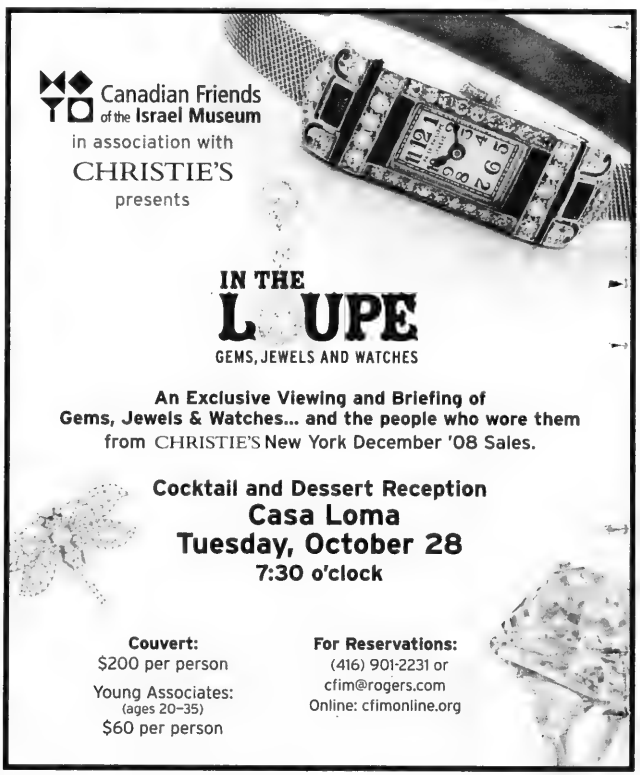
Andrew Swan, the province's minister of competitiveness, training and trade, also gave greetings and said that Manitoba, can learn a lot from Israel's experience "of being able to take in one million immigrants from the former Soviet Union."

The second half of the concert featured the Brazilian music of Viva Capoeira, the dancing of Magdaragat Phillipines Inc., and a spirited performance by Evans Coffie, a West African dancer, singer and percussionist who invited members of the audience to join him in dance. The concert ended with a performance by the city's Chai Folk Ensemble, North America's oldest and largest Israeli folk dance ensemble.

Richard Buchwald and Jonathan Kroft, president of the Jewish Federation of Winnipeg, both paid tribute to Harold Buchwald.

"My father always brought people together for the common purpose of Israel," Buchwald said.

Afterward, the audience, most of whom consisted of members from the general community, were invited to have a slice of a large birthday cake with the Manitoba and Israeli flags on it.



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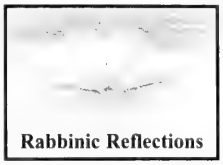
Jewish Life

What Yom Kippur can and can't do

By RABBI MARTIN BERMAN



Our rabbis explained in the following Mishna how they understood Yom Kippur, the Day of Atonement.

"If a person said: 'I will sin and repent, sin and repent,' he will be given no chance to repent. If he said, 'I will sin and the Day of Atonement will effect atonement,' then the Day of Atonement effects no atonement. For transgressions that are between a person and God the Day of Atonement effects atonement, but for transgressions that are between one person and another, the Day of Atonement effects atonement only if he has appeased the other."

Let's consider the parts of this Mishna in turn.

"If a person said: 'I will sin and repent, sin and repent,' he will be given no chance to repent." When a person creates a way of life for himself or herself, it's very difficult to alter that life. We become used to how we do things. Our habits become ingrained in our lives and we find it difficult to change.

A second problem is that we become inured to our shortcomings, and so later in life, even major ones are ignored. We tell little lies to protect ourselves from embarrassment, and we find that lying becomes easier than telling the truth. We say that we want to change, but we do not really want to alter the way we do things.

"If he said, 'I will sin and the Day of Atonement will effect atonement,' then the Day of Atonement effects no atonement." One cannot lead a life devoid of morality and then expect one day of the year to make up for it. Yom Kippur is not an instant, foolproof salvation day. The rabbis felt that Yom Kippur could only bring atonement for those who truly repent. A person who sins thinking that Yom Kippur will save him cannot be truly penitent. Sincere regret is necessary for atonement. The person who thinks he can use Yom Kippur is incapable of sincere repentance.

When we don't truly recognize that what we are doing is wrong, when we only give lip service to saying that it is a sin – that is, a mistake that we must correct – we won't change, because we don't really believe in our heart that we have to change.

"For transgressions that are between a person and God, the Day of Atonement effects atonement, but for transgressions that are between one person and another, the Day of Atonement effects atonement only if he has appeased the other." There are two types of sins: *ben adam l'makom*, between a person and God, and *ben adam l'chavero*, between two people. When one sins against God, He has the right to forgive, since He is the injured party.

But when one sins against another human being, a person has to make amends to both the person as well as to God. God has no right to forgive before we have appeased the innocent party. That's why there is a custom to visit with acquaintances during this time of year and seek forgiveness for any injuries we may have committed.

From this Mishna, we can see what our duty is on Yom Kippur. We must attempt to create a change in ourselves so that we are no longer inured to our own misdeeds. We must not regard Yom Kippur as an escape clause that allows us to lead immoral lives. Finally, we must seek the forgiveness of both people and God in order to gain atonement for our sins.

As Rabbi Israel Meir Kagan, the Chofetz Chaim, explained in regard to the custom of beating the heart when we recite the confession of our sins: "God does not forgive the sins of one who smites his heart, but He pardons those whose hearts smite them for their sins."

May our hearts stir in us the remorse for our sins that will make Yom Kippur truly a day of atonement.

Rabbi Martin Berman is spiritual leader of Shaar Shalom Synagogue in Thornhill, Ont.

Rachamim from God

By RACHAEL TURKIENICZ

As Yom Kippur comes again, we naturally back away from confronting the issues of the day, questions of destiny, security, life and death – all of the serious life-changing decisions that we believe are finalized on Yom Kippur.

We stand in honest starkness before the Creator, knowing that whether or not we admit our shortcomings, they are known and assessed, and we are accountable. Admitting them helps us grow, but in truth, we know that nothing can be hidden.

And so on Yom Kippur, we become vulnerable. Toward the end of the day, we feel the effects of our fasting. We feel weakened and usually fight a dehydration headache. The truth of our human vulnerability stands before us, perhaps a little too starkly. With all of the future physical realities at stake – life, food, water, health and wealth, just to name a few – our spirituality is appealing to another reality of the day.

Over and over again in the prayers of the High Holidays, we appeal to God to treat us with mercy. One of the words for mercy that repeats in our prayers is *rachamim*. We entreat God to approach us with a measure of *rachamim*, mercy, and not strict justice.

Hebrew is rich with words that mean "mercy," but women understand the power of the word *rachamim*. Based on the Hebrew root *rechem*, meaning womb, the word *rachamim* speaks of a particular kind of mercy, the kind that generates in the womb.

This kind of mercy is what bonds a pregnant woman to her unborn child. The child is "guilty" of all kinds of discomforts to the mother, including sleeplessness, indigestion, fatigue, nausea, and the list goes on. And yet, all of this is tolerated and borne by the woman carrying the child, because the relationship that is being cemented withstands it all.

Throughout life, the child will continue to experience free will on a trial-and-error basis. Mistakes will be made, and foolish decisions and actions will be repeated as the child grows and tries to figure everything out. The parent will continue to feel compassion toward the child in a way that no one else will share and that is never assessed on whether it is deserved or not. As much as our minds will tell us that the child has done wrong, our hearts are melted by the tears of our children.

We approach Yom Kippur with our heartfelt and honest presentation of who we are as children to our Divine Parent. We stand frightened of the future, just as a child stands before the parent, frightened and insecure.

We emphasize the need for *rachamim*, the kind of compassion that is the bond between parent and child.

Rabbi Eleazar states in the Talmud that since the Temple was destroyed, the Gates of Prayer are closed. But although the Gates of Prayer remain closed, the Gate of Tears is forever open.

Jewish Life

The development of the alphabet

By ALEX GROPPER

The alphabet is one of the great advances in the intellectual history of mankind. It took the concept of writing a giant leap forward by tremendously reducing the number of symbols that had been used in earlier scripts. Its impact on the spread of knowledge is analogous to that of the computer in the last few decades. Archeology has revealed much about this fascinating process.

Past Forward

It was in the ancient Near East that writing was first developed some 5,000 years ago, circa 3300 BCE, sometime around the dawn of civilization. In fact writing is an important component in the definition of civilization, according to most scholars. But the earliest scripts, notably cuneiform in Mesopotamia and hieroglyphs in Egypt, were composed of many symbols and required a long time to master.

Only a few people were able to master this complex system. Knowledge and its transmission were limited to a powerful elite. As a result, the scribe occupied an important position in these early societies. In ancient Egypt, we have statues of scribes dating as far back as the Old Kingdom in the third millennium BCE.

It was in the latter part of the Bronze Age (circa 3200-1200 BCE) that writing underwent a major transformation with the invention of the alphabet, which some have traced back as early as the Middle Bronze Age (circa 2000-1500 BCE). There is evidence that an early alphabetic script was first used in Egypt circa 1800 BCE.

However, in 1916 Alan Gardiner, the eminent Egyptologist, discovered a script dating to the middle of the second millennium BCE in the copper mines of the Sinai, in which Canaanite slaves had worked. It is they who are thought to have devised this new and revolutionary method of writing whose ramifications would be earth shattering.

The fall of the Bronze Age brought about the spread and modification of the new script in the new city states and national monarchies that sprang up in the no man's land between the great empires of the Bronze Age, in Egypt and Mesopotamia. The Phoenician city-states, along the littoral of the eastern Mediterranean, and the kingdom of Israel are primary examples of this political phenomenon.

These states both used and spread the alphabet. At Isbet Sarta (Aphek) in coastal Israel, archeologists have found alphabetic scribbles dating to 11th century BCE. At ancient Raddana, near modern Ramallah, letters have been discovered that were inscribed on arrowheads that date a century earlier. This was around the time when Israel was beginning to coalesce into a state, first under the Judges and then under the monarchy. It was under the monarchy that court historians would use the alphabet in writing the histories that would ultimately come down to us as part of the Bible.

This was also the time that the Phoenicians were embarking on their epic voyages across the Mediterranean, first to Cyprus in the 11th century BCE and then as far as Spain by the eighth century BCE. Ultimately, the Phoenicians were the catalysts in spreading this new method of writing to places such as Greece, where Homer would use it to write his classic epics. Archeologists have found Phoenician inscriptions throughout the Mediterranean – in Italy, North Africa and Sardinia.

It was our Bible that was the high point of alphabetic writing. The great Harvard scholar Frank Moore Cross told me that the Bible and the development of the alphabet went hand in hand. And the zenith of the Bible is considered by many scholars to be the Prophets and their message. It was the first time in history that a coherent message of universal morality and truth went hand in hand. Despite the destruction of Jerusalem and the monarchy, that message would endure and become the cornerstone of western civilization.

The *Yizkor* service

By MARK MIETKIEWICZ

It is one of the most solemn moments of the Yom Kippur service – and the entire Jewish calendar. The chazzan and the entire congregation rise to recite *Yizkor* and commemorate the memories of parents, family and friends who have passed away. To help bring meaning and understanding to the *Yizkor* service, here are some valuable resources available on the web.

The Jewish Highway

Yizkor, which means "he shall remember," was originally only recited on *Yom HaKippurim*, which literally means the "Day of Atonements." The Orthodox Union site points out that this phrase is in the plural and refers to the Atonement for the Living and Atonement for the Dead. **[tinyurl.com/yizkor04]** Chancellor Ismar Schorsch of the Jewish Theological Seminary explains how this memorial prayer has also become associated with Shemini Atzeret, Passover and Shavuot. **[tinyurl. com/yizkor06]**

There are many websites that do a good job of presenting the text of the prayer, but I think the best is ORT's Yizkor Online Memorial. **[yizkor. ort.org]** The prayer is presented in the original Hebrew, in English, and in an English transliteration for people who need a bit of assistance. If you need a bit more help, click on the link and listen to *Yizkor* **[tinyurl.com/yizkor03]** and the *K'El Maleh Rachamim* prayers being recited. **[tinyurl.com/kelmaleh]**

Many congregations have adopted the practice of reciting versions of *K'El Maleh Rachamim* to remember victims of the Holocaust – "for the souls of the holy and pure ones/ who were killed, murdered, slaughtered, burned, drowned, and strangled/ for the sanctification of the Name" – and to honour the memory of the men and women who have given their lives in defence of Israel.

Since many prayer books do not include both these prayers or contain varying texts, you may want to print the version found at this site and distribute copies in your synagogue or temple. The Orthodox Union's Yizkor Section has another very good version of all these prayers. **[tinyurl.com/yizkor05]**

Who should stay in the room while *Yizkor* is being recited? How soon after the death of a relative should the prayer be said? You can find answers to questions about *Yizkor* customs and traditions at My Jewish Learning. **[tinyurl. com/yizkor09]** (Remember to check with your own rabbi for your community's traditions.)

Sephardi Jews do not share the same *Yizkor* tradition and liturgy. **[tinyurl. com/hashkava]** *Hashkavot* are recited on the anniversary of a death and on Yom Kippur for members of the community who have died during the past year. **[sgula.org/tefilot]**

Although not associated with the *Yizkor* service, *Yizkor* books merit a mention. These are books usually written in Hebrew or Yiddish that catalogue the lives and the communities destroyed during the Holocaust. The New York Public Library has photographed and put online 650 *Yizkor* books **[tinyurl. com/yizkor08]**, and JewishGen.org, the exceptional Jewish geneological site, has translated some of them into English. **[jewishgen.org/yizkor]**

One tradition that has become inextricably connected to remembering a loved one is the lighting of a candle. Rabbi Rafi Rank answers common questions surrounding the practice. **[tinyurl. com/yizcandle]** Rabbi Goldie Milgram suggests that aside from just lighting a candle, this is the ideal time to involve children in remembering a relative who has passed away. After lighting the candle, she recommends passing around a photo of the person being remembered. Then share a story about that person's life and his/her meaning in your own life. **[rebgoldie. com/yizkor.htm]**

In Yizkor for the Living, Stewart Gisser writes that when he recited the prayer, he not only remembered the gentle, loving, kind man who was his father. He also thanked God for his mother, alive and well. **[tinyurl. com/yizkor02]**

"During *Yizkor*, I remembered. I thought, have I told her that I will prove myself worthy of the gifts with which she blessed me?… Perhaps there should be another service, immediately after. A short service. Everyone who left comes back to sit with their parents, to say prayers of thanksgiving. They can be thankful that they didn't have to stay for the memorial prayers, and can remember those still living who enrich their lives."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Canadian students protest against Iranian leader

By CARA STERN
Special to The CJN

NEW YORK— A large group of Canadian students showed their disapproval of Iranian President Mahmoud Ahmadinejad at a Sept. 22 rally in New York City.

The Canadians were among thousands protesting at Dag Hammarskjold Plaza against Ahmadinejad's presence at the United Nations, where the Iranian leader was scheduled to speak the following day.

The trip was organized by the Canadian Federation of Jewish Students (CFJS), National Jewish Campus Life (NJCL), and Students Helping Others Understand Tolerance (SHOUT).

Dan Schloss, advocacy co-ordinator for Hillel Ottawa, estimated that 150 students from Ottawa, Toronto, Kingston and Montreal travelled to New York to take part in the rally against Ahmadinejad, who has repeatedly called for Israel's destruction and whose country is said to be developing nuclear weapons.

The students had various reasons why they thought the protest was important.

"There were a lot of issues, but primarily we were concerned with protesting the plight of other human beings," said Shima Vigodda, a third-year student at the University of Ottawa.

"This isn't just an Israeli-Iranian issue. There are larger dimensions and larger implications."

"There's the possibility that [Canadian values] can be shifted silently without anybody knowing it," said Amy Gill, a second-year master's student at the University of Ottawa.

"If you don't participate... things can change around you without your control."

Stand With Us, an Israeli advocacy group, invited Micah Halpern, an analyst and expert on terrorism, to speak to the Canadian students. He explained the current situation in Iran, and why the rally was an important step.

"The reality is that [the rally is] not going to have a huge impact on Iran," he said. "It's going to have a huge impact on the nations which you're coming from, western nations, which need to always stand up against evil."

The rally began with Hebrew music, though many people in the crowd were not Jewish or Israeli. People danced and sang along, while countless people filled the plaza.

The speakers constantly led chants, urging the United Nations to "stop Iran now."

Many of the speakers discussed the importance of separating Ahmadinejad from the Iranian people, insisting that the protest was against the president and the Iranian regime, not the country and its citizens.

Across the street, outside of the plaza, a group of Iranians were protesting the living conditions for Iranian citizens as a result of Ahmadinejad's rule.

Holocaust survivor and Nobel Laureate Elie Wiesel spoke at the rally, urging "all the delegations at the United Nations across the street to leave the hall the moment he appears on stage."

Wiesel said that Ahmadinejad is an "arch-criminal" who wants to follow Adolf Hitler's footsteps by planning a nuclear Holocaust.

"Civilized people everywhere must join forces to oppose his visions of destruction," he said.

"His place is not here [in New York], but in Europe, in Holland, in a UN prison cell."

Ilana Chriqui, a first-year law student at the University of Montreal who is also co-president of Centre Hillel, the Montreal association for French Jewish students, spoke of a group of 20 Iranian students who are being held in prison for their association with an organization called Students for Freedom and Equality.

"All these students are now in prison, where they might be tortured or otherwise ill treated," she said, concluding with a list of names of 10 of the prisoners.

A small group from Neturei Karta International, an organization of haredi Jews who oppose Zionism, also protested near the rally. The messages on their signs said Jews should not support Israel, because the group believes that Zionism contradicts Jewish tenets about the coming of the Messiah.

They held signs with messages such as, "The Iranian president respects Judaism, disrespects Zionism."

Although the organized parts of the rally were nonpartisan, some protesters were unhappy that Democratic Senator Hillary Clinton of New York and Republican vice-presidential nominee Sarah Palin were not present.

The previous week, an invitation to Palin to appear was withdrawn two days after Clinton cancelled longstanding plans to address the rally after she learned that Palin was invited.

Many signs showed support for the Republican party, while others focused on Clinton's decision not to attend.

"It was a little disappointing that politics got dragged into it," said Joshua Zelikovitz, president of Hillel at Queen's University, "but I was very impressed with the rest of it."

Yakov Fruchter, the director of Jewish leadership development for NJCL, said the educational aspect of the trip "ultimately will lead young people to have the knowledge and information to stand up and speak up more often."

He said he hopes students will be inspired by their experience in New York, and continue to be active in trying to end the situation in Iran.

"My expectation is that nobody takes this as an isolated event," he said, adding that often people need one experience to motivate them to become active and involved in the Jewish community.

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Gissin brings rebranding discussion to York

By DAVE GORDON
Special to The CJN

Amir Gissin wasn't surprised at how few students came to hear him speak at York University last week – indeed, it proved to him that Israel has a problem with its public image.

Fifteen students heard Gissin, Israel's consul general in Toronto, speak Sept. 22 about the "Brand Israel" pilot project now underway in Toronto, and its possible relevance for students.

"One reason this hall isn't filled is that it seems we can't win," Gissin said. "There is a negative atmosphere here, and at other campuses. I offer you a framework of winning the [public relations] war. It might sound ambitious, but I want to share my optimism."

The Israeli government has partnered with Jewish community organizations in Toronto to launch the "Brand Israel" program, a media and advertising campaign that aims to take the emphasis off the Middle East conflict and place it more on Israel's accomplishments and culture.

The Israel campus advocacy group Hasbara, which organized the event, moved the talk from York's Founders Assembly Hall to the Accolade East Building at the last minute due to what were described as security concerns.

Gissin maintained that while the public might know a lot about Israel, what it knows is heavily biased.

"It's not that our audience is ignorant. They feel they know too much. What they get about Israel are the same words, pictures and messages. The western media narrative is the poor Palestinians, Israeli tanks and Israeli guns. We've been portrayed that way for years," he said.

"The world believes that Israel's violence is the violence typical of extremist regimes. We must present Israel as a moderate state. It is the first step to a better image."

The branding project will try to shift the focus and associations about Israel from the conflict to what the country excels at.

"How are Israelis when we are at our best? Israel is the most creative place in the world, with entrepreneurship, ingenuity and a volcano of creativity. Your laptop even has a Jewish mind. There is likely an Israeli microchip in there."

Some York students in attendance liked what Gissin had to say.

Jessica Abourmad, 19, a linguistics major, said she agreed that the media's portrayal of the Jewish state should be less concerned with hostilities.

"I like the aspect that the goal is to focus more on people than what happens in the region. Automatically people think of disaster and murder when it comes to Israel," she said.

Hayley Ulrich, 20, an education and sociology major, believes that it's just as important to take the message to her peers on campus as it is to change Israel's media image.

"The reason people don't know about what good Israel has to offer is that the right image of Israel hasn't been put out there," she said.

Anna Neuman, 21 – a history and education major at York, as well as a Stand With Us Emerson Fellow and has been involved with Israel advocacy on campus for two years – said it's also worthwhile to sell Israel as a destination for university-aged tourists.

"These are students who go on spring break and winter break and are looking for travel destinations. They have disposable income. Israel has history, archeology, natural resources. It is so imperative for students to see what Israeli culture is really about," Neuman said.

The students at York's Hasbara are planning two major upcoming events. Shachar Zahavi, director of IsraAid, will speak at York on Oct. 2. IsraAid is an umbrella organization that brings together several Israeli humanitarian foundations.

As well, Hasbara is planning the second instalment of the annual Sing for Koby charity coffeehouse showcase in support of Camp Koby, on the evening of Oct. 19 (location to be announced).

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And now for something completely different: HEEBONICS

Rock violinist aims to empower his audience

By SHLOMIT KRIGER
Special to The CJN

It isn't fame or money that fuels the passion of 30-year-old rock violinist Dan David. He hopes his music will help spread positive messages and make a difference in others' lives.

"I want to bring hope to people, to make them happy and empower them," said David, a.k.a. Dan David Aronovich.

David's love of music began at age seven, when he found himself drawn to the violin and enjoyed using it to express himself. He later took piano and drums lessons, but he doesn't play those instruments professionally.

Having spent 10 years of his childhood in Israel before moving to Montreal with his family in 1988, David went on to complete the music in performance program at McGill University, where, as a soloist for the McGill Chamber Orchestra, he often performed at prestigious sold-out concert halls around the city and the West Island.

While in university, he began writing some of his own songs. By his graduation, he had already composed more than 10.

"I felt that the songs came through me from a higher spirit," said David. "Being Jewish and believing in God, I felt that this was what I was meant to do."

David moved to Toronto in 1998 to continue pursuing his career as a musician. However, to have something to fall back on, he studied business at York University, thinking he'd become an accountant.

He realized a business degree wasn't necessary, though, since a year after he came to Toronto, BMG Music (now Sony BMG) offered him major publishing deals. But David didn't feel that they were right for his music and also didn't have any representation to protect his rights at the time.

"I keep thinking, 'Wow, I was only 21 then,'" said David. "But people can make mistakes signing contracts like that at a young age. I'm glad I didn't do it, because there have been bigger openings now and I can properly consider them."

David quit his university program and spent more time on songwriting and recording. He found the process of songwriting therapeutic. For a day job, he taught the violin.

David reflected on the challenges he faced growing up in a Conservative Jewish family.

He said that he had many conflicts with his parents as they had differing viewpoints on career paths and more. This is despite the fact that talent for music runs in his family and his mother, Asia, is a professional pianist for the National Ballet of Canada.

Meanwhile, he was struggling to make it in his field in general and not be affected by people trying to put him down or rob him of his dreams.

"I started searching for answers from God and other things," he said. "It was like searching for inner peace, and creating the songs was a very spiritual process."

David's first major professional performance came in 2000 when he was asked to accompany Persian pop diva Googoosh at her concert for 13,000 fans at the Air Canada Centre. He performed with her again the following year, and both concerts were released on DVD.

In July 2004, David released his first album, The Right Place. Following its local success, he got signed with DMI Records.

Later that year, a mutual friend introduced David to vocalist David J (a.k.a. Roberts). The two decided to collaborate and soon formed the Dan David Band.

The band went on to play at sold-out concerts and at private functions such as weddings and corporate events across the province and in the United States.

Continuing to teach on the side, David created a method book published in early 2006 called *Violin Made Easy*, which includes more than 30 of his original compositions and has been successful worldwide.

From left, drummer Orchid Sarkar, Dan David, guitarist Benjamin Hackett and Keyboardist Mia Cioffi of the Dan David Band.

The new album gave his band a higher profile and has led to larger gigs. Apart from performing for fundraisers and political campaigns, the band played for the audience of the hit television show Are *You Smarter Than a Canadian 5th Grader?*

Earlier this year, the Dan David Band appeared on Daystar Television, joining renowned American singer Marty Goetz for a song and playing for an audience of about 250 million across the United States and Europe.

"I love performing and feel great energy from the audience," said David. "I could be on the stage all day.

"In every performance that my band does, we want to share a story with the audience, and I really believe that the music inspires people."

Also working on music for films, David has recorded multiple violin tracks for *The Story of Lydia*. Released under Backstage Productions International, the film was inspired by the true story of Lydia Christensen Prince, a Danish schoolteacher who moved to Jerusalem in the early 1900s and started the first orphanage for Jewish and Arabic children and over the years adopted eight children.

The Dan David Band is currently considering offers from major labels as it wants to get its music released worldwide and to tour internationally.

"I'm not happy enough yet with where I'm at in my career," said David. "I would never pursue a music career just to get to perform for people. I find that doesn't have enough meaning to it, and it eventually becomes just a job like any other.

"I always felt that I had to do something big with it. I haven't inspired as many people as I want to."

Dan David's website address is www.dandavidmusic.com.

Unwilling to give up on his dream of making it as a musician, David "started searching for answers from God" and for "inner peace."

The Dan David Band released a second CD, There's Peace, in December 2007. David said that apart from reflecting his own personal growth, all of his songs have some Jewish connection. For example, the song *Free* relates to soldiers returning home, while *There's Peace* is about believing in God and finding inner peace.

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Israel must quit eastern Jerusalem and Golan, Olmert says

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Outgoing Prime Minister Ehud Olmert said in remarks published Monday that Israel would have to withdraw from eastern Jerusalem and the Golan Heights if it is serious about making peace with the Palestinians and Syria.

Olmert said in an interview with *Yedioth Aharonoth* that as a hard-line politician for decades, he had not been prepared to look at reality in all of its depth.

"Ariel Sharon spoke about painful costs and refused to elaborate," Olmert told the daily. "I say, we have no choice but to elaborate. At the end of the day, we will have to withdraw from the most decisive areas of the territories. In exchange for the same territories left in our hands, we will have to give compensation in the form of territories within the State of Israel.

"I think we are very close to an agreement," Olmert added.

These comments were the clearest sign to date of Olmert's willingness to meet key Palestinian demands in peace talks.

On the Syria track, Olmert said a future peace agreement requires a pullout from the Golan Heights, an area under Israeli control since the 1967 Six Day War.

"First and foremost, we must make a decision. I'd like see if there is one serious person in the State of Israel who believes it is possible to make peace with the Syrians without eventually giving up the Golan Heights.

"It is true that an agreement with Syria comes with danger," he said. "Those who want to act with zero danger should move to Switzerland."

Yedioth Aharonoth noted that in this "legacy interview," published on the eve of the Jewish New Year, Olmert went further in making offers for peace than he ever did publicly when he was in active office and had greater power to see them carried out.

Western and Palestinian officials say that in peace talks with the Palestinians, Olmert has proposed an Israeli withdrawal from some 93 per cent of the West Bank, in addition to all of the Gaza Strip, which Israel pulled out of in 2005.

The negotiations, which Olmert has vowed to continue until he leaves office when a new government is formed, have shown few signs of progress, and both sides acknowledge that chances of meeting Washington's target of a deal by the end of the year are slim.

Olmert has also engaged Syria in indirect negotiations through Turkish mediation, but has not remarked publicly on the scope of an Israeli pullout from the Golan Heights.

He has said repeatedly that Israel intends to keep major Jewish settlement blocs in the West Bank in any future peace deal with the Palestinians.

A peace agreement, Olmert has said, would mean Israel would have to compensate the Palestinians for the land it hopes to retain by a "close to a one-to-one ratio."

In exchange for the settlement enclaves, Olmert has proposed about a five per cent land swap giving the Palestinians a desert territory adjacent to the Gaza Strip, as well as land on which to build a transit corridor between Gaza and the West Bank.

He has so far put off negotiations on sharing Jerusalem and ruled out a so-called "right of return" for Palestinian refugees, a central Palestinian demand. On both issues, there is strong opposition in Israel to significant concessions.

Barak is key to Livni coalition

By LESLIE SUSSER
JTA

With her Kadima party primary victory, prime minister-designate Tzipi Livni now has five more weeks to form a government and stave off new elections. Theoretically, if she cannot form a government, President Shimon Peres could give someone else a chance before calling an election.

But there is no other viable candidate.

Analysis

The Likud party's Benjamin Netanyahu wouldn't consider such an offer because he prefers new elections. Polls show elections would deliver Netanyahu more than twice the number of seats Likud commands in the present Knesset.

The Labor party's Ehud Barak is not eligible because he is not a member of the Knesset.

Whether the country is headed for an early election should become clear fairly soon.

Livni says she does not intend to be dragged into a long coalition-building process. If in about 10 days she believes the chances of forming a government are not high, she says she will lead a move for new elections herself.

Despite all the obstacles and the recalcitrance of some of her prospective coalition partners, however, Livni is far more likely to succeed in forming a government than to fail.

Much will depend on the enigmatic Barak.

On the day Livni replaced Prime Minister Ehud Olmert as Kadima party leader, Barak shocked the political establishment by meeting with Netanyahu and declaring that he would only join a national emergency government if it included the Likud leader.

It was a double-edged ploy by Barak: put the onus of blame for not joining a national unity effort on Netanyahu, whom Barak knew would refuse, and create the impression in Livni's mind that he has an option of continuing to serve as defence minister in a Netanyahu government after elections and thereby upping the price for joining her coalition.

Barak's manoeuvring stems from the dilemma he faces: if he joins a coalition, he helps the untried Livni establish herself as a credible national leader; if he stays out, he risks taking a hammering in early elections. His biggest fear is that Livni will use him to form a government and in three months or so, on a wave of popular acclaim, precipitate a national election.

Barak's solution seems to be a readiness to join the coalition on two conditions: one, redefining the balance of power between him and Livni to create what he calls a "true partnership." Two, a guarantee from Livni that as far as she is concerned, the government will hold together for the full two years, until the next scheduled election in 2010.

Barak hopes to create the perception of a two-headed Livni-Barak government from which he, too, will emerge two years down the road as a serious candidate for prime minister. Indeed, all of Barak's current coalition jockeying is about the 2010 elections.

Livni was quick to address Barak's concerns. In her speech accepting her nomination as prime minister-designate, she appealed to Netanyahu to join a national unity government, spoke of a "true partnership" with Labor and promised that her government would be for the long term.

Barak phoned Livni to congratulate her on her speech, and senior Labor politicians now estimate the chances of a Kadima-Labor agreement are high.

On paper, Livni has three broad coalition options.

(1) A "national emergency" government including Labor and Likud. The argument for this is that Israel faces looming crises on several fronts and needs a unified Kadima-Labor-Likud leadership to meet them. The emergency government would be for a set time – a year, for example – with an agreed-upon date for new elections. Barak would stay on as defence minister and Netanyahu would be offered the Foreign Ministry or the Treasury. Livni would not need Shas, which is pressing for budget-sapping child allowances.

But Netanyahu thus far has refused even to consider the idea. Despite Livni's public call and the fact that Netanyahu could be blamed for subverting national unity in a time of crisis, the Likud leader is unlikely to change his mind.

Continued on page 43

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Security Council reaffirms existing sanctions against Iran

Continued from page 1

"It is deeply disastrous to witness that some presidential nominees have to visit these people, take part in their gatherings, and swear their allegiance and commitment to their interests in order to win financial or media support," Ahmadinejad said.

"These nations are spending their dignity and resources on the crimes and threats of the Zionist network against their will."

Ahmadinejad said the "Zionist regime" is on the path to collapse and that a messianic age of peace and brotherhood is soon to arrive.

He also sounded a defiant note with respect to his country's nuclear program, which he described as peaceful, but which western nations suspect is pursuing weapons capability. Ahmadinejad said having nuclear power is his country's "inalienable" right and accused "a few bullying powers" of opposing Iran's progress.

"It is very natural that the great Iranian people, with their trust in God, and with determination and steadfastness, and with the support of its friends, will resist the bullying and will continue to defend its rights," he said. "We will not accept illegal demands."

Ahmadinejad also included the "underhanded actions of the Zionists" as among the causes of the recent unrest in the former Soviet republic of Georgia.

In an interview with the *Los Angeles Times* published Tuesday, Ahmadinejad said Israel's demise would benefit everyone, especially the United States.

"The regime resembles an airplane that has lost its engine and is kind of going down. And no one can help it," he said. "This will benefit everyone."

Still, Iran says its uranium-enrichment program is for civilian purposes only, including electricity generation, although it is currently under IAEA investigation and has been hit with UN sanctions over past undeclared activity and failure to prove its intentions are wholly peaceful.

The UN Security Council last weekend passed a resolution reaffirming existing sanctions against Iran, but did not expand them.

The resolution, adopted unanimously Saturday, called on "Iran to comply fully and without delay" with three earlier resolutions imposing sanctions until Iran co-operates fully with UN nuclear inspectors.

Sanctions passed in the last year-and-a-half ban most types of uranium enrichment dealings with Iran, freeze some Iranian assets overseas, ban travel by Iranian individuals suspected of involvement in Iran's alleged nuclear program, monitor Iran's financial institutions and impose inspections of Iranian cargo.

Israel and western nations want to expand the sanctions to include actual bans on financial institutions and the export of refined petroleum to Iran. That won't happen without the support of China and Russia, two of the five permanent members of the Security Council that have veto power. The failure to expand the sanctions is, in part, a result of recent U.S.-Russia tensions stemming from Russia's invasion of Georgia last month.

Israel, however, commended the resolution: "Today's UN Security Council resolution re-emphasizes the severity of the threat emanating from Iran's nuclear program to world peace and reiterates the urgency of applying drastic and effective international sanctions," said a statement issued by Sallai Meridor, the Israeli envoy to Washington.

In related developments, Iran is on its way to mastering technology that would enable it to build atomic bombs, International Atomic Energy Agency (IAEA) director Mohamed ElBaradei said in remarks published Friday.

ElBaradei said that having nuclear arms unfortunately still symbolizes prestige and power, tempting nations with security worries to at least develop the potential for a bomb through the "dual use" enrichment process.

There are currently seven countries confirmed to have nuclear weapons, and a wide range of countries with access to the components – fissile material or the equipment to produce it – that could give them an atomic bomb "in a matter of months or a year," ElBaradei said.

Asked by Germany's *Sueddeutsche Zeitung* daily if Iran is also on its way to "virtual" nuclear-weapons power status, he said, "That is correct." But he added that Tehran could not "break out" to a bomb as long as IAEA monitors remained at its nuclear sites.

Iran has pledged to maintain regular IAEA inspections which are limited to only a few declared facilities.

"They have the cookbook… [But] right now they don't yet have the ingredients – enough nuclear material to make a bomb overnight," ElBaradei said.

He did not say how long Iran might need to reach that threshold, if indeed that is its goal. Some western analysts say this could come within two years.

"The hope is that as long as such countries remain in the NPT [Non-Proliferation Treaty] with IAEA inspectors keeping watch, the likelihood is slim [that they] would risk international isolation if they quit the treaty," ElBaradei said.

There has been talk in the United States and Israel of last resort military action against Iranian nuclear sites, although each remains formally committed to a diplomatic solution.

ElBaradei said the military option would be disastrous and the Iranian issue could not be resolved unless Washington dropped its refusal to negotiate with Tehran directly and without preconditions.

"The Iranian issue at its heart is really a question of security…The nuclear [part] is a symptom of an underlying sense of insecurity or a desire to be recognized as a major, regional power," ElBaradei told *Sueddeutsche Zeitung*.

"Europe is not really in the front seat. It is the U.S. who is in the front seat. The earlier that you have a direct negotiation between the U.S. and Iran, the earlier the prospect that we will have a solution," he said.

A settlement would have to address security issues across the region including the Israeli-Palestinian peace process and "the elephant in the room" – Israel's undeclared nuclear arsenal, ElBaradei said.

"A military solution… will give [Iran's] regime the full [domestic] support, the full justification to go for a crash course to develop nuclear weapons. The know-how is there – you cannot take it out of their minds.

"They will simply, in my view, go underground. The region is already in an unsustainable situation, and adding an attack will simply create a ball of fire which will ricochet everywhere, in every part of the world," he said.

With files from JTA

'This visit was extremely moving'

Continued from page 1

He said Israel provides an example of support for entrepreneurship and the growth of enterprises.

One solid deal was announced before the mission's return to Quebec. The Israeli venture-capital company Vertex is investing $4 million in the Montreal-based communications technology firm Neuralitic, which was founded last year. The Quebec Federation of Labour's Fonds de la solidarité, was represented on the mission by vice-president Jacques Bernier, which invests in Vertex.

The Quebec delegation met with many Israeli business and government officials, including Bank of Israel governor Stanley Fischer. They visited a number of startup companies and research institutes, including Hadassit, the technology transfer company of the Hadassah Hospital in Jerusalem. Bachand was impressed by its success in developing and commercializing the results of its medical research. He also toured the Technion institute of technology in Haifa.

Bachand praised the "creativity, audacity and competence" of Israeli entrepreneurs. He noted that Israel is a world leader in spending on research and development. He made a special pitch to Israeli venture capitalists about the bustling high-tech scene in Montreal.

"Quebec must not only maintain, but also increase its relations and collaboration with this country whose expertise is diverse and amazing," said Bachand, who worked in the private sector most of his life, mainly as an executive of the Métro-Richelieu grocery chain.

He would also like to increase scientific partnerships between Quebec and Israeli institutions. He cited such existing relationships as the joint research into muscular dystrophy between the Centre hospitalier de l'Université de Laval and Hadassah Hospital, and the McGill University Cancer Centre and the Weizmann Institute's M.D. Moross Institute for Cancer Research.

Bachand visited Ramallah on the West Bank, where he met Hassan Abu-Libdeh, an adviser to the Palestinian prime minister, toured a pharmaceutical firm and attended a dinner hosted by Ramallah Mayor Janet Michael.

He also visited two storefront community centres, established by the McGill University Middle East Peace Program, in east and west Jerusalem, as well as an affiliated food co-operative in Gilo. The Quebec government gives a $50,000 annual grant to the MMEP.

Upon his arrival in Israel from Russia, Bachand insisted on going to Yad Vashem, the Holocaust remembrance authority, where he spent almost three hours, said D'Arcy McGee MNA Lawrence Bergman, who accompanied Bachand, along with lawyer Eric Maldoff, president of the Quebec-Israel Committee.

"This visit was extremely moving, and we were made to understand the complete horror of this dramatic episode in history and its six million victims," Bachand said. "It was all the more [moving] because there are still numerous Holocaust survivors among our fellow Quebec citizens."

Bachand laid a wreath on behalf of the Quebec government in the commemorative hall. He then visited the museum and was particularly struck by the children's memorial.

"It was important for me to go to Yad Vashem to meditate in this place and to show the full sympathy of the Quebec people for this great tragedy."

He then visited the Israel Museum to see the Dead Sea Scrolls exhibition and then visited the Western Wall.

The Quebecers also visited the Weizmann Institute of Science in Rehovot and the Hebrew University's technology transfer company, Yissum. Bachand also personally met chief scientist Eli Opper of the Ministry of Industry, Trade and Labor.

A total of 100 private meetings were held by the 40 delegates with Israeli businesspeople and researchers.

One of them, André Blain, president of Pharma Laser, commented: "This mission was profitable for me and my company. I could identify many potential customers and become familiar with the local business realities."

Bergman described the mission as a complete success, and called it unprecedented in its size and scope. In 1997, Parti Québécois minister Sylvain Simard also visited Israel and concluded an entente, but did not lead a delegation like this.

"There was a lot of electricity in the air," Bergman said. "It was positive at the political and personal level: There was an excellent chemistry between Mr. Yishai and Mr. Bachand. This was not just a formality."

Bergman believes the delegates also profited from the experience. "Many contacts were made. I didn't hear anyone say it did not work out for them," said Bergman, who estimates that at least half had never been to Israel before.

"The signing of this agreement is yet another affirmation of our mutual desire to strengthen the existing synergy and bilateral relations between Israel and Quebec in areas such as high-tech, as well as science and development," said Israel consul general in Montreal, Yoram Elron.

"We are convinced this will lead to increased joint ventures and investments between our respective societies."

Israel is currently Quebec's fourth-largest trading partner in the Middle East, with exports totalling $96 million (US) and imports of $184 million last year.

Paul Newman dies after struggle with cancer

By URI KLEIN
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli actor Haim Topol and the Iranian press were among those around the world to pay tribute Sunday to legendary actor Paul Newman.

A Newman spokesperson said memorial services for the actor, who died Sept. 26 at his farmhouse near Westport, Conn., of cancer at age 83, would be private.

Even conservative Muslim Iran, which would not usually concern itself with reporting on a western film star, marked his death. Two pro-reform newspapers displayed the actor on their front pages, while Iran's state media also reported his death.

The *Etemad* newspaper, published Newman's picture, saying "Fading away the last classic star" and the *Kargozaran* daily said "End of the blue-eyed boy."

Israeli actor Haim Topol, who Newman helped to set up the Hole-In-The-Wall camps for children with incurable diseases, called him a "dear human being."

"He busied himself with the professional rather than with PR," Topol told Israel Radio. "His main motto was, 'If you do not exploit your success in order to improve things in the world, then you are really wasting it.'"

Tributes came from Hollywood colleagues as well. Elizabeth Taylor, who co-starred with Newman in *Cat on a Hot Tin Roof*, offered emotional comments.

"I loved that man with all my heart. He was goodness and kindness and pure integrity," she said in a statement. "Knowing him, being his friend, was as golden as the sunset and a privilege I'll never forget."

Talking to TV reporters, daughter Lissy Newman encouraged people who wanted to pay tribute to simply show kindness to a friend, donate money to charity or vote in the U.S. elections.

"Just look out for each other. That's really what he was all about," Lissy Newman said. "He was awesome to the end, and he is an awesome guy, and his spirit will be with us forever and ever and ever."

Underlining Newman's broad appeal was the global response. Britain's *Independent* Sunday newspaper featured his photograph across the whole of page one, relegating the latest news of the country's banking woes to the inside pages.

"Paul Newman: Death of King Cool" ran the caption headline in the *Sunday Times* above a portrait of the heartthrob and philanthropist.

In Germany, as elsewhere, TV news channels have been showing clips from his films, and in France, President Nicolas Sarkozy hailed Newman as a "Hollywood legend."

"Actor, author, screenwriter, director, producer and philanthropist, he was also a great friend of France and fans of motor racing will remember his successive appearances at the Le Mans 24-hour race," Sarkozy said in a statement.

In Italy actress Sophia Loren, who appeared in the film *Lady L* with Newman, called the news "a blow."

"When such important personalities die, one despairs and thinks that, little by little, all the greats are disappearing," she told the *Il Messaggero* daily.

Paul Leonard Newman, known as "PL" to friends, appeared in more than 50 movies, including *Cat on a Hot Tin Roof*, *Butch Cassidy and the Sundance Kid*, *The Sting* and *Slap Shot*.

He earned nine Oscar nominations for acting and won the best actor award for 1986's *The Color of Money*.

A director and race car driver as well as an actor, Newman was also known for his extensive philanthropy. He created Newman's Own food products, which funneled more than $250 million in profits to thousands of charities worldwide.

Newman is survived by his wife of 50 years Joanne Woodward, five daughters, two grandsons, and his older brother, Arthur. Newman also had a son Scott, who died in 1978.

In Israel and among Jews worldwide, he will always be remembered as Ari Ben Canaan, the Zionist rebel of *Exodus* who seizes a cargo ship and smuggles 600 Holocaust survivors to Palestine despite British opposition.

Otto Preminger, who directed the 1960 epic on location in Cyprus and Israel, said he chose Newman because he wanted an actor of Jewish origin who didn't look Jewish.

The actor was born in Cleveland, Ohio, on Jan. 26, 1925, to an affluent family. His Jewish father, Arthur, owned the city's largest sporting goods store, which his Catholic mother, Theresa, born in Slovakia, helped run.

In a 1980 interview with *Time* magazine, Newman said he identified himself as Jewish, stating, "it's more of a challenge."

As an actor, Newmah got his start in theatre and on television during the 1950s, and went on to become one of the world's most enduring and popular film stars, a legend held in awe by his peers.

With his strong, classically handsome face and piercing blue eyes, Newman was a heartthrob just as likely to play against his looks, becoming a favourite with critics for his convincing portrayals of rebels, tough guys and losers.

As he passed his 80th birthday, he remained in demand, winning an Emmy and a Golden Globe for the 2005 HBO cable television drama *Empire Falls* and providing the voice of a crusty 1951 car in the 2006 Disney-Pixar hit *Cars*.

But in May 2007, he told ABC television's *Good Morning America* that he had given up acting, although he intended to remain active in charity projects.

"I'm not able to work anymore as an actor at the level I would want to," he said. "You start to lose your memory, your confidence, your invention. So that's pretty much a closed book for me."

True to his fiercely private nature, Newman remained cagey about his condition, reacting to reports that he had lung cancer with a statement saying only that he was doing nicely.

Newman, who shunned Hollywood life, was reluctant to give interviews and usually refused to sign autographs, because he found the act offensive, according to one friend. He also claimed that he never read reviews of his movies.

"If they're good, you get a fat head, and if they're bad you're depressed for three weeks," he said.

Israel Briefs

Vehicle used in attack

An Arab assailant plowed a vehicle into a crowd of Israeli soldiers in Jerusalem before being shot dead. Two soldiers were moderately injured and more than a dozen others suffered slight injuries on the night of Sept. 22. The driver was killed by a soldier at the scene. The soldiers, who were on a tour of the Old City, were struck at a crowded intersection near the Jaffa Gate by an Arab from eastern Jerusalem driving a black BMW, according to reports. Police said that Kasem Mugrabi, 19, may have staged the attack out of disappointment over a rejected marriage proposal. It was the third time in recent months that an Arab from eastern Jerusalem has used a vehicle to perpetrate an attack. Defence Minister Ehud Barak urged the government to find ways to be able to legally and quickly raze the homes of terrorists as a deterrent to future potential attacks.

Bush nixed attack: report

U.S. President George W. President Bush reportedly vetoed Israel's plans to bomb Iran's nuclear weapons sites. Prime Minister Ehud Olmert asked Bush's approval when the president was in Israel in May, commemorating its 60th anniversary, the *Guardian* reported Sept. 25. Bush turned down the request, the report said, fearing Iranian attacks on U.S. interests in the region and beyond. Bush also was not convinced Israel would be able to stop the suspected nuclear weapons program. The *Guardian* quoted sources close to a European leader who was briefed by Olmert on the meeting with Bush.

Pipe bomb wounds Israeli Prize winner

A professor who won the Israel Prize was wounded by a pipe bomb at his Jerusalem home. Police said they believe far right-wing activists carried out the attack against Ze'ev Sternhell, a political science professor at Hebrew University known for his hostility toward Jewish communities in the West Bank. Sternhell, who returned to Israel last Wednesday from an extended period overseas, had been receiving threatening phone calls recently, his wife said. The bombing sent him to the hospital with minor leg wounds. A special task force will investigate. A security detail has been assigned to the head of Peace Now in Israel, Yaniv Oppenheimer, after pamphlets were found near Sternhell's home offering a reward for the murder of anyone connected to Peace Now.

Bomb scare on flight

Fighter planes from three countries escorted a Paris passenger flight to Tel Aviv suspected of carrying a bomb. Israeli officials later said there was no bomb on the El Al Boeing 767. The plane and passengers landed safely at Tel Aviv's Ben-Gurion Airport last Wednesday evening, and the aircraft was searched after passengers were evacuated. Officials ultimately concluded there was no bomb. Reports said a threat linked to Al Qaeda was passed on to authorities after the flight took off from Paris. During intervals of its trajectory, which included Greek territory, the plane was escorted by fighter jets from Greece, Israel and France.

—JTA

Smart money bets on successful coalition

Continued from page 41

(2) A "peace" government: this would be a minority government with the dovish Meretz party instead of the Orthodox Shas party. Ten Knesset members from the three mainly Arab parties would tacitly back the government from outside the coalition. The aim would be to cut a final peace agreement with the Palestinians and then go for a national election that would serve as a referendum of sorts on the deal.

But given Livni's hawkish background, her reluctance to be forced into make-or-break negotiations with the Palestinians and the certainty of vociferous right-wing condemnation, Livni is unlikely to go for a coalition dependent on Arab Knesset votes and Palestinian good faith.

But by keeping the door open to Meretz, Livni is pressuring Shas to moderate its terms for joining her government. She could even make a double gain by inviting the fervently Orthodox Torah Judaism party to join her peace government. This would give her a majority without Arab party support and without Shas. But Torah Judaism is unlikely to support peace policies that include concessions on Jerusalem.

(3) A government based on the current coalition: Kadima, Labor, Shas and the Pensioners' party. This is Livni's most realistic option. The problem here, however, is that Shas is caught between a possible deal on child allowances with Livni and Netanyahu's promises for more if Shas helps force an early election. Much will depend on how tough Livni is with Shas.

Then again, if she is successful in forming a coalition with Labor and Shas, Livni may be able to reduce their leverage by bringing in additional coalition partners such as Meretz, Torah Judaism or even possibly the hawkish Yisrael Beiteinu.

Until Livni forms a government, Olmert will remain the acting prime minister. How the actual business of government is conducted in the coming weeks will depend on the degree of co-operation between these two erstwhile political foes.

That's another reason for Livni to want to conclude coalition negotiations as quickly as possible. The smart money says she will have a government fairly soon – its composition will say a lot about the direction in which she is about to lead the country.

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CJN Profile

Polish Jew returned to his roots after visiting cemeteries

By SHELDON KIRSHNER
Staff Reporter

In the land of the dead, Stanislaw Krajewski returned to the land of the living.

Krajewski's odyssey back to his Jewish roots began in Poland's forlorn and abandoned Jewish cemeteries and ended with his embrace of his suppressed Jewish identity.

The son of deeply assimilated Jews who were staunch Communists and regarded their Jewishness as an embarrassing and inconvenient vestige, he regained his identity in an incremental process that required persistent effort and determination.

"Jewish topics were virtually taboo in my home," said Krajewski, a resident of Warsaw who was in Toronto last month as a guest of the Polish-Jewish Heritage Foundation of Canada. "My parents thought that Jewishness was irrelevant in postwar Poland. It was something from the past that had no connection to the present."

A member of the board of the Union of Jewish Religious Communities in Poland and a professor of philosophy at Warsaw University, he was a so-called red-diaper baby when he was born in 1950.

His father, Wladyslaw, a philosopher who taught at Warsaw University, hailed from a line of socialists and Communists and was convinced that Poland had changed after the postwar Communist revolution.

He was a true believer, even though his own father, exiled in Moscow, was murdered during the Stalinist purges of the 1930s.

Krajewski's mother, Esther, a biologist from a traditional Jewish family, was just as alienated from her Jewish background.

"My Jewish identity was non-existent," recalled Krajewski. "I thought I was a Pole, though, not being Catholic, I knew we were not like the rest of our neighbours."

Krajewski was so distant from his Jewish background that he could not figure out obvious connections.

"We had family in Israel, but I didn't know what Israel meant," he explained.

In 1963, on the 20th anniversary of the Warsaw ghetto uprising, he wrote a timely school essay on that revolt, never quite realizing that he had an indirect personal relationship with it.

In retrospect, he now thinks, he first glimpsed intimations of his Jewish heritage in 1956, when he and his parents visited Israel for the first time and, much to his surprise, he heard his mother speaking Yiddish to her father and brother, who had immigrated to the Jewish state after the war.

Krajewski was taken aback by her foray into Yiddish, because she had always claimed she was not conversant in it. In Poland, however, she never deigned to use Yiddish. Like her Polonized husband, she had an aversion toward using Yiddish on Polish soil.

Asked whether his parents were self-hating Jews, Krajewski replied, "That's too strong. They simply felt that Jewishness was not part of their lives."

Looking back at the state-sponsored anti-Semitic campaign that erupted in Poland after the 1967 Six Day War and that led to the emigration of some 30,000 assimilated Jews, Krajewski said he and his parents were certainly affected by it.

"We felt we were under attack. Anti-Semitism became part of the official government line. It was a decisive moment in the life of every Jew."

Nonetheless, Krajewski has rarely been directly affected by anti-Semitism. "Sometimes, I have heard unpleasant words," he allowed.

Although his parents were Communists, they never encouraged him to join the Communist party. "Science, modernity and universal values were important to me," said Krajewski, who joined the anti-Communist Solidarity trade union movement during its underground period.

With the anti-Semitic genie out of the bottle after 1967, Krajewski embarked on a momentous spiritual journey that ultimately brought him back to Jewish roots.

As he writes in his memoir, *Poland and the Jews*, "I felt the power of the Jewish condition and sensed the apparently unavoidable character of the Jewish fate. Still, I lacked any serious Jewish knowledge."

On further reflection, Krajewski said in an interview, he set out on his quest because did not want to defined as a Jew by anti-Semites.

Although his parents did not support his decision to reclaim his Jewish identity, they did not oppose it either.

He took his first small step by accompanying his wife, Monika – a Catholic photographer who later converted to Judaism – to "dead," or unvisited, Jewish cemeteries in Poland.

[Sheldon Kirshner photo]

Stanislaw Krajewski

"To understand the inscriptions on the tombstones, we had to learn some Hebrew and rudimentary Judaism," he explained.

As he delved into the subject, he discovered that Jewish tradition appealed to him. So he became an observant Jew. Previously, he had explored Christianity and Buddhism, but these faiths were not sufficiently compelling.

Later, as the 1970s wore on, he became one of the founders of the Jewish Flying University, an intense underground seminar in Judaism and Jewish history. "It was important and therapeutic," he said of the Jewish Flying University. "I learned to say 'I'm Jewish' in a normal tone of voice."

By that juncture, his parents were no longer affiliated with the ruling Communist party, although they were still "non-Jewish Jews," to use British historian Isaac Deutscher's famous phrase.

His father, a dissident who criticized the Soviet Union's 1968 invasion of Czechoslovakia, was expelled from the party, while his mother left voluntarily in the aftermath of the Six Day War.

Even at the height of the infamous anti-Semitic campaign, Krajewski never seriously considered settling abroad.

"I'm in Poland to stay," said Krajewski, whom Rabbi Dow Marmur of Toronto, a Polish Jew himself, describes as "one of the leading Jewish intellectuals in Poland."

Or as Krajewski puts it in *Poland and the Jews*, "Many of us are *Polish* Polish Jews. Polish Jews who live in Poland, and who treat Poland as their homeland rather than just a place of origin. Most of us want to remain Polish."

Elaborating on this theme, Krajewski, the father of two grown sons, said, "I feel completely at home and comfortable in Poland, though some political events anger me."

Krajewski's sister, Sofia, a bank worker, has moved closer to her Jewish roots as well, and one of her daughters lives in Israel.

His father died two years ago as an unrepentant Communist, but his mother has accepted his "conversion" and wishes him "Shabbat Shalom" when the Sabbath rolls around.

He is heartened by the fact that some Poles, knowing that Poland was home to more than three million Jews in 1939, evince a nostalgic interest in Poland's rich Jewish legacy.

Yet he is not certain that the Jewish community, numbering from 6,000 to 8,000, has a bright future.

"We're growing, but the growth is slow," he said. "It would be a tragedy if Poland became *Judenrein*. I hope this will not be the case. But for historical reasons, Poland will always be important for Jews."

Sonny Goldstein, CFP
President

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Books & Authors

The Polish zookeepers who saved Jews

By SHELDON KIRSHNER
Staff Reporter

Diane Ackerman's *The Zookeepers's Wife* (W.W. Norton) is one of the most unusual accounts about the Holocaust ever to be published.

This relatively slim volume is a sensitively told story about two Polish Catholic zookeepers in Warsaw who saved Jews by concealing them in unused buildings and empty zoo cages.

Diane Ackerman

It sounds too surrealistic to be true, but sometimes truth is stranger than fiction.

Ackerman is well equipped to tell this tale. She is a writer who has an affinity to the natural world, and in her capable hands, the courage of the zookeepers Jan and Antonina Zabinski manifests itself eloquently.

Horrified by Nazi racism, this altruistic couple rescued more than 300 people, a blend of Jews and members of the Polish underground resistance movement.

They knew perfectly well that their activities endangered them. But throwing caution to the wind, the Zabinskis carried on defiantly under the noses of the German occupation force.

In an author's note, Ackerman explains why they are a source of inspiration to her.

"Their story has fallen between the seams of history, as radically compassionate acts sometimes do. But in wartime Poland, when even handing a thirsty Jew a cup of water was punishable by death, their heroism stands out as all the more startling."

There was another reason Ackerman was drawn to the topic. Her maternal grandparents are from Poland.

Jan and Antonina met at Warsaw's College of Agriculture. She had studied languages, drawing and painting, and he was a professional zoologist who shared her relish for both animals and animalistic art. They were married in 1931, two years after he was appointed director of the zoo.

Their lives were upended with Germany's invasion Poland on Sept. 1, 1939. But the effect that war had on the creatures in the zoo was even more calamitous.

As Ackerman writes: "The elephants trumpeted wildly, the hyenas sobbed in a frightened sort of giggle interrupted by hiccups, the African hunting dogs howled and the rhesus monkeys, agitated beyond sanity, battled one another, their hysterical shrieks clawing the air."

Shortly after the German army rolled into Poland, Jan was conscripted into the Polish army, but with Poland's defeat, he returned to his duties.

By then, the zoo had been heavily damaged and many of its animals killed by German air raids.

Jan stayed on so that the zoo could be used as an arms and ammunition depot for the Home Army, the dominant Polish resistance movement.

He and Antonina were soon involved in helping Jewish friends in the Warsaw ghetto. She prepared small packets of food and he delivered them to the closed-off ghetto.

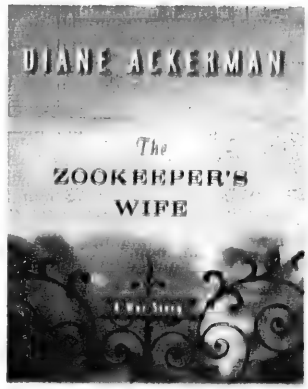
The ghetto's Jewish inmates were desperately hungry. Germans were entitled to rations of 2,613 calories a day, while Poles received 669 calories and Jews had to make do with 184 calories. Clearly, the Nazi occupiers had a plan. Hans Frank, the German governor of Poland, said, "I ask nothing of the Jews except that they disappear."

Jan's philo-Semitic attitude was forged on the anvil of friendship with Jews.

As a boy, he attended a school where the study of Christianity was not required and where 80 per cent of the students were Jewish. He was enrolled in that school because his father was a staunch atheist.

Jan made friends with Jews and, unlike some Poles, he was not anti-Semitic. Later, as a teacher at a predominantly Jewish school, he befriended still more Jews.

One of his Jewish friends, Szymon Tenenbaum, was a renowned entomologist who had amassed a vast insect collection. Confined to the ghetto, he died in 1941. Before his death, Jan smuggled Tenenbaum's collection out of the ghetto. Three weeks before the general Warsaw uprising in 1944, he moved it to the safety of the Natural History Museum.



The Zabinskis began rescuing Jews in 1943, less than a year after the Nazis deported 265,000 ghetto residents to the Treblinka death camp, leaving 55,000 Jews in the ghetto.

As a gift to Adolf Hitler, the head of the SS, Heinrich Himmler, swore to liquidate the rest of the Jews in the ghetto. The killing process was launched on April 19, the first day of Passover, under the direction of Major General Jurgen Stroop, the commander of an SS brigade. To Stroops' utter surprise, the Jews fought back in a heroic uprising, defending positions behind barricades with pistols, rifles, one machine gun and Molotov cocktails.

Stung by the ferocious response, he dispatched 2,090 soldiers, backed by tanks, into the centre of the ghetto.

As the fighting raged, Polish underground newspapers called on Poles to help escaping Jews find shelter.

The Zabinskis, Ackerman says, "eagerly obliged."

Ackerman neglects to mention that far too many Poles were indifferent to the tragedy unfolding in the ghetto and did not, in fact, assist Jews. Some Poles were even manifestly hostile to Jews.

It was during this dark period that the Zabinskis established their credentials as compassionate Christians. Ackerman, at length, describes their selfless acts of heroism, which earned them a citation from the Yad Vashem Holocaust memorial and museum in Jerusalem.

She uses their heroics as a platform to describe the efforts of other Poles to help Jews melt into Polish society.

One Polish woman taught Jewish women Christian prayers and how to cook and serve pork, while a Polish plastic surgeon reshaped Jewish noses and operated on men to restore foreskins.

Captured by the Germans during the 1944 Warsaw uprising, Jan was interned by the Germans. His wife, meanwhile, tended to the needs of Jews in her care.

Returning from the internment camp in 1946, he resumed his job at the zoo, cleaning and repairing it.

The zoo was reopened in the summer of 1949, but in 1951, when Jan was 54, he retired. Ackerman speculates that, as a veteran of the Home Army, he was not in favour in a country that was under the thumb of the Soviet Union.

With Antonina at his side, he spent the rest of his life writing books about the animal kingdom and hosting a popular radio program on the same subject.

But to the grateful Jews he and his wife had rescued, his chief claim to fame was not zoology but humanitarianism.

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Tamara Podemski returns to TO for role in *Wild Dog*

By KATHRYN KATES
Special to The CJN

Toronto actress Tamara Podemski, 31, is back home from Los Angeles to play Alice in the world theatrical première of Helen Humphreys' novel *Wild Dogs*.

In *Wild Dogs*, adapted for the stage by Anne Hardcastle, Alice is on the run from a bad relationship. She joins five other people who gather each evening at the edge of the woods to call their dogs – dogs that have turned wild. Drawn together by need, this group is a community until violence strikes unexpectedly.

"Alice is the narrator of this story, about a summer that changed six peoples' lives in a huge way," Podemski says. "It is through Alice that we can really understand the heartache and the loss. Even though all of them are feeling similar experiences, Alice is the one that represents the story of love."

Podemski, the winner of the Sundance Film Festival 2007 Special Jury Prize for Acting – the first Canadian and first aboriginal to win this prize – and who last year was nominated for a Film Independent Spirit Award for her work in the film *Four Sheets to the Wind*, brings a wealth of talent to the stage.

"I relate to Alice, probably a little too close for comfort, because we meet Alice as she is leaving a relationship, then falls in love. This love affair blows her entire universe open and turns her world upside down, her insides – inside out," Podemski says.

"I can say that there has been a few times in my life where I jumped in head first and risked everything for love. It is terrifying to lose yourself in love, which I wish I didn't know so well, but I do. That approach gets you hurt, but allows you to taste some of the most beautiful feelings in the world."

Tamara Podemski

Podemski graduated from the Claude Watson School for the Performing Arts in Toronto. Along with acting, she sings, writes songs and is a dancer. Her television and film credits include *Dance Me Outside*, *The Rez*, *North of 60*, *Moose TV*, *Rabbit Fall* and *New Amsterdam*. She's performed in several theatre productions, including the original Canadian and Broadway productions of *Rent*.

Podemski was born to an Ojibwa mother and a Jewish Israeli father, and has two sisters, Sarah and Jennifer, both of whom are also actors. The three sisters were the subject of Jennifer's CBC documentary *Pamieci*, about their trip to Lodz, Poland, with their grandfather, who went there to revisit his past and to come to terms with his family's death in the Holocaust.

Raised by their dad, Podemski thinks of herself as very spiritual and has embraced both parents' cultures. "We grew up in a very secular family. I'm in Israel every few years – half of my family is still there. I am much more connected with Israel and the culture than I am with a synagogue.

"Our whole upbringing was part of the socialist youth movement Hashomer Hatzair – my grandfather was part of it in Poland," says Podemski. "Hashomer Hatzair has a winter and summer camp, so from six years old to 16 years old, we grew up in that movement – performing in the talent shows and choreographing routines."

She recently returned from Berlin, where she was teaching workshops about Native studies. She experienced a kind of cultural collision there as her late Jewish grandmother was from the German city. She walked through the Jewish Quarter where her grandmother grew up. This was her chance to connect with her grandmother, as she was able to do in Poland with her grandfather, she says.

Podemski's upcoming projects include the Native Theater Festival at the Public Theater in New York City and Marie Clement's *The Edward Curtis Project* for Presentation House Theatre, as part of the 2010 Cultural Olympiad at the Vancouver Olympics. Podemski will soon be recording her fourth album, for which she wrote all the songs.

Back in Toronto, she's enjoying spending time with friends and family, who she hasn't seen for a year. When living in Toronto in the past, Podemski ran a dance studio called Body Alive, teaching modern and jazz classes. Podemski will resume giving classes every Sunday while she's here.

Wild Dogs is presented by Nightwood Theatre, in association with the Canadian Stage Company, and is directed by Kelly Thornton. The novel on which the play is based won the 2005 Lambda Award for fiction and was voted one of *NOW* magazine's Top 10 books of 2004. The book's film rights have been optioned.

Wild Dogs runs at Berkeley Street Theatre from Oct. 4 to Nov. 8. For tickets, contact 416-368-3110 or www.nightwoodtheatre.net. Tamara Podemski's website address is www.tamarapodemski.com.

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Singer expresses identity through Sephardi music

By SHELDON KIRSHNER
Staff Reporter

When Ellen Gould Ventura was 18, a young woman on the cusp of adulthood, her mother divulged a secret that changed her life.

She told her that she is Jewish and, more particularly, that she is a Sephardi Jew.

For Ventura, a Toronto-born singer, writer and actor, everything suddenly made sense and fell into place.

"I had felt this in my soul," she says.

Ventura's discovery of her ancestral roots forms an integral component of *Mashala*, an hour-long documentary on the soulful performer, scheduled to be broadcast on Vision TV on Oct. 3 at 10 p.m. and again at midnight.

Mashala, directed by Cyrus Sundar Singh, moves easily between Ventura's Jewishness and her band, Mashala, which performs Sephardi music.

It was created after she and her husband moved to Barcelona in 1998.

Ventura describes Mashala "an exercise in diversity," and she is right.

The musicians come from Morocco, Chile, Italy and Venezuela, and the sounds they produce are a haunting mélange of Jewish and Arabic melodies.

In *Mashala*, they perform at street corners, squares, recording studios and concerts.

Far from regarding the band members as only fellow musicians, Ventura considers them as the "brothers" she never had.

Ventura's personal history is complicated.

After her parents separated, Ventura's mother settled in southern Spain, taking her two daughters along.

In the wake of her mother's startling revelation, Ventura was slow to relate completely to her Jewish background. But today, she fully embraces it, at least through music and culture.

Ellen Gould Ventura performs with Mashala band members.

"It's a homecoming," she says.

The songs she sings are inflected with a definite Hebrew intonation, and Ventura revels in them.

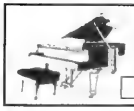
A member of Barcelona's progressive Jewish community, she claims that Mashala's eclectic repertoire is representative of the "brotherhood" of Judaism, Islam and Christianity.

Certainly, Mashala reinforces her identity. "This is how I express my spirituality," she observes. "It's about connecting and finding the thread, and passing on the thread so that it doesn't get lost."

Mashala is one of several documentaries on Jewish topics that Vision TV began to air from Sept. 29 onward.

Further information on these programs can be obtained on the website www.visiontv.ca.

Arts & Travel



Eye on Arts

By BILL GLADSTONE

ALAN DERSHOWITZ TO OPEN 32nd ANNUAL JEWISH BOOK FAIR

Harvard law professor **Alan Dershowitz**, author of *The Case Against Israel's Enemies*, delivers the keynote address to launch the 32nd annual Jewish Book Fair, which runs Nov. 1 to 9 at the Leah Posluns Theatre, Toronto.

Dershowitz opens the book fair Nov. 1 with a talk on "The Greatest Threats Faced by Israel Today." Other authors to speak at the book fair include **Anita Diamant**, **Ronald Aronson**, **Rabbi Elyse Goldstein**, **Arie Kaplan**, **Lisa Alcaly Klug**, **Rabbi Joseph B. Meszler**, **Pearl Sofaer**, **Bonnie Stern**, **Gerald Tulchinsky**, **Richard Ungar** and **Barrie A. Wilson**.

Authors **Karen Levine**, **Kathy Kacer**, **Ami Sands Brodoff** and **Gina Roitman** join in "Women Writing the Holocaust," a panel discussion on the challenges of writing about history, the Holocaust and its aftermath, moderated by author-journalist **Michele Landsberg**.

Another panel discussion on "Mystery and Mayhem" features authors **Morley Torgov**, **Howard Shrier** and **Jan Rehner**.

While admission to most book fair events is free, some events are ticketed. Please phone 416-636-1880, ext. 368, or e-mail bookfair@koffler arts.org for tickets and information.

* * *

Names in the News: The Royal Ontario Museum's upcoming exhibition of 16 Dead Sea Scrolls offers such promising benefits to the local economy that **Premier Dalton McGuinty** himself made the official announcement of the exhibit at the ROM last week. In partnership with the Israel Antiquities Authority, the scrolls are being shown with full interpretive aids in the ROM's Lee-Chin Crystal from June 27, 2009, to January 3, 2010.

* * *

Children's Theatre: Solar Stage Children's Theatre presents *Sleeping Beauty*, in which the audience joins with Prince Charming and the sleeping Briar-Rose to defeat the evil Fairy Queen and live happily ever after! Recommended ages 4 to 10 years. $13. Oct 4, 5, 11, 12, 18 and 19, at 11 a.m. and 2 p.m. 4950 Yonge St. (three blocks north of Sheppard in the Madison Centre). 416-368-8031. www.solarstage.on.ca

* * *

Musical Notes

• **Art of Time**'s 10th anniversary season opens with Words & Music, a performance featuring **Michael Ondaatje**, **Ted Dykstra**, **Justin Rutledge**, **Gregory Hoskins**, **Rick Roberts** and **Jonathan Goldsmith**. Inspired by the success of last year's *Howl* performance, which set the famous **Allen Ginsberg** piece to music, artistic director **Andrew Burashko** and the Art of Time ensemble again bring a fascinating mix of music and literature to the stage. $39 to $25. Enwave Theatre, Harbourfront Centre. Oct. 2 and 3. 416-973-4000. www.artoftimeensemble.com

• The Canwest Cabaret Festival presents more than 150 artists in more than 50 unique performances in one building over one weekend. Its Songbook Series includes lively tributes to **Leonard Cohen**, **Duke Ellington**, **Kurt Weill** and other composers. All tickets $20; a five-concert pass is $70. Young Centre, Distillery District. Oct. 2 to 5. 416-866-8666. www.youngcentre.ca

• The *Klezmachine* CD release party also features the **River Pilots** and cellist **Erika Nielson**. Concord Café, 937 Bloor St. W., west of Ossington. Saturday, Oct. 4, 9 p.m.

• "Lieber & Stoller: The Men Who Made Elvis The King" is the topic of **Jordan Klapman**'s Music Sunday series on Rock 'n' Roll Jews. $9 includes light breakfast; series passes also available. Miles Nadal JCC, Oct. 5, 11 a.m. to 12:30 p.m. 416-924-6211, ext. 0; music@ mnjcc.org

* * *

Alan Dershowitz

At the Galleries

• The Blue Dot Gallery presents Suffusion, a solo exhibition by mixed media artist **Dalia Raphael**, an Israel-born artist of Moroccan ancestry who has lived in Toronto since 1991.

Her paintings "convey both elemental and organic elements that when combined make up the human soul in all its mystery and complexity," according to gallery director **Yael Gluzberg**, who curated the show with **Kristin Dudley**. Opening reception, Oct. 4, 7 to 10 p.m. On view until Oct. 18. Distillery District, 55 Mill St., Building 47, Suite 101. 416-487-1500 or info@thebluedotgallery.com

• The Toronto International Art Fair is a four-day event showcasing more than 5,000 works of art from more than 100 galleries and 14 countries around the world. The opening night preview is at the Metro Toronto Convention Centre on Thursday, Oct. 2, 6:30 to 10 p.m. Proceeds from the opening night support the Art Gallery of Ontario. Preview tickets are $190 per person. Tickets for a special collectors preview are $290. 416-979-6628, http://shop.ago.net. The art fair continues through Oct. 6.

Veterans honoured at Azrieli's book launch

By BILL GLADSTONE
Special to The CJN

Eleven veterans of Israel's War of Independence were honoured recently at a ceremony at Beth Tzedec Congregation marking the launch of *Rekindling the Torch* (Key Porter), a new book on the history of Canadian Zionism by Montreal-based businessman-philanthropist David J. Azrieli.

Azrieli, 86, himself a veteran of the Israeli war, called up each of the 11 former members of Machal, the organization for foreign volunteers in the Israeli armed forces. An audience of several hundred people showed its exuberant appreciation as each came on stage to accept a book.

The Machalniks, some of whom had also served in Canada's armed forces during World War II, were Jack Berger, Howard Cossman, Murray Ginsberg, Jerry Gross, Harold Kates, Abe Levine, Irving Matlow, Ben Ocopnick, Gerry Rosenberg, Joseph Warner and Sam Wasser. Many were wearing the thin strip of medals they had earned fighting for Israel's survival some 60 years ago.

"It's an honour to be in the presence this evening of a number of these heroes of human freedom," said keynote speaker Jason Kenney, the secretary of state for multiculturalism and Canadian identity.

Kenney described *Rekindling the Torch* as "a handsomely produced labour of love." He had just been with Prime Minister Stephen Harper, he said, and Harper had asked him to convey to Azrieli and his co-author, Joe King, "his admiration and gratitude for bringing to life this central part, this key part of Canada's shared history with Israel and the Jewish people."

Kenney voiced the strong support for Israel that has been a trademark of the Harper government. He described Zionism as "one of the most positive, hopeful and constructive forces in a century of destructive hateful and inhuman ideologies… The founding of the State of Israel in 1948 was one of the few bright shining lights in that century of darkness."

Co-author Joe King recounted several episodes in the history of Canadian Zionism, as told in the book. For example: Shimon Peres, then a 25-year-old emissary for Israel, visited businessman Sam Bronfman in Montreal to enlist his help in persuading the Canadian government to lower the price on a shipment of cannons. After the price was reduced from $2.5 million to $2 million, Bronfman asked Peres, 'Where you gonna get the $2 million?' and Peres responded, 'From you.'"

A student at Technion when war broke out, Azrieli recalled the moment when Zionist leader David Ben-Gurion's voice came over the radio in a crowded mess hall and proclaimed the Jewish nation into existence, soon followed by the news that Arab armies had begun to attack. He started researching the book 12 years ago, he said, because "I wanted Jews and non-Jews to know about the history of the Zionist movement in Canada."

Other participants in the book launch were Ralph Benmergui, master of ceremonies; Cantor Simon Spiro, who sang two songs; and Moshe Ronen, national chair of the Canada-Israel Committee, who introduced the guest speaker.

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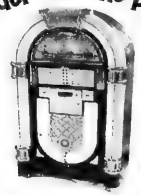
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TV 'dramedy' set in Winnipeg Jewish household

By ANDY LEVY-AJZENKOPF
Staff Reporter

A Winnipeg Jewish family is about to get some huge television exposure this month.

Granted, the Blechers are a fictional family. Still, that shouldn't stop viewers from tuning in to a new Canadian comedy called *Less Than Kind* on Citytv at 10:30 p.m. on Oct. 13.

The show is produced by *Kids in the Hall* alumnus Mark McKinney and co-written by Canadian Jewish scribe Marvin Kaye – the series is loosely based on Kaye's childhood experiences growing up in Winnipeg – and Chris Sheasgreen. *Less Than Kind* promises to be quirky, funny and heartwarming.

The show's first season – shot on location during the winter of 2007 – gently skewers Winnipeg as a land constantly frozen over and always overcast.

Kaye said he and Sheasgreen set out to use the ambience of the city's notoriously harsh winters as a kind of "character" on its own for the series.

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Even the show's theme song *I Hate Winnipeg*, sung by Canadian indie band The Weakerthans, is intended to good-naturedly rib the city for its reputation as a cold, bleak metropolis.

"People bitch about Winnipeg, but it's such a great town," Kaye said. "I wrote [*Less Than Kind*] as a play in 1995. Chris and I... pulled the script off the shelf in 2004 and pitched it."

Eventually, Citytv came calling, and based on the strength of the plot, characters and a "six-hour marathon meeting," McKinney said, the show was given the green light.

The family's Judaism is understated in the show, but Kaye said he inserted much of the Jewish dialogue and feel based on his own upbringing.

"Anybody can relate to this show," Sheasgreen said. "It's about family, whether Jewish or not."

And what a family it is.

Veteran screen actor Maury Chaykin plays patriarch Sam Blecher, a slightly unhinged, yet devoted father who runs the family's driving-school business and has a penchant for bartering his services for all manner of goods.

In one hilarious episode, the Blechers must deal with a tax audit of the family business. When the auditor accidentally stumbles into the family's garage, he discovers Sam's stash of bartered items, which include a whole prosciutto, 50 Korean wedding dresses, a dentist's chair and industrial quantities of condoms.

When pressed by the auditor to explain how the prophylactics are strictly for Sam's personal use, as he claims, he deadpans: "I've got two boys. I gotta buy in bulk."

Mark McKinney, the producer of *Less Than Kind*, and Maury Chaykin, who has a role in the series, share some love at a local Toronto restaurant earlier this year.
[Andy Levy-Ajzenkopf photo]

Actor Wendel Meldrum plays Anne, the mother, who struggles with a latent pyromaniacal bent, lighting fires whenever her family's antics become too much for her.

Benjamin Arthur plays older brother Josh, an aspiring actor and perpetual underachiever whose sole function in life seems to be to torture his younger brother, Sheldon.

Speaking of whom, Sheldon, played pitch-perfectly by Montreal native Jesse Camacho – he also played a young Duddy Kravitz in last year's CBC presentation of Mordecai Richler's *St. Urbain's Horseman* – is the nexus of the show.

A book-smart, slightly geeky, overweight and awkward adolescent, Sheldon is the family glue. He tries to navigate his way through both the perils of high school and his home by remaining as sane as possible and playing the straight man to his friends and family's near-constant state of dysfunction.

Camacho, who isn't Jewish, said it was easy for him to inhabit the role.

Continued on page 49

Message to CJN Snowbirds

Spending all or part of the winter outside of Canada? There are three options available to you regarding delivery of your Canadian Jewish News.

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Gehry-designed AGO set to open in November

By SHERRY SMITHER
Special to The CJN

Those who have seen the Guggenheim Museum in Bilbao, Spain, agree that there is no greater magnet than that experience. No building could be more powerful, says Matthew Teitelbaum, CEO and director of the Art Gallery of Ontario (AGO)

The lure of the structures designed by Los Angeles-based architect Frank Gehry was one of the reasons the AGO were delighted when Gehry agreed to design its $276-million expansion project, he said.

"Walking through the DG Bank in Berlin and understanding how Frank essentially took the limitations of the exterior form and created an interior, was truly magical," he said.

Gehry, an iconic architect who grew up in Toronto, was a likely choice for the AGO project.

It took two years of planning with Gehry's team in Los Angeles and Toronto – looking at buildings they liked, program needs to make sure the focus would be on the art, and Gehry's vision of the interior, before they discussed what the exterior would look like, Teitelbaum said.

"The whole sense of building something in an environment that is meaningful to you is of itself interesting, but I would say, first and foremost, we were attracted to Frank because of his understanding of what it meant to present art in a building, in a space, how you create spaces for the experience of art," he said.

Their plan was threefold: to create a building with clear pathways giving easy access to art; to celebrate transparency by making what the museum does behind the scenes visible; and to celebrate the gallery's position in the centre of the city.

"In the end, the mantra really was about the experience of art – how to create a building that enhances the experience of works of art, like Frank's use of natural light, the way you move through space and Frank's response by putting glass on the front and the back, reminding people where they are," Teitelbaum said.

Gehry's sculptured front, called the Gallery Italia, extends out to Dundas Street, making the visitor feel there is an intimate link between the AGO and the smaller buildings across the street.

In contrast, on the south side of the building, there is a glassed-in contemporary tower that provides a vista of the city.

"In the new building, there will also be some surprises – works of art that we owned but haven't been seen by the public. But what I think will be most extraordinary is the art that has come to us as gifts, or in some cases, selected purchases since Transformation AGO began," Teitelbaum said. "When you add it up, 40 per cent of the art that will be on view was not at the art gallery before, so it'll be quite a different experience."

Matthew Teitelbaum
[Sean Weaver photo. © Art Gallery of Ontario]

The gifts the gallery has received include the late Ken Thomson's $300-million art collection, the Frum collection of African art, Inuit art donated by Esther and Samuel Sarrick and collections of extraordinary photography.

"We've created the AGO for everybody," Teitelbaum said. "We want it to be a place where people feel comfortable, a place that helps define who they are. I hope people will experience the sense of welcome, that they belong here and when they're here they have a real sense of engagement with art of the highest quality, but also with art that activates something in their own thinking, a place that sparks their own creativity.

"If people were to stop me on the street and tell me that, in a year's time or six month's time, the art gallery was doing that for them, I'd feel it was all worth it."

The new AGO opens Nov. 14. Admission will be free until Nov. 16.

Chaykin stars in show

Continued from page 48

"Sheldon is similar to me in some ways. But the writing is all there. Marvin [Kaye] would always tell me little things about [how to act] Jewish, and Maury really comes off that way," he said.

The other cast members all concurred and added that the greatest challenge on set was simply to stay warm after filming in weather that sometimes reached - 48C

"When you get a role like this, you wanna honour where it comes from," Arthur said. "My character's Jewishness doesn't play a major part… [but] we can now write books on how to work in winter."

As for McKinney, jumping on another comedy production was an easy decision to make, he said.

"The characters attracted me. It just had heart in the comedy," McKinney said.

"All dysfunctional families are unique. The fact [the Blechers] are Jewish makes them relatable. And I'm in showbiz, so I think I've met one Jew," Mckinney quipped.

For Chaykin, the role of Jewish father took no preparation. Growing up in a Jewish family in Brooklyn, N.Y., allowed him to become Sam Blecher with little difficulty.

"I've never had such a great time working on a series," he told *The CJN*. "It's not about a kosher family, it's about a Jewish family. They're not a perfect Jewish family. It was very courageous of Citytv to do 13 episodes of such a family. I think most networks would be terrified and would have portrayed [the Blechers] more politically correct for fear of offending viewers."

(Citytv also put the show in the later evening time slot due to the coarse language in some of the episodes.)

Chaykin said that playing Sam, who he described as "delusional," enabled him to tap into the part of himself that's "out of control" and revel in the humour.

Less Than Kind should present Canadians with something they haven't seen in a while – a comedy that at its core is both sweet and vulnerable while anchored by a Jewish family that isn't afraid to express its love in the most eccentric ways.

And that's likely due, in most part, to the cabin fever that has set in, because it's just too darn cold in Winnipeg to leave the house.

The Canadian Jewish news

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OCTOBER 10TH ISSUE:
Mon. Sept. 29 at 12:00 noon

OCTOBER 16TH ISSUE:
Fri. Oct 3 at 2:00 p.m.

OCTOBER 23RD ISSUE:
Fri. Oct 10 at 2:00 p.m.

OCTOBER 30TH ISSUE:
Mon. Oct 20 at 12:00 p.m.

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39 DALLAS RD! NEW CONSTRUCTION! BATHURST/DREWRY
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38 PARK LANE CIRCLE $6,800,000 APPROX 2.5 ACRES
206x425 ft lot, Immaculate 17,000 sq ft House, 8 Bedrooms, 10 Baths, Triple Heated Garage. Faithe Sversky** 416-488-2875

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238 DORIS AVENUE! YONGE/NORTH OF SHEPPARD! SOLD
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• • •

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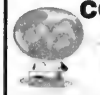

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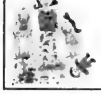

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Holiday Food Ideas

Breaking the fast with a trip across the street

By NORENE GILLETZ
Special to The CJN

So you think that you've got a big crowd coming to your house for breaking the fast? Not compared to Marsha Nagorsky of Chicago. Nagorsky lives right across the street from the family's shul, and for the past eight years, she and her husband, along with another couple, host a breaking of the fast for members of their congregation.

I spoke to Nagorsky by phone recently, and she said, "It's only a 30-second walk across the street, so 30 seconds after the shofar blows, everyone is walking across the street to my house! We usually invite at least 100 people, but this year we're hoping for 130 to 140 people, including the kids.

"We'll probably increase most quantities 30 to 50 per cent this year, to accommodate the increased crowd. My husband, Brian, and I host with our dear friends, Keith Alperin and Liz Lippow. This will be the 8th Annual Easy-Access Break-Fast. We could not do it without the whole community helping by bringing things, cleaning up and generally showing up and making it fun. It's truly one of the most satisfying things I do all year.

"Our community is very special. We are a lay-led minyan within a large, very welcoming city shul. Our rabbis are extremely supportive of us, and most of us are very active in shul life. We are a Conservative congregation, and many minyan members consider themselves observant – most of us keep kosher, and about half of the minyan participants are shomer Shabbat. Laypeople within the community do all the functions of the service – delivering divrei Torah, acting as shaliach tzibur, *leyening*, co-ordinating services, 'gabbaing,' etc. We also participate in a community-led set of services (one of three service choices at our shul) on the High Holidays.

"I am one of the people who leads the services on the High Holidays, and my husband is the co-ordinator for all the volunteers for the service. Brian and I are very blessed to be part of both our shul and our minyan, and we consider our community one of the most important and meaningful parts of our life. Hosting the break-fast is our small way of giving back to that community."

The two co-hosting couples split most of the cooking, while others are delegated to bring food or beverages or help with cleanup. Nagorsky has designed a spreadsheet and assigns foods to be prepared and tasks to be done accordingly.

She told me they don't serve fish because it makes people queasy. Nothing spicy is served, and the food has to be simple to prepare and easy to digest. She keeps notes from year to year, adjusting the quantities, so she has it down to a science. The following quantities are designed to serve approximately 100 people.

Beverages include four gallons each of bottled water, apple juice and lemonade, six gallons of orange juice, one quart of milk (for coffee), four litres of caffeinated and four litres of decaffeinated pop, along with herbal tea, coffee and lots of ice. Beverages are placed throughout the house because people are really dehydrated.

There are three containers of hummus, three bags of pita, four- to five-gallon ziploc bags of crudités, homemade babaghanouj (made from three large eggplants), curry dip, onion dip and a container of olives. These are served in the vestibule when people first arrive.

The egg salad is made by Brian, and everyone loves it. He uses five dozen eggs and seasons them with mustard, his "secret ingredient." There is a tray of blintz souffle, four quiches and four different noodle kugels. There are also five pounds of lox, six containers of whipped cream cheese, two regular containers of cream cheese, plus 1/2-gallon ziploc bags filled with tomatoes, onions and cucumbers. And let's not forget the four dozen bagels!

Other favourites include three trays of Nagorsky's baked ziti, four carrot kugels (she uses the recipe from *The Kosher Palate*) and two trays of her friend Sandra's macaroni and cheese.

There are three large, homemade challahs, which are a specialty of their friend Keith, along with a big bowl of his mildly seasoned pasta salad. There's also couscous salad, which is quite popular, eggplant salad, and tuna salad made from six cans of tuna.

Sweets include one batch of lemon squares, two batches of butterscotch squares, two batches of chocolate chip cookies, two loaves of pumpkin chocolate chip cake, two batches of not-too-rich brownies, some mandelbread, fresh fruit such as grapes and strawberries, a big bowl of fruit salad and at least two other desserts.

The noodle kugels are all different and are made by four different people: Everyone waits anxiously for their favourite one to get to the buffet table and enter into discussions as to why they like a particular kugel.

They have a drop-off time, usually about two hours before *Kol Nidrei* (between 3 and 5:30 p.m.). Nagorsky has two young sons; one is 3-1/2 and the other is a year old. Last year, Yom Kippur was four weeks after she gave birth, so it was quite stressful for her. However, she feels this year will be easier, especially since she bought a new fridge for the basement to handle the huge quantities of food.

A few weeks before Yom Kippur, Nagorsky sends an "e-vite" to the guests. (I got one too!) Everyone in the community loves to come and they love to pitch in and help.

She told me people often come across to their house for a nap during services!

Nagorsky does all of her own setup with the help of a friend. When I asked her why she does breaking of the fast for such a large crowd, she replied, "If I didn't do this, some people wouldn't have a place to go."

For all your holiday food recipes, go to www.cjnews.com

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Soccer squad wins silver medal

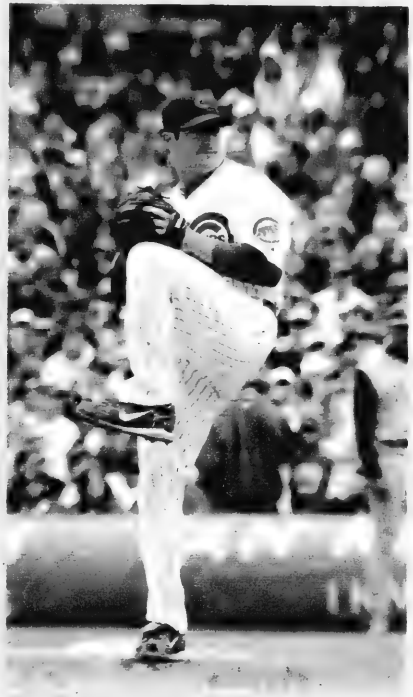
Pictured are the girls under-16 soccer team and some of the boys under-16 soccer team, who are proudly showing off their silver medals. *[Photo courtesy Shane Spring]*

DETROIT — After opening ceremonies at the Palace of Auburn Hills, where the Detroit Pistons play, Toronto's team of 59 athletes and 12 coaches got down to business at this summer's JCC Maccabi Games.

Toronto competed in boys and girls under-16 soccer, girls basketball, boys baseball, tennis, as well as some swimming events. Other Canadian delegations included those from Montreal, Vancouver, Ottawa, Winnipeg, Windsor and Hamilton.

Toronto's medals included a silver in boys under-16 soccer, a silver in tennis singles for David Klein, a silver in tennis doubles for Danielle Sadofsky, and a swimming bronze for Josh Suskin.

Next year's games will be held at the Jewish Community Center of Mid Westchester in Scarsdale, N.Y., with opening ceremonies at Madison Square Garden.



Jason Marquis *[Chicago Cubs/Stephen Green photo]*

Pitcher smacks grand slam at Shea

NEW YORK — Jason Marquis of the Chicago Cubs last week became the first Jewish pitcher to crack a grand slam home run since 1950.

Marquis, a right-hander, connected to right field off Mets rookie lefty Jonathan Niese at Shea Stadium. The homer, part of a six-run fourth inning, propelled the Cubs to a 9-5 victory. Marquis also picked up the mound win to raise his record to 11-9.

The last Jewish pitcher to hit a grand slam was Saul Rogovin of the Detroit Tigers in 1950. Rogovin smashed his homer off Eddie Lopat of the New York Yankees.

The Mayor and Members of Council of the Town of Markham wish you a happy and healthy New Year.

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Trick or treated?

ALMOST FAMOUS

By Jacob Medjuck

Every year, I am of two minds about the effort I'm about to put into the upcoming holidays, both secular and Jewish. This season, I've decided instead to let the holidays duke it out amongst themselves.

Halloween 1986: "Hi Jacob, do you remember when you were a kid and you wrapped your face in foil and went around as toy soldier? Aside from the alarming, high-contact aluminum exposure and the condensation pruning your face, that was a pretty fun costume! Halloween rules!"

Purim 1986: "Hi Jacob, remember when your dad finally let you take his heirloom wooden gregor to shul, and you got to make the loudest, most uncomfortable wood-crank noise possible, right in the main sanctuary where the rabbi was, and where you usually get in trouble for making even the slightest whisper? Man, that was awesome! Purim rocks!"

Halloween 1987: "Remember when your mom let you use a sharp knife to carve out your own pumpkin face instead of you just drawing out the image and then she'd carve it for you instead. You finally got to play with knives. Halloween is awesome. Who cares about heirlooms as a measure of responsibility? Kids with knives rule!"

Purim: "If sex and violence float your boat, Purim is the original *90210*: it features Mordechai pimping Esther to the King, Queen Vashti dancing naked during commercials, and beheadings! And you thought *Gossip Girl* was racy."

Halloween: "Ancient Persia may be racy, but for Halloween, women dress like cats and nurses. Fantastic! You won't see 'saucy' at a megillah reading."

Purim: "Maybe, but for Purim, you won't have to march outside in the cold and dark fall night for treats. Mishshloach manot get delivered to your door by friends and family."

Halloween: "Plates of figs and fruit? Bah humbug. Kids love chocolate bars."

Purim: "Hamantashen are delicious. Thin-wrapped or thick, poppy or prune pastries are divine."

Halloween: "Pastries are carbs."

Purim: "Candies are carbs, too, and the sugar shovel-a-thon is but a prelude to childhood diabetes."

Halloween: "Try salted pumpkin seeds then."

Purim: "Boppy seeds right back at you."

Halloween: "Halloween is spooky! Spooky is cool. M. Night Shyamalan anyone? Hitchcock? And witches, man. We hang witches! Oh, and *Friday The 13th*."

Purim: "We hung Haman and his 10 sons in public. We're totally spooky. Plus, the guy attempted to perpetrate a genocide on the Jewish people."

Halloween: "Fine. You're spooky, too."

Purim: "We've got spooky and story. We've got arc, drama and a heroic ending. Plot man. We've got plot. Halloween is all special effects: cotton-batting cobwebs and eerie-sounding CDs."

Halloween: "Kids love special effects!"

Purim: "But content is king."

Halloween: "We've got Frankenstein's monster."

Purim: "Frankenstein was grossly misunderstood. Plus, Franken-stein? Seriously. Stein? That's a point on our side, too. Anything Berg, Stein, Silver or Gold, and/or combinations of the two, counts as a point for us."

Halloween: "We've got Dracula!"

Purim: "We've still got Haman's attempted genocide."

Halloween: "Halloween has domestic market share."

Purim: "Windows computers have domestic market share, but Apple computers are still better."

Halloween: "We put razors in our apples. We're the bad boy of holidays. Chicks dig that."

Purim: "Our holiday empowers women. I think chicks dig that more."

Halloween: No response.

Purim: "Halloween's a fad. Purim has legacy. We're old-school cool. History-like. Rock the gregor."

Halloween 2008: "Fine. Hey Jacob, do you remember when you got invited to the Playboy Mansion for the upcoming Playboy Mansion Halloween this month?"

Purim 2008: "The Playboy Mansion? Really?"

Halloween 2008: "The Playboy Mansion."

Purim 2008: "Really?"

Halloween: "This October."

Purim: "We yield."

Winner: Halloween 2008.

See you at the grotto.

MAPLE-BAKED APPLE CHICKEN

Ingredients
- 4 small boneless skinless chicken breasts
- 1/2 cup sliced onions
- 2 red cooking apples, sliced
- 1/2 cup pure maple syrup
- 1/3 cup Italian Salad Dressing

Directions
1. PREHEAT oven to 350°F. Spray large nonstick ovenproof skillet with cooking spray. Heat on medium-high heat. Add chicken; cook 3 minutes on each side or until lightly browned on both sides. Remove from heat. Transfer to baking dish.
2. PLACE onions on top of chicken; surround with apple slices. Mix syrup and dressing; pour over chicken.
3. BAKE 20 to 25 minutes or until chicken is cooked through. Spoon syrup mixture in pan over chicken just before serving.

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The importance of sleep

FITNESS CORNER

By Felyce Zomparelli

Sleep – everyone needs it, yet very few of us get enough. It's like water – we all know we should drink lots of it, but we rarely do.

We have been hearing for years about the importance of sleep for the body and the mind. The recommended amount of sleep is 7-1/2 to eight hours a night. Did you know that if you get the recommended eight hours of sleep a night consistently, you could loose weight – up to 10 pounds a year?

Your body needs to go through its sleep cycles to rejuvenate, restore and repair itself, and it takes eight full hours for the body to go through every cycle and completely repair itself from the day before.

Lack of sleep can cause a lot of problems, most of which you already know. It can lead to forgetfulness, disorientation, a craving for carbs, depression and headaches, not to mention overworking your systems to break-down point. But did you know that depriving your body of enough sleep can slow down and even stop the weight loss process?

One of the many reasons for this is that your sleep-deprived body releases more of a hormone called cortisol, a stress hormone that causes your body to have food cravings. Sleep deprivation can also cause elevated blood sugar levels, which can cause an insulin response that makes your body store fat.

Furthermore, human growth hormone, which orchestrates the repair and rebuilding of all your cells, is released during deep sleep, but if you do not get enough sleep, this doesn't take place and your body stores more fat without properly repairing itself, leading to weight gain and premature aging.

Maximum fat burning occurs between your last meal (before 8 p.m.) and breakfast, because it takes your body about 2,000 calories of energy to rejuvenate and repair itself while you sleep.

This is one more reason it's important to try to improve your sleep habits and give your body the opportunity to be its best.

If you wish to contact me with any questions or topics you would like to learn more about, please e-mail me at felycesfitness@rogers.com

A Zareinu dilemma: choose only one

Guest Voice

By MITCH PARKER
Special to The CJN

In this period of national elections in both the United States and Canada, analysts often talk about the Jewish vote. As part of this discussion, the question is frequently raised, "Is Judaism a nationality or a religion?"

For us only among the major faiths, the answer is clear and obvious: it is both. Judaism is a faith-based system with beliefs, practices and ideologies, and at the same time, it is nationality-based with regard to lineage, customs and culture.

It is interesting that since I began my tenure in March at the Zareinu Educational Centre for children with special needs, a similar question has often been asked about this institution? Is Zareinu a school or a therapeutic centre? Is our primary purpose to educate our students or to provide them with therapeutic services?

I believe that, for children at least, the question is meaningless, as there is little practical difference between the two. The goals of education are to impart information, to promote growth and to encourage transition from one developmental stage to another. Therapy with children, whether speech, music, occupational or physio, is intended also to impart information, to promote growth and encourage transition from one developmental stage to another.

I think most people believe that education is something provided to the healthy, while therapy is something offered to those who are in some ways not whole or broken.

The one is a natural and normative process; the other is primarily rehabilitative. In actuality, education promotes language development (English and language arts), fine and gross motor skill acquisition (physical education) and fine art appreciation (music and art), just as therapy does. Education, for most children, may progress more quickly than therapy does. Education may not require the same level of highly specialized professional expertise as therapy does, but the goals of each are nearly identical. A teacher is a therapist just as a therapist is a teacher.

So, is Zareinu a school or a therapy centre? The answer, we are proud to proclaim, is that we are both. Upon entering a Zareinu class, one sees teachers and therapists working together, each supporting the goals and the efforts of the other. In a well-run class, one cannot tell which is which. Clearly, the prime beneficiaries of this melding of roles are the students, whose development is being promoted across disciplines throughout the day in a natural, context-based milieu.

Zareinu also rests on a third pillar that brings us back full circle. Zareinu is a school, Zareinu is a therapy centre, and Zareinu is Jewish. Throughout the school day, our students learn about Jewish customs, they study Hebrew and they learn about mitzvot. Judaism, for them, is also the substrate within which other skills are acquired. Tzedakah is not only giving charity. Tzedakah becomes the medium in which language skills, number concepts, fine and gross motor skills and social skills are acquired.

Everyone at all of the Zareinus wishes you a Gmar Chatimah Tovah – may you be sealed for a good year.

Mitch Parker is the principal and clinical director of Zareinu Educational Centre in Thornhill, Ont.

URBAN WRITER

WILL RETURN

WE'RE PUTTING OUR BEST HEADS TOGETHER TO STOP CANCER.

Hall the renowned principal investigators at the Samuel Lunenfeld Research Institute of Mount Sinai Hospital now focus on cancer research.

We call them our All-Star Team because each one is internationally recognized in their respective fields.

In Canada alone, 39% of women and 44% of men will develop cancer during their lifetimes and about 1 in 4 will die from it, many of them at the most productive time of their lives.

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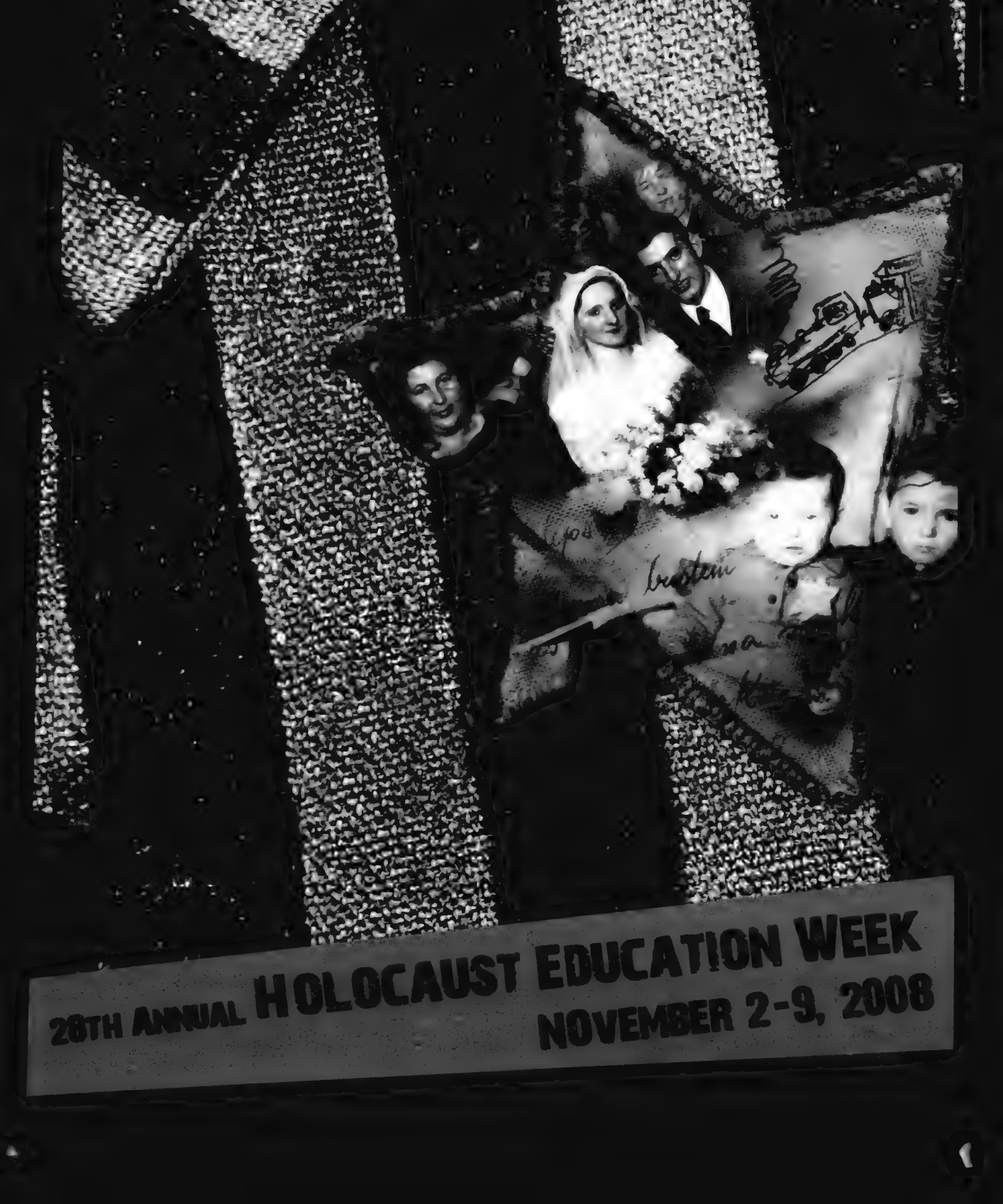
28TH ANNUAL HOLOCAUST EDUCATION WEEK
NOVEMBER 2-9, 2008

Holocaust Centre of Toronto, UJA Federation gratefully acknowledges the generous support of our

Holocaust Education Week 2008 Sponsors

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Ralph Wolfe

We regret any errors or omissions due to printing deadlines

Front Cover Children's Image: George Kaddish, Jewish Photographer Kovno Ghetto 1941-1944
Cover Graphic: Irina Litinsky, Creative Department, UJA Federation of Greater Toronto

PRIME MINISTER PREMIER MINISTRE

It is with great pleasure that I extend greetings to everyone taking part in Holocaust Education Week 2008.

Events like this are vital to preserving and honouring the memory of the victims and survivors of the Shoah, one of the greatest crimes in human history. More than 60 years have passed since the world became aware of the unimaginable atrocities perpetrated on more than six million European Jews and other victims, yet vigilance and remembrance are essential. Unfortunately, hatred and bigotry have not gone away. Free and democratic societies such as Canada have an obligation to speak out when individuals are persecuted because of their race, ethnicity or religion.

Now in its 28th year, Holocaust Education Week presents a vast array of informative and educational programs aimed at heightening awareness of the Holocaust and of its devastating impact on the world, including the rare opportunity to hear from those who experienced its horrors first-hand. I would like to commend all those associated with the UJA Federation Holocaust Centre of Toronto, as well as this week's guest speakers, for their crucial role in ensuring that our children and future generations learn the lessons of the past. I am certain that everyone involved will come away with a sense of hope for the future, and a renewed commitment to the fight against anti-Semitism, racism, and intolerance in all its forms.

On behalf of the Government of Canada, please accept my best wishes for a successful week.

The Rt. Hon. Stephen Harper, P.C., M.P.

OTTAWA
2008

Premier of Ontario / Premier ministre de l'Ontario

November 2 – 9, 2008

A Personal Message from the Premier

On behalf of the Government of Ontario, I wish to extend warm greetings to everyone participating in the 28th annual Holocaust Education Week, organized by the Holocaust Centre of Toronto and the UJA Federation of Greater Toronto.

For more than a quarter-century, Holocaust Education Week has provided Ontarians with an ideal opportunity to reflect on one of the darkest moments in human history, and to renew our resolve to ensure that it never happens again. It is also an opportunity to remember those who perished in the Holocaust and to honour those who survived it.

The Holocaust serves as a compelling reminder of our obligation — as a society and as individuals — to learn from the lessons of history, to be vigilant against all forms of hatred and intolerance, and to embrace inclusiveness and diversity — in the laws of our land and in our hearts. I commend everyone taking part in the Holocaust Education Week program for your commitment to building an Ontario imbued with the values of tolerance, respect and understanding — a place where we protect the rights and dignity of every citizen.

I would like to thank the hard-working organizers and volunteers with the Holocaust Centre of Toronto and the UJA Federation of Greater Toronto for devoting time and energy to making education week possible.

Please accept my best wishes.

Dalton McGuinty
Premier

TORONTO

Mayor
DAVID MILLER

Proclamation

Holocaust Education Week

November 2 – 9th, 2008

WHEREAS it is very important that we honour the memory of the men, women and children who perished in the Holocaust and recognize those who survived this tragedy.

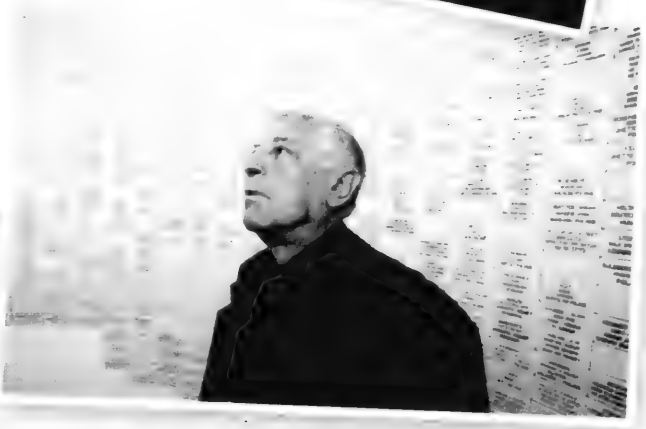
In order to avoid a repetition of this dark time in history, it is our duty to continue to educate our children about the lessons of the past and instill in them a deeper understanding of their responsibility for the future.

It is only through education, understanding and remembrance of the Holocaust that awareness can be heightened and racism and prejudice eliminated.

NOW THEREFORE, I, Mayor David Miller on behalf of Toronto City Council, do hereby proclaim **November 2 - 9, 2008** as **Holocaust Education Week**, and join with the Holocaust Education Centre and our Jewish community in honouring the Holocaust survivors, War Veterans and Resistance Fighters. This week is a reminder of their struggles and sacrifices, and we must strive as a city to eliminate all forms of discrimination in our communities and our lives.

Mayor David Miller

UJA FEDERATION
Live generously



PHOTOS: (top right) Chaim and Sarah z"l Neuberger; (lower right) Chaim Neuberger visited the Hall of Memories in the current Holocaust Centre of Toronto. The tiles, placed by family members in memory of those lost in the *Shoah*, will become part of the new Sarah and Chaim Holocaust Education Centre. *National Post Staff Photo/Peter Fegmann*

Holocaust Centre of Toronto

Lorraine Sandler, *Chair*
Holocaust Centre of Toronto, UIA Federation

Ernie Ginsler
Chair, Regional Jewish Communities

28th Annual
HOLOCAUST EDUCATION WEEK

THE CHRISTIAN-JEWISH DIALOGUE OF TORONTO

Chair, Holocaust Remembrance Committee

Lesley Schwartz

Robert Buckler

Rachel Iskov

Co-Chairs 2008 Holocaust Education Week Committee

Opening Night Program

Sunday, November 2
7:30 pm

Beth Sholom Synagogue
1445 Eglinton Avenue West, Toronto | 416.783.6103

TRIUMPHANT LEGACIES:

CELEBRATING THE CONTRIBUTIONS TO CANADA BY HOLOCAUST SURVIVORS, THEIR CHILDREN AND GRANDCHILDREN

MADAME JUSTICE ROSALIE SILBERMAN ABELLA

Generously co-sponsored by Ethel Harris, in memory of Milton Harris; Martin and Eleanor Maxwell, in memory of his sisters Josephine and Erna Meisels, who died in the Holocaust, and in memory of Berta Lunenfeld, a long-time member of Beth Sholom Synagogue; and the Bank of Nova Scotia, Bathurst and Sheppard Branch.

Holocaust Education through drama, dance, music and visual art...

MONDAY, NOVEMBER 3

9:00 AM
Richmond Hill Centre for the Performing Arts
10268 Yonge Street, Richmond Hill
416.697.3272

HOLOCAUST EDUCATION THROUGH THE ARTS

Drawing on the great talent of students in the Richmond Hill Centre for the Performing Arts, this program includes [illegible] Reading the Names ceremony, music and visual art. Following the ceremony, students will have an opportunity to talk with Holocaust survivor **ROMAN ZIEGLER**. The youngest of eight children, Roman describes the destruction of his family. He spent 21 months in slave labour and concentration camps before being liberated in 1945. He came to Canada in 1948 and is the author of the book *From the Heart*. Limited seating. Teachers should pre-book classes by calling Eli at 416.697.3272.

RECOMMENDED FOR STUDENTS GRADES 5-12

RECOMMENDED FOR EDUCATORS

11:00 AM & 1:00 PM
Richmond Hill Centre for the Performing Arts
10268 Yonge St., Richmond Hill | 416.697.3272

HOLOCAUST EDUCATION THROUGH THE ARTS

See 9:00 am listing for program details. Students will have an opportunity to talk with Holocaust survivor **CLAIRE BAUM**. Born in Rotterdam, Holland in 1936, Claire and her younger sister were separated from their parents in 1942. Disguised as Christian children, they were placed to live with a Dutch family and were reunited with their parents at the end of the war. Limited seating. Teachers should pre-book classes by calling Eli at 416.697.3272.

RECOMMENDED FOR STUDENTS GRADES 5-12

RECOMMENDED FOR EDUCATORS

FROM 11:00 AM MONDAY NOV. 3 TO 11:00 AM TUESDAY NOV. 4
University of Toronto, Hart House
7 Hart House Circle, Toronto
416.978.2452

UNTO EVERY PERSON THERE IS A NAME

The annual Reading of the Names ceremony is a powerful opportunity to remember the victims of the Holocaust. Organized by students at the University of Toronto, Ryerson University and York University, the ceremony is part of a series of events and activities that honour the memory of the six million Jewish men, women and children murdered by the Nazis and their collaborators during the Holocaust. Over the course of 24 hours, members of the community, the world, take part in reading the names of victims. For details on the Reading of the Names at York University and Ryerson University, call 416.913.2424 or visit online at www.hillelcanada.org.

Supported by Hillel of Greater Toronto

12:00 NOON
Mount Sinai Hospital (Ben Sadowski Auditorium)
600 University Ave., Toronto
416.586.4800 x 8690

TRAUMA: THE PSYCHOLOGICAL IMPACT OF POLITICAL VIOLENCE/ GENOCIDE AND ITS TREATMENT

The targeting of civilians has often been the objective and a tactic of war. New Canadians have been exposed and have had their families and communities affected by violence, experiencing trauma, loss and grief. Holocaust survivors and their children have been among those who have struggled to begin to understand the impact of trauma, coping and adaptation in order to help the victims settle and recover. **DR. CLARE PAIN** MD, MSc, FRCPC is an Assistant Professor in the Department of Psychiatry at the University of Toronto, and Director of the Psychological Trauma Program at Mount Sinai Hospital.

PLEASE SUPPORT OUR WORK

To ensure that we are able to present the highest calibre of Holocaust programs in the future, a voluntary donation of at least $3 per person per event would be appreciated. Donation boxes will be available at all events.

12:00 NOON
The Speakers Action Group, Minden Gross LLP | 145 King St. West, Toronto | 416.225.6166

SPEAKING OF HATE: A SURVIVOR'S EXPERIENCES AND THE PSYCHOLOGY OF HATE-MOTIVATED CRIMES

ESTHER BEM survived the Holocaust after escaping as a young child with her parents from Nazi-held Zagreb, Croatia. Evading the Ustasa village "authorities" was often a matter of life and death. They survived hiding in plain sight, with the help of "righteous" Aryan Christians, the term used to describe those who risked their own lives to save Jews. Esther's story is one of her struggle and the triumph of human progress.

PROFESSOR DINO DORIA [illegible] Humber Justice Studies program was awarded Professor of the Year by the graduating students in 2007. He served in the Canadian Armed Forces Medical Corps and with the Toronto Police Service for 28 years. In 1998 he received the Human Rights Award from the Canadian Region of the League for Human Rights of B'nai Brith Canada and in 2000 the Gabriel Media Award for Excellence in Race Relations from the Human Rights Commission of Metropolitan Toronto.

A Business Lunch Lecture ($20) and reservation required. Dietary laws observed.
To reserve, visit www.speakersaction.com. For more information
email: [illegible]

12:00 NOON
Toronto General Hospital – Munk Cardiac Centre
(Eaton Wing, 1st floor #429)
200 Elizabeth Street, Toronto
416.340.4832

SOCIALIZATION TO EVIL:
NAZI DOCTORS AND THE HOLOCAUST

Nazi Germany's state-created racism and anti-Semitism provided the ground for the evil that [illegible] become active participants in the Nazi eugenics program. Nazi physicians played a [illegible] selecting victims for extermination in death camps, they determined who would live and who would die and established what was tolerable to those who were not immediately killed, including horrific human experimentation. How could these physicians, who had taken the Hippocratic Oath, betray their profession? Today, genocide continues in various regions of the world and physicians continue playing a role in the process. What lessons – if any – has the medical profession learned from these events? These are some of the questions that will be addressed by **DR. YOEL ABELLS** MD, FRCP, Medical Director of the Forest Hill Family Health Centre and on staff at Mount Sinai Hospital and the Humber River Regional Hospital. A Lunch & Learn program.

Lunch generously sponsored by The GMB Group
(Dietary laws observed)

1:00 PM
Maple Library
10190 Keele Street, Maple | 905.653.7323

MY PERSONAL TESTIMONY

SALLY EISNER was born in Zalesczyki, Poland. She and [illegible] were transferred to the ghetto [illegible] being sent to slave labour camps. Her parents were killed in the Holocaust. Sally was liberated in 1944 by the Soviet Red Army.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Angus Glen Public Library
3990 Major Mackenzie Drive East, Markham
905.513.7977 x 7140

MY PERSONAL TESTIMONY

Born in Lublin, Poland in 1928 **AMEK ADLER** and his family lived in Lodz, Poland. After the Nazi occupation in 1939, the family fled first to Warsaw and then to the Radom Ghetto. In 1943 Amek was deported to Auschwitz-Birkenau then to several slave labour camps and finally to Dachau Concentration Camp. He was liberated in April 1945 by U.S. Forces and emigrated to Canada with his wife in 1954.

RECOMMENDED FOR STUDENTS GRADES 7+

"This policy of mass extermination could not have been so effectively carried out without the participation of German medical scientists."

– Brigadier General Telford Taylor, Chief of Counsel, Doctors Trial, Nuremberg, Germany 1946–1947

1:30 PM
Markham Village Library
6031 Highway #7, Markham | 905.513.7977

MY PERSONAL TESTIMONY

ALEX LEVIN

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Pine Villa Retirement Residence
1-35 Eglinton Ave. West, Toronto
416.787.5626 x 2004

MY PERSONAL TESTIMONY

MENDEL GOOD born in Nowy Sa[illegible] 1925, is a survivor of five ghetto[illegible]

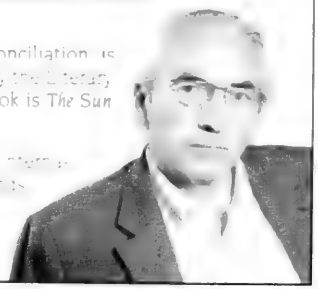
2:00 PM
Ryerson University and Assembly of First Nations
Heaslip House, Peter Bronfman Learning Centre 350 Victoria Street, Toronto | 416.979.5000 x 6293

JUSTICE, RESPONSIBILITY AND FORGIVENESS: LEGACIES OF THE HOLOCAUST & THE PERSECUTION OF ABORIGINAL CANADIANS

PHIL FONTAINE the leading voice of Canada's First Nations

ERNA PARIS, writing on the subjects of historical memory, international justice and reconciliation, is [illegible] f Canada for its list of Canada's 100 Most Important Books. Her most recent book is *The Sun*

LEORA SCHAEFER is the Program [illegible]



2:00 PM
High Park Library
228 Roncesvalles Ave., Toronto | 416.393.7671

MY PERSONAL TESTIMONY

VERA SCHIFF is the award-winning author of *Hitler's Interns: Eight Intimate and Personal [illegible] from the Holocaust* and *Theresienstadt: The Town the Nazis Gave to the Jews*. Born in Prague, Czechoslovakia in 1926, she was deported in 1942 to Theresienstadt Concentration Camp. The sole survivor of her family, she was liberated in May 1945. Vera lived in Israel for 12 years before coming to Canada in 1961.

RECOMMENDED FOR STUDENTS GRADES 7+

7:00 PM
Cineplex Entertainment LP and
Toronto Jewish Film Festival
Cineplex Odeon Sheppard Grande
4861 Yonge Street, Toronto | 416.590.9397

THE PHOTOGRAPHER

This film documents life in the Lodz Ghetto during the Nazi occupation of Poland, using a collection of colour slides taken by Walter Genewein, the ghetto's chief Nazi accountant. The film is narrated by Arnold Mostowicz, a Jewish medical doctor who survived the Lodz Ghetto and several concentration camps. *In Polish and German with English subtitles.*

Admission free but pre-registration required by calling 416 635 2883 x5286 or e-mail rlibman@ujafed.org or register @ www.ujaevents.com/registration/photographer (Maximum four tickets per person)

7:15 PM
Capitol Event Theatre | 2492 Yonge Street | 416.322.3322 x 230

A TRIBUTE TO JEWISH LIFE THROUGH MUSIC

[illegible] **URI MAYER**, **DEBORAH KIRSHNER**, **COENRAAD BLOEMENDAL**, **MYRIAM SHECHTER** [illegible] **JENNY EISENSTEIN** will begin the program with Yiddish songs that give voice to The Six [illegible]

[illegible] **URI MAYER** was born in Romania [illegible] Symphony and 14 years as Music Director of the Edmonton Symphony Orchestra

[illegible] **Deborah Kirshner** has performed on major concert stages across Canada and the [illegible] as a soloist, orchestrally and in chamber ensembles. **Coenraad Bloemendal** [illegible] **Myriam Shechter**, an accomplished pianist and opera coach, has toured [illegible] extensively with many artists in Israel, the U.S. and Canada. **Jenny Eisenstein** [illegible]

[illegible]

Generously co-sponsored by Faith Riback from Calgary, in honour of her compassionate and devoted parents Ted and Betty Riback z.l. who opened their hearts and home to two displaced children of the Holocaust and her siblings Leslie Silver (nee Janasz) and Mark Janasz z.l. [illegible] generously co-sponsored by Andrew Meles, Joshua Meles and Orit Segal, Anthony Meles and Cathy Auerbach [illegible] Marika Laguer on her 70th birthday. Marika was 6 years old when [illegible]

[illegible]

7:30 PM
L'Arche Daybreak – Dayspring Chapel and Richmond Hill United Church
11339 Yonge Street, Richmond Hill
905.884.3454 x 227

NICHOLAS WYNTON: THE POWER OF GOOD

[illegible] documentary speaks to the [illegible] who saved the lives of 669 children. Between March 13 and August 2, 1939, Nicholas [illegible] from Prague, Czechoslovakia to new homes in Great Britain. He kept this rescue [illegible] nearly 50 years until 1988 when his wife discovered a scrapbook documenting his mission [illegible] Queen Elizabeth [illegible] conferred knighthood on Wynton. Produced by Czech [illegible]

CHURCH SPONSORED PROGRAM

7:30 PM
Medina Theatre Ensemble and Temple Sinai
210 Wilson Avenue, Toronto
416.781.8076

THE SAND

MEDINA THEATRE ENSEMBLE will present a dramatic reading of Marion Andre's *The Sand*, a [illegible] as seen through the eyes of a seven-year-old child's flashbacks of his experience. The emotional story [illegible] of the time. The playwright, who emigrated from Poland to Canada in 1957, founded two dynamic theatre companies: Montreal's Saidye Bronfman Centre and Toronto's Theatre Plus.

[illegible] 2008

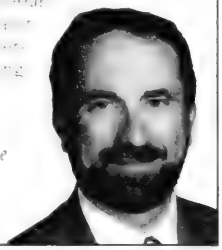
MONDAY, NOVEMBER 3

7:30 PM
Shaar Shalom Synagogue | 2 Simonston Blvd., Thornhill | 905.889.4975

AMONG THE RIGHTEOUS: THE HOLOCAUST'S REACH INTO ARAB LANDS

[illegible]

DR. ROBERT SATLOFF is Exe[illegible]



Generously co-sponsored by Joseph Gottdenker, in memory of the members of the Gottdenker and Zuckerbrot families who perished during the Holocaust, and those who miraculously survived but have since passed away, and Theodore and Joan Shapero

TUESDAY, NOVEMBER 4

9:00 AM
Richmond Hill Centre for the Performing Arts
10268 Yonge Street, Richmond Hill
416.697.3272

HOLOCAUST EDUCATION THROUGH THE ARTS

See page 2 for program details. Students will have an opportunity to speak with Holocaust survivor **JUDY LYSY** who was born in Kosice, Czechoslovakia in 1928. Her childhood ended [illegible] with the Hungarian occupation in 1944. She and her family were deported to Auschwitz-Birkenau and from there to various labour camps. She was liberated on May 6, 1945 by the U.S. Army and later emigrated to Canada. *Limited seating. Teachers should pre-book classes by calling Eli at 416.697.3272.*

RECOMMENDED FOR STUDENTS GRADES 5-12
RECOMMENDED FOR EDUCATORS

11:00 AM & 1:00 PM
Richmond Hill Centre for the Performing Arts
10268 Yonge Street, Richmond Hill
416.697.3272

HOLOCAUST EDUCATION THROUGH THE ARTS

See page 2 for program details. Students will have an opportunity to speak with Holocaust survivor **HERBERT GOLDSTEIN**. Born in Poland, Herb and his family moved to Germany in 1926. After witnessing Kristallnacht, his father managed to secure student visas for Herb and his brother to travel to England. Herb eventually joined the British Royal Navy. He emigrated to Canada in 1947. *Limited seating. Teachers should pre-book classes by calling Eli at 416.697.3272.*

RECOMMENDED FOR STUDENTS GRADES 5-12
RECOMMENDED FOR EDUCATORS

"I write to understand as much as to be understood."

12:00 NOON
The Scarborough Hospital – Grace Campus
3030 Birchmount Road, Scarborough
416.431.8200 x 6041

MY PERSONAL TESTIMONY

Holocaust survivor **ESTHER BEM** [illegible]

12:00 NOON
Beth Tikvah Synagogue
3080 Bayview Avenue, Toronto
416.221.3433

THE LIFE OF ELIE WIESEL

Holocaust survivor Elie Wiesel [illegible] Humanity, and Nobel Peace Prize laureate [illegible] Holocaust survivor and Holocaust historian **GERALD ZIEDENBERG** [illegible] Holocaust, Jewish and World History, WWI and WWII, and Holocaust Education. Gerald is Program Coordinator of Social Justice and Holocaust Education [illegible]

1:00 PM
Ansley Grove Public Library
350 Ansley Grove Road, Woodbridge
905.653.7323 x 4404

MY PERSONAL TESTIMONY

Born in Bistrica, Romania in 1927, **SHARI MARMOR FINE** was deported to Auschwitz-Birkenau in early 1944. Later she was transferred to Plaszow, where Sally was returned to Auschwitz-Birkenau and then deported to Stuttgart, Germany. Shari survived a death march and was liberated by the U.S. Army on April 29, 1945. She came to Canada in 1948.

RECOMMENDED FOR STUDENTS GRADES 7+

1:00 PM
Parkdale Public Library
1303 Queen St. West, Toronto
416.393.7686

MY PERSONAL TESTIMONY

PINCHAS GUTTER was seven years old when WWII broke out. Having fled from [illegible] Warsaw, he and his family were [illegible] ghetto. [illegible] years. In April 1943, the time of the famous uprising, the family was [illegible] Majdanek death camp, where his father, mother and twin sister were murdered. Pinchas was [illegible] several Nazi camps and a death march. He was liberated by the Soviet Red Army in May 1945. He was [illegible] Britain, and then went to South Africa [illegible] coming to Canada.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Deer Park Library
40 St. Clair Ave. East, Toronto
416.393.7657

MY PERSONAL TESTIMONY

SALLY WASSERMAN was seven years old when her father was taken away and she and her mother and grandmother were forced into the Dabrowa Ghetto. When the ghetto was liquidated in 1943, Sally's mother gave her to a elderly Polish gentleman with whom Sally lived until a year after liberation. She was 11 years old when she left Poland for a Displaced Persons camp in Germany. Sally came to Canada with her mother in February 1947.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Locke Public Library
3083 Yonge Street, Toronto
416.393.7731

MY PERSONAL TESTIMONY

LEIZER (LOU) HOFFER was born in 1927 in Romania. His immediate family survived the Holocaust. His grandparents, uncles, aunts and many other relatives perished in Transnistria (southwestern Ukraine) and Shargorod concentration camps. Lou came to Canada in 1948.

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Barbara Frum Library
20 Covington Road, Toronto
416.395.5456

MY PERSONAL TESTIMONY

Born in Antwerp, Belgium in 1936, **ANNE EIDLITZ** [illegible] parents, Kate and Lily [illegible] and [illegible] sister, Rose. After Antwerp's bombing in 1942, [illegible] and [illegible] fled to Los Angeles. [illegible] Annex in May, 2005, [illegible] Switzerland, where [illegible] 1946, [illegible] Belgium, [illegible] Canada in August, 1950.

RECOMMENDED FOR STUDENTS GRADES 7+

7:00 PM
Tyndale University College & Seminary
Glendon Hall, Room 102
25 Ballyconnor Court, Toronto
416.218.6766

SUDDENLY JEWISH: JEWS RAISED AS GENTILES DISCOVER THEIR JEWISH ROOTS

[illegible] a man learned her true identity on the eve of her Roman Catholic wedding. The man as he was standing in the present at Madeleine Albright's home, named in the Washington Post when she was named U.S. Secretary of State. "What's this? I'm not Jewish, you are not Jewish, you were!" says **BARBARA KESSEL** in this compelling talk based on her interviews with over 100 people who were raised as Christians, only learn at some point in their lives that they are of Jewish descent. Ms. Kessel is the Director of Administration at the Board of Jewish Education of Greater New York and author of *Suddenly Jewish: Jews Raised as Gentiles Discover Their Jewish Roots*. She is a freelance writer and frequent public speaker in the area of Judaic studies. The author will be available for book signing.

4:30 PM
George Brown College
Casa Loma Campus "E" Building
160 Kendal Avenue, Toronto
416.415.5000 x 4556

DIGITAL TERRORISM & HATE: HOLOCAUST DENIAL ON THE INTERNET

MICHAEL ETTEDGUI will draw on the Simon Wiesenthal Center's report *Digital Terrorism and Hate*, to highlight the dangerous trend of Holocaust denial [illegible] the Internet. He will illustrate how the Internet is increasingly used by terrorists, racists and extremists to train members, advance their views and [illegible]. An Educational Consultant for Friends of Simon Wiesenthal Center Canada, Mr. Ettedgui is a frequent lecturer on matters relating to [illegible] Internet hate crimes in Canada and internationally. *Cybermate Racism's New Frontline*

Supported by Hillel of Greater Toronto

7:00 PM
Kulanu Toronto
Wolfond Centre for Jewish Campus Life
36 Harbord Street, Toronto
416.913.2424 or 416.441.0602

A LOVE TO HIDE

It's Paris, 1942. Under German occupation and with persecution of the "third sex," two young gay lovers, Jean and Phillippe, must keep their relationship a secret. Into their lives comes Jean's old girlfriend. Sara is a young Jewish woman whose family has been murdered. While Jean and Phillippe hide Sara from the Nazis, Jean's brother Jacques, a black marketeer, returns from prison. As everyone tries clandestinely to keep their secrets from leaking out, Jacques' jealousy and betrayal threaten to destroy them all. This multiple award-winning film (2005) is directed by Christian Faure. *French with English subtitles*

CARSON PHILLIPS will introduce the movie and lead a discussion following the screening. Mr. Phillips, Educator at the Holocaust Centre of Toronto, UIA Federation, has been instrumental in arranging Holocaust Education Week programs in smaller Ontario communities. He is currently a Ph.D candidate at York University and has studied the Holocaust extensively from the perspectives of oral narrative and gender.

Supported by Hillel of Greater Toronto

7:00 PM
Friends of Simon Wiesenthal Center for Holocaust Studies
5075 Yonge Street #902, Toronto
416.864.9735 x 29

THE LONG WAY HOME

The story of the Holocaust and its survivors did not end with Liberation in 1945. Winner of the 1997 Academy Award™ for Best Documentary Feature, this film examines the critical post-WWII period between 1945 and 1948 and the struggle of the tens of thousands of displaced Jewish refugees to find dignity and renewal in the aftermath of the Holocaust. Narrated by actor Morgan Freeman, the film combines rare archival footage with new interviews, and interweaves historical narrative with stories, anecdotes and the recollections of the Jewish refugees.

7:30 PM
Forest Hill United Church
2 Wembley Road, Toronto | 416.783.0879

THE CREATION OF ANTISEMITISM: PRIMARY ROOTS OF THE HOLOCAUST IN EARLY CHRISTIANITY

The charge of deicide against the Jews fueled antisemitism in Europe for centuries. Was the Holocaust the result of centuries of religious persecution justified by this two-thousand-year-old claim? Studying the work of scholars in the subject, journalist **SHARON SINGER** has been on a quest to find answers to this question. Her articles have appeared in the *Toronto Star*, Reuters and *The Globe and Mail*. She is currently working on her first non-fiction piece on which her talk is based.

CHURCH SPONSORED PROGRAM

7:30 PM
Israel's the Judaica Centre
870 Eglinton Avenue West, Toronto
416.256.2858 x 22

AGAINST ALL ODDS

Holocaust survivor **MARIAN DOMANSKI**'s will to live, courage and luck transformed the traumatic events of his youth. Born in 1928 in Otwock, Poland, his story is told in his book *Against All Odds*. In 1970, he and his family emigrated to Canada. The author will be available for book signing.

7:30 PM
Beth Radom Synagogue
18 Reiner Road, Toronto | 416.636.3451

TWO GENERATIONS' PERSPECTIVES: MARCH OF THE LIVING

ERNST WEISS was born in 1928 in Hungary. He was deported to Auschwitz-Birkenau in the spring of 1944 and was later transferred to the Kitlitzreben and Zittau Concentration Camps. One of only two survivors of his family of nine, he emigrated to Canada in 1947 as a war orphan. Ernie will relate his personal experiences and discuss his participation in the 2008 March of the Living, a Holocaust study trip for youth to Poland and Israel. Ernie was joined on the March by two of his grandchildren, Jennifer Bronsteter and Julian Weiman, as well as **JOSEF SCHONBLUM**, son of Beth Radom's **RABBI STEVEN SCHONBLUM**. The unique experience of "returning" contrasted with the "initial" exposure to Holocaust sites will be highlighted by Ernie and Josef. In addition, there will be musical selections performed by **CANTOR DAVID ROSEN**, along with other musical guests. Rabbi Schonblum will moderate. Recommended for high school students and their families.

Generously co-sponsored by
Arthur, Michael, Nathan and Fred Birnbaum.

7:30 PM
Shaarei Tefillah Congregation
3600 Bathurst Street, Toronto | 416.787.1631

THE TRAGEDY OF HOLLAND'S JEWRY

The tragedy that befell Dutch Jewry is a particularly vexing one. On the one hand, the Dutch people seemed to be friendly towards their fellow Jewish citizens and had a reputation for wartime heroism. On the other hand, 60% of Dutch Jews were murdered during the Holocaust. **ROBERT JAN VAN PELT**, Professor of Cultural History at the University of Waterloo School of Architecture, award-winning author of several books on the Holocaust, and one of the world's foremost authorities on Auschwitz, will speak about the experiences of Dutch Jewry during the Shoah. The author will be available for book signing.

Generously co-sponsored by
Henry and Elaine Melnick.

ROBERT JAN VAN PELT

"Injustice anywhere is a threat to justice everywhere."

– Dr. Martin Luther King Jr.

WEDNESDAY, NOVEMBER 5

9:00 AM & 11:00 AM

Richmond Hill Centre for the Performing Arts
10268 Yonge Street, Richmond Hill
416.697.3272

HOLOCAUST EDUCATION THROUGH THE ARTS

See page 2 for program details. Students will have an opportunity to speak with Holocaust survivor **SALLY WASSERMAN**. See page 7 for her biography. *Limited Seating. Teachers should pre-book classes by calling Eli at 416 697 3272.*

RECOMMENDED FOR STUDENTS GRADES 5-12

RECOMMENDED FOR EDUCATORS

9:30 AM

Beth Tzedec Synagogue
1700 Bathurst Street, Toronto

STUDENT SYMPOSIUM: FROM THE HOLOCAUST TO DARFUR: LESSONS IN HUMANITY FOR TODAY

Keynote speaker **MAJOR BRENT BEARDSLEY**, M.S.C., C.D., served as General Roméo Dallaire's personal staff officer in the United Nations Assistance Mission in Rwanda (UNAMIR) before, during and after the genocide in Rwanda. See page 12 for a more detailed biography.

A panel discussion will follow with student activists from **SHOUT** (Students Helping Others Understand Tolerance) ect-shout.ca, **Stand** Canada (Students Taking Action Now: Darfur) standcanada.org, and **PROJECT EQUITY (PE)** (Youth Dedicated to Sustainable Development Initiatives) projectequity.org.

Pre-registration is required by calling 416 635 2883 x 5153 or e-mail hschwartz@ujafed.org or register online @ www.ujaevents.com/registration/symposium.

Generously co-sponsored by Alan and Lorraine Sandler.

RECOMMENDED FOR STUDENTS GRADES 7+

10:00 AM

Kingsway-Lambton United Church
85 The Kingsway, Toronto
416.234.8224 x 26

HIDDEN HEROES

ADA WYNSTON will describe her personal experiences during the Holocaust and will present the much-acclaimed film *Hidden Heroes*. Created for Vision TV, the film tells the story of Dutch Christians who rescued Jewish children during the Holocaust. Born in Amsterdam, Holland in 1936, Ada and 231 other Jewish children were rescued from a Jewish day care centre by the Dutch underground. At the age of six, she went into hiding with Dutch-Reform Christian families from 1942-1945. Seventy-three of her family members were murdered. She emigrated to Canada in 1957. Ada has been knighted by the Queen of Holland for her tireless work in the field of Christian-Jewish dialogue. She chaired the Holocaust Remembrance Committee of the Christian-Jewish Dialogue of Toronto for over a decade.

CHURCH SPONSORED PROGRAM

1:00 PM

Harold Green Jewish Theatre Company
Miles Nadal JCC – Al Green Theatre
750 Spadina Ave., Toronto
416.932.9995 x 222

KINDERTRANSPORT

The theatre company that brought you the Dora-nominated *Rose* and critically-acclaimed *The Sisters Rosenzweig* presents a powerful Holocaust story. Between 1938 and the outbreak of WWII, almost 10,000 children from Germany, Austria and Czechoslovakia were sent unaccompanied by their parents to Great Britain. In this story, nine-year-old Eva arrives in Manchester, changes her name and tries to bury all memory of her previous life. *Kindertransport* is written by Diane Samuels and directed by Christopher Newton (Shaw Festival's Artistic Director Emeritus).

This is a free performance but pre-registration is required. Call 416 635 2883 x 5153 or email hschwartz@ujafed.org or register online @ www.ujaevents.com/registration/kinder1.

The play runs from November 4–23. For additional showtimes, visit www.hgjewishtheatre.com

School educational sponsor: Friends of Simon Wiesenthal Center for Holocaust Studies. Education partner: Facing History and Ourselves Canada.

1:00 PM
Bernard Betel Centre for Creative Living
1003 Steeles Avenue West, Toronto
416.225.2112 x 105

THEN AND NOW: CHILDREN OF HOLOCAUST SURVIVORS SPEAK

Then and Now, the official selection of the 2005 Jewish Film Festival, is an intimate narrative documentary of children of Holocaust survivors. The participants describe the experiences of being raised by Holocaust survivors, reflecting on their childhood and adult lives with a frankness rarely seen by the general public. This film will be further discussed by **ANNE BALABAN**, an educational psychologist, recognized expert in human potential and the daughter of Holocaust survivors.

Generously co-sponsored by Robert Lantos, in memory of Laszlo Lantos

1:00 PM
Richmond Hill Centre for the Performing Arts
10268 Yonge Street, Richmond Hill
416.697.3272

HOLOCAUST EDUCATION THROUGH THE ARTS

Students will have an opportunity to speak with Holocaust survivor **ROMAN ZIEGLER**. See page 2 for his biography and program details. *Limited seating. Teachers should pre-book classes by calling Ellat: 416.697.3272.*

RECOMMENDED FOR STUDENTS GRADES 5-12

RECOMMENDED FOR EDUCATORS

1:30 PM
Bathurst Clark Resource Library
900 Clark Avenue West, Thornhill
905.653.7323 x 4130

MY PERSONAL TESTIMONY

ALEXANDER EISEN was born in 1929 in Vienna, Austria. After the German annexation in 1938, the Eisen family fled to Hungary. At the border crossing, Alex's father was arrested, leaving his wife alone with their three children. One of Alex's sisters survived Auschwitz-Birkenau. Alex and the rest of the family escaped from the Budapest Ghetto. They lived in hiding until Liberation in January 1945 by the Soviet Red Army.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Milliken Mills Community Library
7600 Kennedy Road, No. 1, Unionville
905.513.7977 x 5342

MY PERSONAL TESTIMONY

Born in 1927 in Nádudvar, Hungary, **LESLIE MEISELS** lived with his parents, two brothers and both sets of grandparents. He survived the ghetto in Debrecen, deportation, slave labour and the Bergen-Belsen Concentration Camp. He was liberated in April 1945 by the U.S. Army. His mother, father and brothers survived. He emigrated to Canada in 1967.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
Unionville Library
15 Library Lane, Unionville
905.513.7977 x 5522

MY PERSONAL TESTIMONY

GEORGE BERMAN was born in Poland in 1923. He and his family lived in the Lodz Ghetto between 1940-1944 until deportation to Auschwitz-Birkenau, where he lost both his parents. Soon after, he was transferred to Gorlitz, a camp in German Silesia. George escaped on May 4, 1945, just one day before the end of WWII. He returned to Lodz briefly, before emigrating to Cardiff, Wales. George and his family have been living in Canada since 1956.

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Danforth/Coxwell Library
1675 Danforth Avenue, Toronto | 416.393.7547

MY PERSONAL TESTIMONY

JOE LEINBURD was born in Romania in 1922. The Romanian Fascist regime, collaborating with Nazi Germany, deported the entire Jewish community of Northern Bucovina to Transnistria, an area in southwestern Ukraine, in 1941. Joe and his family survived a death march and were liberated in 1944. He returned to Romania and, after spending several years in Displaced Persons camps, Joe and his wife emigrated to Canada in 1949.

RECOMMENDED FOR STUDENTS GRADES 7+

"I believe that anyone who lived through an experience is duty bound to bear witness to it."

- Elie Wiesel

2:00 PM
Louis-Honoré Fréchette Public School
40 New Westminster Drive, Thornhill
905.738.1724

A PARTISAN'S MEMOIR

Holocaust survivor **FAYE SCHULMAN** was born in Lenin, Poland. In 1942, when the Nazis murdered her family, she escaped and joined the Soviet partisans. She was liberated by the Soviet Red Army in 1944. Faye has been decorated by several governments for her bravery in fighting the Nazis. She emigrated to Canada in 1948. Faye is the author of *A Partisan's Memoir* and is featured in three documentaries, including the Canadian production *Out of the Fire*.

RECOMMENDED FOR STUDENTS GRADES 7+

2:00 PM
Mount Pleasant Library
599 Mt. Pleasant Road, Toronto
416.393.7736

MY PERSONAL TESTIMONY

EDWARD FISCH was born in Budapest, Hungary in 1933. In 1942, his father was conscripted into the Slave Labour Battalion in Hungary. His mother was deported to Auschwitz-Birkenau in 1944. In October 1944, his grandfather was shot by the Hungarian Arrow Cross. Edward and his younger brother survived in a Swedish Protected House until the Arrow Cross arrested them. They escaped and lived with their grandmother in the Budapest Ghetto. They were liberated in January 1945 by the Soviet Red Army. The two brothers came to Canada in 1948.

RECOMMENDED FOR STUDENTS GRADES 7+

7:00 PM
Toronto East 7th Day Adventists Church | 170 Westwood Ave., Toronto | 416.696.5784

MY PERSONAL TESTIMONY

Holocaust survivor **ADA WYNSTON** will speak. See page 10 for her biography.

CHURCH SPONSORED PROGRAM

7:30 PM
Beth Tzedec Synagogue | 1700 Bathurst Street, Toronto | 416.781.3514 x 19

FROM THE HOLOCAUST TO DARFUR: LESSONS FROM THE PAST AND A CALL FOR RESPONSIBLE SOCIAL ACTION

What are the lessons to be learned after the Holocaust? In light of the ongoing genocide and human rights abuses of the 20th and 21st centuries, what is the meaning of *Never Again*? **MAJOR BRENT BEARDSLEY,** drawing from his own experiences, will speak to these important questions. His powerful presentation, asking us to take action against injustice, is a sobering call that we cannot ignore.

Major Beardsley, M.S.C., C.D., is an Infantry Officer in The Royal Canadian Regiment of the Canadian Army with 26 years of service. He served as part of the United Nations Assistance Mission in Rwanda (UNAMIR) before, during, and after the genocide in 1994 as the Operations Manager for Canadian General Roméo Dallaire, the Force Commander. Major Beardsley collaborated with Dallaire on their book, *Shake Hands with the Devil: The Failure of Humanity in Rwanda* (2003). He was awarded the Meritorious Service Cross (M.S.C.) presented by the Governor General of Canada, for his heroic personal actions in Rwanda. Major Beardsley testified at the International Criminal Tribunal for Rwanda (ICTR) in Arusha, Tanzania in the 2004 trial against a suspected mastermind of the Rwandan genocide, former army colonel Théoneste Bagosora.

MAJOR BRENT BEARDSLEY

A panel discussion with student activists from **SHOUT** (Students Helping Others Understand Tolerance), **Stand** Canada (Students Taking Action Now: Darfur), and **PROJECT EQUITY (PE)** (Youth Dedicated to Sustainable Development Initiatives) will follow.

7:30 PM
Beth Lida Congregation and Jewish Genealogical Society
22 Gilgorm Road, Toronto | 416.781.4667

HOLOCAUST TESTIMONIES AND EASTERN EUROPEAN HISTORY: WHAT CAN YOU LEARN FROM *YIZKOR* BOOKS?

JERROLD LANDAU is a freelance translator of *Yizkor* (Memorial) books of destroyed Jewish communities, under the auspices of the Jewish Genealogical Society. The commemorative books were published by the *landsmanschaften* (societies) after WWII. Translated from their original Hebrew and Yiddish into English, his translations open up the rich vista of pre-war shtetl life, personalized Holocaust survivor testimonies, ancient town histories and other fascinating material.

8:00 PM
Beth Tikvah Synagogue
3080 Bayview Avenue, Toronto | 416.221.3433

THE COUNTERFEITERS

In this 2007 Academy Award-winning Austrian/German Best Foreign Language film writer/director Stefan Ruzowitzky explores the moral corrosion of Nazi complicity in this tightly wound adaptation of Adolf Burger's fact-based book *The Devil's Workshop*. During the last years of WWII, as the German Reich saw that the end was near, the authorities decided to produce their own banknotes in the currencies of their major war enemies, hoping to destabilize the enemy economy and fill the Reich's empty war coffers. At the Sachsenhausen Concentration Camp, two barracks were transformed into a fully equipped counterfeiters workshop. "Operation Bernhard" was born. Prisoners were brought from other camps: professional printers, fastidious bank officials and simple craftsmen all became members of the top-secret counterfeiter unit. If they cooperated with the enemy, they had a chance to survive; if they sabotaged the operation, a sure death awaited them. **LARRY ANKLEWICZ**, Program Coordinator for the Toronto Jewish Film Festival, will introduce the film, and **RABBI WAYNE ALLEN** will comment on the moral issues involved. (*Rated R, some strong violence, brief sexuality/nudity and coarse language.*)

Generously co-sponsored by Helen Stollar, in memory of her beloved husband John Stollar. Supported by Grace Church-on-the-Hill.

8:00 PM
Harold Green Jewish Theatre Company
Miles Nadal JCC – Al Green Theatre
750 Spadina Avenue, Toronto
416.932.9995 x 222

KINDERTRANSPORT

The theatre company that brought you the Dora-nominated *Rose* and critically-acclaimed *The Sisters Rosenzweig* presents a powerful Holocaust story. Between 1938 and the outbreak of WWII, almost 10,000 children were sent unaccompanied by their parents from Germany, Austria and Czechoslovakia to Great Britain. In this story, nine-year-old Eva arrives in Manchester, changes her name and tries to bury all memory of her previous life. *Kindertransport* is written by Diane Samuels and directed by Christopher Newton (Shaw Festival's Artistic Director Emeritus).

Holocaust survivor **MARTIN MAXWELL** will share his experiences as a child of the transport. Born in Vienna in 1924, he witnessed *Kristallnacht* in 1938. His parents made the difficult decision to send him to England where he was adopted by an English couple. He then joined the British army in 1942 and fought in various campaigns including the D-Day invasion at Normandy. In the battle of Arnheim in Holland, Martin was wounded, captured and taken prisoner. He was liberated in May 1945 and came to Canada in 1952. In 2005, he took part in the ceremony for the 60th Anniversary of the Liberation of Holland.

The play runs from November 4–23. This is a free performance but pre-registration is required. Call 416 635 2883 x 5286 or email rlibman@ujafed.org or register online @ www.ujaevents.com/registration/kinder2

School educational sponsor: Friends of Simon Wiesenthal Center for Holocaust Studies. Education partner: Facing History and Ourselves Canada.

For program changes, visit:
www.holocausteducationweek.com
or call our hotline **416.631.5689**

WEDNESDAY, NOVEMBER 5

8:30 PM
Six Degrees Night Club | 2335 Yonge Street, Toronto | 416.486.9666

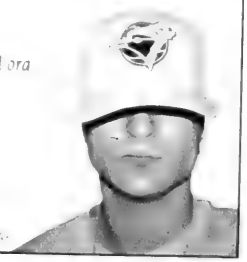
REMEDY FOR 2MORROW

REMEDY (born Ross Filler in 1972 in New York) is the first Jewish rapper to be affiliated with the group Wu-Tang Clan. He began writing songs and poems at the age of seven and by high school was performing as a rapper at local shows. He is an independent artist, producer and owner of Code Red Entertainment. His best-known song, *Never Again*, about the Holocaust and inspired by his Jewish roots, has become a world-wide anthem. In 2003 his second album, *Code Red*, contained a track that presented his personal perspective on 9-11. *Code Red* also included the song *A Muslim and a Jew*, featuring Remedy and fellow Wu-Tang affiliate Cilvaringz promoting inter-faith understanding through their rap artistry. Remedy embraces his pride in Judaism and Israel at concerts around the world and is among the top echelon of today's hip-hop artists. In tonight's concert, he will perform and engage in conversation with the audience.

Opening for Remedy is **JEREMY ANDREWS**, a young Canadian rap artist who enjoyed a ten-year stint in the Canadian underground music scene, working with Toronto luminaries Bishop Brigante, Eternia and Empire. He released albums in 2002 and 2004 as a member of the group unknown2scientz before hanging up the microphone to pursue a history and political science degree. Now returning to rap under the name Yesterdae, he presents his Holocaust remembrance piece *Perpetrators-Bystanders-Victims*, a hip-hop interpolation of the methodology used by preeminent Holocaust scholar Raul Hilberg. This song was his final term project for a Holocaust history course taught by Dr. Doris Bergen, the Chancellor Rose and Ray Wolfe Chair of Holocaust Studies at the University of Toronto, and the Scholar-in-Residence for the 2008 Holocaust Education Week.

Pre-ticket sales: Students: $5.00; Non-Students: $7.00
At door sales: Students: $8.00; Non-Students: $10.00
For tickets, call Mary at 416.635.2883 x 5301 or e-mail: mstiklos@uiated.ora
or register online @ www.uiaevents.com/registration/remedy

Generously co-sponsored by Elaine and Robbie Goldberg and family, Fern Lukofsky and Leonard Dezenhouse and Marla Lukofsky, in loving memory of Ruth and Lou Lukofsky; by Gayle, Alf, and Shane Kwinter; Ava and Dean Irvine; Lara, Shane, and Benjamin Katz; Mildred Rosen and family; and by Teddy Tourney



THURSDAY, NOVEMBER 6

12:00 NOON
St. Michael's Hospital
Paul Marshall Lecture Theatre | 30 Bond Street, Toronto | 416.864.6060 x 2373

NEUROETHICS: THE ETHICS OF FORGETTING PAINFUL MEMORIES

Neuroethics is a burgeoning field involving innovative neuroscientific technologies and practices. Fears of dementia, particularly Alzheimer's Disease, have driven the research and application of innovative pharmaceuticals, brain imaging devices to either arrest memory decline, or, preferably, to enhance memory abilities. Flying in the face of the current sensibility is the drive to discover methods to either prevent the development or storage of memories, to mitigate their emotional effects, to distort memories and even to erase memories. While the scientific advancements are experimental, at the present, we must consider the ethical implications involved. **MARCIA SOKOLOWSKI**, B.A. Dip.C.S. M.A., Ph.D.(C), is the clinical ethicist at Baycrest and the University of Toronto Joint Centre for Bioethics, and interim ethicist at Bloorview MacMillan Children's Centre. Her Ph.D. dissertation (in progress) addresses the ethical issues surrounding use of advanced directives with people with dementia. Recommended for health care professionals. The public is welcome.

12:00 NOON
York University, Canadian Centre for German & European Studies (230 York Lanes)
4700 Keele St., Toronto | 416.736.5695

THE NEIGHBOUR'S SON

Born in Klingenberg, Germany **LIESEL APPEL** graduated from Teachers Training College in Ulm/Donau at 17 to become a nursery school teacher. The daughter of Hitler's Minister of Education in Poland, she lived her past by marrying her fiancé, a German. Her book is a new identity for her three children, including Gisela, "the African who saved herself with rotten apples." Since 1961 she has lived in the U.S. She travelled to Israel in 1999.

Ms. Appel has touched the lives of many people through her books and lectures. Her mission is to achieve a small measure of justice for her former Jewish neighbours. She looks at the issues of German redemption, contemplating whether any reparation can be earned for past crimes, denial of wrongdoing while proclaiming that blanket forgiveness cannot be achieved. Maintaining that the evil committed by the German people – her people – is a built mass of that multitude of good deeds / attempts to sanitize mass murder, she suggests that forgiveness must be sought from the specific person who was wronged. To this end, she is desperately searching for her neighbours son, Edgar August Meyer, of Brittrup, Germany. In this presentation she will discuss her book, her journey, and her personal connection to Holocaust education.

Supported by the Centre for Jewish Studies York University and Hillel of Greater Toronto

1:30 PM
Wychwood Library
1431 Bathurst Street, Toronto | 416.393.7684

MY PERSONAL TESTIMONY

Born in 1928 in Chudlovo, Czechoslovakia, **ARNOLD FRIEDMAN** and his family were deported to Auschwitz-Birkenau in the spring of 1944. His parents, younger brothers and sisters were all murdered. In January, 1945 Arnold survived a death march to the Gross-Rosen and Dachau Concentration Camps. He was liberated on May 4, 1945 by the U.S. Army. As a war orphan he emigrated to Scotland in 1946 and was brought to Canada with the assistance of Canadian Jewish Congress in November 1947.

RECOMMENDED FOR STUDENTS GRADES 7+

1:00 PM
Seneca College King Campus
(POD – C SSW Programme)
13990 Dufferin St., Toronto | 416.491.5050 x 5273

AGING HOLOCAUST SURVIVORS: THE LEGACY AND THE LESSONS

Survivors have faced many difficult obstacles in their lives and as they approach old age it is important that the families, the communities and the people who care for them hear their stories and ensure their legacy. This lecture will focus on what that legacy might be, who is responsible for protecting it and what it might mean for survivors of subsequent generations. **PAULA DAVID** is a gerontologist and teaches at the Faculty of Social Work at the University of Toronto. She worked at Baycrest for over 20 years where she was Coordinator of the Holocaust Resource Program. Her doctoral thesis was on Holocaust survivors and end-of-life issues. She has developed education and training for professional and family caregivers, sharing her expertise around the world. Recommended for college/university students and educators. The general public is welcome.

Supported by Hillel of Greater Toronto

1:30 PM
Forest Hill Library
700 Eglinton Ave. West, Toronto | 416.393.7706

MY PERSONAL TESTIMONY

Living in the Warsaw Ghetto from 1939-1941 **BRONKA KRYGIER** managed to escape and find work as a farm labourer. She later hid in the forest with a female relative, occasionally living with, and being helped by, partisan groups. She was liberated by the Soviet Red Army in July 1944. She lived briefly in the Soviet Union, then in Poland and France, before coming to Canada with her husband and children in 1957.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
North York Central Library
5120 Yonge Street, Toronto | 416.395.5784

MY PERSONAL TESTIMONY

Holocaust survivor **MENDEL GOOD** will speak.
See page 4 for his biography

RECOMMENDED FOR STUDENTS GRADES 7+

The greatest triumph of all survivors is the continuation of the generations.

"Prejudice is a burden that confuses the past, threatens the future and renders the present inaccessible."

– Maya Angelou

THURSDAY, NOVEMBER 6

1:30 PM
Thornhill Community Public Library
7755 Bayview Avenue, Thornhill
905.513.7977 x 8536

MY PERSONAL TESTIMONY

Originally from Brzezny-Lodz in Poland, **GEORGE FOX** and his immediate family of five were forced into the ghetto. George was deported with his mother to Auschwitz-Birkenau where she was killed. He was then deported to the Nazi concentration camps of Gross-Rosen and Flossenburg. He is the only survivor of his family. George was liberated by the U.S. Army in May 1945. He came to Canada in 1948.

RECOMMENDED FOR STUDENTS GRADES 7+

1:30 PM
York Woods Library
1785 Finch Ave. West, Toronto | 416.395.0724

A LOOK AT THE HOLOCAUST THROUGH MODERN ART: INTIMATE AND INTERACTIVE

REMEDY is recognized as the first Jewish rapper to be affiliated with the rap group Wu-Tang Clan and is among the top echelon of today's hip-hop artists. See page 14 for a more detailed biography. Remedy will perform his best-known song *Never Again* about the Holocaust for a group of high school students in order to educate them about racism, intolerance and hatred. The students will be able to interact with Remedy in this unique program.

Generously co-sponsored by Ariel Walsh.

RECOMMENDED FOR STUDENTS GRADES 7+

3:00 PM
University of Toronto (North Bldg. 147)
3359 Mississauga Road N., Mississauga
905.569.4491

WOMEN IN THE HOLOCAUST: STATE, CITIZENSHIP AND GENDER

Nations regulate citizenship through law and policy. In Nazi Germany, and the countries it came to dominate, these rights were removed from Jewish citizens. Holocaust survivor and educator **JUDY WEISSENBERG COHEN** survived these deprivations and subsequent imprisonment and will speak about what happened to her, her family and her community under Nazi rule.

Judy was born in Debrecen, Hungary, in 1928, the youngest of seven siblings. Her parents and most of her large family were murdered by the Nazis. Judy was deported to Auschwitz-Birkenau in July 1944 and survived Bergen-Belsen Concentration Camp, a slave labour camp and a death march. She was liberated in May, 1945 by the U.S. Army and emigrated to Canada in June 1948.

Her website, www.womenandtheholocaust.com, is an acclaimed scholarly resource.

Recommended for college/university students and educators. The general public is welcome.

Supported by the Study of Women and Gender Program at U of T Mississauga and by Hillel of Greater Toronto

4:00 PM
Centennial College
Residence and Conference Centre | 940 Progress Ave., Toronto | 416.289.5000 x 2601
(Directions: Immediately south of 401, east on Markham Rd. on west side of Progress Ave. which turns north. Free parking)

REMEMBERING THE PAST, RESPECTING THE PRESENT, BUILDING ON THE FUTURE

What is a hate crime? What is the correlation between bullying and hate? What is the importance of early identification and prevention? What do the Canadian Charter of Rights and Freedoms and the Criminal Code state about hate propaganda and "hate-motivated crimes"? What proactive and positive initiatives can people take to prevent hate crimes?

These and other questions will be discussed in an interactive lecture by **PROFESSOR DINO DORIA**, Program Head at the University of Guelph Humber Justice Studies program. See page 3 for a more detailed biography. Selected items from the John and Molly Pollock Holocaust Collection will be on display. Recommended for college university students and educators. The general public is welcome.

Supported by Hillel of Greater Toronto.

"Not to transmit a story is to betray it."

– Elie Wiesel

5:00 PM
University of Toronto, Multi-faith Centre for Spiritual Study & Practice
Koffler Institute
569 Spadina Avenue, Toronto
416.946.3119

WITNESS TO HISTORY: PANEL OF SURVIVORS

This program will feature speakers who are survivors of past and current genocides. By listening to survivors and understanding their stories, we become witnesses to their history. As witnesses we have an obligation to continue to tell their stories, to honour the memory of those who perished, and to continue the chain of creating more witnesses. Recommended for college university students and educators. The general public is welcome.

Supported by Hillel of Greater Toronto, SHOUT (Students Helping Others Understand Tolerance), and the Canadian Centre for Diversity

6:00 PM
Ontario College of Arts and Design
100 McCaul Street, Toronto
Room 284
416.977.6000

EXHIBITIONS AS ADVOCATES: FROM AUSCHWITZ TO DARFUR

Art exhibitions are increasingly being harnessed to support social justice causes, including genocide awareness. In this illustrated presentation, **CARLA ROSE SHAPIRO** PhD will look at travelling exhibitions depicting the crisis in Darfur, with particular reference to those employing documentary media. She will also explore how contemporary representations of the Holocaust have informed the ways in which the Darfur genocide is depicted. Dr. Shapiro is a curator and critic whose work focuses on artistic and museological approaches to representing the experiences of Holocaust and genocide survivors. Recommended for college university students and educators. The general public is welcome.

Supported by Hillel of Greater Toronto

7:00 PM
Forest Hill Place Retirement Residence
645 Castlefield Avenue, Toronto
416.785.1511

A MUSICAL PRESENTATION OF THE JEWISH SPIRIT

JENNY EISENSTEIN, prominent artist and Holocaust survivor, accompanied by accomplished pianist and director **SHARON FRANK**, will perform folksongs of the Jewish people from before, during and after WWII in Yiddish, Hebrew and English. In 1980, Ms. Eisenstein received the I.I. Segal Award for her contribution to Yiddish culture. *Space is limited. RSVP to the Marketing Department at Forest Hill Place no later than November 4 at 416.785.1511 to reserve.*

Generously co-sponsored by Helen Stollar, in memory of her beloved husband, John Stollar

7:00 PM
Richmond Hill Public Library
1 Atkinson Street, Richmond Hill
905.884.9288 X 307

MY PERSONAL TESTIMONY

Holocaust survivor **JUDY LYSY** will speak. See page 6 for her biography.

7:00 PM
St. John's Norway Anglican Church and Beach Hebrew Institute
109 Kenilworth Avenue, Toronto
416.694.7942

PREOCCUPIED WITH MY FATHER

SIMON SCHNEIDERMAN was born in a Displaced Persons camp outside Munich in 1947. His parents were Holocaust survivors who met in the camp and married before they left in 1947. A litigation lawyer in Toronto since 1980, he is a self-taught artist who has been painting and drawing for 30 years. *Preoccupied With My Father* began as an exhibition of drawings, paintings and text about his father Yoel, about one year after his father died in 2002. The book was published in 2007.

CHURCH SPONSORED PROGRAM

7:30 PM
Beth David B'nai Israel Beth Am Synagogue
55 Yeomans Road, Toronto | 416.633.5500

GRATITUDE: THE CRUELTY AND GENEROSITY OF HUMAN BEINGS CAUGHT IN THE VIOLENCE OF HISTORY

In March 1944 WWII's darkest period descended upon Hungary's Jews. By January 1945 over half a million Jews had been murdered. *Gratitude* tells the story of that period through a group of people whose terrible circumstances have thrust together. At the centre of it all is Paul Beck, a young lawyer whose chance meeting with a visiting Swede, Raoul Wallenberg, may alter the inevitability of the Jews' fate. The book explores the complexities of the human psyche in its darkest hour and offers an unforgettable portrait of a European Empire's last days. **PROFESSOR JOSEPH KERTES** is Dean of Creative and Performing Arts at Humber College and the award-winning author of *Winter Tulips*. He will be available for book signing.

7:30 PM
Friends of Simon Wiesenthal Center for Holocaust Studies and Adath Israel Congregation
37 Southbourne Avenue, Toronto | 416.864.9735 x 29

FROM HATE TO HOPE: A HATE CRIME PERPETRATOR AND HIS VICTIM COME TOGETHER

Twenty years ago **MATTHEW BOGER** was a young teenage runaway who was thrown out of his house by his mother at the age of 13 because he disclosed he was gay. He now works as a manager at the Museum of Tolerance in Los Angeles. **TIM ZAAL** was a former neo-Nazi and a former hate crime perpetrator. He now speaks of his past experiences at the Museum as part of the Simon Wiesenthal Center's Task Force Against Hate.

Two men from very different backgrounds were drawn to the Wiesenthal Center because of their individual commitments to speak out against intolerance. Over time they discovered that Tim, the former neo-Nazi, had once beaten the gay man, Matthew, so badly that he had to be hospitalized. The discovery of this eerie connection, as well as their common goal of educating people, especially students, about the dangers of intolerance, stereotyping and hatred, inspired this unlikely duo to team up to share their meaningful and powerful message. Their story is one of remarkable reconciliation between the perpetrator and the victim of a hate crime.

MATTHEW BOGER AND TIM ZAAL

7:30 PM
Beth Torah Congregation
47 Glenbrook Avenue, Toronto
416.782.4495 x 24

COMPLETING THE CIRCLE: HONOURING THE PAST, PRAYING FOR THE FUTURE

Some survivors of the Holocaust, while making a new life for themselves and their children, cannot bring themselves to speak of those cataclysmic times, nor think of revisiting their ancestral homes, the cities and *shtetls* of Europe that once teemed with the richness of Jewish life and culture. Others feel they must go back – whether it is to remember a way of life, honour those who were murdered, or to acknowledge how their lives and the lives of others were irrevocably changed. Members of a panel, representing three generations, will speak about their experiences, what compelled them to return to Poland and to the concentration and death camps, and why it was essential for them to make that difficult journey, to bear witness, to truly understand where they came from, and where they will go in the future.

BERNIE FARBER, CEO of Canadian Jewish Congress, a Jewish advocacy organization addressing issues of community relations, public policy and public and media relations, will moderate. A recognized expert on antisemitism and human rights, Mr. Farber is a child of Holocaust survivors.

MARTIN BARANEK, a member of Beth Torah, is a Holocaust survivor and sought-after speaker who has accompanied many March of the Living missions as both witness and chaperone.

EPHRAIM FIKSEL, a member of Beth Torah's Board of Trustees, is a child of survivors who has returned to his parents' home city in Poland twice and is currently the President of the Chenstochover Aid Society.

SHIRA GLICK, a member of Beth Torah, is the grandchild of survivors and was a participant on the March of the Living.

THURSDAY, NOVEMBER 6

7:30 PM
Shaarei Shomayim Congregation | 470 Glencairn Avenue, Toronto | 416.789-3213 x 209

A DAUGHTER OF NAZI PARENTS: PERSONAL REFLECTIONS

LIESEL APPEL daughter of Hitler's Minister of Education in Poland, was born in Königsberg, Germany in 1941. She graduated from Teachers Training College at 17 to become a nursery school teacher. When she could not reconcile her parents' love for her with their extreme hatred of Jews, she fled her painful past by leaving her native Germany. Ms. Appel converted to Judaism in 1990. In her moving autobiography, *The Nightingale's Son*, she writes of a lifetime spent coming to grips with Germany's WWII legacy, and she details her unrelenting search for Edgar August Mayer, son of Willy and Faiga Dobra Mayer, her neighbours in Germany. See page 15 for additional biographical information.

Ms. Appel has presented her intriguing story at educational seminars, the Steven Spielberg Library, and countless Holocaust Memorial Services, and has appeared on radio and television. A philanthropist, she has raised millions of dollars for several charities. She will be available for book signing after her presentation.

Generously co-sponsored by Yeshiva University and supported by Emunah Women of Toronto

FRIDAY, NOVEMBER 7

10:00 AM
University of Toronto | Wolfond Centre for Jewish Campus Life (*Lebovic Hall*)
36 Harbord Street, Toronto | 416.913.2424

JEWISH STRATEGIES FOR SURVIVAL, 1939-1941

Jews in Europe faced terrible challenges in the early years of WWII, even before the first killing centres began operating in late 1941. The defeat and division of Poland by the Germans and Soviet Union in September 1939 brought millions of Jews into Nazi hands, creating particular forms of vulnerability even for those who managed to flee to the East. The fall of France in June 1940 closed another means of escape. Shoved into ghettos, their livelihoods and property stolen, Jews were increasingly isolated from their gentile neighbours and pitted against one another. Still, European Jews were anything but passive. Some found ways to escape Europe, some went into hiding, some passed as gentiles. They used whatever resources they could muster – job skills, wealth, connections, good looks – to try to find ways to get around the mountain of restrictions and violence directed against them. This lecture by **PROFESSOR DORIS BERGEN** uses personal accounts to present and analyze some of the Jewish responses to persecution and destruction in the early stages of the Holocaust. Recommended for college/university students and educators. The general public is welcome.

Supported by Hillel of Greater Toronto.

OUR SCHOLAR-IN-RESIDENCE

PROFESSOR DORIS BERGEN is the Scholar-in-Residence of the 2008 Holocaust Education Week. She is the Chancellor Rose and Ray Wolfe Chair in Holocaust Studies at the University of Toronto. A winner of prestigious research grants and awards for excellence in teaching, Bergen is author of *War & Genocide: A Concise History of the Holocaust*, and *Twisted Cross: The German Christian Movement in the Third Reich*. She is a member of the Academic Advisory Board of the United States Holocaust Memorial Museum in Washington, D.C.

8:00 AM

PricewaterhouseCoopers
Royal Trust Tower – 30th Floor
77 King Street West, Toronto | 416.941.8340

DEMOCIDE: MASS MURDER IN THE 20TH CENTURY – AND BEYOND

Most people are familiar with the concept of genocide – the murder of an entire people. Democide, a term coined by political scientist R. J. Rummel, is much broader. It refers to the murder, mass detention of persons by a government, and includes government measures such as genocide, the Holocaust and the genocide in Rwanda, mass murder (Ukrainian famine in the 1930s), and the murder of individuals whom the state views as political enemies. Democide has claimed over 150 million lives in the 20th century. Yet, when another episode occurs, many people refuse to accept the initial reports. It seems to ignore the emerging atrocity. Terrorism expert **JOHN THOMPSON**, Director of The Mackenzie Institute, will examine the concept of democide, providing an overview of 20th century current and looming crises.

Admission is free but pre-registration is required.
Call 416.941.8340

Supported by the Speakers Action Group.

2:00 PM

Lorraine Kimsa Theatre for Young People
165 Front Street, Toronto
416.362.2222

...AND STOCKINGS FOR THE LADIES

Royal Canadian Air Force squadron leader Ted Allin worked tirelessly to bring a sense of dignity to many Displaced Persons left in the Bergen-Belsen Concentration Camp. His efforts met with strong resistance from commanding officers. Nicknamed "The Angel of Belsen", Allin was held in high regard in the camp and returned home to a hero's welcome. His story, as told through archived letters to his wife that, alongside personal interviews, were the source of this theatrical production. Actor **BRENDAN McMURTRY-HOWLETT** is a graduate of the National Theatre School of Canada in Montreal. He played Drake in *Degrassi: The Next Generation*. **LINDA GOLDMAN**, member of the Holocaust Education Week Committee, will introduce the play and describe its connection to her own family.

Generously co-sponsored by Linda Goldman, Abe and Linda Neufeld and Esther Schwartz Luft.

1:00 PM

Pierre Berton Resource Library
4921 Rutherford Road, Toronto
416.653.7323 x 4308

MY PERSONAL TESTIMONY

Holocaust survivor **ALEX LEVIN** will speak. See page 4 for his biography.

RECOMMENDED FOR STUDENTS GRADES 7+

7:45 PM

Temple Kol Ami
Leo Baeck Day School
36 Atkinson Avenue, Thornhill
905.709.2620 x 246

THE NEW ANTISEMITISM AND WHAT TO DO ABOUT IT

Antisemitism is on the rise. It is a global phenomenon conveyed in the digital age by Internet, e-mail, television and video. What can we do about it? What is the role of Holocaust education in this effort?

JENNIFER RITTER will provide a brief survey of global antisemitism and speak to these important questions. Ms. Ritter has served as Director of the Holocaust Centre of Toronto, UIA Federation since October 2006. Prior she spent five years as the Associate and then Executive Director of the Holocaust Memorial Resource and Education Center of Florida in Orlando. Before entering the field of Holocaust education, Ms. Ritter was a litigation lawyer called to the Bar in Alberta and Ontario. An advocate on issues of social justice, she is a frequent lecturer on university campuses, for community groups, civic leaders and law enforcement, and at national and international conferences. Following the lecture, Ms. Ritter will be available for questions.

This lecture is part of Temple Kol Ami's regular Friday night Shabbat service (for adults only as well as for youth 13+). Services will be followed by congregational oneg.

SATURDAY, NOVEMBER 8

11:30 AM
Stashover Slipia Congregation
11 Sultana Avenue, Toronto | 416.789.1333

HATE SPEECH VS. FREE SPEECH: FINDING THE BALANCE

To what extent do evil words lead to evil deeds? What is the responsibility of government to protect vulnerable communities from the effects of hateful speech? How can this responsibility be discharged while being mindful of the need to maintain freedom of speech as an essential element of our democratic society?

LEN RUDNER Ontario Regional Director for Canadian Jewish Congress will address these questions. Mr Rudner represents the concerns of the Jewish community on issues including antisemitism, war criminals in Canada, Holocaust denial, reasonable accommodation, and the manner in which the Internet is used to spread hate messages. He has worked with police services across Ontario on matters relating to the security of the Jewish community and has helped develop strong relationships with major school boards in the areas of anti-racism education and in the development of policies for the use of these materials in the classroom.

This program is part of the regular Shabbat morning service and Mr Rudner will be available for questions at its conclusion

1:30 PM
First Narayever Congregation and Annex Shul
187 Brunswick Avenue, Toronto | 416.927.0546

GENERATIONS AFTER THE HOLOCAUST: DRAWING MEANING FOR TODAY AND TOMORROW

The passage of time since Liberation has inevitably raised the questions: What will happen to the memory of the Holocaust in the future? How shall we think of it in relation to other historic and present-day events? And what meaning can the words "Never Again" have in a genocidal world? **RACHEL ISKOV** will lead a discussion about the meaning and significance of the memory of the Holocaust in the world today. She is a Ph.D candidate in Holocaust History at the Strassler Family Center for Holocaust and Genocide Studies at Clark University in Worcester, Massachussets and is Co-Chair of 2008 Holocaust Education Week. Recommended for young adults. The general public is welcome

7:30 PM
National Council of Jewish Women
4700 Bathurst Street, Toronto
416.633.5100

MOTHERS AND DAUGHTERS DURING THE HOLOCAUST

The bond between mother and daughter is one of the most basic human connections, every woman is some woman's daughter. What happened to mother-daughter relations among Jewish women and girls under the severe pressures of the Shoah? This presentation will use personal accounts (interviews, memoirs, and film clips) to examine the ways women within families interacted as targets of persecution in ghettos, on hiding, in partisan groups, concentration camps and killing centres. Could family ties help women survive, as has often been claimed? Did the Nazi onslaught attack mother-daughter relations as a way to destroy Jewish solidarity? **PROFESSOR DORIS BERGEN** will address these issues. She is Scholar-in-Residence for the 2008 Holocaust Education Week. See page 19 for her biography

Generously co-sponsored by the Rash family

8:00 PM
Lorraine Kimsa Theatre for Young People
165 Front Street, Toronto
416.362.2222

...AND STOCKINGS FOR THE LADIES

The story of Royal Canadian Air Force squadron leader Ted Aplin who worked tirelessly to bring a sense of dignity to many Displaced Persons left in the Bergen-Belsen Concentration Camp. See page 20 for program details

Generously co-sponsored by Linda Goldman, Abe and Linda Neufeld and Esther Schwartz Luft

"...We have three unspeakably precious things: freedom of speech, freedom of conscience, and the prudence to practice neither."

– Mark Twain

For program changes, visit:
www.holocausteducationweek.com
or call our hotline **416.631.5689**

SATURDAY, NOVEMBER 8

8:00 PM
Congregation B'nai Torah
465 Patricia Ave., Toronto | 416.226.3700 x 23

RESISTANCE IN THE FORESTS: THE BIELSKI BROTHERS AND OTHER JEWISH PARTISANS IN BELORUSSIA AND LITHUANIA

The film *The Bielski Brothers* explores the story of the largest group of Jewish partisans in WWII who fought against the Nazi occupiers and their collaborators in the area of present-day Belarus. The group was initially organized by the four Bielski brothers, who fled to the nearby forest after their parents and other family members were killed in 1941. Together with 13 neighbours, they formed the nucleus of a partisan combat group that managed to save 1,200 people. Following the film, partisan and Holocaust survivor **SARA GINAITE-RUBINSON** will describe her life in the Kaunas (Kovno) Ghetto and her participation in the underground movement. After WWII, Sara obtained her MA from Leningrad University and her Ph.D from Vilnius University. She emigrated to Canada in the early 1980s and taught at York University. She is the author of 13 books, including the award-winning *Resistance & Survival in Kaunas: The Jewish Community in Kaunas, 1941-1944*.

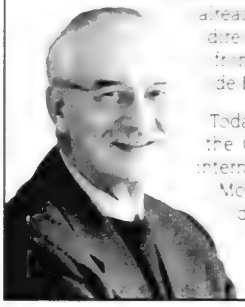
Generously co-sponsored by Alan and Patricia Koval, in loving memory of Alan's father, Michael Koval, a survivor from Lithuania

SUNDAY, NOVEMBER 9

10:00 AM
Temple Emanu-El
120 Old Colony Road, Toronto | 416.449.3880

FROM HIDDEN CHILD TO INTERNATIONAL JURY MEMBER: AN ARCHITECT'S PERSONAL CONNECTION TO THE NEW HOLOCAUST MUSEUM OF BELGIUM

PROFESSOR ADRIAN SHEPPARD, FRAIC, B. Arch., M. Arch., was a Hidden Child in Belgium during WWII. Both his parents were deported to Auschwitz after being interned at Caserne Dossin, an old army barracks located in Mechelen, Malines. Professor Sheppard was hidden by Carl de Brouwer, a prosperous banker who lived in a large country estate outside of Ghent. He had five children of his own and had already taken in a 12-year-old Jewish child whose parents were also in hiding. Aware of the dire consequences were they to be found, the de Brouwers hid Adrian and protected him from deportation. The Yad Vashem Institute in Jerusalem posthumously awarded the de Brouwers the title of "Righteous Among the Nations" in 2000.



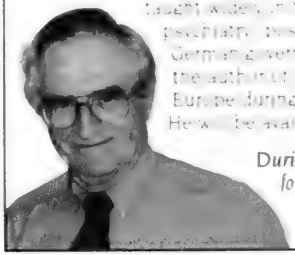
Today, the Belgian government proposes to build a Holocaust museum adjacent to the Caserne. Professor Sheppard was invited to participate in the adjudication of the international architectural competition for the design. He is a Professor of Architecture at McGill University in Montreal and President of the Comité d'architecture et d'urbanisme de Montréal, which oversees all major planning and architectural projects in the city.

10:00 AM
Temple Sinai Congregation | 210 Wilson Avenue, Toronto | 416.487.3281 x 226

HOLOCAUST SURVIVORS: THE FORGOTTEN HEROES

The heroism of Holocaust survivors who did not rebel in the ghettos and did not fight in the woods has not always been celebrated nor recognized either by monuments or by words. The survivors of the Holocaust are a living symbol of the history of the Jews. Jews have survived not by resisting their persecutors but by adapting and enduring. Courage to endure deserves at least the same recognition as courage to engage in suicidal resistance.

EMANUEL TANAY, M.D., is a Distinguished Fellow of the American Academy of Forensic Science and of the American Psychiatric Society. He is a forensic psychiatrist who has served as an expert witness in the well-known cases of Jack Ruby, Ted Bundy, and Sam Sheppard. Dr. Tanay has taught widely in the U.S. and Europe, and published numerous articles about forensic psychiatry, post-traumatic stress, and the Holocaust. He was a consultant to the German government on the compensation of survivors of concentration camps. He is the author of Passport to Life: Reflections of a Holocaust Survivor about his experiences in Europe during WWII, and a series of essays about the roots of bigotry and genocide. He will be available for book signing after the lecture.



During this program, Jewish War Veterans will be honoured for their brave service in WWII

10:30 AM
Pride of Israel Synagogue
59 Lissom Crescent, Toronto | 416.226.0111

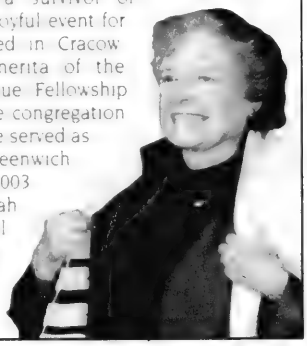
I AM STILL HERE: REAL DIARIES OF YOUNG PEOPLE WHO LIVED DURING THE HOLOCAUST

This film salutes a group of young brave writers and witnessing to the hatred and the horrors of the Holocaust refused to disappear quietly. The stories come to life as read by some of today's most talented young actors: Elijah Wood, Amber Tamblyn, Joaquin Phoenix, Ryan Gosling, Kate Hudson, Oliver Hudson and Brittany Murphy. The award-winning film was produced and directed by Oscar nominee Lauren Lazin. Following the screening, **LEORA SCHAEFER**, Program Director for Facing History and Ourselves Canada, will facilitate a conversation highlighting some of the film's themes. What compelled these young people to write in diaries? How does this knowledge influence the way we think about our choices today? The program will also include a Holocaust-related musical presentation by **RENANIM YOUTH SINGERS**, a non-profit Jewish community youth choir that has won numerous awards for excellence over its nine-year history. Recommended for children 10+ and their families.

10:00 AM
Temple Har Zion | 7360 Bayview Ave., Toronto | 905.889.2252

SPARK AMONG THE ASHES

In this award-winning documentary, 13-year-old Eric Strom, his family, and their female Reform Rabbi travel to Cracow, Poland to celebrate Eric's Bar Mitzvah - the first such ceremony held there since the Holocaust. Directed by Oren Rudavsky and narrated by actor Eli Wallach, this landmark film deals with the Holocaust, cultural survival and the tension between Orthodox and contemporary religious movements. Following the film, **RABBI EMILY FAUST KORZENIK**, who invited the Strom family, arranged the trip to Poland and accompanied them, will share her experiences. The Strom family, along with Ed Blonder, their guide, translator and a survivor of Auschwitz-Birkenau, created a joyful event for the elderly Jews who remained in Cracow. Rabbi Korzenik is Rabbi Emerita of the Stamford Connecticut Synagogue Fellowship for Jewish Learning, serving the congregation from 1978-2003. In addition, she served as President of the Stamford Greenwich Board of Rabbis between 2002-2003. She is a recipient of the Hannah G. Solomon Award of the Council of Jewish Women, Stamford Section.



11:00 AM
Morris Winchevsky School and United Jewish People's Order
585 Cranbrooke Ave., Toronto | 416.789.5502

ESCAPING HELL IN TREBLINKA

Oskar Strawczynski and his brother Zygmunt were two of fewer than 60 inmates who survived the Treblinka death camp. Taking part in a rebellion, they escaped from the camp and were later separated in the forest. Oskar, who fought with the partisans, was urged to write about his experiences while in the underground resistance movement.

His memoir is one of the earliest written eyewitness accounts of the August 2, 1943 uprising in Treblinka. The two brothers reconnected through the publication of their story and both testified at the Nuremberg War Crimes Trials. Originally written in Yiddish, the memoir was translated by Oskar's sister Natalie (Strawczynski) Rotter and edited by his niece Frederika Rotter. *Escaping Hell in Treblinka* was first published in Montreal by the Canadian Jewish Archives, and most recently by the Yad Vashem Holocaust Survivors' Memoir Project in New York and Jerusalem. Guest speaker **FREDERIKA ROTTER** will provide the background for her uncle's poignant story of the brutality of daily life in the forced labour camp. The program will also include readings from the memoir in English and in the original Yiddish.

1:30 PM
Bathurst Clark Resource Library
900 Clark Avenue West, Thornhill
905.653.7323 x 4130

SUGIHARA: CONSPIRACY OF KINDNESS

Chiune (Sempo) Sugihara was a Japanese diplomat serving as Vice Consul in Lithuania. Soon after the occupation of Lithuania by the Soviet Union, he helped several thousand Jews leave the country by issuing transit visas allowing them to travel to Japan. Most of the Jews who escaped were refugees from Poland or residents of Lithuania. Sugihara was awarded the title "Righteous Among the Nations" by Yad Vashem in Israel.

Holocaust survivor **FAIGIE LIBMAN** was born in Kaunas (Kovno), Lithuania, where Sugihara was posted. As a young child, she and her mother lived in the Kovno Ghetto and were later transferred to the Stutthof Concentration Camp before being liberated by the Soviet Red Army. She lived in a Displaced Persons camp in Austria, and came to Canada in 1948. A brief segment from the documentary *Sugihara: Conspiracy of Kindness* will be shown, followed by Faigie's personal testimony.

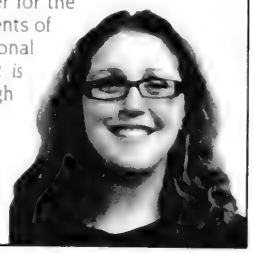
Generously co-sponsored by Frieda Torkin and Sharon Gottlieb.

12:00 NOON
National Council of Jewish Women | 4700 Bathurst Street, Toronto | 416.633.5100

HOLOCAUST CURRICULA WORKSHOP FOR EDUCATORS
IT IS MY BUSINESS: SELECTED HISTORY FROM 1933–1945

Participants will be introduced to this middle school curriculum which includes primary historical sources, biblical sources, poetry and artwork, emphasizing the role of the bystander and the difference one person can make in influencing the course of history. Lessons will be modeled and participants will have the opportunity to review the student edition, the accompanying educator's guide and informational CD.

EMILY AMIE WITTY is the Director of the Manhattan Educational Resource Center for the Board of Jewish Education of Greater New York. She is experienced in teaching students of diverse backgrounds and has presented at the Yad Vashem School for International Studies and at schools and universities across the U.S. She is the author of *It is My Business: Selected History from 1933-1945*, a Holocaust curriculum for middle and high school students.



Pre-registration is required. Call 416.635.2883 x 5153 or e-mail hschwartz@ujafed.org or register online @ www.ujaevents.com/registration/teachers

FOR EDUCATORS ONLY

2:00 PM
Lodzer Centre Holocaust Congregation and
Polish-Jewish Heritage Foundation of Canada
12 Heaton Street, Toronto | 416.636.6665

"SHHH! I AM TALKING NOW": REPRESENTATIONS OF THE HOLOCAUST IN RECENT POLISH LITERATURE

[illegible]

[illegible] **PROFESSOR DOROTA GLOWACKA** [illegible]

2:00 PM
UJA Federation Committee for Yiddish and
Toronto Workmen's Circle
471-473 Lawrence Avenue West, Toronto
416.635-2883 x 5389

THE LAST FIGHTERS (די לעצטע קעמפער)

[illegible] Ghetto uprising and their understanding of the events in retrospect is the subject of this documentary filmed in Warsaw, Israel and Montreal by Rohen Zarezky and Yael Kipper. The film will be introduced by **PROFESSOR ADAM FUERSTENBERG**, former Director of [illegible] Toronto UJA Federation. *Hebrew, English, Polish and Yiddish, with English subtitles*

Supported by Friends of Yiddish and the Toronto Workmen's Circle

2:30 PM
Lorraine Kimsa Theatre for Young People
165 Front Street, Toronto
416.362.2222

...AND STOCKINGS FOR THE LADIES

The story of Royal Canadian Air Force squadron leader Ted Ap[illegible] who worked tirelessly to bring a sense of dignity to many Displaced Persons left in the Bergen-Belsen Concentration Camp. See page 20 for program details.

Generously co-sponsored by Linda Goldman, Abe and Linda Neufeld and Esther Schwartz Luft

For program changes, visit:
www.holocausteducationweek.com
or call our hotline **416.631.5689**

10:30 AM

Fairlawn United Church
28 Fairlawn Avenue, Toronto | 416.481.6848

A TESTIMONY OF A DIFFERENT KIND

Holocaust survivor **JUDY WEISSENBERG COHEN** will speak at this Remembrance Day service. See page 10 for further biography.

CHURCH SPONSORED PROGRAM

2:00 PM

Beit Rayim Synagogue and
Richmond Hill United Church
10201 Yonge Street, Richmond Hill
905.770.7639 x 31

TEN GREEN BOTTLES: VIENNA TO SHANGHAI – JOURNEY OF FEAR AND HOPE

This program will feature Holocaust related musical presentation by **RENANIM YOUTH SINGERS** a non-profit [illegible] that has won numerous [illegible]

[illegible] daughter **VIVIAN JEANETTE KAPLAN** [illegible]

CHURCH CO-SPONSORED PROGRAM

2:30 PM

Na'amat Canada – Toronto LZA
and Second Story Press
272 Codsell Ave., Toronto | 416.636.5425

THE DIARY OF LAURA'S TWIN: TWINNING YOUNG PEOPLE WITH THE PAST

Award-winning writer **KATHY KACER** [illegible] *The Diary of Laura's Twin* [illegible]

4:30 PM

Indigo Books Music & Café
55 Bloor Street West, Toronto | 416.925.3536

MY PERSONAL TESTIMONY

CHAVA KWINTA was born in [illegible] Poland. She was nine years old when the Nazis invaded Poland. As a child she was transported to the Srodula Ghetto where she became a smuggler to feed her family. Chava spent over [illegible] in camps before being liberated at Bergen-Belsen in April 1945. She is the author of *I am Still Living*.

7:00 PM

Melrose Baptist Community Church
375 Melrose Avenue, Toronto (at Avenue Road)
416.785.1980

HIDDEN HEROES

Holocaust survivor **ADA WYNSTON** will discuss this film following the screening. See page 10 for further biography.

CHURCH SPONSORED PROGRAM

Closing Program
KRISTALLNACHT COMMEMORATION

Sunday, November 9
7:30 pm

Toronto Centre for the Arts

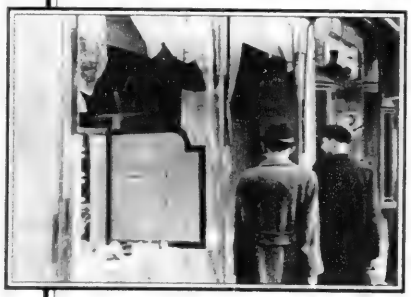
5040 Yonge Street, Toronto | 416.733.9388

THROUGH ROSES

SAUL RUBINEK well-known for his work on stage, television and film, directs and stars in composer Marc Neikrug's haunting musical ritual of music and words written for eight musicians and one actor. This poignant, one-hour piece is about the tyranny of memory in which Mr. Rubinek portrays a concert violinist who survived Auschwitz and is haunted by the sounds and images of his forced performances while in the camp. Mr. Rubinek will be accompanied by musicians from Toronto's Royal Conservatory of Music.

Mr. Rubinek was born in a Displaced Persons camp in Germany after WWII, where his father ran a Yiddish Repertory Theatre company. He started his professional career as a child actor in theatre and radio in Canada before working in the U.S. in the late 1970s as an actor at the Public Theatre in New York. He divides his time between projects in both countries. Penguin Books published his non-fiction book *So Many Miracles*, an account of his parents' survival growing up in Poland during WWII. He wrote and produced an award-winning documentary of the same title for CBC and PBS, chronicling his parents' reunion with the people who saved their lives during the Holocaust. He has performed *Through Roses* in London, England, Ottawa, Toronto and New York.

This evening's performance will commemorate the 70th anniversary of *Kristallnacht*, the Night of Broken Glass, when on November 9-10, 1938, a massive state-sponsored attack was carried out against Jewish homes, synagogues, businesses and persons throughout Germany and Austria.



Limited seating. Reservations required
Call 416 635 2883 x 5301 or e-mail: msiklos@ujafed.org
or register online @ www.ujaevents.com/registration/closingrubinek

Sponsored by
UJA Federation of Greater Toronto

UJA FEDERATION
Live generously

All Regional Community Programs are co-sponsored by the Regional Jewish Communities of Ontario (RJCO) unless otherwise noted

Ontario-wide Regional Programs

MONDAY, NOVEMBER 3

7:00 PM
Shaar Hashomayim Congregation
158 John St., Sudbury | 705.566.9487

MY PERSONAL TESTIMONY

Holocaust survivor **MAX EISEN** was born in Medzilaborce, Czechoslovakia. He and his family were deported to Auschwitz-Birkenau in 1944. Max survived a death march to the Mauthausen Work and Labour camps. He was liberated in May 1945. After spending three years in Germany, he arrived in Canada in 1949.

7:30 PM
Beth Israel Congregation
116 Centre St., Kingston | 613.542.5012

FROM THE HOLOCAUST TO RWANDA TO DARFUR: LESSONS IN HUMANITY FOR TODAY

MAJOR BRENT BEARDSLEY former Operations Manager, United Nations Assistance Mission in Rwanda (UNAMIR) and current peacekeeping staff officer for the Canadian Forces, will speak about his experiences in Rwanda. His presentation will be followed by a panel discussion with Kingston area leaders. Q and A to follow. See page 12 for his biography.

7:30 PM
Westdale Theatre
1014 King St. West, Hamilton | 905.522.7173

MY MOTHER'S COURAGE

This tribute to the human spirit is based on a true story. Esther Hoffe, author of the stage play *Eva*, tells the story of her mother, Eva Fisz, a Polish Jew who survived the Nazi occupation of Poland. The film focuses on the faith, love and courage that sustained the determination of Eva Hungarian Jews from Budapest to Auschwitz in 1944 due to her unbridled courage and help from a most unexpected quarter. Directed by Michael Verhoeven.

Generously co-sponsored by the Art Gallery of Hamilton, Westdale Theatre and the Hamilton Spectator

FRIDAY, NOVEMBER 7

11:00 AM
Jewish Community of Barrie (JACOB)
Barrie City Hall | 70 Collier St., Barrie | 705.734.9794

KRISTALLNACHT COMMEMORATION

The 70th anniversary of *Kristallnacht* (the Night of Broken Glass) will feature community leaders, dignitaries and an address by Holocaust survivor **VERA SCHIFF**. See page 4 for her biography. A screening of *The Garden of the Finzi-Continis* will follow. This award-winning film focuses on a 1940s Italian Jewish community adjusting to the anti-Jewish policies of Mussolini. **MARILYN HERBERT** will lead a post-film discussion.

TUESDAY, NOVEMBER 4

7:00 PM
Beth Israel Congregation
775 Weller St., Peterborough | 705.743.8671

MY PERSONAL TESTIMONY

Holocaust survivor **FAIGIE LIBMAN** will discuss her experiences. See page 24 for her biography.

THURSDAY, NOVEMBER 6

7:00 PM
University of Guelph – Jewish Students Organization
University Centre Building
50 Stone Road, Guelph | 519.824.4120 x 52107

MY PERSONAL TESTIMONY

Holocaust survivor **AMEK ADLER** will speak. See page 3 for his biography.

7:30 PM
Am Shalom Synagogue
767 Huronia Road, Barrie | 705.792.3949

EVERYTHING IS ILLUMINATED

MARILYN HERBERT, Curator and Director of Bookclub-in-a-Box will introduce this film based on the novel by Jonathan Safran Foer. A young man's quest to find the woman who saved his grandfather in a small Ukrainian town that turns into a surprisingly meaningful series of revelations.

7:30 PM
Grace Evangelical Lutheran Church
1107 Main St. West, Hamilton | 905.527.0877

MY PERSONAL TESTIMONY

DR. NADIA ROSA was born in Brno, Czechoslovakia in 1938. Captured while in hiding in 1945, Nadia and her mother were to be deported to Auschwitz-Birkenau but were re-routed to Theresienstadt Concentration Camp. They were liberated in 1945. The family emigrated to Canada in 1968. Student reflections from the March of Remembrance and Hope 2008 will also be presented along with the film *The Führer Gives a City to the Jews*, produced by the Ministry of Propaganda of the Third Reich. *Not part of RICO programming.*

SATURDAY, NOVEMBER 8

7:30 PM
B'nai Shalom V'Tikvah
St. Paul's United Church
65 Kings Crescent, Ajax | 905.686.1115

MY PERSONAL TESTIMONY

The Shabbat evening program will feature Holocaust survivor **ARNOLD FRIEDMAN**. See page 15 for his biography.

SUNDAY, NOVEMBER 9

10:00 AM
Carisma Pentecostal Church
16 West Ave. South, Hamilton | 905.527.5448

MY PERSONAL TESTIMONY

[illegible] **ADA WYNSTON** will speak during the morning service. See page [illegible] for her biography. Not part of RJCO programming.

10:30 AM
St. James the Apostle Anglican Church
86 Glasgow Street North, Guelph | 519.822.1061

TO DACHAU AND BEYOND: REFLECTIONS AND PERSONAL MEMORIES OF *KRISTALLNACHT*

RABBI ERWIN SCHILD a young student at [illegible] Teachers' Seminary in Würzburg, Germany, was arrested during *Kristallnacht* and [illegible] Dachau Concentration Camp. After spending a year [illegible] England. His studies were interrupted by [illegible] as an enemy alien. He was released as a [illegible] Canada, established [illegible] Rabbi of Adath Israel in Toronto. He is [illegible] Emeritus. His story, entitled [illegible] Nazi Yoke, was awarded the [illegible] Book Award by the Canadian Jewish [illegible] in the Diaspora. [illegible] 15 pm.

TUESDAY, NOVEMBER 11

10:00 AM – 12:00 NOON
Beth Israel Congregation
Limestone District School Board
116 Centre Street, Kingston | 613.542.5012

HOLOCAUST EDUCATION WORKSHOP FOR HIGH SCHOOL STUDENTS

EMILY AMIE WITTY will lead high school students through an interactive module for learning about the Holocaust. She is Director of the Manhattan Educational Resource Center for the Board of Jewish Education of Greater New York. See page 24 for her biography. *Limited enrollment.* Registration through the Limestone District School Board. Contact Meri MacLeod macleodm@limestone.ca

Recommended for Students Grades 9-12

3:00 PM – 5:00 PM
Beth Israel Congregation
Limestone District School Board
116 Centre Street, Kingston | 613.542.5012
TEACHER WORKSHOP

IT IS MY BUSINESS: SELECTED HISTORY FROM 1933-1945

See page 24 for program details with **EMILY AMIE WITTY**. Director of the Manhattan Educational Resource Center for the Board of Jewish Education of Greater New York.

7:30 PM
Adas Israel Synagogue
125 Cline Ave. South, Hamilton | 905.528.0039

KRISTALLNACHT COMMEMORATION

This community commemoration of the 70th anniversary of *Kristallnacht* (the Night of Broken Glass) will feature **RABBI DANIEL GREEN** and [illegible] the 2008 March of the Living. There will be a special screening of the acclaimed documentary, *Never Forget*. Dedicated to keeping alive the memory of [illegible] were the victims of Nazi persecution. Not part of RJCO programming

MONDAY, NOVEMBER 10

4:30 PM
Barrday, Inc.
75 Moorefield Street, Cambridge | 519.621.3620
TEACHERS OF WATERLOO REGION WORKSHOP

EMILY AMIE WITTY will discuss the use of literature to teach about the Holocaust, including her chapter [illegible] published in *The Call of Memory: Learning About the Holocaust Through Narrative*. Educators must register through Sue Vincent at svincent@barrday.com. Light meal will be served. *Recommended for Educators*

7:00 PM
Congregation B'nai Israel
190 Church St., St. Catharines | 905.688.1016

UNDERSTANDING THE *KINDERTRANSPORT*

The documentary, *Into the Arms of Strangers*, tells the story of how various agencies mobilized to bring [illegible] children and teenagers to England, saving their lives but separating them from their parents and the life they knew, often never to be reunited with their families. **MARTIN MAXWELL** a child of the *Kindertransport*, will lead a discussion. See page 13 for his biography.

WEDNESDAY, NOVEMBER 12

9:00 AM – 2:30 PM
Congregation B'nai Israel | 190 Church St., St. Catharines | 905. 688.1016

5TH ANNUAL HOLOCAUST EDUCATION SYMPOSIUM FOR SENIOR HIGH SCHOOL STUDENTS

Keynote speaker **EMILY AMIE WITTY**, using a multi-media presentation, will guide students on a journey to a deeper understanding of the Holocaust and its impact upon human history. Participants will also hear from Holocaust survivors. *Open to the public but registration is required through the District School Board of Niagara. Contact Howard Slepkov at 905 688 1016*

Recommended for students grades 10+

7:00 PM
Beth Israel Congregation | 775 Weller St., Peterborough | 705.743.8671

ROSENSTRASSE

This 2003 award-winning film tells the story of the Rosenstrasse protest in early 1943. The Nazis rounded up Jewish men in Berlin. As the men were detained in a building on Rosenstrasse, their non-Jewish wives and mothers gathered daily in silent protest until their release. **MARILYN HERBERT** Curator and Director of Bookclub-in-a-Box, will provide context for the film while discussing the major themes.

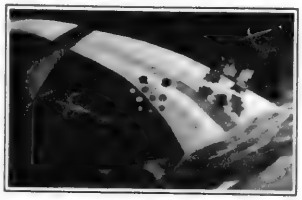
All Regional Community Programs are co-sponsored by the Regional Jewish Communities of Ontario (RJCO) unless otherwise noted.

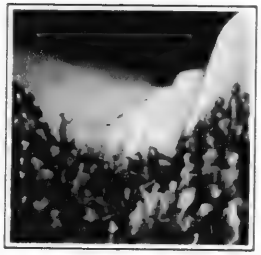
Exhibitions

NOVEMBER 2 – 16

Holocaust Centre of Toronto and Lonsdale Gallery | 410 Spadina Road, Toronto | 416.487.8733

THE ART OF DISSENT





ANGELIKA LITTLEFIELD

Lonsdale Gallery Hours: Wednesday to Sunday 12:00 Noon – 5:00 pm.

SATURDAY, NOVEMBER 1

8:30 PM
Opening Reception at the Lonsdale Gallery

THURSDAY, NOVEMBER 6

1:00 PM
Lonsdale Gallery
410 Spadina Road, Toronto | 416.487.8733

ART AND NAZISM: A SORDID AFFAIR

This talk by **PROFESSOR DORIS BERGEN**

WEDNESDAY, NOVEMBER 12

1:00 PM
Lonsdale Gallery | 410 Spadina Rd., Toronto | 416.487.8733

AN INSIDER'S VIEW OF *THE ART OF DISSENT*

An insider's view of this exhibition with **ANGELIKA LITTLEFIELD**

Writer, curator and editor Angie Littlefield spent 33 years in the field of education. As Executive Director of the Durham West Arts Centre from 2003-2007, she curated *The Thomsons of Durham: Tom Thomson's Family Heritage*. She is currently writing two monologue plays: *Late Works of Tom Thomson* for the McMichael Gallery for 2009 and *Walking with Oma* for 2010. The latter work about her Jewish grandmother's life interweaves the narrative of her grandmother walking from the Theresienstadt Concentration Camp to Hamburg in 1946 with her own experiences of walking the same 700+ km along the Elbe River in the spring of 2008.

The Art of Dissent is generously co-sponsored by Joseph Gottdenker, in memory of the members of the Gottdenker and Zuckerbrot families, who perished during the Holocaust and those who miraculously survived but have since passed away.

Exhibitions

NOVEMBER 4 – DECEMBER 4

Koffler Centre of the Arts
Loggia Gallery | 4588 Bathurst Street, Toronto | 416.635.2883 x 5286

CARL LUTZ AND THE LEGENDARY BUDAPEST GLASS HOUSE

Hours:

Generously co-sponsored by Andrew and Linda Adler and family in memory of our beloved family members who perished in the Holocaust
Proudly supported by Presence Switzerland and the Consulate General of Switzerland in Toronto and the Consulate General of Hungary in Toronto

WEDNESDAY, NOVEMBER 12

7:00 PM
Koffler Centre of the Arts | Loggia Gallery | 416.635.2883 x 5286

PUBLIC RECEPTION

Hosted by author **ANNA PORTER**

STEVEN GEIGER

JEAN GREENSTEIN

THURSDAY, NOVEMBER 13

2:00 PM
Koffler Centre of the Arts | Loggia Gallery | 416.635.2883 x 5286

AN INSIDER'S VIEW OF THE "GLASS HOUSE"

Jean Greenstein

Steven Geiger

SUNDAY, OCTOBER 19

10:30 AM
Runnymede United Church
432 Runnymede Road, Toronto
416.767.6729

MY PERSONAL TESTIMONY

[illegible] survivor **ESTHER BEM** [illegible]

WEDNESDAY, OCTOBER 29

7:30 PM
Holy Blossom Temple
1950 Bathurst Street, Toronto
416.789.3291 x239

THE STRANGE STORY OF HERSCHEL GRYNSZPAN

[illegible] **MICHAEL MARRUS** [illegible]

FRIDAY, OCTOBER 31

8:00 PM
Solel Congregation
2399 Folkway Drive, Mississauga
905.820.5915

FROM DACHAU TO DARFUR: A SURVIVOR REMEMBERS AND ACTS

[illegible] **ELLY GOTZ** was [illegible]

Supported by Hillel of Greater Toronto

SUNDAY, OCTOBER 26

9:15 AM & 11:00 AM
Christ's Church Deer Park
1570 Yonge Street, Toronto | 416.920.5211

MY PERSONAL TESTIMONY

LEONARD VIS was a teenager in the Netherlands during WWII. After going [illegible]

9:15 AM & 11:00 AM
St. Peter's Anglican Church, Erindale
1745 Dundas Street West, Toronto
905.828.2095 x50

MY PERSONAL TESTIMONY

DR. FELICIA CARMELLY was [illegible]

NOVEMBER 1–10

Leah Posluns Theatre
4588 Bathurst Street, Toronto
416.636.1880 x 281

ANNUAL JEWISH BOOK FAIR

[illegible]

10:00 AM – 4:00 PM
Facing History and Ourselves Canada and Armenian Community Centre
45 Hallcrown Place, Toronto
416.491.2211

TEACHER WORKSHOP

Crimes Against Humanity and Civilization [illegible] **LEORA SCHAEFER** [illegible]

10:30 AM
Adath Israel Synagogue
37 Southbourne Avenue, Toronto
416.635.5340

JEWISH COMMUNITY RESOURCES FOR SURVIVORS

An expert panel will inform Holocaust survivors and their families about programs and services available to them. Panelists include: **DORA ELZBET** Holocaust Restitution Officer at UIA Federation of Greater Toronto; **ARNOLD FOSS** BSW, RSW, Social Worker and Director of Communications and Administration at Circle of Care; **FAY GEITZHALS** MSW, RSW, Supervisor of Intake at Jewish Family and Child; **ANNE MAX** MSW, RSW, Social Worker at Baycrest; and **CHAYA SCHON** Vice President, Bikur Cholim Jewish Volunteer Services of Toronto, Social Worker **PHYLLIS FIEN** MSW, RSW, a member of the Holocaust Education Week Committee will moderate.

SATURDAY, NOVEMBER 1

10:00 AM – 2:00 PM
Congregation Shir Libeynu
Miles Nadal JCC | 750 Spadina Avenue, Toronto | 416.465.5488

WOMEN IN THE HOLOCAUST

Women made up more than half of the victims of the Holocaust. Survivor and educator **JUDY WEISSENBERG COHEN** will intertwine her personal experiences with a history of the Holocaust, paying special tribute to women victims, heroines and survivors. See page [illegible] for her biography. Shabbat morning service 10:00 am. Kiddish (RSVP required) 12:00 noon. Lecture 1:00 pm. Parents are requested to consider free daycare nearby for children under 13.

Recommended for students grades 9+ and educators

SATURDAY, NOVEMBER 1

8:00 PM
Sephardic Kehila Centre and Zoryan Institute | 7026 Bathurst St., Toronto | 905.669.7654

RESCUERS IN THE ARMENIAN GENOCIDE AND THE HOLOCAUST

As the Ottoman Turkish government was rounding up the Armenians in the Empire for mass deportation and slaughter in 1915, a number of Turks and other Muslims risked their lives to help them escape certain death. Years later, as the Nazis were rounding up the Jews throughout Europe, a brave few risked their lives to help Jews escape annihilation. Among them were a small number of Armenians officially recognized as Righteous Among the Nations. This lecture will describe the activities of these rescuers, highlighting a unique, interesting and reassuring aspect of the human potential for courage and humanity.

RICHARD G. HOVANNISIAN is Professor of Armenian and Near Eastern History and Armenian Educational Foundation Chair in Modern Armenian History at the University of California, Los Angeles (UCLA). He is the author and editor of several books on Armenian history and the Armenian Genocide. A Guggenheim fellow, he was the recipient of the [illegible] Witness Award [illegible] Award [illegible] and the Comparative Study [illegible] Prevention.

SUNDAY, NOVEMBER 2

10:00 AM
The Church of St. Columba and All Hallows Anglican Church
2723 St. Clair Avenue, West, Toronto
416.755.0301

MY PERSONAL TESTIMONY

ADA WYNSTON a Dutch Holocaust [illegible] See page 16 for further [illegible]

11:00 AM
Jewish Storytelling Arts
750 Spadina Ave., Toronto | 416.924.6211 x 154

THE KINGDOM OF THE NIGHT

The Holocaust is often described as the kingdom of the night. Yet even during these dark years there were those who rose up against the evil. It is their heroic stories that are explored in this program with storyteller **ELI RUBENSTEIN**.
Recommended for children

1:30 PM
Christ's Church Deer Park
1570 Yonge Street, Toronto | 416.920.5211

A TRIBUTE TO JEWISH LIFE THROUGH MUSIC

This concert will feature chamber music by Gideon Klein and Hans Krasa composed during their internment in Theresienstadt and selections from George Gershwin and Kurt Weill. See page 5 for program details.

Generously co-sponsored by The Asper Foundation, Winnipeg

2:00 PM
Toronto Sinfonietta – Royal Ontario Museum
100 Queen's Park, Toronto | 416.223.3493

THROUGH THE ROOF OF MY HEART IT RAINS

The Toronto Sinfonietta Orchestra will present a concert featuring the world premiere of works by internationally-renowned composer **PHILIP MCCONNELL**, award-winning poet and librettist **Steven MICHAEL BERZENSKY** and writer **SHARON SINGER**. This new trilogy by McConnell and Berzensky will be sung by soprano **DOREEN TAYLOR-CLAXTON**. Ms. Singer will perform two of her works. In addition, the **BAYCREST MUSIC SOCIETY CHOIR**, conducted by **MATTHEW JASKIEWICZ** will sing selected Hebrew songs. *The concert is free with paid admission to the ROM.*

4:00 PM
Annual Jewish Book Fair
Leah Posluns Theatre
4588 Bathurst St., Toronto | 416.636.1880 x 281

WOMEN WRITING THE HOLOCAUST

Four authors will address the importance of exploring the Holocaust through books, the unique perspective that women writers bring, and writing for young audiences. **KAREN LEVINE** (*Hana's Suitcase*), **KATHY KACER** (*The Diary of Laura's Twin* and *Hiding Edith*), **AMI SANDS BRODOFF** (*The White Space Between* and *Bloodknots*) and **GINA ROITMAN** (*Tell Me a Story, Tell Me the Truth*). Cost: $5.00

SUNDAY, NOVEMBER 2

1:00 PM
Cineplex Odeon Sheppard Grande
Sheppard Centre | 4861 Yonge Street, Toronto

PAPER CLIPS

This film documents how students in Whitwell, Tennessee responded to lessons about the Holocaust – with a promise to honour those murdered by collecting one paper clip for every life lost. As a result, a memorial railcar filled with eleven million paper clips, representing 6 million Jews and 5 million gypsies, homosexuals and others, stands permanently as their school's shocking example of how students and educators can change the world one classroom at a time.

JESSICA TAYLOR, Birthright and March of the Living alumna, will introduce the Paperclips Unity Project, inspired by the Whitwell experience and speak about the importance of young adult involvement in supporting social responsibility initiatives. **SID ROCHWERG**, Co-Chair of the Ride to Remember and member of Yiddish on Wheels (YOW), will speak about the club's memorial motorcycle ride to Whitwell and, more recently, to the Goodwin Learning Centre in Trenton, Ontario, where students are collecting 6 million pebbles in memory of those who perished. *Seating is limited. Free program but pre-registration required. Call 416.398.6931 x 5343 or e-mail paperclipsproject@gmail.com*

This program is jointly supported by Birthright Israel Alumni Community, March of the Living, Liv Real Marketing and Coley & deZigns. Generously co-sponsored by Andy and Judy Reti. Andy, a YOW member, rode in the "Ride to Remember" in memory of his mother, Ibolya Grossman, a survivor of the Holocaust in Hungary.

4:00 PM AND 7:30 PM
Toronto Jewish Film Society
Miles Nadal JCC – Al Green Theatre
750 Spadina Avenue, Toronto
416.924.6211 x 606

2 OR 3 THINGS I KNOW ABOUT HIM

Deeply disturbed by the fact that his father, Hanns Ludin, a prominent Nazi, was executed for war crimes in 1947 and that his family hid the truth of Ludin's death for many years, filmmaker Malte Ludin explores the secrets obscuring his family history in this documentary about guilt, memory and Holocaust denial. *"Rush" seats are available at the door 15 minutes before screen times – $15.00; $10.00 for ages 18-29. 7:30 pm screening only.*

NOVEMBER 4–23

Harold Green Jewish Theatre Company
Miles Nadal JCC – Al Green Theatre
750 Spadina Ave., Toronto | 416.924.6211 x 0

KINDERTRANSPORT

For program description see page 10. Tickets start at $30.00. Group and student rates, special student matinees. For tickets call 416.366.7723 or visit haroldgreentheatre.com. Groups of 12 or more call 647.438.5559.

School educational sponsor
Friends of Simon Wiesenthal Center for Holocaust Studies. Education Partner: Facing History and Ourselves Canada

NOVEMBER 10–21

Te-Amim Music Theatre
416.642.0430

DIARY OF ANNE FRANK: A NEW PERSPECTIVE

A staged reading of the Diary of Anne Frank will be performed by **ASLI BAYRAM**, daughter of Turkish Muslim immigrants who live in Germany. The story of Anne Frank is immediately relatable for the Bayrams, but their world is turned upside down when Asli's father is shot by a German right-wing extremist when she was 14 years old. That she witnessed and lost her father violently, at a tender

The play is being offered to schools and libraries across the GTA. To book a presentation e-mail: Ferrucio@Te-Amim.com
Recommended for youth

This travelling tour is generously sponsored by Friends of Simon Wiesenthal Center for Holocaust Studies

NOVEMBER 12–23

TEATRON Toronto Jewish Theatre
Leah Posluns Theatre
4588 Bathurst Street, Toronto | 416.781.5527

A GLIMPSE OF THE LIGHT

This play, based on the events leading up to the birth of Israel, is told through the tears and laughter of a group of Holocaust survivors. The score is an eclectic blend of klezmer, Israeli and 1940s-style American pop music. Directed by Art Weisberg, choreography by Nicole Hapke, with musical direction by Floydd Ricketts.

For tickets and show times call 416 781 5527 or visit www.teatrontheatre.com

MONDAY, NOVEMBER 10

7:30 PM
Darchei Noam Congregation | 864 Sheppard Avenue West, Toronto | 416.638.4783

KRISTALLNACHT: CONSTRUCTIONS OF A MEMORY

Before and after *Kristallnacht*, there were numerous attacks against Jews in Germany. What made *Kristallnacht* stand out? What does it tell us about German mass complicity? **PROFESSOR Y. MICHAL BODEMANN** will raise questions as to the actual date and time the name *Kristallnacht*, and various descriptions of the events. Professor Bodemann teaches Sociology at Munk Centre for International Studies, University of Toronto.

8:00 PM
Congregation Habonim | 5 Glen Park Road, Toronto | 416.782.7125

THE ISRAELI DIPLOMAT AND THE HIDDEN CHILD

This story will be told from two perspectives. **FELICIA BRYN**, author of *Never Forget to Lie*, will recount her experiences as a Hidden Child saved by a family of Righteous Poles, as well as her role as support to her Jewish roots, and **SHALMI BAR-MOR** will share the perspective of the Israeli diplomat who figured so prominently in her life. One of the Jewish world's most respected Holocaust lecturers, he will also discuss the unique experiences of hidden children during the Holocaust.

WEDNESDAY, NOVEMBER 12

7:00 PM
Dutch Canadian Association of Greater Toronto
Lipa Green Building
4600 Bathurst Street, Toronto | 416. 229.1753

SKATE TO SURVIVE

This documentary is about the mother-daughter figure skating dynasty of Ellen and Petra Burka, both of whom were champions. Ellen was born in 1921 in Amsterdam. By chance, she discovered that her parents, originally from Germany, were Jewish. The film, directed by Anita Burka, follows Ellen's development as a figure skater, the antisemitic restrictions that marginalized Dutch Jews after Germany's invasion, the deportation of her 83-year-old grandmother, Ellen's confinement in Westerbork and Theresienstadt, and finally, her emigration to Canada. **ELLEN BURKA** and **ASTRA BURKA** will be present.

Supported by the UIA Federation Women's Campaign & Advocacy. Reception generously sponsored by Ada Wunston, Dutch child survivor of the Holocaust.

SUNDAY, NOVEMBER 16

10:30 AM
Birchcliff Bluffs United Church
33 East Road, Toronto | 416.694.4081

MY PERSONAL TESTIMONY

ADA WYNSTON, a Dutch Holocaust survivor, will speak during the morning service. See page 10 for her biography.
Church-sponsored program

TUESDAY, NOVEMBER 18

1:00 PM
Bathurst JCC – Lipa Green Building
4600 Bathurst St., Toronto | 416.636.1880 x 259

AWAKE IN THE DARK

Shira Nayman's collection of short fiction examines the lives of the children of Holocaust victims and perpetrators as they struggle with the legacy of their parents and confront questions of identity, family and faith. **CYNTHIA GOOD**, Director of the Creative Book Publishing Program at Humber College, will lead the discussion.
Presented by the Bathurst JCC as part of the Treasures in Jewish Literature Series. Tickets $15.00.

SUNDAY, NOVEMBER 30

7:00 PM
Oraynu Congregation for Humanistic Judaism and Don Heights Unitarian Congregation
18 Wynford Drive, Toronto | 416.385.3910

A SCRAP OF TIME: THE LIFE AND STORIES OF IDA FINK

WENDY HARRIS will read from the works of internationally-acclaimed writer Ida Fink. Born in Poland, Ms. Fink survived WWII mostly in hiding. Her stories capture intense experiences during and after the Holocaust. **PROFESSOR SARA HOROWITZ**, Director of the Centre for Jewish Studies, York University and author of the award-winning *Voicing the Void: Muteness and Memory in Holocaust Fiction* will give historical background. *Admission free but reservations required. Call 416 385 3910 or email info@oraynu.org or office@donheights.ca*
Church-sponsored program

Bookstore Displays

During Holocaust Education Week, displays of Holocaust-related books will be mounted at these bookstores across the GTA.

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25 Peel Centre Dr

BRAMPTON
Chapters
52 Quarry Edge Dr

BURLINGTON
Chapters
3315 Fairview St

Indigo
1250 Brant St

ETOBICOKE
Chapters
1950 The Queensway

Coles, Cloverdale Mall
250 The East Mall

MARKHAM
Chapters
3175 Hwy #7 E

MISSISSAUGA
Chapters, Erin Mills
3050 Vega St

Coles, Eaton Sheridan Mall
2225 Erin Mills Parkway

Coles, Erin Mills
5100 Erin Mills Parkway

Coles, Square One
100 City Centre

NEWMARKET
Chapters
17440 Yonge St

OAKVILLE
Chapters, Oakville Town Ctr.
310 N. Service Rd W

PICKERING
Coles
1355 Kingston Rd

Mitchell's Family Bookstore
2200 Brock Rd

RICHMOND HILL
Indigo
8705 Yonge St

SCARBOROUGH
Chapters, Kennedy Commons
20 W. Kitchen Rd

Coles, Eglinton Sq.
Eglinton & Victoria Park

Coles, Town Centre
300 Borough Dr #82

THORNHILL
Batner Bookstore
180 Steeles Ave W

Israel's, the Judaica Centre
441 Clark Ave W

The Israeli Source
60 Doncaster Ave Unit 1

TORONTO
Aleph Beth Judaica
3453 Bathurst St

Anglican Book Centre
80 Hayden St

Another Story Bookshop
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Canadian Children's Book Centre
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Centennial College Bookstore
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Chapters
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Chapters
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Coles, Royal Bank Plaza
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Crux Bookstore, Wycliffe College
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David Mirvish Books on Art
596 Markham St

George Brown College Bookstore
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Indigo, Eaton's Centre
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Indigo
2300 Yonge St

Indigo,Yorkdale
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Mabel's Fables
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Mitchell's Family Bookstore
565 Gordon Baker Rd

Negev Book & Gift
3509 Bathurst St

Pages Books & Magazines
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Parentbooks
201 Harbord St

Ryerson University Bookstore
17 Gould St

Seneca College Bookstore
1750 Finch Ave E Bldg E

Speelman's Christian Bookstore
5010 Steeles Ave W

Tyndale University College & Seminary Bookstore
25 Ballyconnor Ct

University of Toronto Bookstore
214 College St

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73 Harbord St

World's Biggest Bookstore
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York University Bookstore
York Lanes
4700 Keele St

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Chapters
E Woodbridge Ctr
3900 Hwy #7 W

We thank these bookstores for their support of Holocaust Education Week.

We gratefully acknowledge the following schools for participating in 2008 Holocaust Education Week. If you are an educator, a parent or a student who would like to organize a program in your school for next year's HEW, contact Mary Siklos at the Holocaust Centre of Toronto at 416.635.2883 x 5301 or msiklos@ujafed.org

Albion Heights Jr. Middle School
My Personal Testimony **BILL GLIED**
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Branksome Hall
MAJOR BRENT BEARDSLEY and
Holocaust survivor **INGE SPITZ**

Cardinal Newman Catholic High School – *Junior Division*
My Personal Testimony
LESLIE MEISELS

Cardinal Newman Catholic High School – *Senior Division*
My Personal Testimony
JERRY KAPELUS

École secondaire Catholique Renaissance
Mon Témoignage Personel
SAMUEL SHENE (*Presented in French*)

Ecole secondaire Mgr-de-Charbonnel
Mon Témoignage Personel
EDITH GELBARD (*Presented in French*)

East York Collegiate
Wallet Raum (film) and
Personal Testimony **MARK LANE**

Glendon Campus, York University
Mon Témoignage Personel
My Personal Testimony
SAMUEL SHENE
(*Presented in French & English*)

John Dryden Public School
My Personal Testimony
GERSHON WILLINGER

Kenton Learning Centre – *Toronto District School Board LINC*
My Personal Testimony
MARTIN MAXWELL

Lake Wilcox Public School
My Personal Testimony **MAX EISEN**

Madonna Catholic Secondary School
My Personal Testimony
SALLY ROSEN

Maple High School
My Personal Testimony
GERDA FRIEBERG

Netivot HaTorah Day School
My Personal Testimony **MAGDA HILF**

Our Lady of the Rosary Catholic School
My Personal Testimony
ADA WYNSTON

Paul Penna Downtown Jewish Day School
My Personal Testimony
FANNY PILLERSDORF

Richmond Green Secondary School
Paper Clips (film) and
Personal Testimony
JUDY WEISSENBERG COHEN

Sacred Heart Catholic High School
Pebbles, Motorcycles and the Holocaust
ANDY RETI

St. Anthony Catholic School
My Personal Testimony
DR. MEL GOLDBERG

St. Rene Goupil – St. Luke Catholic School
My Personal Testimony
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St. Edward Catholic School
My Personal Testimony
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My Personal Testimony
BRONKA KRYGIER

The York School
Canada and the Interned Refugees 1940-1944 **DR. PAULA DRAPER**

The York School
My Personal Testimony
HERB GOLDSTEIN

Thornhill Woods Public School
One Out of Ten (film) and
Personal Testimony **ANITA EKSTEIN**

Thornlea Secondary School
My Personal Testimony
MORRIS GRUDA

Toronto French School
Mon Témoignage Personel
EDITH GELBARD (*Presented in French*)

Upper Canada College
My Personal Testimony
MARTIN MAXWELL

Venerable John Merlini Catholic School
My Personal Testimony
HENRY MELNICK

Westmount Collegiate Institute
Bravery and Surviving the Holocaust
Personal Testimonies
ROMAN ZIEGLER and
PETER SILVERMAN

Wilcox School
My Personal Testimony **MAX EISEN**

Yorkdale Adult Learning Centre
My Personal Testimony
HELEN YERMUS

The following schools held programs during 2007 Holocaust Education Week but could not be acknowledged due to printing deadlines

Bialik Hebrew Day School
Sir Richard Scott Catholic School

Special thanks to Goodwin Learning Centre in Trenton, Ontario
The students at Goodwin have taken on the task of collecting six million pebbles to commemorate the six million Jewish lives lost in the Holocaust. A quarter of a million pebbles have already been collected and the students and staff have been overwhelmed with the outpouring of encouragement, heartfelt sentiment and generosity from around the world.

A SPECIAL EVENT

MIRIAM FRANKEL will relate her Holocaust experiences to a group of federal government employees across Ontario. The presentation will be linked through video conference and/or teleconference from Toronto to Sioux Lookout, Thunder Bay, Sudbury, Hamilton, Kitchener, Guelph, Kingston, Scarborough and Ottawa. Miriam and her family were deported to Auschwitz in 1944. Surviving two additional concentration camps, Miriam was liberated in 1945. The sole survivor of her family, she came to Canada as a Jewish war orphan in 1948.

Listed below are additional survivor speakers who speak for the Holocaust Centre of Toronto throughout the year.

Bronia Beker • Howard Chandler • Irene Csillag
Elisabeth de Jong • Denise Hans • Manny Langer
Nate Leipciger • Wanda Lerek • George Lysy
Judith Rubinstein • Cypora Schneider
Helen Schwartz • George Scott • Yael Spier Cohen

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The HOLOCAUST CENTRE OF TORONTO, UJA FEDERATION is dedicated to preserving the memories of the victims, honouring the legacies of those who survived and educating the community so that the Holocaust will serve as a warning to future generations about the dangers of antisemitism, racism, intolerance and apathy.

WE NEED YOUR HELP TO CONTINUE OUR VITAL WORK

Please join the list of committed sponsors (see inside front cover) who believe that through education we can begin to understand our past and strive to build a more compassionate future.

Call Mary Siklos at 416.635.2883 x 5301 or e-mail: msiklos@ujafed.org. All donations welcome.

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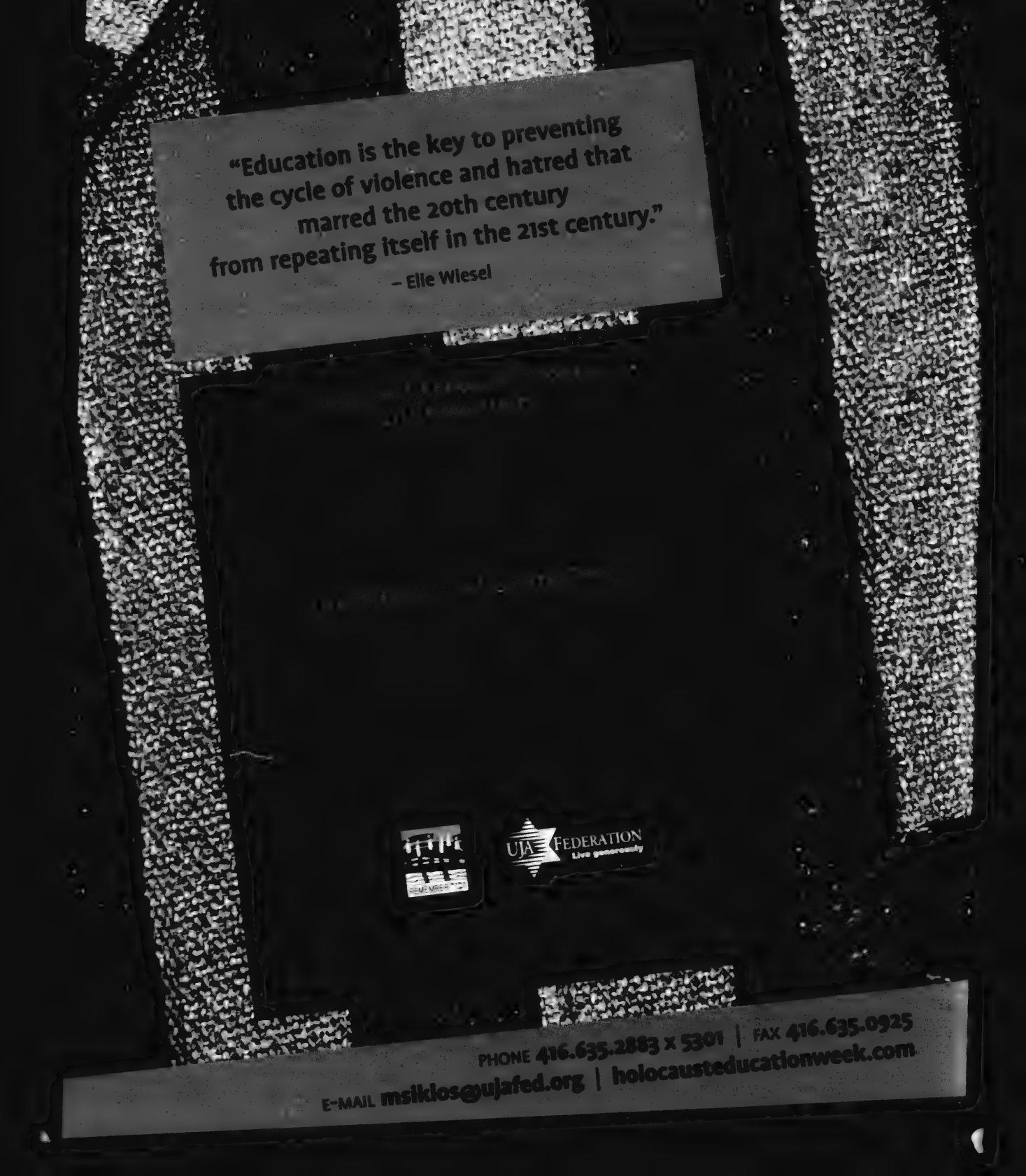
– Exodus 1378


"Education is the key to preventing
the cycle of violence and hatred that
marred the 20th century
from repeating itself in the 21st century."
– Elie Wiesel
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Livni opposes Olmert's peace plan

By BARAK RAVID
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Seen before a joint conference on policy and strategy at the Foreign Ministry in Jerusalem are, from left, former German foreign minister Joschka Fischer, Palestinian Foreign Minister Riyad al-Malki, Israeli Foreign Minister Tzipi Livni and French Foreign Minister Bernard Kouchner.
[Photo Olivier Ftoussi/FLASH90]

JERUSALEM — Foreign Minister Tzipi Livni told her French counterpart Bernard Kouchner that in principle she opposes the agreement that outgoing Prime Minister Ehud Olmert has offered Palestinian Authority President Mahmoud Abbas.

"I do not believe in far-reaching proposals and an attempt to expedite matters, especially in light of the political situation," Livni, the prime minister-designate, told Kouchner on Sunday.

That morning, Kouchner had met with Olmert, who said he was frustrated that Abbas had not accepted his proposal. "You've read what I said in the interview," Olmert told Kouchner, referring to his statements in *Yediot Achronot* favouring Israeli withdrawal from east Jerusalem and the Golan Heights. "Still, the Palestinians do not want to sign."

Kouchner raised the matter later when he met with Livni and asked why she objects to Olmert's proposal. Olmert's plan proposes a comprehensive solution on borders and refugees, and postpones a decision on Jerusalem.

Livni's explanation was a criticism of Olmert. "[Abbas] in his present political situation cannot accept such an agreement," she said. "The political situation in Israel also does not allow it to be signed."

Livni also argued that blaming the Palestinians for refusing to accept Olmert's offer does no good. "We can say this is their fault – but what will that do?" she said. "We had the same thing after Camp David in 2000 and look where that got us."

Earlier Sunday, in her first foreign policy address since winning the Kadima party primary last month, Livni voiced her commitment to continue peace negotiations with the Palestinians.

"Annapolis will continue," Livni said, referring to a U.S.-sponsored peace conference last November that restarted negotiations on the establishment of a Palestinian state.

"Let us not allow dates or political changes to stand in our way," she said, in her address to a Foreign Ministry conference on policy and strategy in Jerusalem.

"The point is to understand the required concessions in order to conduct a correct process," Livni said.

Sunday's conference marked the first of what are to be annual assessments of Israel's foreign policy. It was attended by Palestinian Foreign Minister Riyad al-Malki.

Continued on page 33

Bahrain wants Iran, Israel in regional club

JTA

LONDON — Bahrain has called for the establishment of a Middle Eastern association that would include Israel and Iran.

"Why don't we all sit together, even if we have differences, and even if we don't recognize each other?" Sheikh Khalid bin Ahmed al-Khalifa told the London-based, Arabic-language daily *Al-Hayat*, according to a report in Thursday's *Guardian* newspaper. "Why not become one organization?"

He said Israel should be a member, together with Iran and Turkey. "This is the only way to solve our problems."

Bahrain, an island nation across the Persian Gulf from Iran, has for years resisted Iranian efforts to intervene in its politics. Both nations have Shiite Muslim majorities.

Bahrain leans toward the West and has low-level ties with Israel. The Bahraini royal family, which is encouraging democratization, recently appointed a Jewish woman as ambassador to Washington, a first in the Arab world.

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Ilan Ramon's diary goes on display in Jerusalem – please see page

Triplets raise $30,000 for Sunnybrook NICU

By ADAM MICHAEL SEGAL
Special to The CJN

As they gazed at the babies in Sunnybrook Health Sciences Centre's neonatal intensive care unit (NICU), Amanda, Samantha and Jake Wolfe truly understood the impact of their tzedakah.

"When we were in the NICU, we got such great care," Amanda said.

"So we really wanted to give back, to make sure other babies get the same care that we got."

As part of celebrating their bar and bat mitzvahs, the triplets decided to ask their guests to donate money for renovations and upgrades to the same nursery that they themselves had spent time in 13 years ago.

Originally aiming to raise $5,000, the trio managed to garner an exceptional $30,000. The funds are being used to pay for 32 bassinets in the new NICU.

"We were amazed by how much we raised," said Amanda, who like her siblings, is a Grade 8 student at Windfields Junior High School in Toronto.

As impressive as the trio's donation is, their own birth story at Sunnybrook was also quite a gift for everyone involved.

When Beverley Wolfe went into labour five months into her pregnancy, doctors and nurses did everything they could to delay her delivery so that the babies could develop as fully as possible.

Beverley would spend the next 12 weeks resting in bed at the hospital, and the triplets were born on Dec. 28, 1994.

"Even the doctors and nurses said it was amazing that we were able to hold off on delivering for so long," Beverley said.

Beverley and her husband, Michael, first talked with the kids about the idea of making tzedakah part of their bar and bat mitzvahs while they were planning the affair.

"We brought up the idea of giving some part of their gifts to charity," Michael said.

"The timing was such that Sunnybrook needed equipment for the new NICU, and when the kids learned about that, they were very excited."

As money flowed in well beyond their expectations, the triplets were very pleased and realized that they were within reach of paying for all of the bassinets required.

To hit the target, they enlisted the support of their aunt, who arranged a fundraiser – a movie screening at Yorkdale.

Friends and family bought tickets to a preview of Journey to the Center of the Earth, and with the added funds from ticket sales, the final total raised was $30,317.

While the hospital is extremely happy about the donation, mom and dad are also beaming with pride.

"We are proud of them all the time, but even more so with this endeavour," says Michael.

"They got behind this and really embraced it."

Recently, the triplets went to Sunnybrook to deliver their gift, and to pay their first visit to the NICU since their birth.

"It was really amazing to see the babies," Samantha said. "It helped us see how important [the donation] is."

From left, Jake, Beverley, Amanda, Michael and Samantha Wolfe

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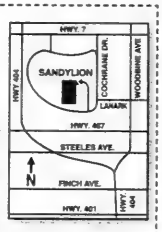

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By ANDY LEVY-AJZENKOPF
Staff Reporter

With the 10 Commandments behind them, four political candidates debated each other – sometimes heatedly – Sunday night on the bimah at Shaarei Shomayim Congregation.

On the eve of the last day for observant Jewish voters to take advantage of advance polling, Tory Jason Kenney, secretary of state for multiculturalism and Canadian identity; Liberal Joe Volpe, the incumbent in Lawrence-Eglinton; Rosemary Frei, Green party candidate for York Centre, and Susan Wallace, New Democratic Party candidate for Willowdale, gathered to discuss some of the pressing issues for the Jewish community and shed more light on their parties' policies on Israel.

Moderated by local journalist Naomi Parness and organized by the Canadian Jewish Political Action Committee (CJPAC), candidates took written questions from the audience of approximately 150 people and were given one minute to respond directly and then another 45 seconds to rebut their colleagues remarks.

In his opening remarks, Kenney thanked the other candidates for attending, but he tried to downplay the presence of the NDP and Greens, saying there are really only two "main" choices in this election, the Liberals and his Conservatives. It was a sentiment he expressed again later on when he predicted that both the Green party and NDP would "never have to worry" about balancing the country's budget.

Kenney then recited a list of actions his government has taken to show support for Jews and Israel, including being the first country to pull out of the upcoming followup to the 2001 World Conference Against Racism in Durban, South Africa, – known as Durban II – and for its consistent support for Israel over the last two years.

Volpe countered that his party's "long-standing" position on Israel meant that the Jewish state has "never had a better friend" in Canada than the Liberals.

Continued on page 13

From left, CJPAC chair Dennis Bennie; Jason Kenney, secretary of state for multiculturalism and Canadian identity; Joe Volpe, Liberal incumbent for Lawrence-Eglinton; Rosemary Frei, Green candidate in York Centre, and Susan Wallace, NDP candidate for Willowdale.

בס"ד
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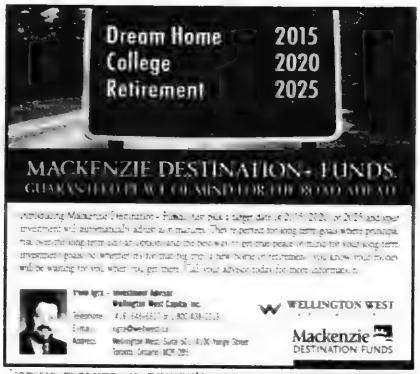

Election coverage woes

From the editor's desk

The timing of this federal election posed a number of challenges for *The CJN* in terms of providing the very best coverage we could in the condensed campaign period that fell squarely within the High Holidays. The main complicator for the paper was the fact that the High Holidays significantly truncated the production schedules for the two issues immediately prior to the election, including, of course, this one.

The policy of the paper – at least for the past 38 years – is not to editorially endorse one political party over another. Rather, we have always urged readers to vote according to conscience.

Only during the Quebec unity referenda did the paper effectively endorse one party over an other. But in those instances, the editorial choices were driven by the importance of the cause and not by the individuality, strengths or weaknesses of the respective leaders. The endorsement of the pro-federalism party was the indirect result of the endorsement of the pro-federalism cause.

We assiduously strive to achieve maximum, transparent fairness in our election coverage.

Nevertheless, we understand that our efforts will not always match up with the perception of some of our readers, who, viewing our coverage through the prism of their partisan loyalties, may draw opposite conclusions about our attempt at fairness.

Some readers measure and compare the inches of space allocated among the candidates in the riding profile stories. Some comment on the ordering and placement of the candidate quotes. Some comment on the placement of the photos, where candidate photos accompany the story.

We do our best to ensure the fairness of our coverage.

Given the pressures of time and space, most readers will agree that we generally succeed.

Sometimes however situations arise where the appearance of fairness may be compromised.

Two such situations arose last week, and they require explanation.

Readers will notice that among the letters to the editor, we published Rosh Hashanah greetings from Prime Minister Stephen Harper. No other leader was afforded such treatment. Some people thought our decision was unfair to the other leaders.

Two factors motivated our decision. The first was that such greetings to the community from the head of the national government are intrinsically worthy of publication, despite the fact that they were sent during an election campaign.

The second was the fact we received greetings from no other leader before deadline. After the paper had already gone to press, we did receive greetings from Liberal Leader Stéphane Dion. But by then, it was too late to publish them. His greetings appear in the web edition of the paper.

Readers will also notice that we published an interview with only one party leader, namely, Elizabeth May. The reason for this is simply because the Green party head was the only one who responded to our requests for an interview.

Running for the first time as a leader of a party in a federal election, it makes sense that May wanted to introduce herself to our readers – to explain herself, her actions and her policies.

As of Oct. 6, our press date for this issue, none of the other leaders was able to set aside the time to meet with the paper. Of course, all of them have appeared in *The CJN* in the past.

Moreover, two of the leaders, Harper and Dion, have held political rallies during this campaign specifically with Jewish audiences.

Harper's rally was held early in the campaign in Toronto. Dion's rally was held in Winnipeg two weeks ago. Both rallies were reported upon in the paper.

The story reporting upon the Winnipeg rally appeared in the paper last week. It evoked a very strongly worded, angry accusation of bias against the paper from a cabinet minister in Harper's government.

A message on my voice mail awaited me upon my return to the office after the Rosh Hashanah holiday.

The minister was upset, complaining emphatically about the fact that there were a number of omissions in the story. The story did not contain statements made previously by Dion that the minister alleged were inconsistent with the positions put forward by Dion at the rally. The caller was angry with what was referred to as constant bias by *The CJN*.

Had the caller left a return phone number, I would have called to point out the story was a news report of the event of the rally: what was said and what was the reaction. It was neither commentary nor analysis.

In that sense, I would have said, it replicated the type of news reporting that appeared in the paper of the community rally held earlier in the election campaign with Harper in Toronto.

I would have reiterated to the minister that *The CJN* strives for fairness. That we are not always perceived to be fair is one of the many woes with which we must cope during the heat of an election campaign.

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WYE NOT TRY?

In October 1998, then-U.S. president Bill Clinton, centre, brought then-Israeli prime minister Benjamin Netanyahu, right, and Palestinian Authority president Yasser Arafat, left, together at Wye River Plantation in Maryland for talks to implement the outstanding issues of the 1993 Oslo accords. After many days of intensive negotiations, the leaders signed an agreement at the White House on Oct. 23. A visibly ill King Hussein of Jordan, second from left, had joined the talks from his home in Amman on Oct. 17. At the White House ceremony, Arafat made the following statement: "We are fully committed to whatever is required from us to achieve real security and constant peace for every Israeli person and for the Israeli people... I will do everything I can so that no Israeli mother will be worried if her son or daughter is late coming home." Arafat's subsequent behaviour proved that he had prevaricated.

[RNS/Reuters photo]

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"One who saves a life, saves the entire world"

Durban II will damage Israel, prof says

By DAVE GORDON
Special to The CJN

Durban II is a major threat to Israel, York University political science professor Anne Bayefsky says.

The United Nations' Durban Review Conference, planned for April 2009 as a follow-up to the 2001 UN World Conference Against Racism in Durban, South Africa, is expected to be rife with anti-Semitism and anti-Israel sentiment, just like the first one, she told a Sept. 18 audience at Beth Tikvah Synagogue in a lecture titled "The Durban II Nightmare," one of two talks given at the event.

Bayefsky, who is also the editor of EYEontheUN.org, showed a film she made featuring the anti-Semitic placards and propaganda that were prominent at the first Durban conference.

The film showed many anti-Semitic signs and hundreds of people wearing shirts with the slogans "Zionism is racism," and "Apartheid Is-real" [sic]. Bayefsky said the proliferation of these messages and their sheer repetition lends credibility to these fallacies and contributes to Israel's image problem on the international stage.

In addition a string of anti-Israel and anti-Semitic declarations, accompanied by hate-filled protests, hijacked the conference, she said.

"It was a racist anti-racist conference that anti-Semites took full advantage of."

The same kind of images, rhetoric and propaganda are expected at next year's forum, to be held in Geneva, she said, adding that they are reminiscent of those propagated in Nazi Germany. "The lessons of the Holocaust have never been learned."

Iran, Pakistan and Egypt are preparing to draft a declaration branding Israel as racist, she said.

South Africa, Bayefsky said, refused to host the 2009 conference because of the issues that arose in 2001. The American and Israeli representatives walked out at the time, although Canada stayed.

This time, however, the Canadian government, in anticipation of the upcoming conference's likely bias, declared last January that it would not participate, she said.

Bayefsky, who is also a member of the International Law Association committee on international human rights law and practice, hopes that, with enough advocacy in the coming months, other democratic countries will follow Canada's lead in boycotting the summit, which she said is expected to host many Holocaust deniers and human rights violators who want to see Israel destroyed.

The United Nations isn't to be trusted to fight injustice, she added. Six of the emergency sessions in its history were specific to Israel, while not one was called to deal with the Rwanda and Sudanese genocides.

"One-fifth of Israelis are Arabs with more rights than anywhere in the Arab world. Arab states have made their states Judenrein [free of Jews]. Almost nothing Israel does, according to the UN, is perceived as legitimate. The criticism it receives and standards it is expected to hold are applied nowhere else."

Bayefsky was preceded by Aryeh Green, director of Media Central in Jerusalem, who discussed how the media are influenced when reporting on Israel and how journalists interpret the situation in the Middle East.

Green rebuked Toronto's Citytv for its Aug. 14 broadcast about clashes at a construction site in the West Bank between pro-Palestinian protesters and Israeli soldiers. The report, by Citytv host Gord Martineau, said that 11 Palestinians were killed. In fact, no deaths occurred, Green said.

HonestReporting Canada called attention to the error, and says the correction offered was terse and insufficient.

Such misinformation coupled with ignorance is a double battle that has to be fought, Green said. "There is a lack of understanding among foreign journalists about Israel."

Most reporters stationed in the Middle East, he noted, have been parachuted in with little or no knowledge of the history, facts or context of the conflict. "They weren't told that Palestinian leaders goaded, led and were encouraging violence in September 2000."

As a result, a new form of information-gathering took shape.

Palestinian media liaisons have welcomed journalists with open arms for 30 years, Green said, befriending them and meeting with them, thus successfully swaying and influencing their reports.

"As a result, so many in the media have adopted a pro-Palestinian slant." This is important, he said, because "bureaucrats and UN leaders learn from the media."

Green decided to borrow the idea, and recalled an example of inviting a certain journalist – known to be a harsh critic of Israel – to his backyard barbecue and on a wine tour. That journalist soon afterward became an advocate to help Green call attention to a problematic report on Israel.

"Journalists are given information ad nauseum. We criticize so shrilly [that] it's often ignored," he said.

Instead, Green said he takes cues from Dale Carnegie's book How to Win Friends and Influence People. "First make friends, then you can influence them."

In the session's introductory remarks, Amir Gissin, Israel's consul general in Toronto, spoke of a similar kind of diplomacy on Israel's behalf.

"The image [of Israel] is problematic in the world," he said. "It is a burden on our national security. Your influence can make things better. We are all ambassadors to convince others that we are right in what we do."

The evening's sponsors were the Speakers Action Group, Canadian Friends of the Hebrew University and Beth Tikvah Synagogue, with co-sponsors One Family Fund Canada, Canadian Jewish Civil Rights Association, International Christian Embassy Jerusalem Canada, HonestReporting Canada and Christians United for Israel – Canada.

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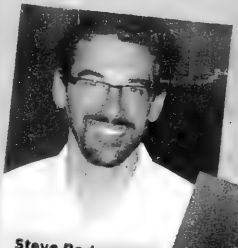

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Shared values means Israel is not alone

History – ancient, medieval, modern and the spaces in between – has taught the Jewish People to be wary. Alas, in every generation, someone or some group has sought to do us harm. Indeed just last month, the current avatar of Jew-harmers, Iranian President Mahmoud Ahmadinejad, again frothed his foamy hatred of Israel and the Jewish People from the rostrum of the UN General Assembly. The constant Jewish concern, if not also obsession, for Israel's security is therefore quite understandable.

But sometimes in our overall wariness and worry for the future, we neglect to take proper note of the fact that Israel has many friends in the world, some of whom are very close at hand. It is especially important that we set aside a moment to note these friends and friendships well.

For example, as reported in *The CJN* last week, Quebec has just concluded an agreement with Israel that will promote trade, investment and collaboration in sectors such as biotechnology, aerospace and the environment. This new agreement complements an existing agreement between the two jurisdictions in the areas of culture, education and science.

Economic Development Minister Raymond Bachand led some 40 Quebec businesspeople on a four-day mission to the Jewish state last month. He was clearly impressed and even, it seems, inspired by what he saw. "Israel and Quebec maintain solid ties that are based on a common vision and and objectives… Quebec must not only maintain, but also increase, its relations and collaboration with this country whose expertise is diverse and amazing," Bachand said.

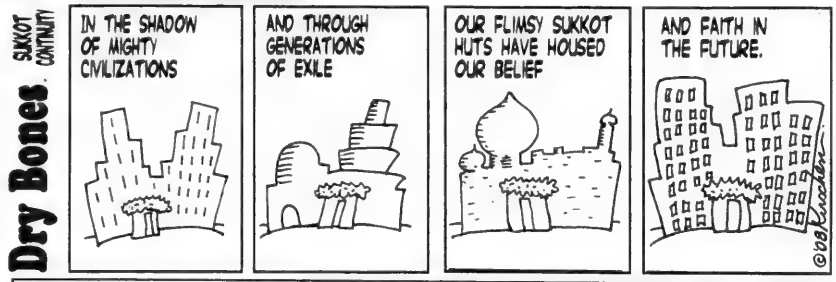
The minister insisted upon visiting Yad Vashem. "It was very important for me to go to Yad Vashem to meditate in this place and to show the full sympathy of the Quebec people for this great tragedy." Could there be a more poignant, more cutting refutation of the ignorant fulminations of the Iranian president?

In the same vein, as also reported in last week's *CJN*, the Manitoba-Israel Shared Values Roundtable sponsored a celebratory concert last month, in honour of Israel's 60th anniversary. More than 900 people attended. The group is the brainchild of Manitoba's Minister of Water Stewardship Christine Melnick and the late Harold Buchwald. Melnick has been to Israel several times. "Our group recognizes that the people of Manitoba and Israel share many important values, such as belief in a democratic system of government, respect for freedom of speech and human rights, and commitments to public health care, public child care and education," Melnick said.

It is heartening to note that many Canadian public figures openly acknowledge and laud the deeply held, democratic and life-affirming values that Canada shares with Israel. As long as they do, it is equally heartening to note, Israel will not ever be alone.

25 years ago in *The CJN*

Egyptian President Hosni Mubarak assured U.S. President Ronald Reagan that the Egyptian-Israeli peace treaty is "a pillar" of Egyptian policy. Meanwhile, the first brit milah in more than 30 years took place in Alexandrea, Egypt. A rabbi and a mohel came from Israel to officiate. Alexandria had 150 Jews, out of 350 still in Egypt at the time.



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Unbalanced political coverage

As a supporter of the Conservative party in the upcoming election, I was disturbed to see the imbalance in space given to the Liberal and Conservative candidates, respectively Susan Kadis and Peter Kent, in the article "Economy, health care concerns in Thornhill riding" (*CJN*, Sept 25). I would have thought that, given the sensitivity and interest of your subscribers and readers to partisan issues that separate the political parties in the upcoming election, or any election for that matter, that a fair balance of space and treatment would have been given to all parties. To the contrary, significantly more space was devoted to discussing Kadis' positions than Kent's.

This issue is all the more important in light of the obvious favouritism that is shown toward the federal Liberal party by some of the so-called "Jewish establishment" institutions operating in Canada. I would expect these organizations to be impartial and non-partisan vis-à-vis the various political parties and to not support any one party.

Jack Shore
Toronto

* * *

Arts funding

I am a writer. It is my job, just like some people are teachers, auto workers, cashiers or doctors. I feel blessed to be able to do what I love, but I never considered myself special until recently, when I read that Prime Minister Stephen Harper said that ordinary people don't care about arts cuts. I guess that makes me out of the ordinary.

I was also pleasantly surprised to learn that the prime minister thinks that I am rich. Remind me to mention that to Revenue Canada when I do my taxes in April. They may be quite surprised, given my income last year.

If ordinary people, by the prime minister's standards, are those who go to work, pay taxes and care about how our government spends those taxes, then please count me in. But let me add this: I am one ordinary person who has had the privilege to live and work outside of this country. I have seen first-hand how widely our artists and writers are received elsewhere in this world and what a wonderful job they do as ambassadors from our country. I am an ordinary person who had her first novel published a year and a half ago and am now thrilled that it is being read and enjoyed by many other ordinary people. I am an ordinary person trying to make a living doing something I love.

When I hit the ballot box, I'll be sure to give my vote to a party that not only thinks I'm special, but treats me that way.

Sidura Ludwig
Thornhill, Ont.

* * *

B'nai Brith disciplinary committee

The trite adage, "What goes around, comes around," may have found validity in "B'nai Brith faces human rights complaint" (*CJN*, Sept. 11).

B'nai Brith Canada's disciplinary committee cited a number of its members for "conduct unbecoming a member… and contrary to the best interests of the organization." The members were informed they would be able to make a submission in person at a hearing.

How did that hearing compare with B'nai Brith Canada's complaints about the Manitoba Human Rights Commission?

Counsel for the members accused by B'nai Brith Canada requested the following:

(a) information as to who authored the complaints – denied (b) identification of the executive committee that authored the accusatory resolution – denied

(c) production of documents given to the discipline committee, but not to defence counsel – produced near the end of proceedings

(d) adjournment to provide defence counsel an opportunity to examine those documents – denied

(e) submissions from members represented by counsel – never happened

Which brings us to that other trite adage, "The pot calling the kettle black."

Morley Wolfe
Brampton, Ont.

* * *

Seniors' discount for community events

Every year, our Jewish organizations present world-renowned speakers as part of their fundraising events. Those of us who live on pensions would love to hear these speakers. May I suggest the following: ask your speaker if he/she would donate their time to talk to us oldies or the poorer folk in the community. I think a nominal fee of between $5 and $10 would be acceptable to most of us, and I think you would still fill a hall, as well as it being a mitzvah to give us oldies and some younger people the chance to hear some of these wonderful speakers.

Esther Friedman
Toronto

LET THEM GO…
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Perspectives

Has the Mossad delayed Iran's attainment of the bomb?

By ALUF BENN
© Ha'aretz Daily Newspaper Ltd

Every Thursday, Mossad chief Meir Dagan and a few of his staff members report to Prime Minister Ehud Olmert's office in the old Defence Ministry building in Tel Aviv to present an operation for approval or report on one that has taken place. Olmert loves these moments more than any others in his job. He wants to know the details, to see the faces of the soldiers before the operation. He usually approves Dagan's proposals.

Over the past two years, Dagan has become the most important security official close to the prime minister. His evaluations on the Second Lebanon War and the Mossad's cumulative achievements vis-a-vis Iran, Syria and Hezbollah have strengthened his status and led Olmert to approve more and more daring missions.

During the recent cabinet meeting in which Olmert announced his resignation, the outgoing prime minister said: "I believe the processes the government of Israel has enacted under my leadership in various areas – those that can be told and those that cannot – will yet receive their proper place in the history of the State of Israel."

Olmert didn't go into detail, but over the past year, in September 2007 the nuclear facility that Syria was building was bombed; Hezbollah attributed to Israel last February's assassination of a senior leader, Imad Mughniyah, in Damascus; the foreign press reported the blowing up of a chemical weapons factory in Syria, in which dozens of Iranian and Syrian technicians were killed; and an Iranian Revolutionary Guard convoy delivering weapons to Hezbollah was blown up near Tehran. No one claimed responsibility for these actions.

In June, Olmert announced to the cabinet that Dagan's tenure would be extended by another, seventh year, telling the ministers "there is no doubt that the work of the Mossad has taken off" thanks to Dagan.

The Mossad's main thrust under Dagan has been to thwart Iran's nuclear plans. According to several sources, Israel has managed by diplomatic pressure to obtain a delay of as much as a decade in Iran's attaining nuclear capability, even if it has not been stopped.

"We are being accused in the media of exaggerating warnings and ultimatums," a source in the intelligence community said. "For years we have been saying that Iran is moving toward a nuclear bomb, and it hasn't happened. The reason the evaluation has not come true is because of the pressure brought to bear on Iran."

In the last year of former prime minister Ariel Sharon's term, the defence establishment presented a list of necessary equipment and organizational capabilities to confront the Iranian threat. This included sophisticated deterrents and protection of sensitive facilities, with huge price tags. "Forget it," Dagan reportedly said. "Let me deal with Iran my way. I promise to give you deterrents in time."

Over the past year, a number of reports of malfunctions have emerged regarding the Iranian nuclear project. Among them: an Iranian general who defected, Ali-Reza Asgari, had been involved in leading his country's contacts with Hezbollah; an Iranian dealer in sophisticated communications equipment was charged with spying for Israel and sentenced to death; and his sons, engineers who helped build the Iranian centrifuges, were fielded as double agents for the CIA.

"Thwarting" involves psychological warfare, leaks to the international media and diplomatic moves to embarrass Iran and enlist western countries against it. In one case, the Iranians destroyed a facility near Tehran they were using to develop nuclear weapons and covered it with a soccer field after its existence was leaked to the International Atomic Energy Agency. Dagan is in charge of this work as part of the mandate he received from Sharon, with the co-operation of the Foreign Ministry and the Atomic Energy Commission (and, at certain points, the Strategic Affairs Ministry, headed by former minister Avigdor Lieberman).

Some of those who have voiced the most vociferous warnings against the Iranian threat, including former deputy defense minister Ephraim Sneh and Defense Ministry security department chief Amos Gilad, are full of praise for Dagan. Minister Benjamin Ben-Eliezer, who recommended Dagan's appointment to Sharon, said Dagan restored the Mossad to being "Israel's long operational arm, with the ability to go anywhere and do anything it wanted."

Meir Dagan has brought the famed spy agency 'back to its days of glory'

Sneh has called Dagan a man of "exceptional operational imagination and daring."

President Shimon Peres, who knows the Mossad from the day it was born, said Dagan "brought the Mossad back to its days of glory."

The army has some criticism, especially Military Intelligence, for what appears to be the unjust reaping of credit by the Mossad for successful operations. But even Dagan's adversaries are said to acknowledge his creativity and daring.

The Mossad's budget and human resources have grown by dozens of percentage points during Dagan's tenure. He presents his operations in the Knesset sub-committee on the secret services, which approves his funding, as if he were the CEO of a cellphone company showing the board how many new subscribers he has enlisted.

The Mossad's work is more complex than ever before. When Europe was the arena and the PLO the adversary, things were easier. The Iranian focus has changed the organization's activity, and stricter supervision at airports and border crossings since 9/11 have made it more difficult to create convincing covers for its operatives.

Meir Dagan

Dagan has strengthened ties with parallel services in the United States in the struggle against Iran and the global jihad. That did not come easily. On Dagan's first visit to Washington as head of the Mossad, he explained to his hosts the need for diplomatic isolations and economic sanctions, and above all, secret operations. The American response was cool.

But last month, CIA chief Michael Hayden had warm words for the role played by an unnamed foreign intelligence agency that he said initially identified a structure at Al-Kibar in Syria as a nuclear reactor similar to one in North Korea. He likened the co-operation to "working together on a complex equation over a long period."

Dagan came to the Mossad from the outside six years ago, and he found the organization's veterans suspicious of him. News stories from his early years are full of reports of dismissals of senior people and anger among the old-timers. Dagan's predecessor, Ephraim Halevi, was more of a diplomat who avoided daring operations. Especially after two serious mishaps – the failed assassination of Hamas leader Khaled Meshal in Jordan and an attempt to bug the Iranian Embassy in Cyprus – and in response to the demand to rehabilitate the agency, Halevi began work to thwart the Iranian threat, which Dagan made a major focus.

Sharon knew Dagan from their days together fighting terror in Gaza. Dagan won a medal for jumping on a wanted man and wrestling away a grenade after the man had pulled the pin. The fighters in his unit disguised themselves as Palestinians, booby-trapped grenades belonging to the Popular Front, and gained a reputation in the Israel Defence Forces as merciless assassins.

Citizen Dagan is said to love classical music, jeep trips, smoking a pipe and nature. He has been heard to joke about the fact that he is a vegetarian, despite his particular operational expertise. He served for a few years as head of the counterterrorism unit in the Prime Minister's Office and tried his hand as a security consultant.

He stayed in contact with Sharon, and served as his campaign headquarters chief on election day in 2001. After Sharon's election, Dagan was enlisted to head a special body to fight the funding of terrorism, and a year-and-a-half later, he was appointed head of the Mossad. Then-MK Yossi Sarid opposed what he said was an appointment that smacked of the political advancement of a personal associate, but senior Labor party officials Sneh and Ben-Eliezer were in favour of their old friend's appointment.

Sharon was said to appreciate Dagan's operational capabilities, but less so his diplomatic acumen.

Olmert's entry into power was Dagan's big chance. Olmert did not have the military background of his predecessor, and Dagan's expertise could come to the fore. Olmert used to say that nothing preoccupied him more than the Iranian threat.

Dagan's biggest step forward came as a result of his Lebanon experience. The Winograd Committee that investigated the 2006 war cited his evaluations, which were far more accurate than the IDF's. Four months before the war, in a cabinet discussion about Hezbollah's attempts to kidnap soldiers, Dagan and Gilad warned that any conflict that developed would not end without a ground operation. The day Ehud Goldwasser and Eldad Regev were abducted, on July 12, 2006, Dagan began to insist that a military response would engender a long conflict, in which the home front would suffer, and an air operation would not be enough to decide the outcome.

Dagan is now at the peak of his power. Premier-designate Tzipi Livni, a former junior officer in the Mossad, receives continual updates from him as foreign minister. But she has no experience of approving special operations. It will be interesting to see if she continues to approve Dagan's daring operations, or if she'll step back and sleep on things before making her decisions.

Opinions

Mandela's mixed legacy

Amid much international fanfare, Nelson Mandela celebrated his 90th birthday earlier this year. Often likened to peace icons as revered as Gandhi and Mother Theresa, Mandela has emerged as the quintessential hero of the 20th century. Former British prime minister, Tony Blair, has described him as the "greatest and most courageous leader of our time."

Lawrence Hart in Hamilton

However, the imprint that Mandela will leave behind is not all roses. Yes, there is little doubt that without him, there may well have been a hideously violent insurrection as South Africa threw off the shackles of apartheid in the early 1990s. Even in retrospect, it's evident that he was the right person at the right time to broker a peaceful transition from the excesses of the previous regime to what was hoped would be the moderation of an emerging "rainbow nation" that would serve as a beacon of racial harmony, civil society and good government on an otherwise retrogressive and mostly impoverished subcontinent.

Sadly, the South Africa of the past 14 years has not lived up to expectations. With one of the highest murder rates on the planet, widespread violence that affects every stratum of its society, and a total neglect of any policy to combat an HIV AIDS pandemic that has decimated large segments of its population, the "new" South Africa has turned out to be much more like the rest of "Third World Africa" rather than its mentor and anticipated saviour.

While most of the blame for this rests with Mandela's successor, Thabo Mbeki, the seeds were sown on Mandela's watch. It was Mandela, as well, who turned a blind eye to the tyranny and incompetence of Robert Mugabe, thus enabling the Zimbabwean president to singlehandedly destroy his country's economy and civic infrastructure.

And while many Jewish South Africans still get dewy-eyed at the very mention of Mandela's name, there is relatively little in his relationship with Jews or Israel that is particularly impressive.

He is on record for having supported Iraqi dictator Saddam Hussein and for having embraced both Yasser Arafat and Libyan strongman Moammar Gadhafi, affectionately referring to Arafat as his "comrade in arms" and Gadhafi as "my brother leader."

But what is much more troubling than such questionable personal associations is Mandela's myopic and counterproductive attitude to the Israeli-Palestinian conflict. By commenting some years ago, for example, that "injustice and gross human rights violations were being perpetrated in Palestine" and by more recently adding his voice to those who accuse Israel of being an "apartheid state," he has declared his biases and added perceived legitimacy to the all-too-common libels that underpin today's rampant anti-Zionism.

So, for various reasons – but, from our perspective, especially when judging his attitude to Israel – Mandela's legacy will be irrevocably tainted.

Next year in Jerusalem no longer assured

We Jews regularly repeat the age-old prayer of "Next Year in Jerusalem." For many of us who call this city home, that entreaty is no longer self-evident. With the New Year upon us and municipal elections just weeks away, it's fitting to examine different prospects for Jerusalem's future.

Yair Lootsteen in Jerusalem

Jerusalem is a city of contrasts. It has deep-rooted cultural institutions, spiritual wealth, and unequalled physical beauty, as well as being the country's political hub. However, many people also consider it a complex city to live in, with continuing tensions between Arabs and Jews and their incumbent security implications, on the one hand, and between haredim and other Israelis, on the other.

Far more Israelis are leaving the city than choosing it as their home. From 2000 to 2007 alone, 51,100 more people left the city than entered it. They were mainly Jews, both secular and religious (including many haredim).

There are several reasons for this exodus.

Jerusalem is a very poor city. In 2006, more than 40 per cent of its entire populace and 27 per cent of its Jews were statistically poor.

To add insult to injury, house prices in the city have skyrocketed – more than 20 per cent in 2006-7 alone – and continued to rise during this year's early months. This increase was largely due to thousands of real estate purchases made by foreign residents, many of whom want a foothold in Jerusalem, but whose properties remain empty for most of the year.

As a result, many young people can no longer afford to live in the city. Haredim are moving to large ultra-Orthodox towns, such as Betar Illit, Emanuel and Kiryat Sefer in the West Bank, and to other places within the Green Line. Secular and modern Orthodox people are leaving for satellite communities around Jerusalem, such as Mevasseret Zion and Ma'ale Adumim. Almost one-third of all who've left since 2000 moved westward to the metropolitan Tel Aviv area.

Furthermore, some non-haredi Jewish Jerusalemites, mostly young, feel there's no future for them and their like in the city. They feel stifled by its complexities and view it as a bland, parochial backwater, inhabited by government and university employees. They're looking elsewhere for less weighty alternatives.

Much of the problem is image-related. While it doesn't have a beach or some of Tel Aviv's flair and cosmopolitan sophistication, Jerusalem, with all its contradictions, is a wonderful place to live and bring up a family. It has a great cultural life, excellent museums and galleries, terrific restaurants, clubs and bars (many open on Saturdays), an array of schools providing a good education for the city's varied populations and demands, and employment opportunities, not limited to government and academia, in commerce and industry. All this with the obvious bonus of living in one of the world's most beautiful and historical cities – juxtaposed as a crossroads for all three major western religions.

This brings us to the upcoming municipal elections. The previous vote, held in 2003, resulted in Jerusalem's first haredi mayor, Uri Lupianski, and a city council with an Orthodox plurality. Lupianski received 51.4 per cent of the votes in the mayoral race, while the leading secular candidate, successful businessman Nir Barkat, received 42.5 per cent of the votes. Eighteen of 31 council seats went to Orthodox candidates.

Considering that roughly a third of Jerusalem's population of 750,000 are Arabs who traditionally boycott these elections for ideological reasons, and that the haredim comprise only 30 per cent of the remaining populace, these results were not a foregone conclusion. They were a product of secular apathy. While 70 per cent of haredim exercised their right to vote, only 50 per cent of others did so.

Non-haredim had no one to blame but themselves, but the results only added to the mood that the city is moving toward religious control. Since then, the rate of movement out of the city has grown. The number of pupils in secular primary and secondary schools is falling, while the number of haredi pupils and schools is on a continual rise.

This time round, there finally seems to be a genuine air of urgency among the non-haredi voter base. Barkat, who's running again for mayor, is ahead in all the polls and the haredim are still bickering about who'll be their candidate. There's an understanding among many Jerusalemites that another haredi victory will have serious long-term ramifications for the nature of our capital and that they can no longer stand idly by.

Leshanah Haba'ah B'Yerushalayim Habnuyah!

This column is dedicated to the memory of my cousin Barbara Meissner Fishbein, who passed away recently in Toronto.

Jerusalem terror: predictable 'spontaneity'

For more than 60 years, campaigns of incitement and hatred have taught Palestinians to use violence against Israel, and as a response to each wave is developed, a new tactic is found. The excuses change according to the climate, moving from Palestinian refugee claims, economic rationalizations, "occupation and settlement" (after the 1967 war), false claims of "war crimes," etc., but the underlying strategy of "armed struggle" and "resistance" remains steady.

Gerald Steinberg in Jerusalem

The most recent wave has taken the form of hit-and-run attacks in Jerusalem's streets, as Palestinian terrorists find it more difficult to carry explosives across the separation barrier. Two deadly assaults involved bulldozers used for construction, and on Sept. 21, the third such attack took place – in this case, the "militant" (in Reuters-speak) plowed a passenger car into a group of pedestrians at high speed. These attacks, as well as a murderous rampage in the Rav Kook yeshiva, were carried out by east Jerusalem Arabs who live inside the barrier and do not have to cross the Israel Defence Forces checkpoints.

Although the attacks are described as spontaneous individual outbursts, and no organization has been found to be involved, they are part of the constant pattern of hatred and terror aimed at Israelis and Jews. The armistice that ended the 1948 Independence War was followed by the beginning of infiltrations by Fedayeen based in Jordan and Egypt, who attacked Israeli civilians nearby. When these were halted, the attacks led by Yasser Arafat's PLO shifted to the Jordanian-occupied West Bank, (until 1967), to Jordan itself (until 1970), and from there to Lebanon. More recently, when IDF operations such as Defensive Shield and the construction of a security barrier ended the suicide bombing campaign (misnamed "the second intifadah"), rocket barrages started from Gaza. And after Israeli strikes led the Hamas leadership in Gaza to impose a temporary ceasefire, the hit-and-run assaults began in Jerusalem.

As the latest attacks demonstrate, Palestinians are capable of reading the signals and acting on their own, with whatever weapons are most readily available. This may be a rifle, a suicide belt filled with explosives, rockets assembled in Gaza, a bulldozer, or a BMW. The steady incitement plays a central role, including Palestinian television programming preaching the virtues of martyrdom and the glory of fighting the Zionist enemy. As a result, the isolated action may appear to be spontaneous, but the foundation and preparations are never far away.

Palestinians also recognize that the United Nations and the powerful non-government organizations claiming to promote human rights rarely respond to terror, in contrast to their shrill condemnations of Israeli responses. In the Second Lebanon War, and in recent months, during the Gaza rocket attacks, the statements and campaigns by Amnesty International, Human Rights Watch, B'tselem, Alternatives (based in Montreal and funded in part by the Canadian government) and others focused primarily on falsely accusing Israel of "war crimes."

If Israel were to take steps to deter or defend against these attacks, such as destroying the houses of the terrorists, or preventing Palestinian residents of east Jerusalem from entering the city with their cars, the accusations of "racism" and "collective punishment" would follow immediately. For Palestinians and their supporters, all Israeli responses to terror are illegitimate.

To defeat this strategy, and end terror in its different forms, this incitement must end. The moderate Palestinian leaders who are credited with negotiating peace must move clearly and decisively to stop the parallel demonization and delegitimization of Israel in the United Nations, particularly in the context of the Human Rights Council. If Palestinian officials continue to use the discredited Durban process to use terms such as "apartheid," all aid to the Palestinian Authority and its NGOs should be cut off.

The Canadian government, which has recently granted another large aid budget to the Palestinians, can set an important example. Unless the incitement ends, terror will continue, this money will be wasted, and there will never be Palestinian economic development, peace or regional stability.

The Kirshner File

An oasis in a harsh desert environment

Sde Nitzan is a speck in the remote wastes of the western Negev Desert, an oasis south of the volatile Gaza Strip and east of the tranquil Egyptian border.

The bleak area south of Sde Nitzan is an empty, sun-baked quarter of sand dunes and gravel plains, one of Israel's last frontiers.

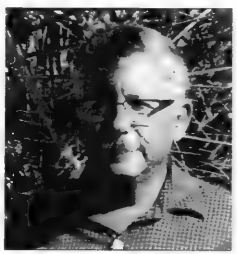
Sheldon Kirshner in Israel

Thirty four years ago, when Efraim Perlmutter arrived at this moshav as a 31-year-old American who had made aliyah the year before, this arid region was far less settled than it is today.

"If I had known what lay ahead," he said the other afternoon, "I might not have come here. But it's been a challenging life."

Sde Nitzan and the archipelago of rural communities around it were built with the express purpose of developing the Negev, which comprises two-thirds of Israel's land mass. The Jewish National Fund played an integral role in preparing the land and infrastructure.

David Ben-Gurion, Israel's first and perhaps greatest prime minister, decreed that the Negev's development was a national priority. He poured scarce resources into it, and when he retired, he settled in Sde Boker, a kibbutz facing an immense desert crater. Some of his successors, intent on retaining territories won in the Six Day War, placed considerably less emphasis on making the Negev green. But in general, Israel has kept faith with Ben-Gurion's dream.



Efraim Perlmutter

Sde Nitzan, about an hour's drive from Be'er Sheva, the capital of the Negev, is a pivotal component of Israel's long-range plan to conquer the desert. Established in 1973 as an agricultural settlement for new immigrants from Anglophone countries, Sde Nitzan broke the spirit of many of the newcomers, who simply dropped out in exhaustion. The climate was harsh, the demands unyielding and unfamiliar and hard. Israelis replaced the dropouts, but eventually, North American Jews like Perlmutter joined them. Perlmutter, originally from Washington, D.C., is a life-long Zionist, having been a member of the Habonim youth movement and having resolved to settle in Israel when he was only 16 years old.

True to his convictions, he spent a year on Kibbutz Gesher Haziv when he was 17. Returning to the United States, he continued his studies. While pursuing a graduate degree in political science at the University of Maryland, he read a story in the *Jerusalem Post* that piqued his attention. It was about a Jewish agronomist from New Zealand, a nephew of the renowned Yiddish writer Isaac Lieb Peretz, who had immigrated to Israel and had introduced the glasshouse concept of agricultural to Israel. Upon further delving into the matter, Perlmutter discovered that this revolutionary method shortens the growing season, increases yield and uses less water, a perfect formula for Israel.

Captivated by the concept and by the notion that he could transform himself into a farmer, Perlmutter finally immigrated to Israel. He reached Sde Nitzan in 1974, just months after the Yom Kippur War.

Perlmutter's life-changing decision to reinvent himself was surprising, to say the least.

Apart from having worked as a volunteer in a chicken and turkey coop at a kibbutz when he was a teenager, Perlmutter knew virtually nothing about farming. And as a city slicker to the marrow of his bones, he always assumed that he would live in an urban environment."I never thought I would end up on a moshav, much less the Negev," he said, sitting in the kitchen of his rather modest cottage and sipping a cold Coke to ward off the heat.

Having committed himself to the moshav, he was presented with the choice of either tending to tomatoes or flowers, the two crops Sde Nitzan concentrated on at the time.

He chose tomatoes. "It turned out well," he said. "I survived."

But the hours were incredibly long and he was forced to supplement his income by teaching at a local school.

[Sheldon Kirshner photos]

Samuel Cohen at the Besor reservoir

Perlmutter, assisted by his wife, was a tomato farmer 20 years, until he got fed up with Israel's byzantine export regulations and resolved to expand his horizons.

These days, he tends to pineapples and ruscus, a green ornamental plant native to Europe, Africa and southwest Asia and normally used at festive occasions. Neither is as labour intensive as tomatoes, he noted. He ships the bulk of the pineapples to Tel Aviv and the ruscus to markets in Europe, Japan and the United States.

"I'm not rich, but by Israeli standards, I'm well off," he explained. "I put food on the table."

Sde Nitzan has a population of 400 – the majority of whom are native-born Israelis – and 74 self-contained farming units. Typically, each house is attached to a field. Perlmutter owns 8-1/2 dunams (one dunam is equal to 900 square metres), plus more land in partnership with associates.

Crops are grown in hothouses and fed and watered electronically through a drip system of irrigation.

Like most farmers in Israel nowadays, he relies on Thai workers to care for and harvest crops. He and his partners employ six Thais, whom he praises as diligent and reliable workers.

Sde Nitzan no longer has Palestinian Arab workers on its payroll. "We never employed Palestinians on a big scale," he said.

Prior to the eruption of the second Palestinian uprising, farmers like Perlmutter performed much of the manual work themselves, only using Palestinian farm hands when absolutely necessary.

Being seven kilometres from Gaza, Sde Nitzan has been occasionally shelled by Qassam rockets and mortars, but all the projectiles fired by Palestinian militants have landed in empty fields, not causing any material damage or injuries.

Perlmutter has four children, three sons and one daughter, but only his daughter has remained on the moshav. His eldest son is employed by a hotel at the Dead Sea, while his youngest one resides in Tel Aviv. The middle son lives in Australia.

Perlmutter has no intention of leaving Sde Nitzan. "Life is more intense here than in the city," he said.

He is grateful that the Jewish National Fund has taken such an interest in the Negev. "Without the JNF, the moshav could not have been built."

Nor could Sde Nitzan have survived without the benefit of the JNF's Besor reservoir, a relatively short distance away.

Constructed about a decade ago with the help of JNF branches in Australia, South Africa and the United States, it was conceived to provide the region with an extra 10 million cubic metres of recycled water annually.

The water, used exclusively for agriculture, comes from a sewage plant in Tel Aviv and from flash flood, said Samuel Cohen, an engineer employed by Mekorot, Israel's national water company.

Cohen said that the Besor complex consists of three pools, the Lower Rehovot reservoir, the Upper Rehovot reservoir and the Besor reservoir.

The Besor reservoir, the largest ever built by the JNF, is a sight to behold, resembling nothing less than a small lake in a hard-scrabble tan landscape. Stocked with 100,000 male fish to feed on algae, the reservoir is 17 metres deep when full.

Thanks to it, farmers are able to cultivate 25,000 dunams of citrus, corn, wheat, sunflowers and vegetables, much of it for export, in this heretofore inhospitable region.

"This was once desert," said Cohen.

And now, miraculously, it is a lush garden.

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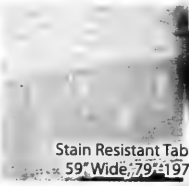

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Israel paramount concern to forum audience

Continued from page 3

For her part, Frei said that while her party supports Israel, it also wants to bring its environmental challenges to light.

"What's the point of defending our homeland if at the same time we're making it unlivable?" she asked, referring to sentiment expressed by Israel's Green party on its website.

Wallace opened by saying the NDP has had a "long and honourable" tradition of working with Canada's ethnic communities and would continue to do so if elected.

Throughout the evening, the candidates tackled questions ranging from their parties' platforms on dealing with a nuclear Iran led by President Mahmoud Amahdinejad to how Canada can prevent tax dollars from reaching terror groups to what their favourite commandment is.

Kenney could barely spit out Amahdinejad's name and title, and he reassured the audience that the Conservatives have been "clear in consistently denouncing" his regime. He later added that the best way to counter Iran's "insane" leadership is to help foster civic society in that country so that "one day, the Persian people will elect a new, sane, government."

Volpe summed up the subject by saying he didn't "think there's a person in this room who wouldn't condemn Ahmadinejad." He then chided the Tories for not "implementing Canada's role under the genocide convention" by refusing to support a motion proposed by Liberal MP Irwin Cotler that urges bringing Ahmadinejad to justice by charging him and Iran with incitement to genocide under international law.

In his rebuttal, Kenney said that when Cotler's motion came before Parliament, the "Israeli government was not in favour" of it because it was concerned it would be used as a "propaganda tool" by Amahdinejad if the motion was defeated at the United Nations.

Frei called Iran's build-up of nuclear capacity "very worrisome," but said there has been a lot of "spin" on the issue and that it's still not clear what stage Iran's nuclear development is at. She cited last year's U.S. National Intelligence Estimate report, which suggested Iran won't achieve nuclear capacity until at least 2013 and warned that any "weapons-based solution" is not part of the Green party's ethos.

Wallace said that the NDP has called for "condemnation of Iran" for its threats to destroy Israel and that her party agrees there must be "absolute vigilance on the proliferation of nuclear weapons."

Referring to Durban II, she added that the NDP has also stated that it would not allow Canada to be part of any peace conference that could be "hijacked in the name of anti-Semitism."

The candidates also spoke about their various parties' positions on the arts, taxation and the economy, echoing what their party leaders have been saying. But the topic of Israel was of paramount concern to the audience.

With regard to the question of Israel's security and Canada's role in ensuring it, Kenney noted that "Israel was roundly condemned in 1981 for taking out the Iraqi nuclear reactor. Today, I think most people are glad they did."

Volpe said a Liberal government would support its "critical ally in the Middle East" by providing logistical support to help it fend off any attack.

Wallace reiterated that the NDP "is a party of peace and dialogue, and our armed forces exist… to protect our national interests," although she said her party has "heightened empathy" for Israel.

In closing, Kenney recapped Prime Minister Stephen Harper's actions in standing up for Israel on the world stage. Volpe ended the evening by reminding the crowd that he has been "unwavering and consistent" in his support for Israel and issues important to the Jewish community. Frei summed up by saying that while the Conservatives have a "great record" on Israel, it shouldn't be the only consideration when going to the polls.

Clarification

Some information reported in "Children's musical *Marshmallow Island* gets a facelift" (*CJN*, Sept. 25) has been updated. The 11 a.m. presentation of *The Legend of Marshmallow Island*, on Oct. 19, will not be preceded with a What A Bagel-sponsored brunch. A representative of the Aliyah chapter of Canadian Hadassah WIZO apologizes for any inconvenience the cancellation may cause.

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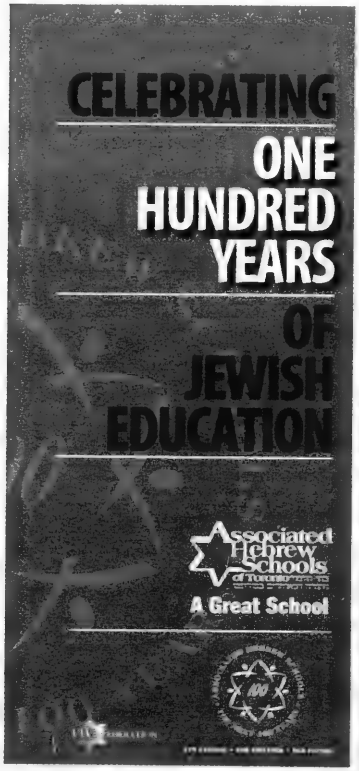

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Israeli social, economic issues are 'a time bomb'

By FRANCES KRAFT
Staff Reporter

Now that Israel is 60 years old, it's "definitely time" for some soul-searching and tough questions regarding social issues, Rachel Liel says.

The director of SHATIL, the New Israel Fund's empowerment and training centre, was in Toronto to speak at Congregation Darchei Noam on Sept. 22 about "Meeting Israel's Greatest Internal Challenges." Her talk was co-sponsored by the synagogue and the New Israel Fund of Canada.

Among the issues that Liel cited were treatment of Arabs, the role of Ethiopian *kessim* (Jewish spiritual leaders) and the gap between rich and poor. Social and economic justice issues constitute "a time bomb" in Israel, Liel said.

"Very poor people live right across the street. It's not like America, where you have to drive to see them."

She noted that people tend to "go to the heavy [political] issues before we go to these issues." But she said there is much that can be done to address socio-economic issues, and she believes that, while "nobody denies that we are in a state of threat," the issues are interconnected.

Israelis have a per capita income of about $30,000 a year, which is better than that of Belgians, Liel said. In the last three years alone, she added, there were 7,000 new Israeli millionaires.

However, she said, 20 per cent of Israelis live below the poverty line, among them every third child. As well, she said that half of the low-income Israelis are the "working poor," a new category.

"The data about gaps and poverty in Israel is not something we can accept... We are number 1 in the western world in social and economic gaps. We need to fix it."

An Israeli-born child of Holocaust survivors who grew up in Herzliah, Liel said her three children don't even remember the "Zionist dream."

Her daughter, she said, is interested in "the green agenda," an issue that she said is closely tied to social justice. "How come they build refineries in poor neighbourhoods?" Liel asked. "How come rich people get clean air and poor people don't?"

Liel, who began her career working for the Israeli government, became interested in working at the grassroots level when her husband served as Israeli ambassador to South Africa from 1992 to 1995 and they witnessed the fall of apartheid.

"This was a transformative period in my life," she said.

"Being in South Africa in those times was really seeing people who were oppressed, who didn't have a voice, suddenly voting for the first time and getting organized. It all happened in front of my eyes. When you see old African women standing three days in the sun waiting to vote – women who couldn't read or write – there is something so inspiring about it."

SHATIL – a Hebrew word that means "seedling" and is also an acronym for the organization's Hebrew name – proved to be the opportunity Liel was looking for on her return to Israel.

The organization's efforts to improve society include "helping groups get organized and advocating for their rights." SHATIL facilitates partnerships and teaches groups how to lobby government effectively.

Liel said it's a privilege to work with disempowered groups, including immigrants and Arab Israelis who make up 20 per cent of the population. Her organization's aim is to help them to help themselves. "This is how dignity is maintained and strengthened."

Despite all the challenges, she said, "there isn't a place like Israel in the entire world. It's dynamic and vibrant. There are young people with fantastic ideas. There's never a dull moment – for better and worse."

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Lack of context makes *Globe* reports inaccurate

Two recent reports in the *Globe and Mail* illustrate a lack of context which, when dealing with the complexities of the Israeli-Palestinian conflict, make for inaccurate and one-sided journalism.

In "Palestinians' underground lifelines" (*Globe and Mail*, Sept. 26) Carolynne Wheeler reported about the smuggling tunnels that run from Egypt into the Gaza town of Rafah.

According to Reports

By PAUL MICHAELS

Key elements of this piece are either inaccurate or woefully incomplete.

Wheeler wrote: "[T]hree years after Israel pulled its soldiers and settlers out of Gaza, the tunnels are thriving as the only means of import and export since the sealing of Gaza's borders in June, 2007, when the Islamist group Hamas violently wrenched control."

Unstated is the fact since Israel and Hamas reached a ceasefire this past summer, an average of 100 truckloads of food, fuel and medical supplies per day are being shipped from Israel into Gaza. The flow of goods is interrupted only when Israel temporarily closes the crossings in response to rocket and mortar firings into Israeli territory.

Yet according to Wheeler, were it not for the smuggling through the tunnels, several hundred of which reportedly exist, the Palestinians in Gaza would be in a perilous state of deprivation.

Also ignored is the fact that even prior to the ceasefire, Israel shipped essential humanitarian goods into Gaza under United Nations supervision. Israel was frequently forced to abandon its efforts due to mortar fire on the crossings. Western journalists rarely reported about these events, even when a UN spokesperson criticized the Palestinians for impairing the flow of essential goods.

More egregious still is Wheeler's claim that "In the past, Hamas kept a tight lid on the smugglers, sealing tunnels and fining their owners. But with no end to Israel's economic blockade in sight, and with the Egyptians bowing to international pressure to keep their border crossing with Gaza sealed, even Hamas, which brags of clamping down on other criminal activity, has had to shrug and look the other way."

It's simply not true that Hamas took on the smugglers, at least not in the way that Wheeler implies, with Hamas acting as a "good cop." Hamas has always relied on, and benefited from, the smuggling, especially in weapons.

Hamas was provoked because the tunnels were in the hands of Gaza clans, many of whom are allied with rival faction Fatah. Hamas set about taking control of the tunnels by insisting on getting a cut of everything "imported" by the clans.

As to Egypt's bowing to "international pressure" to keep its border with Gaza closed, the reality again is substantially different. While there has indeed been such pressure, Egypt, first and foremost, is acting in its own interest. It is trying to prevent Hamas, an outgrowth of the Muslim Brotherhood that threatens President Hosni Mubarak's regime, from being able to operate freely in Egypt and thereby add to its instability.

Mark MacKinnon's piece, "Going through hell to reach heaven" (*Globe and Mail*, Sept. 27) was a sympathetic account of the ordeal that Nader Deek, a 26-year-old West Bank resident, went through in order to pray at Jerusalem's Al-Aqsa Mosque during Ramadan.

Violating Israeli law and dodging an Israeli checkpoint, Deek eventually made his way through fetid water in a drainage pipe to achieve his goal.

MacKinnon noted: "[S]ince the second intifadah... Palestinian men [from the West Bank] under the age of 45 and women under 35 are barred" from the mosque.

Yet, the only reason MacKinnon gave for Israel's restriction is "the idea that young people are more likely to cause trouble" such as "riots after Friday prayers."

Unmentioned is the much more relevant fact that Palestinian men under 45 have been involved in terrorist attacks on Israeli civilians. By omitting any reference to terrorism, MacKinnon deprived the reader of the broader context that led to the Israeli restrictions, making them seem more punitive.

MacKinnon also wrote: "It has never been easy for West Bank Palestinians to go to the al-Aqsa Mosque." This is not correct. Before the first intifadah, access to the mosque was taken for granted, except when there were isolated acts of violence.

Paul Michaels is communications director for the Canada-Israel Committee.

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The Canadian Jewish news

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Coast to Coast

More younger kids bodes well for Winnipeg's Gray Academy

By MYRON LOVE
Prairies Correspondent

WINNIPEG — While the 572 students enrolled at the Winnipeg Board of Jewish Education (BJE) Gray Academy of Jewish Education is virtually the same number as last year, head of school Rory Paul is particularly happy about the number of children in the school's early years program.

"We have had to add a third junior kindergarten class and a third Grade 1 class for this year," he said. "That bodes well for the future, especially since demographic figures indicate that there has been a slight decline in the number of school-age children in Winnipeg."

He also hopes the increase will boost the school's enrolment 10 years from now, since Gray Academy traditionally loses a substantial number of students at the junior and senior high school level to other private schools – and at the senior high level in particular, to the University of Winnipeg Collegiate program.

Gray Academy – Winnipeg's main Jewish private school, with students from kindergarten to Grade 12 – is also benefiting from a bequest by the late Samuel Grosberg. The Holocaust survivor, who died childless three years ago, left $500,000 to Jewish education in the city.

That amount and other funds donated by Grosberg are being administered by the Jewish Foundation of Manitoba. Interest earned on the capital is being used to pay the tuition of several Gray Academy students from less well-to-do families who wouldn't otherwise be able to afford it.

This year marks the third year of the school's international student program. Once again this year, the school is hosting one student from Brazil and another from Chile who are here for the opportunity to receive a Jewish education and to earn a Canadian high school diploma, which would make them eligible to attend any Canadian university. (Gray Academy graduates receive two diplomas – a standard provincial diploma and a diploma in Jewish studies.)

"Our school is a member of the Manitoba Council for International Education, and we have been certified and accredited by RAVSAK: The Jewish Community Day School Network," Paul said. "Gray Academy has become one of the top Jewish schools in North America."

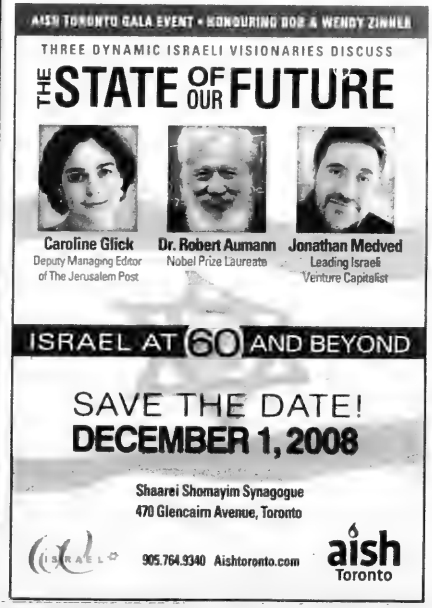
New this year Winnipeg Jewish families also have the option of enrolling their younger children in North America's only public Hebrew bilingual programs, which are 100 per cent government-funded.

Enrolment in the Hebrew bilingual program at Brock Corydon Elementary School in south Winnipeg has remained steady at about 180 students – peak capacity – for the last several years.

In north Winnipeg, with its declining young Jewish population, Margaret Park Elementary School continues to register a corresponding decease in student numbers. Margaret Park's Hebrew bilingual program has just 50 students this fall, down from 60 last year. For observant families, there is one more educational option. The 10-year-old Ohr HaTorah Day School, an Orthodox elementary and junior high school that holds classes at the Herzlia-Adas Yeshurun Synagogue in south Winnipeg, has an enrolment of 50 this year, about the same as last year.

The school has a new principal this fall, Rabbi Uriel Malka, 30, a veteran of the Second Lebanon War two years ago. He and his wife, Ortal, are from Karnei Shomron and both have bachelor of education degrees from the Beit Midrash for Teachers of Judaic Studies in Rehovot, Israel. Rabbi Malka is also a graduate of Israel's Hesder Yeshiva program, which combines Talmud study and military service within a religious Zionist framework.

The Malkas and their five children arrived in Winnipeg at the beginning of August. Both the rabbi and his wife are teaching at the school.



Coast to Coast

Young rabbi takes reins at troubled Winnipeg shul

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Twenty-nine-year-old Rabbi Ari Ellis is the new spiritual leader at Herzlia Adas-Yeshurun Synagogue, an Orthodox synagogue in Winnipeg's south end.

It's Rabbi Ellis' first position as a pulpit rabbi and he said he's looking forward to getting to know the community.

Rabbi Ari Ellis

For the last year, the 100-family congregation has been without a spiritual leader since the departure of Rabbi Tzvi Muller.

In June 2007, the badly divided synagogue had a contested election for its board of directors, an event that had not occurred for many years. The synagogue currently doesn't have a president, and there was no quorum at its annual general meeting in June. The most recent executive director, Rona Davies, is also no longer working at the synagogue.

Rabbi Ellis said he sees himself as bringing a fresh start to the shul and enabling it "to move forward."

He also hopes to be a resource for all of the Jewish community.

"I see myself here as not just specifically to serve the Orthodox community, but to serve all of the community. I have spent time… meeting with leaders from the Jewish federation… the Gray Academy [of Jewish Education], and other organizations. I anticipate spending more time at the Gray Academy and hope to get to know the community. I am meeting people and getting different perspectives," he said.

He said he is also looking forward to working with Rabbi Uriel Malka, the new principal of Ohr Hatorah Day School, the modern Orthodox day school located in the synagogue building.

"I know him [Rabbi Malka] from Israel. We studied in the same program… He and I are both interested in Jewish education and awareness and understand that children are the future of our community."

Born and raised in Los Angeles, Rabbi Ellis, who has lived in Israel for the last six years, admitted, "I'm not quite sure what to expect from Winnipeg winters."

Ellis didn't grow up in an Orthodox household, and he attended the Conservative University of Judaism (now the American Jewish University) in Los Angeles and began attending an Orthodox shul. He received his master's in education and administration from the University of Judaism's Fingerhut School of Education.

Rabbi Ellis studied at Yeshivat Hamivtar under Rabbi Shlomo Riskin, chief rabbi of Efrat, and received his smichah in May 2007.

Ellis said he and his wife Tikva, 25, wanted to come to a smaller Jewish community.

"Of course, it's great for any Jew to live in Israel, but we figured that if we weren't going to be in Israel, we didn't need to be in a larger Jewish centre. There are enough rabbis in New York or Los Angeles… We figured it would be good to be in a smaller community where we felt we could make a difference."

Rabbi Ellis said one of his areas of interest is "in the application of Halachah to issues of technology… and medical ethics."

The couple, who arrived in Winnipeg at the end of August, have two children, ages two and six months. Tikva Ellis, who is from Sacramento, is working in the preschool at Ohr Hatorah Day School.

BBYO KICKOFF: **More than 100 teens recently kicked off BBYO's new year at an outdoor carnival co-ordinated by members of the Lake Ontario regional executive. Pictured, front row from left, are Kelly Indarjit, Kyle Goldman, Robbie MacMillan, Michael Gallowitz; and, second row from left, Rochelle Derlick, Michelle Covant, Nicole Glassman, Alissa Malina, Michelle Naftalis, Naomi Sand and Bobby Ben; and, back row, Sarah Katz.**

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Yossi Klein Halevi

Nov. 5

Yossi Klein Halevi is Senior Fellow in the Shalem Center's Institute for Zionist History and Ideas, and is the Israel correspondent for the *New Republic*.

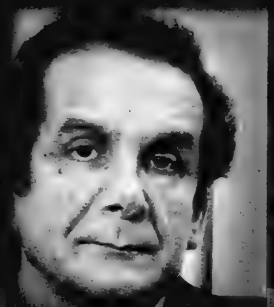
Introduction: ***Linda Frum***

Daniel Gordis

Nov. 12

Rabbi Daniel Gordis is Senior Vice President of the Shalem Center, a Jerusalem-based research and educational institute.

Introduction: ***Michael Diamond***



Charles Krauthammer

Nov. 19

Charles Krauthammer is a columnist for the *Washington Post* and winner of the Pulitzer Prize for Distinguished Commentary.

Introcuction: ***Robert Lantos***

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Supreme Court won't hear chassidim's appeal

MONTREAL — The Supreme Court of Canada will not hear a chassidic group's appeal to keep its summertime Laurentian synagogue and school open

The high court dismissed with costs the case of the Congregation of the Followers of the Rabbis of Belz to Strengthen the Torah vs. the municipality of Val Morin.

The Belzers were contesting a Quebec Court of Appeal decision last April in the town's favour over a zoning dispute that goes back more than 25 years.

The Court of Appeal ruled that the group is violating municipal bylaws by using two houses, one for worship and the other for their children's religious education, at the community's summer enclave in Val Morin. The area is zoned for residential use only, and the court decided that the houses are, in fact, institutions.

Quebec Superior Court reached the same conclusion in 2005.

The community was given permission by the Court of Appeal to continue to use the houses in the same manner this summer, after it filed its case with the Supreme Court in June.

The Belzers, who consist of about 50 Montreal families who spend two months a year in Val Morin, were represented by prominent civil rights defender Julius Grey. He argued that his clients' religious freedom is being infringed and that the congregation should be exempt from the bylaw.

The Supreme Court did not offer any reason for its refusal to hear the case.

Jewish marine plays against stereotype

By RITA POLIAKOV
Special to The CJN

Dave Rosner doesn't look like a U.S. marine. With his short stature, wire-rimmed glasses and kippah, he looks more like the army's accountant, or, as he puts it, "the guy that designs their website."

Still, despite his appearance, Rosner was a full-time U.S. marine for more than four years, and he has been a part-time marine on reserve duty for 14 years. He served in both the first Gulf War and in Iraq.

Rosner, who specializes in intelligence and public affairs, is currently a lieutenant colonel and a member of the Marines' public affairs unit in Manhattan. And, in his spare time, he's a stand-up comedian.

On Sept. 25, Rosner proved his worth as a comedian at the Chabad Lubavitch of Markham synagogue.

"I know it's very odd to hear the word Jewish marine and not hear the word biologist after that," he said to the crowd. "But I never liked science."

Rosner's first joke was met with a titter of laughter, but his last was met with a roar. It wasn't just the comedian's humour that won over the audience, but his sincerity.

Amid jokes about his appearance, his "Jew food" and his Marine Corps radio call sign – Mazel Tov Cocktail – there came moments of honesty, like his reaction to the war in Iraq.

"I said, 'If we're going to war, you've got to take me.'"

In 2003, he was given 24 hours to decide whether he would join the fight in Iraq.

"I had sideburns, I was doing standup every night… but I knew I'd go."

Rosner's smile began to fade as he told the audience about the enemy's use of children as decoys. Throughout the show, he quickly made the switch from comedian to marine and back again. The audience responded well, laughing in the right places and nodding quietly during the silences.

But Rosner's stories were about more than Jewish wine and yarmulkes. They were about a proud Jew trying to maintain his culture.

It was the Marine Corps that helped Rosner connect to his religion.

"My father had said, 'Don't let them know you're Jewish.'"

When he first joined the U.S. Marines, his dog tags listed no religion. In Saudi Arabia, he decided to change his tags. From then on, his religion was public knowledge.

As a reserve marine, Rosner can be called to serve for short or long periods of time. His 96 days at the marine base in Hawaii gave him culture shock. Or rather, he caused culture shock. After putting up two mezuzahs in his room, he noticed that it wasn't being cleaned.

"I went to the front desk. They said 'The maids are afraid of the things on your door. They think it's witchcraft.'"

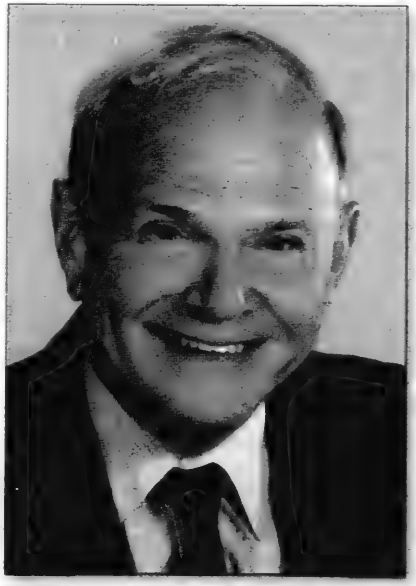
Unlike most standup comedy shows, Rosner ended with a question-and-answer period.

"Are you single?" asked a woman in the back.

"Yes," he replied, looking worried.

"I've got a girl for you," the woman said.

Rosner sighed, smiling. "Only in a Jewish crowd."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The connection between Yom Kippur and Sukkot

By RABBI MORDECAI ZEITZ

The jump from Yom Kippur to Sukkot appears gigantic. Two different solitudes: one a day of judgment with fasting and solemnity; the other a festival whose very name is zman simchatainu – a time of rejoicing. We stand in the shadow of Yom Kippur just concluded and in anticipation of Sukkot this coming week. Two unconnected events or maybe not.

According to Jewish law, immediately after breaking our fast we are to go outside and at least start the building of our sukkah. Our rabbis were not general contractors setting up a time line to meet a deadline. There are still four days to get it done so why push it? But it appears that Yom Kippur and the sukkah are really an extension, one of the other. The essence of the sukkah is what Yom Kippur was all about. One complements the other. If you really want to experience Yom Kippur, then build a sukkah!

The very essence of the Jewish People is the ability to maintain a delicate balance between worry and concern for the future with the ability to find reason enough to celebrate life with joy and determination despite the uncertainty that exists. Yom Kippur and Sukkot are kindred spirits representing the co-existence of these two realities of Jewish life.

On Yom Kippur we had a real personal one-on-one with God. It's the day that God is closest to each of us and the very nature of the day brings us up a notch, truly feeling a connection with the Creator. In the light of this special day, I am able to see my life and the world in a slightly different fashion and resolve to make some adjustments more to His/Her way of thinking. At the same time we let God know that He created the human situation a little less than perfectly and so forgiveness is in the air. Hopefully, there is room for some give-and-take but no guarantees. On the way out after Neilah, God says: "You know – Salachti Kidvarecha; I shall forgive you, as you said!"

Pretty neat, but it's not so simple. 'Salachti Kidvarecha' is not an answer but a condition. Your forgiveness is dependent upon 'devarecha' your frame of mind and your actions to back up your Yom Kippur words. On Yom Kippur your future world was shaky but you were determined to work out a deal. You left with good and optimistic feelings but nothing absolute. So how do we back it up?

I go out and build a house of joy – a sukkah – worthy of brachah even as I ponder my fate which is yet to be disclosed. I make plans for the future and I implement them despite lingering doubts about my future. My resolute action sets up 'Kidvarecha' so as to be worthy of God's 'Salachti'.

A sukkah, like life itself, is frail, fragile and very temporary. But that doesn't stop me from filling it, wall-to-wall, with simchah and celebration. I literally take dead wood or leaves – the sukkah roof called schach – and breathe life into them creating a celebration of life. I start immediately after Yom Kippur and continue on through the Festival of Sukkot and thereafter, everyday, showing through my actions that I am worthy of God's continuing trust. I know how to make the blessing of life something long lasting.

How did I do on Yom Kippur to warrant 'Salachti'? Well, that all depends on the 'Devarim', the positive attitude I display as I face the challenges in a very shaky and uncertain world.

So God checks out our sukkah so as to wrap up His/Her Yom Kippur books. My 'Devarim' on Sukkot and thereafter is a validation of my sincerity about the purpose of my life as shared with God on Yom Kippur. Sukkot gives us a heads-up so as to set the pattern and tone for the weeks and months to come. The sukkah itself might be flimsy and fragile but by adding the human dimension, we have the making of yamim tovim, great days of meaningful joy and celebration.

We can make God's job easier this year by living it up in a sukkah and making it our entry point for a continuing year of joyous and successful life. Gmar Tov and Chag Sameach.

Rabbi Mordecai Zeitz is spiritual leader at Congregation Beth Tikvah Ahavat Shalom Nusach Hoari in Montreal.

Keeping tzedakah close to home

By ELLIOTT MALAMET

The ethic of giving charity has long been ingrained in Jewish law and practice, and Jewish communities have rightly prided themselves on the generosity exhibited by its members in small and large ways. And despite recent turbulence in world financial markets, there appears to be plenty of dollars still potentially available for tzedakah. But a 2003 study by researcher Gary A. Tobin, president of the Institute for Jewish and Community Research in San Francisco, reveals important and somewhat disturbing trends that will have a direct impact on how Judaism conducts its business in years and decades to come.

On the plus side, Tobin writes, Jewish individuals and organizations give away billions of dollars every year, and seem to do so in disproportionately greater amounts than their numbers would suggest. But Tobin found that between 1995 and 2000, only six per cent of gifts given away by Jewish mega-donors went to Jewish causes. From 2000 to 2003, that figure dropped to five per cent. In 2006, despite the fact that four of America's five biggest donors were Jewish, the vast majority of their money was left to non-Jewish causes. Robert Stanton's $100-million gift to Yeshiva University was the sole super mega-gift (defined as $100 million and up) to a Jewish cause in 2006.

Tobin's analysis of these developments is noteworthy: "Not only have Jews prospered economically, they are now able to prosper socially and politically and participate in every aspect of American society. All that is positive. The question becomes: How do Jewish organizations and causes effectively compete in that environment?"

Thus the struggle to integrate into the larger society has by and large been won, but the great ensuing irony is whether Jewish culture will get left behind financially. Naturally, there are still many people supporting many Jewish causes, but as any day school parent will be able to tell you, the cost of tuition is rising almost beyond the breaking point. Parents rightly expect quality for their money; teachers expect to be properly remunerated; but students aspire to well paying jobs, and education is well down on their list. In this vicious cycle lies a problem for the future of Jewish schools. The struggles manifest themselves in all parts of the system: parents squeezed to pay for an education they do not always admire; teachers sometimes drained and burnt out with salaries that might not meet their own home budget; schools trying to cope with all of it and more.

Money is not the answer to everything, but if our community's charitable giving became more targeted in the field of Jewish education, there is little doubt that we would see a brighter future for our children's Jewish identity. Sometimes givers are not even aware of all of the opportunities. A case in point: as the director of York University's Jewish teacher education program, I know that donors who give to scholarships for our Jewish teacher candidates will, above a certain level, have every one of their dollars matched by the Ontario government, which leads to a bittersweet but hopeful scenario. The same province that a year ago did not want to alleviate the tuition bill of Jewish parents will, ironically, help to support the future teachers of our children.

Jewish Life

Books
Bernard Baskin

***Benjamin Disraeli* by Adam Kirsch, Random House of Canada.**

Disraeli's Jewishness gave him confidence

Benjamin Disraeli (1804-1881) was the most exotic figure ever to reach the summit of British politics. He is still remembered as a notable exception in British history. More than a century and a quarter after his death, he is still the only Jew to have been prime minister of England.

When his father had him converted to Protestantism at the age of 12, his desire was to open for him avenues of education that otherwise were closed. He could not have foreseen that the change in religion would make it possible for his son, one day, to enter into a political career. For at the time, Jews, Catholics as well as dissenters were all "disabled" from serving in Parliament.

After several attempts, Disraeli was elected as a Conservative member of Parliament in 1837. His maiden address was drowned out by discordant jeers and laughter.

The author of this brief but compelling biography, poet and *New York Sun* book critic Adam Kirsch, writes that Disraeli's Jewishness was the central fact about him. "It didn't matter that he was born in London like his father before him or that he spoke no language but English. It didn't matter that he was, in fact, a practising Christian, baptized into the Church of England." Former British prime minister Winston Churchill wrote that Disraeli never became wholly assimilated to English ways of life. It was as though he remained a permanent immigrant in the country of his birth.

It is sometimes overlooked that Disraeli, like his father, was a prolific and widely read author. Before he entered Parliament, six of Disraeli's novels, several fantasies, satires, verse, travel journalism and political pamphlets were in print. His novel, *Alroy*, set in the 12th century, was written after an extensive tour of the Near East, including Palestine. It deals with Jewish persecution, survival and national identity. The book's messianic hero, David Alroy, seeks to achieve positive Jewish selfhood through a redeemed religio-political state in Palestine.

Disraeli's greatest legislative achievement was the passage of the Second Reform Bill in 1867, which gave the right to vote to most male heads of households – a measure more liberal than even the Liberals had been ready to contemplate. Many of his Conservative colleagues felt betrayed. The result was that Disraeli laid himself open to charges of opportunism and hypocrisy. The author suggests that "this compounded the distrust he already inspired – as a novelist, a dandy, an adventurer and, of course, a Jew."

In 1839, he married a wealthy widow 12 years his senior. The match considerably enhanced his social position and provided him with financial security. "Dizzy married me for my money," his wife was known to say, but "if he had the chance again, he would marry me for love." Actually, the union turned out to be lasting and successful.

The author is convinced that Disraeli's Jewishness gave him the confidence to compete with the best-born men in England; it gave him the dignity he sustained through the most wounding attacks; it licensed him to see his passage through the world as a noble adventurer.

Once, baited by an anti-Semite, he famously responded, "When the ancestors of the right honourable gentlemen were brutal savages in an unknown land, mine were priests in the Temple of Solomon."

Disraeli felt no contradiction between his adherence to the Anglican faith and his pride in being Jewish. In arguing that Jews should not be excluded from Parliament, he suggested that Christianity owed most of its basic tenets to the Hebrew Bible and to the Jewish teachings of Jesus.

Among Disraeli's major achievements was the purchase of a share in the Suez Canal company for Britain, with the help of a four-million-pound loan from the Rothschild family.

This engaging volume devotes as much attention to the Jewish side of Disraeli's life and career as to his political activities. In both spheres, he remains a many-sided, enduringly provocative figure.

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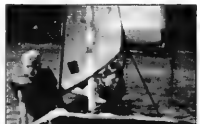

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Living a green Sukkot

By MARK MIETKIEWICZ

It's so obvious, really. If there were one Jewish holiday that lends itself to the appreciation of the environment, it must be Sukkot. There's the harvest. The changing of the seasons. And of course, eating, entertaining and even sleeping outdoors for a week. Today, a look at some websites that suggest how to celebrate Sukkot the green way.

First though, I would be derelict if I didn't acknowledge other holidays that have green ties. Many Jewish festivals have agricultural connections: Passover celebrates the spring planting; Shavuot commemorates the season's first fruits; and of course, Tu b'Shvat is a sort of Jewish arbour day that falls in mid-winter. **[tinyurl.com/sukkot09]**

Today, however, the enviro-focus is on Sukkot. Are you looking for something inspirational to discuss while sitting in your sukkah? The Coalition on the Environment and Jewish Life has gathered several relevant quotations related to the Book of Kohelet (Ecclesiastes), which is traditionally read during Sukkot: "When God created the first human beings, God led them around the Garden of Eden and said: 'Look at my works! See how beautiful they are, how excellent! Take care not to spoil or destroy My world, for if you do, there will be no one to repair it after you.'" **[tinyurl.com/sukkot06]**

Ever consider creating a recycled sukkah? Canfei Nesharim, an organization that provides a Torah-based approach to understanding environmental issues, suggests diverting materials headed for the recycle bin (or garbage!) and using them to beautify our sukkah. I like the idea of hanging strawberry baskets upside down and creating reusable, water-resistant paper chains. (I'm not sure if the Israelites ever dreamed of hanging old CDs in their sukkot.) **[tiny url.com/sukkot03]**

Stay on that same page for ideas about what to eat in the sukkah: locally grown, in-season produce served on non-disposable place settings, of course. Richard Schwartz goes a step further and suggests that Sukkot is the perfect time to try vegetarianism. **[tinyurl.com/sukkot 08]** (Please note that there are opinions that eating meat is a required element for the enjoyment of Jewish holidays. If in doubt, speak to your rabbi. **[tinyurl.com/meatchag]**

The holiday of Sukkot is also tied closely to water. One of the happiest ceremonies in Jewish tradition took place during this festival. While the Temple was standing, a special water pouring ceremony called *Simchat Bet HaShoavah* was held. The drawing of the water was performed with such intense joy that the following saying remains a testament: "He who has not seen the rejoicing at the *Simchat Bet HaShoavah*, has never seen rejoicing in his life." **[tinyurl.com/sukkot04]**

The ancient Jews of the Middle East understood the centrality of water, but how do you reawaken those sensitivities in North America? Canfei Nesharim has created a mini-site titled True Joy, Through Water. There are classes and source sheets about the importance of water, a look at the mitzvah of *Bal Tashchit* (do not destroy) and activities such as Torah, math and the environment. **[tinyurl.com/sukkot05]**

Is there a special bond between Sukkot, the environment and women? Last year, *Lilith* created an eight-page supplement titled *Eco-Ushpizin*. *Ushpizin* is the traditional welcome given to Abraham, Isaac, Jacob, Joseph, Moses, Aaron and King David during the seven days of Sukkot. **[tinyurl.com/fl4zy]** Several women were asked whom they'd invite to celebrate Sukkot and the environment. Barbara Lerman-Golomb had two people on her list: "My mother. In the 1950s, she had three natural childbirths when it was unheard of. She was progressive in a lot of ways. Also, [nature writer] Rachel Carson." **[tinyurl.com/sukkot02]**

The last word about the special connection between Sukkot and the environment goes to Leah Korican. "Under the sukkah there is a chance to connect with the seasons and with generations of people sitting together under the stars. My daughter's first outing, at eight days old, was to a Sukkot celebration and last night, at the same sukkah she shook the lulav with me in the six cardinal directions. I felt a surge of joy and hope for the future feeling these complex pleasures; our smallness in the night sky, the constancy of the stars and seasons as we age and grow, and the shared warmth of our bodies as our voices lift, together in the dark." **[tinyurl.com/sukkot07]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Orthodox Union program hits Toronto universities

By RITA POLIAKOV
Special to The CJN

Toronto is the home of the Maple Leafs, the CN Tower and, as of last month, the Jewish Learning Initiative on Campus (JLIC).

Earlier this fall, the Orthodox Union (OU), in conjunction with Hillel, introduced the JLIC to Toronto university campuses.

The JLIC has been set up at York University and the University of Toronto, and is available to students from other Toronto-area campuses.

The program, which is run on 15 campuses in North America, was created to continue Jewish education after high school. It promotes Orthodox Jewish culture on campus through one-on-one counselling, social programming, guest speakers and daily seminars.

While the program is available at American universities such as Yale and New York University, this is the first time it has come to Canada.

Toronto universities were chosen because of their high number of Jewish students.

"There is a large observant Orthodox community at York, and basically I think the partnership [between OU and Hillel] stemmed from a need to engage and educate the students who want to learn more about Jewish law," said Steven Kraft, Hillel's program associate at York.

Rabbi Aaron and Miriam Greenberg were chosen to serve as the campus Torah educators in Toronto. Both are natives of the city and York graduates.

While Miriam Greenberg does most of her work from home, her husband is often on campus, giving lectures, organizing social events or simply talking with students.

"There's a wide range of programming. [We have] informal classes and high-level learning similar to what they would get in a yeshiva in Israel," Rabbi Greenberg said.

The program is unique because of its flexibility. While Rabbi Greenberg provides daily classes on campus to all students, regardless of their knowledge and background, he also meets with students at coffee shops or even in his home.

"The fact that you have a senior educator who's available to educate all day, that is new and innovative," Rabbi Greenberg said.

Rabbi Aaron and Miriam Greenberg, third and fourth from left, are the campus Torah educators for the JLIC. From left are their children, Tzvi, Nediva and Ezra.

Since the program started, Rabbi Greenberg has been busy. His one-on-one counselling sessions include advice on dating, divorce, career and Jewish philosophy.

"I spend [all day] talking with students, which is good. It's the way it should be. I really want to be there for students in the day time, to foster relationships. Even for Shabbat, a lot of students don't have anywhere to go to. I get them to know my family and my kids, to feel that Jewish life," he said.

To Kraft, the rabbi's passion sets him apart.

"He's just a true educator. He just really engages [students] with his passion for educating. Students really enjoy his presence on campus, and he constantly has students in his office," Kraft said.

Unlike some American universities, York and U of T are known as commuter schools. Many students there don't live on campus, which is a challenge for Hillel and the JLIC.

"It's difficult to engage students outside of campus. When they have breaks in class on campus, we can engage them, but they have a whole life [off campus]."

Still, Rabbi Greenberg is able to work around that.

"It's not just a matter of learning. It could be talking, shmoozing, having a coffee with students. We're not locked into a location. Some students don't want to come to Hillel. Wherever the students want to meet and talk, I'm flexible."

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SENSORY EXPERIMENT: Plugging his nose and closing his eyes, Paul Penna Downtown Jewish Day School senior kindergarten student Ben Tannenbaum tries to guess what partner Gabriel Tozman is feeding him as part of a class experiment involving his senses. To coincide with the holidays, apples and honey were the mystery foods.

Former Toronto Maple Leaf captain Doug Gilmour, centre, took part in Strike Out Cancer, together with the event's organizing committee. From left are committee members Laurin Saltzman, Elias Benaim, Marty Firestone and Bernie Shapiro.

Fundraiser held for Strike Out Cancer

By LEILA SPEISMAN
Staff Reporter

For years, good friends Harry March, Laurin Saltzman, Elias Benaim, Marty Firestone and Bernie Shapiro used to meet for lunch once a week. Everything changed when, in 2004, March was diagnosed with lung cancer.

Soon after, he died.

The remaining four men decided to organize the bowling party and Princess Margaret Hospital fundraiser Strike Out Cancer to honour March's memory.

Firestone said that since its first year in 2005, the event has raised nearly $100,000 for early lung cancer detection at Princess Margaret.

This year's event, held at Playtime Bowl on Sept. 13, raised more than $61,000 (at press time, final tallies were not in).

Unlike most charity programs, there was no admission charge, Firestone said. Money was raised through lane sponsors, a silent auction, the sale of mystery bags, and general donations. At this year's event, special guest Doug Gilmour, a former Toronto Maple Leaf captain, signed autographs, posed for pictures with participants and helped with the auction.

A media release from the Princess Margaret Hospital Foundation said that the funds raised by Strike Out Cancer have helped support the hospital's participation in the international Early Lung Cancer Screening Study. The study was carried out at the institution's Lusi Wong Early Lung Cancer Screening Facility, which detects early stages of cancer, long before symptoms occur.

While "lung cancer is the most common cause of cancer death among Canadians, when caught early it has a cure rate of 70 to 80 per cent," the release states.

Studies have shown that computed tomography (CT) can help identify lung cancers at their earliest stage. It detected up to six times as many Stage 1 cancers as chest radiography, the release noted.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

As featured on onlysimchas! Celebrating Jewish Life

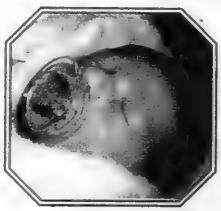
Mazel tov on the recent engagement of Rachel Harary & Avromi Spitz.

Mazel tov to Chani Kopstick & Leeshai Reichman on their recent wedding.

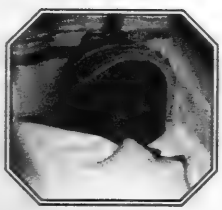
Mazel tov on the wedding of Steven Farbman & Michelle Kraut.

Mazel tov on the recent engagement of Reuven Guttman & Esther Maimon.

Mazel tov to Avrumi Barr & Esther Kopkaryova on their recent engagement.



Mazel tov on the brit milah of Shlomo Hillel Winslow.



Mazel tov to Yanky & Miriam Berkowitz on the birth of Daniella.

Mazel tov to Dan Kfare on recently making aliyah.

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By REBECCA NADLER

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NOTE HOLIDAY DEADLINES. What's New deadlines: Friday, Oct. 10, is the deadline for the Oct. 30 issue, and Monday, Oct. 27, is the deadline for the Nov. 6 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Oct. 11

PARSHAH DISCUSSION

David Schaeffer talks about the weekly portion Ha'azinu, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

Sunday, Oct. 12

SINGLES FOREST HIKE

Join Walk and Talk Etc., Jewish singles 50 +, for a York Region forest hike at Willow Springs Winery. Meet at 10 a.m. at the Hollidge Tract, 16389 Hwy. 48. Walk andtalketc@hotmail.com

Other News

SUKKOT, SIMCHAT TORAH

Chabad of Markham hosts a "Sukkah Hop and Pizza in the Hut" for the whole family, Oct. 14, 8 p.m.; Celebrate Simchat Torah Oct 21, 6:30 p.m., includes dancing, a magic show and young adults bash. 905-886-0420

Join **Beth Sholom Synagogue** for Simchat Torah service followed by a carnival, Oct. 21, Minchah 6 p.m., carnival following Ma'ariv services. Then join them Oct. 22, for a Simchat Torah luncheon after morning services. $10, children (4-12) $5, non-member $18, non-member children $10. Under three, free. Reserve by Oct. 10, at noon, 416-783-6103.

Chabad of the Danforth Beaches celebrates Sukkot, Oct. 13 and 14, 7 p.m.; Tuesday and Wednesday morning services, Oct. 14 and 15, 10 a.m. followed by a kiddush lunch. Oct. 17, Kabalat Shabbat, 7 p.m. Simchat Torah, Oct. 21, 7 p.m. dancing and kiddush buffet for the whole family. 2273 Queen St. E. 416-809-1365, ChabadDB.com or rabbi@ChabadDB.com

Join **Adath Israel Congregation** for Simchat Torah celebrations Oct. 21, 6:30 p.m., for an evening of singing and dancing with the Torahs followed by a dessert reception. 416-635-5340

WOMEN'S SUPPORT GROUP

Circle of Care is a support group for women 55+ who have been abused. Facilitated by a social worker, the group will focus on a variety of issues and allow for a safe space for participants to come together to learn and share. Eight sessions beginning Thursday, Oct. 16, 2-3:30 p.m. 530 Wilson Ave. For information, call **Marisa Di Nardo** at 416-635-2860, ext. 418.

POETRY-BOOK LAUNCH

National Council of Jewish Women launches the book *Wildflowers at My Doorstep*, **Marni Norwich**'s first poetry collection. The event includes music by **Joanna Chapman-Smith** and **Tim Mar**. Thursday, Oct. 16. 7 p.m. at 4700 Bathurst St. 416-785-3611

FAMILY RESOURCES

The Family Resource Centre celebrates receiving a $132,500 grant from the Ontario Trillium Foundation to expand its services for newcomers. The Promenade Mall, Suite 313, Oct. 17, 10:15 a.m. FRC provides programs, activities and resources for parents/caregivers and their preschool children and now has a multi-lingual resource kiosk, with Russian, Hebrew and Spanish speaking staff available during drop-in hours. 905-882-8509 or www.thefamilyresourcecentre.ca

CAMP GEORGE BASH

Campers, alumni, staff, parents and faculty are invited to celebrate Camp George's 10th birthday at the eZone, 120 North Queen St., Toronto. Oct. 19, 2-5 p.m., with in-door golf, laser tag, slot-car racetrack, whirlyball, slide show and more. Tickets at the door, $25. 416-638-2635

Continued on page 27

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Senior Scientist, Baycrest

Nathan Herrmann, MD
Head, Geriatric Psychiatry, Sunnybrook Health Sciences Centre

Liz Capezuti, PhD, RN
Professor, New York University Centre College of Nursing

Thursday, October 16, 2008

6:30 to 8:30 p.m. - Loftus Hall
Baycrest, 3560 Bathurst Street, Toronto

RSVP by October 14th
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CIHR IRSC

Baycrest

Free and open to the general public. Light refreshments will be served.

What's New

Continued from page 26

TROPER ON *THE RESCUER*

Temple Sinai Congregation presents **Hesh Troper** talks about his book *The Rescuer,* the story of **Judy Feld Carr**'s 30-year struggle to rescue of the Jews of Syria. Oct. 19. Refreshments 7 p.m. Lecture 7:30 p.m. $5. 416-487-4161

BLOOD DRIVE CLINIC

Beth Tzedec Sisterhood sponsors a blood drive clinic Oct. 23, 4:30-8 p.m. Call 1-888-236-6283 or **Avital**, 416-781-3511, to book an appointment.

BETH JACOB GALA

Beth Jacob Congregation of Kitchener-Waterloo celebrates its 100th year at a gala dinner Oct. 26. **Prof. David Johnston**, president of the University of Waterloo, will be the keynote speaker. To reserve, call 519-743-8422.

CAREGIVERS' WORKSHOP

Join Family Caregiver Connections for high tea and a workshop on helping seniors, caregivers and family members learn about choices for future personal care. Oct. 30, 1:30-3 p.m at the Bernard Betel Centre. With **Marija Padjen**, of the Alzheimer Society of Toronto. Topic to be discussed include substitute decision making, power of attorney and communicating care choices. Transportation can be provided. RSVP, 416- 373-4093 or care@supportingfamilycare.com.

HEBREW READING COURSE

Beth Emeth Synagogue will be running a six-class Hebrew Reading Crash Course: Beginners' Level, created by the National Jewish Outreach Program, starting Oct. 30 at 8 p.m. To register for this free course, call 416-633-3838.

TORAH CONFERENCING

Take out a membership for the 2008-09 season of Torah Conferencing Network and enjoy more than 170 shiurim broadcast at Clanton Park Synagogue. $118, family $180. Send payment to 40 Palm Dr. Toronto, M3H 2B6. Information, 416-227-1070, ext. 225.

KIRSHBLUM TRIBUTE

The Toronto Council of Chazzanim presents "A Tribute to Cantor A. Eliezer Kirshblum" on Sunday, Nov. 2, 7:30 p.m. at Adath Israel Congregation. The concert features cantors **Daniel Gildar, Naftali Herstik, Paul Kowarsky, Josef Malovany, Benzion Miller and Moshe Stern**. $36, benefactor $500, patron $360 and sponsor $180. Tickets, 416-635-5340.

FATHER AND SON CONCERT

Cantor Naftali Herstik, of the Jerusalem's Great Synagogue, and his son, **Cantor Netanel Herstik**, of the New York Synagogue, will perform in "*L'Dor Vador*: Father and Son in Concert" at the Beth Sholom Synagogue, Wednesday, Nov. 5 at 8 p.m. $18, includes a dessert reception. Tickets, 416-783-6103.

RENEWING OUR SPIRIT

Torah in Motion's seventh annual "Renewing Our Spirit Conference" takes place Nov. 8 and 9 at Shaarei Shomayim Congregation. Includes speakers rabbis **Michael Broyde, Yoel Finkelman, Yehuda Gilad, Yehuda Herzl Henkin, Yaakov Horowitz, Benny Lau, Naftali Lau-Lavie** and **Dr. Tamar Ross**. For information and registration, visit www.torahinmotion.org.

BOWLERS WANTED

Couples and singles 50+ interested in a Sunday evening 10-pin bowling group that also includes social activities throughout the year, please contact 416-635-0563 or 416-922-1400.

SURVIVOR OF ABUSE

If you are a survivor of an abusive relationship and are prepared to use your experience to educate the community about abuse, please call Jewish Women International to become part of its speaker's bureau. Training and support will be provided. Call 416-630-9313 or e-mail info@jwicanada.com.

L'CHAIM SUPPORT GROUP

L'Chaim Cancer Support Group for Jewish Women provides confidential, caring support via telephone or personal visits to women facing cancer diagnosis and treatment. Members are all cancer survivors. For information, call 416-630-0203.

HARBORD REUNION

A committee is planning a 60th anniversary reunion in late spring of 2009 for Harbord Collegiate 1949 graduates. Info, **Ron Nefsky** at 416-444-9447 or ronnn@rogers.com.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

Effective Parenting. A four-session group to learn what parents can do to raise a happy, motivated and well-behaved child. For parents of children ages 2-11. Begins Oct. 23, 7-9 p.m. at the Lipa Green Building.

Parenting the Child with ADHD. A seven-week group for parents of ADHD diagnosed children who want to develop strategies for assisting their children at home and at school. Begins Oct. 29, 6:30-8 p.m. at the Lipa Green Building. Call intake for pre-group interview.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer, or for more information on these programs call 416-630-6481.

Conversation Cafés: Newcomers to Canada practise speaking English in a casual friendly environment with JIAS volunteers. Interested participants or volunteers, please call **Joanna**, ext. 30.

JUMPStart: If you have a networking or job opportunity in the skilled labour market for a newcomer, connect to our JUMPStart program by calling **Elisa**, ext. 24.

Family-to-Family: Welcome a newcomer family and provide informal advice and orientation to our community. To participate, call **Joanna**, ext. 30.

FOR SENIORS

55+ Forward for Seniors at the MNJCC holds a Sukkot program with refreshments and music. Oct. 16, 1:30 p.m. $5. Registration required. Contact **Phyllis Fien** at 416-924-6211, ext. 155, or phyllisf@mnjcc.org.

Earl Bales Seniors Club in the Park 55+. Sunday dance, Oct. 19; Casino Rama, Oct. 30: Seniors walking group, Thursdays, 9-10 a.m.; bridge, Thursdays, 12:30-3 p.m.; Info about club activities, Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Creative writing classes with **Sylvia Warsh** begins Oct. 10 for 11 weeks. $66, non-members $132. Choose between 9:15-11:15 a.m. or 11:30 a.m.-1:30 p.m. Info, ext. 105.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www. mnjcc.org

"Strength and Self," a free program combining yoga, meditation, support and discussion for women transitioning away from abusive relationships. New group begins Oct. 20. Information and registration, ext. 147, or strengthandself@mnjcc.org.

"Film Talk Sunday with **Shlomo Schwartzberg**: International Jewish Cinema," a series exploring the international Jewish experience in film. Starts Oct. 19, 11 a.m.-12:30 p.m. with "The French Experience." Series pass, six events, is $45. Register, ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca

The BJCC offers a new after-school and weekend program, Mobilize Youth, for youth and teens ages 8-16 who have weight and eating issues. The program involves the whole family and helps participants build stamina, learn new skills through non-competitive sports and gain the confidence to incorporate physical activity into their daily lives. Mondays and Wednesdays, 4:30-6:30 p.m., and Sundays, 9:30-10:45 a.m. beginning Nov. 3. Sign up at the registration desk or call ext. 373.

The annual One-Day Sale takes place Oct. 19, 9 a.m.-noon. Info, ext. 230.

The Koffler Centre of the Arts offers over 65 classes in visual arts, music and dance for children and adults. Visit kofflerarts.org.

HAIFA U DINNER NOV. 16: Michael Budman, left, and his wife, Diane Bald, and Denyse and Don Green recently hosted the Reason for Hope University of Haifa tribute dinner campaign launch. At the dinner, to be held Nov. 16 at the Fairmont Royal York, primatologist Jane Goodall will be awarded an honorary degree. Proceeds from the evening will be shared by Canadian Friends of Haifa University and the Jane Goodall Institute of Canada. For tickets, contact 416-972-9400 or www.haifa-univ.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Spiegel, Avi (Alan)	Sept. 22/08	121 Lisa Cres
Kagan, Tamarah	Sept. 16/08	88 North Meadow Cr
Silver, Edith	Sept. 11/08	
Marcus, Rose	Sept. 16/08	
Sonant, Dora	Sept. 18/08	3 Stadacona Dr
Berkovitch, Rakhil	Sept. 18/08	Private
Kerner, Ben	Sept. 19/08	Private
Trubman, Semen	Sept. 20/08	Private
Goodman, Sidney	Sept. 19/08	90 Fisherville Rd
Stearn, Hanna	Sept. 23/08	333 Clark Ave. W
Silver, Edith	Sept. 11/08	
Marcus, Rose	Sept. 16/08	
Sonant, Dora	Sept. 18/08	3 Stadacona Dr
Berkovitch, Rakhil	Sept. 18/08	Private
Kerner, Ben	Sept. 19/08	Private
Trubman, Semen	Sept. 20/08	Private
Goodman, Sidney	Sept. 19/08	90 Fisherville Rd
Stearn, Hanna	Sept. 23/08	333 Clark Ave. W.
Rozner, Moritz	Sept. 24/08	Private
Saleh, Orna	Sept. 25/08	32 Poinsetta Dr
Suchter, Zena	Sept. 25/08	4200 Bathurst St
Braun, Peter	Sept. 26/08	484 Steeles Ave. W.
Leff, Rachel	Sept. 24/08	
Levine, Bluma	Sept. 24/08	343 Clark Ave. W.

BENJAMIN'S PARK MEMORIAL CHAPEL

Judy Malinsky	Sep 21/08	220 Hillhurst Blvd
Barbara Kohan	Sep 21/08	52 Morewood Cres
Shirley Mekler	Sep 22/08	190 Pineway Blvd
Michael Faith	Sep 22/08	8 Covington Rd
Bessie Abrams	Sep 23/08	3560 Bathurst St
Dagmar Gruber-Winton	Sep 23/08	50 Old Kingston Rd
Hank Skolnick	Sep 23/08	38 Rowanwood Ave
Ruth Tater	Sep 25/08	19 Lower Village Gate
Tillie Cales	Sep 24/08	55 Ameer Ave
Motlya Fleishman	Sep 28/08	Valleyview Nursing Home
Gloria Pearl	Sep 28/08	62 Wellesley St W
Morris Hunter	Sep 28/08	250 Broadway Ave

In Memory of
Stacey Louise Baer
(Jan. 18, 1971 - Oct. 11, 2004)

When a daughter is special and our hero, her love lives on. Although we continue to exist in the dark shadows of the soul, Stacey's joyful spirit will always be an example of how qualities like courage, can and will, continue to inspire us all. Many of us have good flames and we live a long life. Other of us have intense flames that burn deeply and passionately, but are short. Stacey, we will carry your heart in our hearts forever

Deeply loved and profoundly missed
Mom, Dad and Jennifer

The unveiling of a monument to the memory of the late

DOROTHY WALFISH ז"ל

will take place

Sunday, Oct. 12TH
10:30 a.m.
Bathurst Lawn Memorial Park
Husiantiner Klaus Section

Relatives and friends are invited to attend

The unveiling of a monument honouring the memory of

ALLAN SPRING ז"ל

will take place

Sunday, Oct. 12TH
12:00 Noon
Pardes Shalom Cemetery
Adath Israel Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

GEORGE FRIEDMANN ז"ל

will take place

Sunday, Oct. 12,
11:00 a.m.
Pardes Shalom Cemetery
Community Section #5

Relatives and friends are invited to attend

CHAIM POSMANTIER ז"ל

11TH of Tishrei, 1983

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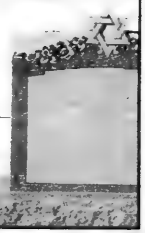

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Election 2008

Opposition candidates attack 'useless election'

By LAURA STRICKER
Special to The CJN

The candidates in Willowdale may be battling each other for votes, but the ones from the opposition parties agree on one thing: the upcoming federal election is unnecessary.

"The election is [Prime Minister] Stephen Harper's way of trying to re-establish the status quo," said Martha Hall Findlay, the riding's Liberal incumbent.

Susan Wallace of the NDP agreed, saying, "[It's a] useless election that no one needs."

The Willowdale riding runs from Highway 401 in the south to Steeles Avenue in the north. In the east, it's bounded by Victoria Park Avenue, Highway 404, Finch Avenue and Leslie Street. The west branch of the Don River, Bathurst Street, and Yonge Street form its western border.

As of 2006, its population was 129,356 – which represents an increase of 19.3 per cent since 2001, although the riding's boundaries were redrawn in the interim. Approximately six per cent of the riding is Jewish.

Besides Hall Findlay and Wallace, Jake Karns is running for the Conservatives, and Lou Carcasole is representing the Green Party.

Hall Findlay – her party's associate finance critic and a former leadership candidate who won the riding with almost 60 per cent of the vote in a byelection last March – is pushing for an environmentally friendly Canada, something she said Harper has made no progress on.

"We want to help Canadians… become greener. This current federal government has done nothing for the environment," Hall Findlay said.

"The Liberal [Green Shift] plan is the only one that will help to lower income taxes," she added.

Hall Findlay also said the Liberals are supporters of Israel and would like to see a peaceful two-state solution to the Mideast conflict.

"We are very supportive of the Jewish community and of Israel," she said, adding it shouldn't be necessary to say that the Liberals stand behind Israel, but Harper has made it that way.

The Conservative candidate Karns, who could not be reached for comment, is running on a platform of further cuts to the GST and a tougher stand on crime, including minimum sentences for gun crime.

Wallace said her goal is to meet the needs of constituents by creating green jobs, putting a stop to further health care privatization and placing more emphasis on arts and culture.

"Artists should not be insulted or diminished," she said, referring to comments by Harper earlier in the campaign that complaints by artists "claiming their subsidies aren't high enough when they know those subsidies have actually gone up, I'm not sure that's something that resonates with ordinary people."

Carcasole's campaign for the Green party is focused mainly on climate change and health care, and more specifically on reinstating the single-tier system and stopping further privatization of health care.

Aside from considering the election unnecessary, Wallace and Hall Findlay both said they're unhappy with Harper's decision to hold the election on the first day of Sukkot.

"I hope they [the Jewish community] can find the means to vote," Wallace said, urging voters to check her website for information about advance polls.

"Thanks, Mr. Harper for checking a calendar," she added sarcastically.

Election 2008

Riding a study in contrasts

By LAURA STRICKER
Special to The CJN

The riding of Don Valley West can best be described as a study in contrasts.

On the one hand, there is the Bridle Path with its multimillion dollar mansions. At the other end of the spectrum is Flemingdon Park, where several families often live in one apartment.

David Sparrow, the NDP candidate for the riding, believes he is the man for the job.

"There are many different issues that face the people of Don Valley West, and I want to be a spokesperson for those issues at the federal level," he said.

Don Valley West is bounded by Highway 401 in the north and Millwood Road and the Don River in the south. Yonge Street, Broadway Avenue, Eglinton Avenue, Bayview Avenue and Moore Avenue make up the riding's western boundaries, and it's bounded by Don Mills Road, the east section of the Don River and the CN rail line in the east.

In 2006 the population was 117,083, an increase of 1.3 per cent since 2001. Approximately four per cent of the riding is Jewish.

The riding was scheduled for a by-election on Sept. 22 to choose a replacement for Liberal incumbent John Godfrey after he resigned in July. It was cancelled after the election was called. Running in Don Valley West along with Sparrow are John Carmichael for the Conservatives, Rob Oliphant for the Liberals, and Georgina Wilcock for the Green party.

Carmichael and Oliphant could not be reached for comment.

Sparrow's big issues include jobs – making sure immigrants work in the jobs they came to Canada for and making the minimum wage $10 an hour. As an actor and writer, he believes in the importance of arts and culture. The environment is also at the top of his agenda, as is helping young people so that they don't join gangs by the time they're 15.

"I'm a very staunch defender of the arts in all forms, and [Prime Minister] Stephen Harper's cuts are really reprehensible, because they're cuts to some of the smallest programs that do some of the best work in our country," he said.

Sparrow also spoke about his position on Israel.

"The NDP and myself believe that Israel has a right to exist, and also, frankly, that Palestine has a right to exist. I hope the two will be able to exist peacefully," he said.

"I think that peace in the Middle East is something we all need to support and strive for," he said.

Carmichael lists on his website the environment, crime and child care as his major campaign issues. Specific plans include cutting air pollution in half by 2015, taking a tougher stand on crime and providing more support to families.

Oliphant and the Liberals plan to cut income taxes for both families and corporations, expand the Canada Child Tax Benefit and create more affordable housing and homelessness programs.

Wilcock and the Green party, meanwhile, are making the environment their number 1 priority. Plans include reducing Canada's dependency on fossil fuels and ensuring that Canada's water supply is managed in order to create healthy, sustainable communities.

Wilcock, a convert to Judaism, told *The CJN* that if elected, she would be a "strong and staunch defender of Israel."

She added that her party doesn't practise partisan politics, and that once in office, she would feel free to vote on matters "according to my conscience."

"I was proud of [Prime Minister] Stephen Harper's refusal to go to Durban II," Wilcock said.

Wilcock added that her campaign's main focus is on the environment and addressing the issues of pollution and "crumbling cities and infrastructure," which she said she hears about from constituents in her riding.

The Green party "has a plan to invest in cities," she said.

UJA FEDERATION OF GREATER TORONTO
NOTICE OF ANNUAL GENERAL MEETING

TAKE NOTICE that the Annual General Meeting of the Members of the UJA Federation of Greater Toronto will be held at **Beth Tzedec Congregation** on **December 11, 2008** at **7:30 p.m.** for the following purposes:

To receive the reports of the Chair and President;
To receive the financial statements of the corporation;
To elect the UJA Federation Council;
To approve and transact other business as may come before the Meeting.

Upon its election the UJA Federation Council shall meet for the following purposes:

To appoint PricewaterhouseCoopers LLP as the auditors of the corporation;
To elect the Board of Directors, Chair and Senior Vice-Chair of the corporation;
To approve and transact other business as may come before the Council.

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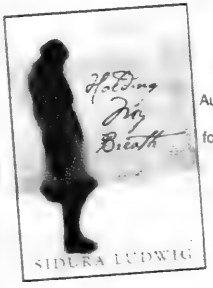

Sidura Ludwig
recipient of the Canadian Author and Bookman first prize for most promising new writer, will discuss her moving debut novel,
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reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

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ש'שאר י'נ'ט

גידי קורן וחברים

שנה חדשה

שנה חדשה בפתח, ואתה כל המשאלות לבריאות, שלוות נפש, אושר, וכל הדברים הטובים שאנשים מבקשים. הדברים הרעים, למרבה הצער, יבואו בזעם ללא הודעה מוקדמת, ומה שכל אחד מאתנו מבקש זה שמאחורי כל זה גם יהיה אושר ותחושה שלווה.

בישראל יש מנהיגה חדשה שמתחילה מדף נקי. לפחות עד עתה, בזמן הפריימריז, היא לא הסכימה להיסחף ולהלכלך, ועד שלא יתחילו לרחרח בעברה ולהוציא שלדים מהארון בצורה שיודעים לעשות, רק בישראל-היא מתחילה מנקודת זינוק נקייה. אני מאחל לה ולכל עם ישראל שהיא תדע להשכיל ולשמר על הנקיון הזה.

אומרים שגם אהוד אולמרט הקפיד על נקיון וישרה בשנות היותו ראש ממשלה, אלא שהעבר שלו חזר והופיע ולא נתן לו מנוח. עושה רושם שצימוי לבני מתחילה מעמדה נוחה לפחות בעיניין זה.

אם היא תשכיל לשמר את הדו שיח הציבורי ברמה עניינית, מנומסת, לא מתלהמת ולא מזוהמת-אולי תוכל היא להביא לתחילת מהפכה, מהפכה שקטה בהתנהלות הישראלית, שעד עכשיו כל קרנף מצוי היה יכול לקבל ממנה התקף לב.

אולי באמת במקום נגרלים בדימוס צריכה ישראל החדשה אשה חכמה ומנומסת. אולי זה ישפיע גם על סדרי העדיפויות. פחות טלטולטרון, ההדמון הגברי, ויותר פרונסטרון, ההדמון הנשי. אבל שישאר ביניו.

ילד מהמחזור בתיכון

מונולוג של אחת מאיתנו (יכולה להיות כל אחת ואחד מאתנו):

"האם יצא לכם להביט במישהו בן גילכם ולחשוב: אני בטח לא נראה כל כך זקן/שקוף?

או מעשה שהיה כך היה:

ישבתי בחדר ההמתנה של רופא השיניים החדש שלי. על הקיר היתה הדיפלומה שלו, ולא יכולתי שלא לשים לב לשם: המממ... היה ילד עם שם כזה בתיכון שלי...ואז נזכרתי בבת אחת: ילד גבוה, בלונדיני, יפה תואר ופופולארי לפני שלושים וכמה שנים...היתי חולמת עליו בלילות החורף הארוכים...

רופא השיניים המקריח, אפור השיער, השמן שקיבל את פני נראה היה זקן מידי מכדי שיהיה בבית ספר התיכון שלי...

אחרי שהוא סיים את הבדיקה שאלתי את הרופא אם הוא למד בתיכון חדש בתל אביב.

"כמובן, הוא ענה בגאווה, מחזור 1965..."

"אתה היית בכיתה שלי" הודעתי לו ההכרזה ניצחון...

ואז-האיש המכוער, הזקן, השמן, הקרח, המגעיל הזה אמר:

"מה לימדת שם?..."

ילד עם נמשים

רותי וחמר שלחה לי את הקטע המקסים הבא:

אשה מבוגרת והכבד המנומס שלה מבלים בגן חיות. הם עומדים בתור לביתן שבו מאפשרת מציירת לילדים על הפנים תברברות של נמר. בעודם עומדים בתור, העזירה ילדה שעמדה בתור, לילד הקטן בשובבות:

"יש לך כל כך הרבה נ'ע'ים-לא יהיה לה אפה לציין לך תברברות של נמר..."

הילד נבוך מאוד והשפיל את ראשו בבושת.

סבתא חיבקה אותו ואמרה:

"אל תדאג חמודי. כשהייתי ילדה קטנה כל כך רציתי שיהיו לי נמשים כאלה! נמשים זה דבר מאוד יפה..."

עיניו של הילד אורו: "מה, באמת סבתא רצית שיהיו לך נמשים?"

"בטח באמת, אמרה סבתא..."תן לי דוגמה של דבר אחד שהוא יותר יפה וחמוד מנמשים!...

הילד חשב לרגע, ואז לחש לה בחיוך: "קמטים".

Candidates keep it civil at Beth Tzedec meeting

By PAUL LUNGEN
Staff Reporter

Enjoined by Beth Tzedec Congregation's Rabbi Baruch Frydman-Kohl to consider the venue and debate the issues with respect, candidates for the Toronto St. Paul's riding did just that.

Far from mind were the raucous scenes in question period, where politicians fling heated barbs back and forth. Approximately 125 people at the mid-town Toronto synagogue were treated to a tame exhibition of political discourse on Sept. 24, with the temperature ramping up only during a discussion of the Tories' anti-crime proposals that would allow youths as young as 14 to face adult consequences – including life in prison – for serious violent crimes while having their identities revealed.

Incumbent Liberal MP Carolyn Bennett reached unexpected heights of oratorical opulence when she called Prime Minister Stephen Harper's proposals "crazy stuff" and an example of "ridiculosity."

Tory challenger Heather Jewell stumbled briefly when she suggested young offenders even under the Conservatives' plan could still be rehabilitated in prison – that after Bennett had called teens in prison the equivalent of "crime school" and Jewell herself questioned whether much rehabilitation took place there.

"Seventy per cent of young offenders have learning disabilities," Bennett stated. "They [the Tories] can have their crimes stuff. I want a safer society."

Jewell, a political activist who describes herself as a businesswoman, stated the goal of the crime proposals was "to protect society, and that may mean knowing the names of kids who are really whacked out."

Jailing youngsters for serious crimes "means a lot to [victims of crime]. You left wingers may laugh. It's about protecting society. It's not just about rehabilitation."

Jewell's tough on crime approach got unexpected support from NDP candidate Anita Agrawal, a manager in her family's Toronto-based accessories manufacturing and exporting business, who said her party is tough on crime, but also "tougher on the reasons for crime."

Green Party candidate Justin Erdman warned against stigmatizing kids "who really don't know any better."

On support for Israel, Bennett and Jewell vied to see who was stronger. Jewell said she was "proud to be Canadian when Stephen Harper stood up in the international stage and led" during Israel's 2006 war with Hezbollah.

She cited Canada's record under Harper of changing its votes at the United Nations to favour Israel after the previous Liberal governments had voted against the Jewish state 79 times. She called Israel a shining example of democracy in the Middle East, adding "we have to be there for them because they are on the front line for us."

Bennett pointed out Canada's UN voting began to shift under former Liberal prime minister Paul Martin and that the Tories only maintained that same pace of change. Faced with a question about high-profile Liberal Michael Ignatieff, who called an Israeli bombing attack in Lebanon a war crime, Bennett noted he had issued "a profound apology" for the statement. She suggested he had spoken before knowing all the facts.

Bennett shifted to her own experience in Israel, saying she had visited the country seven times. She said she has been to Metulla, on Israel's border with Lebanon, where you could "see rockets coming." She said Canada could play a role as a go-between with Syria and she defended Israel's right to defend itself against rocket attacks.

"Canada needs to stand up to the plate and stand up for that gem that sits in the middle of the chaos," she said.

Erdman, who visited the Jewish state on a Birthright Israel trip, said it was important to recognize there are two sides to any conflict. It is not productive to say that only one side bears responsibility. "Unwavering support completely ignores the needs of the other side, and that's no way to come to a conclusion," he said.

Agrawal said Israel's security barrier was working "for the time being," but was only a short term measure. As for Iran, she said diplomacy is working and it's important to talk to all sides.

Asked during a question period whether Canada's decision not to attend next year's followup to the 2001 UN anti-racism conference was too one-sided in favour of Israel, Jewell said, "How can you not take a position for the rule of law?... I don't call it one-sided to stand up for the rule of law and democracy. That's all we've got."

Agrawal said the NDP favoured Canadian participation in the conference.

"Things are not as black and white as the Conservatives would like us to believe," she said.

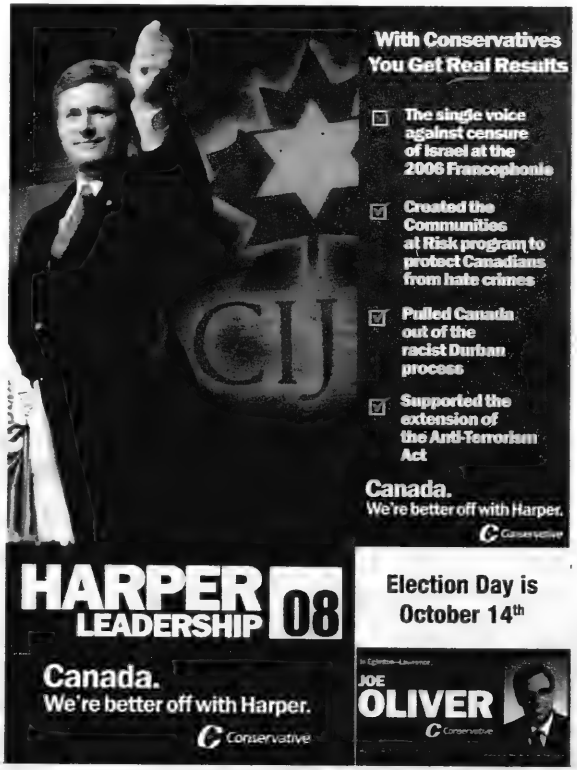
The candidates sparred again on the environment, with Erdman saying the Greens favoured a carbon tax on polluters, believing it "a relatively neutral proposition" if other taxes are lowered.

Bennet said the Liberals proposed a carbon tax coupled with reduced income taxes.

Agrawal said given "the economic downturn, now is not the time to play around with risky propositions." She called for investment in "green collar," environmentally friendly jobs.

Jewell said the Tories' GST cut and the ability to steer clear of a recession has left Canadians able to absorb the shock of higher energy prices.

Liberal leader Stephane Dion's proposed carbon tax would hurt average income families. "Now is not the time," she said.



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Economic issues resonate in Eglinton-Lawrence

By FRANCES KRAFT
Staff Reporter

Joe Volpe, the Liberal incumbent for Toronto's Eglinton-Lawrence riding, says the economy is a "major, major issue" in the upcoming federal election.

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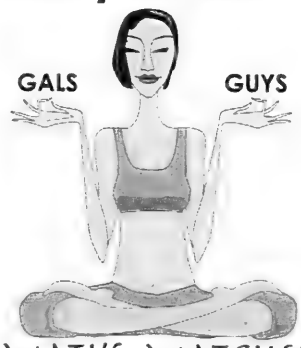

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"We believe the government has to intervene to ensure the Canadian population is protected in times of downturn, and to look ahead," he said.

Volpe has served the riding since 1988 and is a former federal minister of citizenship and immigration, as well as a former minister of human resources and skills development.

Joe Oliver, Justin Chatwin and Andrew James are running against him for the Conservative, NDP and Green parties, respectively.

Eglinton-Lawrence has a population of just over 110,000, including a sizeable Orthodox community in the Bathurst Street-Lawrence Avenue area. It is bounded by Highway 401, Eglinton Avenue West, Yonge Street and the CN line west of Caledonia Road. Average family income in the riding is $162,855, and there is an unemployment rate of 5.6 per cent.

For many constituents, the date of the election on Oct. 14, the first day of Sukkot, has emerged as a "troubling" issue, Volpe said.

However, Oliver noted in a separate interview, "there have never been more opportunities to vote" before the actual election day.

He said the timing of the election "resulted from a combination of circumstances that really tied [Prime Minister Stephen Harper's] hands."

Volpe said health care is also a significant issue because of an aging population, increased lifespans, a shortage of health care professionals, and an overall decrease in the number of children per family.

Of particular interest to Jewish voters, Volpe said that his position on Israel has been "to be a vigorous defender and promoter not just of Israel, but of what Israel represents to the Jewish Diaspora."

Regarding funding for the Palestinian Authority, Volpe said that the Liberals, like the current Conservative government, will provide assistance for overseas development "in order to create civil societies, an appreciation for the rule of law and democratic governments."

He added that funding to provide security for Jewish and ethnic communities is "part and parcel of… a [Liberal] strategy to help all vulnerable groups." He said the Liberals "would always improve" on the present government's $3-million Security Infrastructure Program.

Oliver – who received his MBA from Harvard University in 1970 and was president and chief executive officer of the Investment Dealers Association from 1995 to 2007 – noted that economic issues "are resonating quite a bit more" since he starting campaigning almost 18 months ago. He said that, under the Conservative government, the average family's tax burden has been reduced by $3,500, and there have been tax breaks for seniors and young families.

Other issues that Oliver considers significant include crime – particularly gun crime – and the environment. Among other initiatives, the Tories want to cut air pollution in half by 2015, he said.

Safeguards when it comes to funding the Palestinian Authority are "crucial," Oliver said. "The Canadian position is to foster peace in the Middle East [and elsewhere], and not to make naive decisions which will exacerbate the problem."

Riding held by Joe Volpe since 1988

He noted that Harper "has stood with Israel in times of great peril, when it mattered, and often alone."

Oliver believes that Toronto needs "a strong voice in the Conservative government. There are no Conservative MPs [from Toronto] at the moment."

Chatwin – a former actor who is completing his undergraduate specialist degree in political science and English at the University of Toronto – said he is in favour of security funding for ethnic and Jewish communities.

Regarding policy on Israel, he said that he is "coming into the riding to facilitate dialogue and build bridges," and that government decisions need to be "in the best interest of the safety of Canadians and the safety of Israel."

He said that there must be "clear safeguards" in place when funding the Palestinian Authority so that taxpayers' money will be spent "in the best interests of our country and our allies," referring in part to Israel.

He added that Canada can play "an important friendship role" in negotiations.

Chatwin, 33, said the economy and the "rising tide of gun crime" are serious concerns. Health care is also "an issue that can't be ignored any longer," he said.

"I would advocate training 12,000 new doctors and 6,000 nurses a year," said Chatwin, whose mother is a nurse.

James, the Green candidate, said that "something has to be done to discourage people from using carbon-producing emissions."

A 49-year-old lawyer by training, James said he believes, based on independent reports, that the world must impose a $50-a-tonne carbon tax, an amount that he said would work out to 12 or 13 cents per litre of gas and is five times the amount that would be imposed by the Conservatives initially.

He said that "what gets lost in the gloom and doom" surrounding global warming is that the situation provides "the greatest opportunity for job-producing activities. The transition to a low-carbon economy will create wealth and productivity on a level with computers and the Internet 25 years ago."

However, he warned, it will only happen if steps are taken to reduce carbon levels now.

The Green party's approach to health care, which he said has "not really been an issue" in this campaign, begins with reducing toxins in the air and in food that lead to disease, James said. Discouraging car use and encouraging walking and the use of public transit are also part of the plan.

There's "no question" that the Green party is a friend of Israel, he said. "We share common liberal democratic values… We acknowledge Israel's right to defend itself."

He said any funding to the Palestinian Authority "would have to be contingent upon not only denouncing terrorism, but taking active steps to prevent terrorism."

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Peace deal by year's end thought unlikely

Continued from page 1

Israeli and Palestinian leaders have expressed doubts they could meet Washington's goal of reaching a peace deal by the end of the year, before U.S. President George W. Bush leaves office.

"We see that the next months are maintaining a level of uncertainty and that level of uncertainty is getting higher and higher," Malki said in his English-language address to the forum in Jerusalem.

"We are waiting to see who will be the next president, [Barack] Obama versus [John] McCain, and believe me there is a big difference between the two vis-a-vis the situation in the Middle East... the Middle East peace process and the Israeli-Palestinian conflict," Malki said.

He did not elaborate on the Palestinian view of the Democratic and Republican presidential candidates.

Livni was asked by President Shimon Peres on Sept. 22 to form a government in 42 days following Olmert's resignation, under a cloud of corruption allegations.

"We hope that [Livni] will succeed [in forming a new government] because this will also show continuity and commitment to the peace process, and to the negotiations [for] a Palestinian state," Malki said.

Commenting on a key issue that has blocked progress in Israeli-Palestinian peace negotiations, Malki described Israel's settlement activity in the West Bank as a "time bomb."

Palestinian Authority committed to the talks

But he said the Palestinian Authority remained committed to the talks as a "strategic choice" and to pursuing an "internal dialogue" to reconcile with Hamas Islamists who seized control of the Gaza Strip in June 2007.

Because of the sensitive coalition negotiations with the religious Shas party, Livni will avoid making any declarations about Jerusalem or future concessions to the Palestinians.

The main goal of Livni and Foreign Ministry Director General Aaron Abramovich at the conference is to advance their quest to raise the status of the ministry vis-a-vis military intelligence, the Shin Bet security service, the Mossad and the Defence Ministry with regard to making military and foreign policy decisions. Senior Foreign Ministry officials said the idea was to end the military establishment's near monopoly on drafting recommendations for the cabinet and the security cabinet.

Attending the conference's opening session were past and present foreign ministers, including France's Kouchner and former German foreign minister Joschka Fischer.

Also in attendance were the director general of Singapore's foreign ministry; the new U.S. ambassador to Israel, James Cunningham; members of the Knesset's foreign affairs and defence committee; and 13 senior Israeli ambassadors serving abroad.

The three-day conference is the culmination of three months of work in the Foreign Ministry to prepare the first annual foreign policy assessment. The goal is to hammer out an assessment similar in style to those produced by the ministry's counterparts in Britain, France and the United States.

After the conference sessions, a written foreign policy assessment will be assembled and its recommendations will be submitted to the security cabinet for approval. The recommendations are to become part of the Foreign Ministry's agenda and are expected to affect staffing at Israel's diplomatic representations abroad.

OCTOBER 2008

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Ilan Ramon's diary goes on display in Jerusalem

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JERUSALEM — Pages from an Israeli astronaut's diary that survived the explosion of the space shuttle Columbia and a 37-mile fall to Earth went on display last weekend for the first time in Jerusalem.

The diary belonged to Ilan Ramon, Israel's first astronaut and one of seven crew members killed when Columbia disintegrated upon re-entering the atmosphere on Feb. 1, 2003. Part of the restored diary went on display at the Israel Museum on Sunday.

A little more than two months after the shuttle explosion, NASA searchers found 37 pages from Ramon's diary, wet and crumpled, in a field just outside the U.S. town of Palestine, Texas. The diary survived extreme heat in the explosion, then extreme atmospheric cold, and was subsequently attacked by microorganisms and insects in the field where it fell, said museum curator Yigal Zalmona.

"It's almost a miracle that it survived. It's incredible," Zalmona said.

"There is no rational explanation for how it was recovered when most of the shuttle was not."

NASA returned the diary to Ramon's wife, Rona, who brought it to forensics experts at the Israel Museum and the Israeli police. The diary took about a year to restore, Zalmona said, and it took police scientists about four more years to decipher the pages.

Ilan Ramon

About 80 per cent of the text has been deciphered, while the rest remains unreadable, he said.

Two pages will be displayed. One contains notes written by Ramon, and the other is a copy of the *Kiddush* prayer, the blessing over wine recited on Shabbat. Zalmona said Ramon copied the prayer into his diary so he could recite it on the shuttle and have the blessing broadcast to Earth.

"Most of the pages contain personal information which Ramon's wife did not wish to make public," he said.

"We agreed to do the restoration completely respecting the family's privacy and the sensitivity about how intimate the document is," museum director James Snyder said.

The diary provides no indication that Ramon knew anything about potential problems on the shuttle. Columbia's wing was gashed by a chunk of fuel tank foam insulation at liftoff. The spacecraft broke up in flames just 16 minutes before it was scheduled to land at the Kennedy Space Center in Florida. All seven astronauts on board were killed.

The diary is being displayed as part of a larger exhibit of famous documents from Israel's history, held to mark the country's 60th anniversary this year.

Also on display will be Israel's 1948 Declaration of Independence, the 1994 peace treaty with Jordan, and a bloodstained sheet of paper with lyrics to a peace anthem that was carried by prime minister Yitzhak Rabin at the time of his assassination in 1995.

Israel Briefs

Death rhetoric from Iran

Iran's supreme leader again spoke of Israel's destruction.

"Today, officials of the Zionist regime acknowledge that they are moving toward weakness, destruction and defeat," Ayatollah Ali Khameini said in remarks. "Definitely, the world of Islam will see that day and hope the existing generation of the Palestinian people will watch the day Palestine is at the disposal of the Palestinian people, in the hands of the landlords." Khameini also promised to stand by Hamas, the Palestinian terrorist group that controls Gaza. Israel's ambassador to the United States said that Khameini's rhetoric was especially dangerous as Iran nears its suspected goal of obtaining a nuclear weapon. "Not since World War II has the world faced such a dangerous and significant threat," Sallai Meridor said in a statement. "The fanatical Iranian regime, a sponsor of global terror, is threatening the elimination of another state and is striving to achieve a nuclear weapon. This should be a moment of truth for the world to take immediate actions to prevent this regime from pursuing the development of a military nuclear capability."

Hezbollah threatens north

Hezbollah warned that it will "soon liberate" the Shebaa Farms and the divided village of Ghajar, Lebanon's *Daily Star* reported last Friday. Sheikh Nabil Qaouk, Hezbollah's leader in southern Lebanon, told supporters in the border village of Abbasieh that diplomacy over the areas had failed and the only way to regain control of the land was to use force, according to the report. "The only guaranteed way to recover the remaining occupied land is the resistance and nothing else," Qaouk said. He added that it was Hezbollah's national duty to fulfil the achievements it had begun with the Israel Defense Forces' withdrawal from Lebanon in 2000, according to the report.

Terrorism not an 'act of war'

Israeli media reported that a U.S. judge allowed a lawsuit against the PLO to go forward, saying acts of terror cannot be defined as "acts of war."

Judge George Daniels of the Manhattan District Court dismissed claims by lawyers for the Palestine Liberation Organization that attacks committed between 2001 and 2004 were "acts of war" and immune from tort action. The ruling will allow a $3-billion lawsuit filed by victims and their families to go to trial. Daniels wrote in his ruling that the attacks targeted "non-combative civilians who were allegedly simply going about their everyday lives" and "do not constitute acts of war." At least 33 people were killed in the attacks at a Hebrew University cafeteria, on Jerusalem streets and on buses. The attacks suggested a "merciless capability of indiscriminately killing and maiming untold numbers in heavily populated civilian areas," Daniels wrote.

Probe into al-Dura case

Israeli media reported that a new French committee will investigate the death of the Palestinian boy, Mohammed al-Dura, who, according to a French television report, was killed by Israel Defence Forces gunfire on Sept. 30, 2000, the first day of the second intifadah. The committee, set up by the French public broadcasting authority, will examine the validity of the original television report in light of repeated accusations that it was deliberately falsified.

– from JTA and Ha'aretz

Destination Israel: China launches official tours

By ALISON KLAYMAN
JTA

BEIJING — At a pre-departure session for China's first tour group to Israel, manager Wu Jianguo from China Travel Service answered many questions from his pioneering clients: will all the shops be closed on the day of rest? Are there Chinese restaurants in Israel?

Where can we buy a menorah? Should we not bring any snacks with pork?

Forty Chinese tourists departed Sept. 25 from Beijing for Ben-Gurion Airport, and Wu's group departed with another 40 on Sept. 28.

The trips are the first fruits of an agreement signed last October by Israeli Foreign Minister Tzipi Livni and then-Chinese Foreign Minister Yang Jiechi that landed Israel on the list of more than 100 countries to have China's "approved destination status."

This designation makes it easier for Chinese tourists to travel to Israel, and Israel is hoping this will ultimately lead to a tourism boom. Now the Chinese domestic market for Israel travel is mostly businesspeople, about half of whom make up government delegations, according to El Al's sales manager for China, Helen Huang.

El Al started its Beijing-Tel Aviv route in 1992 and now has three weekly flights, along with five weekly flights to Hong Kong.

"Now we are thinking of adding a fourth flight to Beijing or upgrading to a 777 for that route," Huang said. "We might also think about adding service to Shanghai."

Most of the traffic goes in the other direction, with about 50,000 Israeli visitors to China each year.

Two major Chinese travel companies, China Travel Service and China Youth Travel Service, worked with six approved Israeli agencies to plan a 10-day tour of Israel and Jordan scheduled to coincide with China's Oct. 1 national holiday marking the republic's founding in 1949.

> ***Israel is hoping this will ultimately lead to a tourism boom***

Before the agreement went into effect Sept. 15, the companies could not publicly advertise travel to Israel.

The agreement is "another demonstration of Israel and China's good relations," said Guy Kivetz, an Israeli Embassy spokesperson.

Some of the travellers were unaware they were making history.

"My wife and I didn't know until a few days ago this was the first group," 30-year-old Church Moore (surnamed Mao in Chinese) told JTA as he was checking in Sept. 25 at Beijing Capital Airport. "We have always wanted to go to Israel because we love reading about Jewish history and culture."

Many group members are older world travellers who regularly patronize one of the two agencies. The Wangs, who declined to give their first names, are in their 50s and have been to other approved Middle Eastern countries, such as Egypt and Turkey, and travelled to the United States and Europe.

They inquired at the youth travel agency about new opportunities and jumped at the chance to visit Israel.

"Israel is a very mysterious place," Mrs. Wang said. "Also, Israelis are very smart and have persevered through many instances of persecution."

"Jerusalem, the Dead Sea – we know these places better than we know the names of some countries," Mr. Wang added.

Nearly all of the tourists mention the word "mysterious" in describing Israel's appeal, but another major attraction is Christianity's roots in the country.

At his information session for travellers, Wu pointed out the New Testament connections to the itinerary, and many tourists asked about going to Bethlehem. Asked if they were Christian, all but one raised their hands.

Most analysts say that approximately 80 million Christians live in China, while the government puts the figure at 16 million.

Promoting Israel during an interview with Sohu.com, China's biggest Internet company, Wu described Israel as a place where "you can have a map in your right hand and a Bible in your left hand and find your way around."

While intrigue and Christianity are Israel's major draws for Chinese tourism, it is difficult to find Mandarin-speaking tour guides. Also, the price is high: including visa and airfare, the total per person is 21,800 renminbi, or more than $3,000 (US).

"At that cost you could go to Europe or the United States," said El Al's Huang, which is why she advocates quality over quantity in the inaugural years. "We want to slowly increase the number of Chinese tourists coming to Israel, not double or triple the amount every month. The early groups need to encourage the next wave of travellers to choose Israel."

A representative of Israel's Ministry of Tourism was quoted in *Ha'aretz* as saying that Israel's goal was to bring in 15,000 Chinese tourists by the end of 2008. Observers here, however, said that figure was unlikely.

Israeli Tourism Minister Ruhama Avraham-Balila was in Beijing for the Paralympic Games and talked about a more long-term vision in which "one-half of one per cent of the Chinese population visits Israel."

That's about 6.6 million people.

And now for something completely different: HEEBONICS

Filmmaker examines a hyper-accelerated, post-modern relationship

By SHERI SHEFA
Staff Reporter

Who knew that the countless sleepless nights Jeffrey Nesker spent in nightclubs in downtown Toronto would be the fodder for his most successful film to date?

Pairing his club culture expertise with his active imagination and talent for storytelling, Nesker wrote and directed *Nightclub Story*, a short film that is garnering attention and awards from film festivals in Canada and abroad.

"*Nightclub Story* to me is first and foremost an examination – I've always been fascinated by the rules of polite society, the fact that if there were no manners, we'd kill each other over a parking spot," said 30-year-old Nesker, a graduate of York University's department of film and video who has been producing low-budget short films and music videos through his production company Ocular Nutrition since 2000.

"I always thought it's ridiculous that people go to nightclubs to meet people, but it's the most loud, abrasive – it's the opposite of what you would want, ideally, to do that sort of thing."

He explained that his 17-minute short film is "about the disconnect between what we want and what we need, between who we are and who we think we are."

The protagonists, James, 26, and Annie, 21, meet while waiting in line to get into a club. James, who seems to have outgrown the club scene, is meeting up with his friends after a rough day at work, and Annie is, as Nesker describes her, a girl with "wide eyes who is just coming into her sexual understanding of herself and using it almost to a fault as a bargaining chip in all of her dealings."

In the short time they spend in line together, "they share a hyper-accelerated, ridiculously post-modern relationship, from stolen glances to looks of disgust."

Nesker said that the concept for this film was born eight years ago, when he was still in film school.

"Then it was called *Subway Story*, and it all took place on a subway... I always loved the gimmick of it and the idea of the hyper-accelerated relationship in an enclosed setting," he said.

"As I got closer and closer to being able to make a short film last year and I started pouring out ideas... I thought to myself, a really good short film is never too big for its breeches. It's got to be a one-trick pony, and it's got to be well executed."

After making some revisions in the script, mainly changing the setting from a subway train to nightclub queue, Nesker said he was thrilled with the final product and is floored by the response the film has gotten from his film festival peers.

Nightclub Story had its première in August at the Rhode Island International Film Festival. His film was accepted into the WILDsound Shorts Festival later that month, at which it tied with another short film for best overall performances.

In September, Nesker travelled to Glasgow for the Bootleg Film Festival, at which he was declared best director for a short film. The film was also given an honourable mention at the Accolade Film Awards in Los Angeles.

Nesker guessed that the film resonates with so many people because the element of fantasy depicted in the film is a major part of the club experience, regardless of the generation depicted.

"I think that people go to nightclubs for the expectation of that cinematic rush of romance that will make everything better, or that will change everything in an instant," he said.

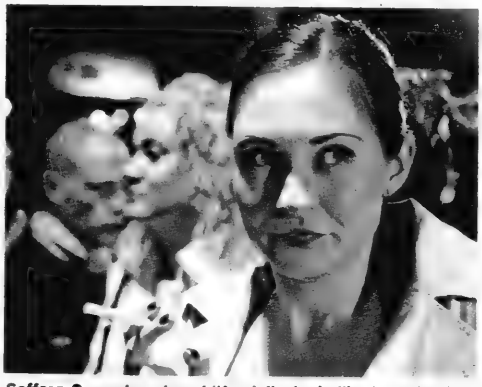
"I notice that especially with my own peers that people were going to nightclubs well past their 'sell-by' date because they couldn't give up on the fantasy. If they did, it would mean that they were settling for the mundane existence that defines what we perceive as adulthood and a lot of people – I think I did, too – struggled with that, and I wanted to dramatize it."

Nesker said that while its important to draw from his experience, he realizes that if a script doesn't measure up in terms of the rules of structure, good drama and balanced portrayals, it'll end up becoming an exercise in self-indulgence.

"It can't just be about you, it has to be universal."

Coming from a suburban Jewish family, raised by his father who is a lawyer and his mother who is a teacher, he found it hard to decide if he was going to take the road less travelled and pursue a film career, or take the safe route by getting a secure desk job.

***Nightclub Story* director Jeffrey Nesker, and production designer Meredith Woodley on set.**



Saffron Cassaday played "Annie" who is "just coming into her sexual understanding of herself and using it almost to a fault."

"I put enormous pressure on myself, and there isn't a day that goes by when I don't consider quitting it all to drive a bus, or go to law school, to make my parents at least a modicum happier," he said.

"But to be fair, I've always been artistic and I clued in pretty early. I saw *Jaws* and *Poltergeist* when I was five, and that's why I wanted to be filmmaker. Despite it being a nice little story to toss off, there is some truth there. I can remember being terribly affected by film at a very early age, and I knew that it was something I wanted to do."

Although Nesker is working to fulfil his dream of being a successful filmmaker, he knows that it'll never be easy.

"People in my industry are always patting themselves on the back and saying, 'Isn't it great that we escaped that dreary nine-to-five existence?' And they say it with such contempt. You have to look at them and say, 'What did we escape?' We're up at the crack of dawn and in bed like 12 to 18 hours later, just to do it again the next day. We didn't escape much."

And the work doesn't end when the final edits are made. Nesker is currently busy promoting and entering his film into various film festivals.

On Nov 5, *Nightclub Story* will be screened at the Bloor Cinema in Toronto for the opening night gala and best short film showcase of the Moving Image Film Festival.

He said he also plans to enter the film into the Toronto Jewish Film Festival in 2009, four years after another of his films, *Florida: A Snowbird's Paradise?* was accepted into the festival.

He said although there is nothing in *Nightclub Story* that is specifically Jewish, Nesker said that there is a Jewish sensibility to it.

"There is a bratty questioning that I think is very Jewish, like an entitled questioning of society... I think it has Jewish content because I can't escape who I am," he said.

"For me to ignore it or not claim it would be stupid. We are a collection of our experience and I regret nothing."

Nesker is working on his next film, *Apocalypse Story*.

"If *Nightclub Story* is about post-modern love, *Apocalypse Story* is about... young love at the end of the world," Nesker said.

LIBERALS
ON THE WRONG SIDE

Attended the 2001 Durban conference that became an anti-Semitic circus.

Accused Israel of "war crimes" during the Hezbollah War:

"TOP LIBERAL CANDIDATE IN CANADA ACCUSES ISRAEL OF WAR CRIMES"

Bowed to anti-Israel pressure for 13 years at the Francophonie.

Met with Hezbollah in Lebanon and demanded Canada de-list them as a terrorist organization.

Proudly marched in a Canadian parade where Hezbollah flags flew.

Stéphane Dion personally demanded that Canada increase funding to the Hamas-led PA.

Refused to join the International Task Force for Holocaust Education.

Allowed Mohamed Elmasry, who said any adult Jew in Israel can legitimately be killed, to attend the Liberal Convention.

Refused to create a security fund for at-risk Jewish facilities.

Refused redress of the St. Louis Incident.

CONSERVATIVES
ON THE RIGHT SIDE

First government in the world to boycott Durban II and stop funding NGOs that attend.

Took the side of Israel, not terrorists, saying:

"ISRAEL'S RESPONSE UNDER THE CIRCUMSTANCES HAS BEEN MEASURED"
- STEPHEN HARPER, CANADIAN PRESS, JULY 13, 2006

Stopped a one-sided, anti-Israel Francophonie resolution about the Israel-Hezbollah war.

Spoke out against marching with terrorists.

"...THERE WERE MEMBERS OF OTHER PARTIES ACTUALLY GOING OUT AND MARCHING IN THE STREETS BESIDE THE FLAGS OF HEZBOLLAH"
- STEPHEN HARPER, NATIONAL POST, SEPTEMBER 11, 2006

First government in the world to end funding for the Hamas-led PA.

Immediately joined the International Task Force for Holocaust Education.

Zero-tolerance approach to anti-Semitism.

Created the Communities at Risk Fund, promised security support to synagogues, schools and other at-risk facilities.

Provided $2.5 million to commemorate the St. Louis Incident.

"Many in the Jewish community are reassessing their Liberal party loyalty and looking upon the Conservatives under Stephen Harper with fresh eyes."
- Toronto Star, August 20, 2006

Conservative

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Towering over the country western scene

By RUTH ELLEN GRUBER
JTA

CRAPONNE SUR ARZON, France — Think Jews and country music and you'll probably come up with Kinky Friedman, the cigar-chomping frontman of the iconoclastic Texas Jewboys, who is also a humourist, mystery novelist and failed but flamboyant candidate for Texas governor.

The real Jewish king of country music, however, is Ray Benson, the nine-time Grammy-winning leader of the country western swing band Asleep at the Wheel.

At 6 ft.-7 inches., Ray Benson has been described as a "Jewish giant" and "the biggest Jew in country."

He literally and figuratively towers over the stage in a Stetson and fancy boots, with a grizzled beard and long, thinning hair pulled back in a pony tail.

"I saw miles and miles of Texas, all the stars up in the sky," he sings in his deep, mellow baritone. "I saw miles and miles of Texas, gonna live here 'til I die."

Now 57, Benson was born in Philadelphia but has lived in Austin for 35 years. He talks with a twang, plays golf with Willie Nelson, has recorded more than 30 albums and was named Texas Musician of the Year in 2004.

By his own estimate, he is the only Jewish singing star in the country western scene.

"Kinky's not a country western singer – he's Kinky!" Benson laughed during a conversation with *JTA* this summer at the annual Country Rendez-vous festival in south-central France, where Asleep at the Wheel wound up a five-nation European tour.

Unlike Friedman, however, who makes playing with stereotypes part of his in-your-face persona, Benson has – until now – kept his religious identity out of the limelight.

"I didn't want to be known as a Jewish country western singer; I wanted to be known as a country western singer who happens to be Jewish," he said.

"You don't usually tell your religion or politics on stage," he added. "For years, because

Ray Benson

I'm 6 ft.-7 and people don't think Jews are tall, and because I guess I don't look like the stereotype Jew, most people didn't know I'm Jewish."

Benson got his musical start as a child in suburban Philadelphia, where he grew up in a Reform Jewish home. He and his sister put together a folk group, and he was only 11 when he played his first professional gig.

"In those days, if you're a Jewish kid, you go to school, you go to college or you enter your parents' business," Benson said. "So, I obviously chose a different path."

Benson founded Asleep at the Wheel in 1970 along with several friends, including his former Philadelphia schoolmate Lucky Oceans, a pedal steel guitar player born Ruben Gosfield, who now lives in Australia.

The band based itself in West Virginia and California before moving to Austin in 1973. Over the decades, Benson has remained the anchor of the group, while some 90 musicians have moved in and out of its lineup.

On the road much of the year, the band has criss-crossed America, playing everywhere from down-home dance halls to the White House – they were, in fact, scheduled to perform there on Sept. 11, 2001.

Asleep at the Wheel has played at inauguration parties for presidents Bush and Clinton and expect to play for whomever is elected in November. Earlier this year, they played at an Austin fundraiser for Barack Obama where the Democratic presidential nominee joined them onstage for a chorus.

When the band first started touring in the '70s, Benson recalled, country music was a "southern, conservative, Christian, white domain – period." He repeatedly came up against offhand prejudice and ignorance about Jews and Judaism.

He cites as an example a member of Tammy Wynette's entourage, who blamed "the Jews in New York" for failing to promote her career, and had a hard time believing Benson when he told him he was Jewish. Then there's the wife of a musician who had never heard of Judaism as a religion.

"I asked her what she thought a Jew was, and she said, 'Someone who's cheap,'" Benson recalled.

"So the stereotypes are there, and they're still there," he said.

"I always felt myself to be an ambassador," he added. "I'm not a great practicing Jew on a daily basis, but I'm Jewish. And so I try to bring to them that we're just people."

Recently, Benson started doing this publicly, making explicit reference to his Jewish identity on stage.

The revelation comes as part of *A Ride With Bob*, a musical that Benson co-wrote, based on the life of Benson's musical hero, the Western Swing pioneer Bob Wills, who died in 1975.

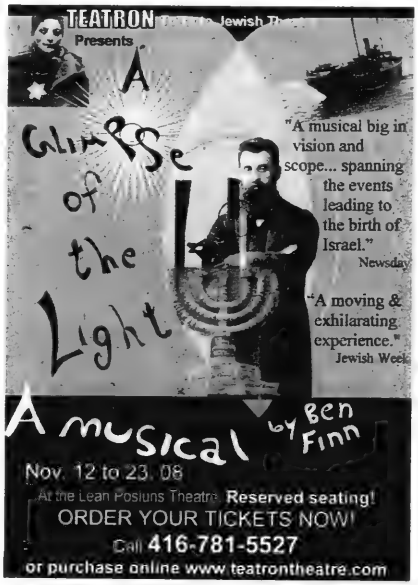
Benson stars in the play, along with members of Asleep at the Wheel. Since its premiere in 2005, it has played to audiences all over Texas and elsewhere, including a sell-out performance at the Kennedy Center in Washington.

The premise is an imagined conversation between Benson and Wills. In it, Wills asks Benson how "a Jewish boy from Philadelphia" can play western swing music. Benson responds: "The same way that a white, hayseed hillbilly from the West Texas panhandle" can play, as Wills did, blues and jazz.

"Basically in this play I confront the issue, and I let the cat out of the bag – hey, I'm Jewish and happen to be the leader of the 'modern kings of western swing,'" Benson said.

"In the context of the play I was able to reveal this and also give it context," he added.

The point he wanted to make, he said, is that it doesn't matter where you come from or what your religion or background is in terms of music, art or other creative endeavors. What's important, he said, "is what's in your heart or what's in your mind or what's in your talent."



Eye on Arts

By BILL GLADSTONE

JERRY GRAY AND SON JAMES PLAY FOLK, PROTEST & LABOUR MUSIC

Jerry Gray, founder and former lead singer of the famous Canadian folk group **The Travellers**, presents Folk, Protest and Labour Music, a concert of songs of the labour movement, as well as some Yiddish songs, stories about Yiddish artists and recently uncovered songs by **Woody Guthrie**. He will be accompanied by his son **James Gray**, formerly of **Blue Rodeo**. Workmen's Circle, 781 Lawrence Ave. W., Sunday, Oct. 12, 2 p.m. Tickets at the door: members free, guests $10.

* * *

Valentine Joins Teatron Production: Gloria Valentine, a veteran actor and singer of the Jewish and Yiddish stage, has joined the cast of Teatron Toronto Jewish Theatre's upcoming production of the musical *A Glimpse of the Light*. The seasoned actor and singer joins cast members **Jack Ossof**, **Nala Burdyna**, **Martin Edmonds**, **Tori Elliott**, **Barrett Morrison**, **Marc Richler**, **Stephanie Seaton**, **Clinton Somerton** and **Esther Vallins**. The **Ben Finn** musical is to be directed by **Ari Weisberg** for performance at the Leah Posluns Theatre in November. www.teatrontheatre.com

* * *

Names in the News: Daniela Gesundheit, a singer-songwriter, poet and cantor who was raised in Los Angeles, is the cantorial soloist at Toronto's Shir Libeynu congregation for the current High Holidays. Gesundheit has spent the past year shuttling between San Francisco and Toronto, and plans to settle here permanently in the spring.

Part of a new wave of musicians with impeccable Jewish education and cantorial training, Gesundheit's professional experience and style "are a perfect fit for our liberal and innovative services," said **Aviva Goldberg**, Shir Libeynu's co-founder and ritual director.

Gesundheit seems equally delighted at taking the cantorial role at the unaffiliated, inclusive and egalitarian downtown congregation, which holds monthly Shabbat services at the Miles Nadal Jewish Community Centre. "Being a chazzan is kind of like singing to an usually focused and quiet audience that knows all of my songs – a rare scenario in bars or clubs," she said. www.shirlibeynu.ca

Gloria Valentine

* * *

Names in the News II: Husband and wife **Maxine Granovsky** and **Ira Gluskin** have more than doubled their original donation for a total gift of $10 million to the Art Gallery of Ontario. Following on their 2005 donation of $3 million, the couple have committed an additional $7 million.

In recognition of their generosity, the AGO plans to name its new Frank Gehry-designed entrance lobby the Maxine Granovsky and Ira Gluskin Hall. In addition, the foyer leading from the main entrance to the coat check area will be named for Maxine's mother, **Shirley Granovsky**.

Gluskin and Granovsky have also made significant donations to other cultural institutions, including the Royal Ontario Museum, Canadian Opera Company and Toronto Symphony Orchestra, as well as health-care and education.

* * *

Arts in Brief

• The Miles Nadal JCC theatre and film group is going on a group excursion to see the Soulpepper production of *Top Girls*, by **Caryl Churchill**. $42. Tuesday, Oct. 28. Show 8 p.m., optional dinner 6 p.m. Young Centre. 416-924-6311, www.mnjcc.org

• Dancap Productions announced that its presentation of *Jersey Boys*, the musical about **Frankie Valli and The Four Seasons**, has been extended until Dec. 6. Toronto Centre for the Arts, 5040 Yonge St. Tickets start at $55. 416-872-1111, JerseyBoysToronto.com or dancaptickets.com.

• Guitarists **Lorne Lofsky** and **Rob Piltch** perform at Café Mezzetta, Wednesday, Oct. 15. Sets at 9 and 10:15 p.m. Cover $7.

Singer fuses Yemenite sounds and jazz

By RHONDA SPIVAK
Special to the CJN

Award-winning Israeli singer-songwriter Michal Cohen is recognized for the unique way in which she fuses the ancient sounds of her Yemenite heritage with contemporary jazz.

Cohen's soaring vocals and soulful compositions opened this year's Richardson Partners Financial Israeli Concert Series at the Rady Jewish Community Centre in Winnipeg recently.

Cohen, accompanied by local musicians, performed songs from her critically acclaimed debut CD, *Henna*, which she has been showcasing in North America and internationally since its release in early 2004.

Cohen says that her band Henna Project originally blended ancient Yemenite melodies with modern electronic beats, but after becoming involved in the New York jazz scene the band absorbed the jazz influence to create a sound she calls "henna jazz."

She explains how she chose the word "henna" to describe her music. "As a child [born in Israel to Yemenite parents] I lived in the Yemenite town of Rosh HaAyin. I remember going to henna parties, which are traditional Yemenite wedding parties for women. At these parties, there were wonderful old ladies that used to sing and tap on big cans used for storing pickles. They would remove the pickles and make this emotional and happy music," Cohen says.

"Years later, when I started with the Henna Project, I asked my mother to take me again to a henna party, so that I could remember everything about them."

According to Cohen, in Yemen, Jewish women were not allowed to sing in Hebrew, as it was "sacred language" and instead they "wrote music in Arabic Yemenite." She says, "This music was mostly about love that's happening or happened or that is forbidden. I remember my mother singing and humming all the time while she cooked. As a child I heard this and that ethnic music influenced me."

Cohen, who performed as a lead singer in an army band during her military service in Israel, says that the Henna Project was born after her father died in 2000. "His passing made me look back more into my tradition and that's how this project was born."

Michal Cohen

The song that is most dear to Cohen's heart, which she performed in Winnipeg, is titled *Aluva*. It is "a song about my father and my brother, both who passed away," she says. "It's very emotional and sad, but it has an optimistic side. It's about the worth of living your life [fully], rather than just floating through it."

As a child, Cohen says she sang every kind of music that she heard. "I never thought that singing would be a profession for me… But I listened to all kinds of music," she says

After receiving a scholarship to the Berkley College of Music in Boston, from which she graduated in 2000, Cohen remained in the United States until 2006, when she returned home to Israel.

"Going to the United States is tricky. Once I finished studying, I began to feel out the music scene. You get caught up, because there are so many things going on in New York where I moved to. So I stayed and stayed. At one point, I realized I would know when it was time to go back. And that's what happened.

"I am glad to be back. I am happy to be with my family, even though the music scene is a bit smaller in Israel than New York," says Cohen, who now lives near Tel Aviv.

Cohen has performed in Europe, Mexico, the Far East and in Canada at the Ottawa World Music Festival, as well as in the United States. Her vocals have been used for the soundtracks of two movies, *Historias Minimas* by Carlos Sorin and *Divan* by Pearl Gluck, and she has been featured on BBC London and PBS in the United States.

Cohen says that after a concert in Germany, " a woman told me that she could hear all of my cultural roots from my voice."

In Winnipeg, Cohen performed with Ted Poor, a drummer with whom she usually performs when she's in New York. She was accompanied by talented local musicians Myron Schultz on clarinet, Steve Kirby on bass and Will Boness on piano.

Cohen, who was a finalist in the John Lennon Songwriting Contest and has been the recipient of the Vocal Jazz Cleo Laine Award, says she is currently working on a new CD that "will be out in a few months.

"The new CD of my music is going to be electronic, but it will have all kinds of influences," she says.

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Hamlisch and Spiro rock Beth Tzedec

By SHERI SHEFA
Staff Reporter

British entertainer Cantor Simon Spiro and award-winning Broadway composer Marvin Hamlisch rocked a nearly sold-out crowd at Beth Tzedec Congregation last week.

The show *Broadway & Beyond* was part of the Beth Tzedec 2008 Musical Magic Concert Series that brought singer Neil Sedaka to Beth Tzedec last May.

Spiro, who arrived in Toronto two years ago to serve as Beth Tzedec's cantor, created the Musical Magic series. At the concert, he treated the audience to some of his favourite Broadway tunes, as well as pop songs from generations ago.

Hamlisch, one of the most celebrated composers and the winner of three Oscars, four Grammys, four Emmys, a Tony, three Golden Globes and a Pulitzer Prize for *A Chorus Line*, joined Spiro onstage halfway through the show to perform some of his famous compositions and to exchange witty banter.

At the start of the show, Hamlisch appeared in a pre-recorded message to say that he was happy to be performing with "one of the greatest, if not the greatest songwriter, entertainer, singer, cantor and true humanitarian."

He said he was honoured to be able to share the stage with " a giant of a human being."

Offering a taste of the shtick to come throughout the night, Hamlisch, who met Spiro years ago when they both performed for Queen Elizabeth II, asked, "Can I get my cheque now?"

Spiro, dubbed "the British Jazz Singer," has managed to balance careers as both a secular and religious entertainer.

He has performed with such legendary singers as Elton John, Sheena Easton, Eric Clapton, Shania Twain, Kenny Rogers, Cliff Richard, Phil Collins and Faith Hill, but he also fulfilled his parent's wishes and became a cantor when he was 18.

During the show, which included a 36-piece orchestra, Spiro shared anecdotes about his experiences and his family.

Growing up in London in a religious Jewish home, Spiro said he was heavily influenced by his father who was a performer in the Yiddish theatre of London's East End.

"My father played some of the most colourful characters in Yiddish theatre," he said.

Spiro said that since his father passed away eight years ago, there isn't a moment that he doesn't think of him.

"He was soft, he was gentle, he was my daddy."

He dedicated a song called *Tatenyu* to everyone in the audience who either has or is a father.

"It's about a young boy who thought his daddy was the moon and the sun and, of course, the boy grows up, has children of his own and in the autumn of his father's life sings this very beautiful song," he said.

Spiro became emotional during his performance, as pictures of his father and himself flashed behind him on a screen.

"I haven't sung that song in a long time. The last time I sang that song, he was in the audience," he said.

Spiro was joined intermittently by four young singers, Tammy Everett, Allie Hughes, Alex Samaras and Kyla Tingley, who sang a medley of Broadway tunes, including *Tomorrow*, *Luck Be a Lady*, and *"Everything's Coming Up Roses."*

Then Hamlisch, who has composed more than 40 motion picture scores, including *The Way We Were* and eight musicals including *They're Playing Our Song*, joined Spiro on stage and the two played off each other, eliciting laughter from the audience.

"I've been backstage and you've been playing every song ever written for Broadway – I didn't hear one of my tunes. So I'm here to change that," Hamlisch said.

He added that he's won and lost many awards, but sometimes the songs that have lost become more popular than those that won.

At the piano, he played a medley of his "Academy Award losers," including *Nobody Does It Better*, which was nominated for an Oscar in 1978 for best original song for the film *The Spy Who Loved Me*.

"I wrote the song, and then I had to take it to Carly Simon because we wanted her to do the song and she was married to James Taylor," Hamlisch shared.

"They're not married anymore – and James was not home that night," he said, getting laughs.

"The name of the song was *Nobody Does It Better*, and I told her it was autobiographical."

Other highlights from the evening included Hamlisch playing *Happy Birthday* on the piano, as he imagined Mozart and Beethoven would have performed it, and Spiro's tribute to Andrew Lloyd Webber's *Phantom of the Opera*.

Here's a sunny "Shalom" from Israel's first family of surfing, Amnour Kanzapolski, shown here with two of his children on the beach at Tel Aviv, a city which celebrates its 100th Anniversary in 2009. Behind him is the 4,000-year-old city of Jaffa where it is said Jonah met a whale. Amnour is the son of Shamai "Topsi" Kanzapolski who brought surfing to Israel in the 60's. He is a professional surfing instructor and part of his family's surfboard industry in Tel Aviv. His goal: to make sure the beaches of Israel are always clean and beautiful, the water free of pollution, and that you're always welcome to swim, surf and have a glorious time on the beaches of Israel.

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Israeli film festival to open at Sheppard Grande

By BARBARA SILVERSTEIN
Special to The CJN

When Erah Bester moved to Montreal in 2004, he wanted to find a way to counter the anti-Israel bias of the media.

"I was shocked by the image of Israel portrayed in the media," says the Tel Aviv-based businessman. "As an Israeli, I wanted people to know that Israel is much more than a country of conflict."

Bester, who spent two years in Montreal, decided the best way to convey a more positive image of Israel was through the arts and so in 2005, he organized an Israeli film festival.

"If I could have brought in the philharmonic orchestra, I would have. But cinema was a more cost-effective and efficient way to give people exposure to Israeli culture."

The Montreal Israeli Film Festival, an annual event for the last four years, has been so successful – some 4,000 people attended in 2008 – Bester is launching a similar festival in Toronto this fall.

The inaugural Toronto Israeli Film Festival will run from Oct. 26 to 30 at Sheppard Grande Cinemas at 4861 Yonge St. The public will have the opportunity to see seven films – all are in Hebrew with English subtitles– over five evenings. Two different films will screen each night.

Bester said the recent crop of Israeli films has been very high quality. "The films are all very good and different from each other. I feel they are the pick of the crop of Israeli cinema."

He added that "the films are very innovative" and have been well received at international film festivals.

The Toronto Israeli Film Festival will include *Beaufort*, which was nominated for an Academy Award for best foreign film in 2008. The co-writer of *Beaufort*'s screenplay, Ron Leshem, will be in Toronto for the festival.

"I am very excited to be hosting this talented writer and filmmaker," Bester says.

The acclaimed film is a screen adaptation of Leshem's award-winning book of the same name, which garnered the 2006 Sapir Prize, Israel's top literary award. He will give a lecture and host a Q and A session at the 6:30 p.m. screenings of *Beaufort* on Oct. 26 and Oct. 29.

***Beaufort* was nominated for best foreign film at this year's Academy Awards.**

Proceeds from the festival's opening film, *Noodle*, go to One Family Fund.

Noodle, the opening film of the festival – its first screening is 3:30 p.m. on Oct. 26 – is a fundraiser organized by Women in Motion. The proceeds will be going to the One Family Fund, an Israeli-based charity for victims of terror.

Bester says that he wanted one of the festival screenings to be a charitable event in support of an Israeli charity. "I am very happy that the fundraiser is for One Family. The organization really does excellent work."

Other films to be shown at the festival are *Lost Islands*, *The Debt*, *Three Mothers*, *Lemon Tree* and *The Secrets*.

Bester hopes the festival will attract unaffiliated Jews, whom, he says, are not well informed about Israel. He also wants to reach students and other young people.

There will be a free screening of *Lost Islands* on Oct. 25 for Taglit-Birthright Israel alumni. The screening is tentatively booked for 9 p.m. at the Regent Theatre at 551 Mount Pleasant Ave.

As well, if a film has not sold out and seats are available five minutes before the show, students with proper identification will get free admission.

The festival is a non-profit venture, which he describes as a "win-win situation" for the Toronto Jewish community and for Israel.

"This is a labour of love for me. At the end of the film, I'm standing at the exit to see how the film was received," he says.

"When people are excited about an Israeli film, I feel like the father of the bride. That is my reward."

For tickets, call 416-364-9973. Tickets are $13 each or $65 for all seven films. For festival updates, check www.israelfilmfestival.

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Books & Authors

The banana trade and Samuel Zemurray

By SHELDON KIRSHNER
Staff Reporter

The banana, an exotic fruit generally grown in the tropics, was rarely available to North American and European consumers a century ago. Today, thanks to the United Fruit Company, the banana is one of the most popular and cheapest products found on supermarket shelves, having outstripped the apple as one of our favourite fruits.

Indeed, the banana, which is technically a plant rather than a tree, is now the world's fourth major food after rice, wheat and milk.

Apart from being delicious, the banana is good for your health, containing natural sugars (which boosts energy), potassium (which regulates blood sugar levels) and fibre (which assists bowel movements).

Bananas, such as those cultivated in Costa Rica from the 19th century on, brought wealth to the United Fruit Company, controlled by American Jewish immigrant Samuel Zemurray.
[Sheldon Kirshner photo]

For much of the 20th century, the United Fruit Company – founded by a pair of Bostonians but later controlled by a Jewish immigrant from Russia named Samuel Zemurray – maintained a monopoly over the cultivation and distribution of bananas.

In 1969, eight years after Zemurray's death, the United Fruit Company was taken over by Eli Black, an investment banker and devout Jew who had been trained as a rabbi. In 1970, Black merged it with his own firm, AMK, and created the United Brands Company. Black committed suicide in 1975, jumping from the 44th floor of the Pan Am Building in Manhattan.

After his death, the billionaire investor Carl Lindner bought United Brands and renamed it Chiquita Brands International.

These are among the basic facts in Peter Chapman's intriguing history of the United Fruit Company, *Jungle Capitalists: A Story of Globalization, Greed and Revolution* (Canongate).

Chapman's book, as the title suggests, is more than an account of a multinational company that cleared rainforests and built railroads to ship its tantalizing products, mainly bananas and pineapples, to consumers.

In essence, *Jungle Capitalists* is the story of the birth of globalization.

With plantations throughout Latin America and the Caribbean, the United Fruit Company was a pioneer in mass production, a corporate behemoth that exerted enormous influence in such banana republics as Honduras, El Salvador, Panama and Costa Rica.

The first of the modern multinationals, it was a power onto itself, changing governments at the drop of a hat to suit its purposes.

As Chapman puts it, "United Fruit had possibly launched more exercises in 'regime change' on the banana's behalf than had even been carried out in the name of oil."

Nor was the United Fruit Company concerned about its legion of workers, denying them such basic human rights as decent wages and health care.

The company, whose impact on Latin America was incalculable, was established by an American railroad entrepreneur, Henry Meiggs, after he bought out businessman Andrew Preston. Meiggs' nephew, Minor Keith, subsequently took over the company.

Keith, knowing that bananas thrive in hot and damp conditions, realized that he should focus his energies in Central America.

There are more than 1,000 varieties of bananas, primarily in Africa and Asia, but the United Fruit Company settled on the Gros Michel, or Big Mike, variety. It was reasonably tasty and arrived at its destination with less bruising due to its thicker skin.

Big Mike, having succumbed to pests in the 1950s, was replaced by a disease-resistant Chinese variety, the Cavendish. According to the writer Dan Koeppel, the Cavendish is the food equivalent of a fast-food burger: efficient to produce, uniform in quality and universally affordable.

Regardless of the variety it marketed, the United Fruit Company was a going concern, effortlessly absorbing rivals.

In 1930, Zemurray, known to all as "Sam the Banana Man," sold his Cuyamel Fruit Company to the United Fruit Company and retired at the age of 52.

Born in Kishinev, Bessarabia, he immigrated to the United States with his impoverished parents as a teenager.

The family settled in Selma, Ala., but in 1899, Zemurray entered the fruit trade in Mobile, Ala., buying bruised bananas and selling them to second-hand dealers.

Within a few years, he moved to New Orleans, where he befriended Keith.

A canny operator, Zemurray flourished as he and a partner bought bananas from independent growers in Honduras and sold them in Alabama and Louisiana at a tidy profit.

In 1910, having purchased 5,000 acres of land in Honduras, he formed the Cuyamel Fruit Company.

Fearing that he would be taxed to death, he appealed to the U.S. State Department for help.

His appeal having been rejected, he contacted Manuel Bonilla, a deposed Honduran president who resided in New Orleans.

In a legendary manoeuvre, he hired two mercenaries and had them smuggle Bonilla back to Honduras. With Zemurray's financial support, Bonilla staged a coup d'etat and returned to office. Bonilla, indebted to Zemurray, granted him land concessions and waived his obligations to pay taxes for the next 25 years.

A multimillionaire, Zemurray returned to the banana business in 1933, seizing control of the United Fruit Company in a hostile takeover. The company's stock had dwindled in the face of mismanagement and the Depression, and Chapman describes these events at length. Zemurray ousted its board of directors, reorganized the company and made it profitable once again.

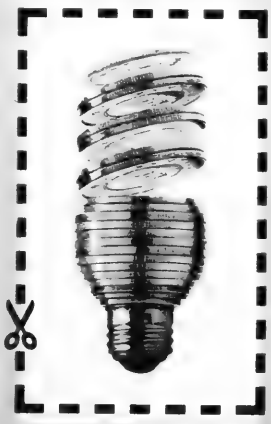
He let nothing stand in his way.

When the democratically elected president of Guatemala, Jacobo Arbenz, announced that he intended to transfer unused United Fruit Company's land to landless peasants in an agrarian reform project, he launched a propaganda campaign against Arbenz, branding him as a communist. Zemurray's tactic worked. The U.S. Central Intelligence Agency sponsored a successful coup against Arbenz.

Zemurray played a more benevolent role elsewhere, helping to fund the purchase of the Exodus for the Zionist movement, Chapman notes.

Today, with Zemurray long gone and the United Fruit Company but a hazy memory, four companies rather than one dominate the banana trade: Chiquita, Del Monte, Dole and Noboa.

One wonders what Zemurray would have thought of this development in the annals of capitalism.



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A high-holiday lesson from Sandy Koufax

By TEDDY WEINBERGER
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JERUSALEM — Sandy Koufax was one of the greatest baseball pitchers of all time. He is also a secular Jew, born in 1935, who preferred not to work on the High Holidays.

Normally, Koufax exercised this religious preference without fanfare, as in Rosh Hashanah 1963, when he quietly returned to spend the holiday with his parents in Los Angeles while his team was on the road.

However in 1965, Koufax's team, the Los Angeles Dodgers, played the Minneapolis Twins in the World Series, and the first game was scheduled for the afternoon of Oct. 6, which also happened to be Yom Kippur.

As the team's best pitcher, Koufax was asked to pitch the first game. He refused. He informed the team's management that he did not pitch on Yom Kippur. That refusal turned out to be perhaps the single greatest moment of Kiddush Hashem (Sanctification of the Name) in American history, so much so that in the movie, *The Big Lebowski*, actor John Goodman could say, "Three thousand years of beautiful tradition, from Moses to Sandy Koufax."

Why did Koufax refuse to work on Yom Kippur? No one knows for sure. He never spoke about it. Asked about this matter in *Sports Illustrated*, Jane Leavy, who wrote a 2002 biography of Koufax, said: "I think it was reflex. Jews just don't work on Yom Kippur. It's the holiest holiday of the year, and whether you're practising/non-practising, observant/non-observant, devout/non-devout, you don't work on that day. For a more religious man, it might have been a no-brainer. For Koufax, it was the right thing to do."

I have been thinking about Koufax in connection with Israeli swimmer Alon Mandel's decision to remain at the Olympics even though his father had just died (Mandel was awoken early in Beijing the day before the Aug. 8 opening ceremonies and told that his father had died in an accident at the family home). Clearly, the 20-year-old Mandel had an extremely difficult decision to make, and I am sure he was right when he said his father would have wanted him to stay at the Olympics.

But I found it shocking that Israel turned Mandel into a media star. *Yediot Achronot*, Israel's largest circulation newspaper, spoke of Mandel in a large headline as "The First Hero of the Olympics." A popular Israeli sports internet site praised Mandel's "emotional strength" and a writer in *Ha'aretz* said: "His conduct since the tragedy and insistence on participating in the Olympics has been noble. He is a force of nature."

Oh, where are you now Sandy Koufax? Where are you to tell the Israeli people about doing the right thing? Where are you to tell the Israeli people that the right thing to do when one's father dies is to go home immediately and that the other option – having one's father placed in deep freeze for more than a week – constitutes disrespect for the dead.

Sandy, do we really need to spell out the reasons why this is the right thing? Do we really need to identify each step on the slippery slope once immediate burial is no longer sacrosanct? No Sandy, for the sake of Amir Lev we won't. You see, Sandy, Amir Lev is also a secular Jew who thinks the press used Mandel's story to sell papers and to boost ratings.

According to Amir, precisely because Mandel was representing Israel, where there is a culture of immediate burial soon after death, Mandel should have withdrawn from the Olympics and returned as soon as possible to Israel to bury his father.

So Sandy, in honour of the Jewish New Year, would it be OK to think that Amir is right?

Canadian teaches golf in Israel

By RHONDA SPIVAK
Special to The CJN

CAESAREA, Israel — When former Winnipegger Ron Solomon made aliyah to Israel two years ago, he never would have dreamed he could land a job that involved spending hours on a beautiful golf course every week.

"But that is exactly what happened," said Solomon, who has always loved the sport and is enjoying what he calls his "dream job" as a golf instructor at the Caesarea Golf Club.

The 57-year-old Solomon, who teaches golf to children ages eight to 17, worked in Winnipeg for 32 years as an elementary and junior high school teacher.

"I had never taught golf professionally," he said, "but I was always interested in it and studied it and loved to play. Many years ago, I taught a little golf at a community school level, in some after-school programs that had been put on by the school system in Winnipeg."

When Solomon, who speaks very little Hebrew, immigrated to Israel, he did not have a set idea about the line of work he would end up pursuing.

His wife, who was born and raised in Israel, was the driving force behind the move.

"My wife Michal had wanted to move to Israel for a number of years to be close to her large extended family," he said.

Solomon was willing to try making the move, but he was concerned because he knew very little Hebrew and worried it would be difficult to find suitable employment.

"My family and I moved to Kfar Yona, just outside of Netanya, because it was affordable and relatively near my wife's family in Kfar Saba," he said. "One day, I approached golf course professional Andy Santos at the Caesarea club and told him I had a teaching background and had always been interested in golf. It turned out the club needed an instructor for their junior program."

Ron Solomon

Solomon feels lucky he was in the right place at the right time. "Golf is starting to take off in Israel, and the country is trying to attract golf tourism," he said. Although Solomon said that "'speaking Hebrew would be a plus,'" virtually everyone he encounters on the golf course speaks English.

Solomon, who has always been a natural athlete, feels he also "got lucky" a second time when he was hired as a part-time soccer and basketball coach for children attending the Walworth Balbour American International School. The prestigious private school is located in Even Yehuda, not far from Kfar Yona, where Solomon lives.

"The American School is a great place to work, and the language of instruction is English, which makes it very easy for me. I love to teach sports, and between coaching and teaching golf, I'm having a great time. I never imagined finding work in Israel would have turned out to be so easy," he said.

Solomon believes there is going to be more and more demand for golf instruction in Israel. "The golf course in Caesarea is being completely rebuilt. The club has hired Pete Dye, a world renowned golf course designer, who has an excellent reputation for designing interesting and challenging courses.

"The new course will be world class. We'll be able to host international golf tournaments, which we haven't been able to do now.

"This will mean Israel will become a destination for golf tourists, both Jewish and non-Jewish, and the course should be open in time for the 18th Maccabiah Games in July 2009."

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Worth holding on to

Sandie Benitah
20Something

Baggage. Every day you collect a little bit more. Eventually, you collect enough that it makes you slow to move forward.

"Can't you just drop the baggage and run?" my friend asked me one day.

Sure, I can drop anything and run, but sometimes you just get tired of running, and when you slow down to take a breath, you realize that someone has taken the time to return the baggage you thought you left behind.

It's hard to know when it's right to move on after a hard breakup. Some people say the faster you can forget someone, the better.

People have different ways of dealing with relationships once they've ended. I've adopted a popular strategy – see no evil, feel no evil. After seven years of couplehood, I figured it was time for me to be my own girl instead of someone else's, and I relished in being as carefree as I wanted.

Hard, tough, jaded. I've been called it all, and it has all been well deserved.

The baggage was there, and I admit I never put it down for a second. Instead, I used it to shield myself from the crowds, occasionally using it to give a hard shove to those who thought they could get in my way.

Maybe I'll be able to move on when I meet someone who will shove me right back. Someone who is so preoccupied with their own baggage that they don't care to notice mine. Someone who doesn't try to get me to hold their hand instead of my baggage. Someone who doesn't expect me to reach out and take their baggage from them.

"You don't want someone with baggage," people have said.

Once upon a time, I would have dished out the same advice. Now I'm not so sure.

Would I trade my baggage? Never! I cherish all the lessons and experiences I've had in my 28 years, no matter how awkward or painful.

I'd like to think I've learned from my experiences and that they've made me who I am. That's also the "beauty" of baggage: it builds character. It allows us to look forward with confidence and lets us make decisions with distinction.

The danger is not in holding onto the baggage, but in turning it into one big clutch. It's so easy to use the past as an excuse not to move forward.

But we have to remember: where would any of us be without our past? The very essence of Jewish peoplehood is based on baggage. And a lot of it. Some of it was horrific (I know Holocaust survivors who still can't bear to open up and tell their story), and some of it was glorious. And I can confidently say that we're one of the strongest, most united people on earth, and it's all because of our baggage.

I know that when my time will come to unpack my baggage, the person by my side will be respectful of what comes out.

Because that's what we do with memories. We hold on to them and we know they'll always be at the back of our minds. But at some point, the memories become just a memory, and the baggage can be tucked away.

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2 lg red grapefruits
6 boneless, skinless chicken breasts
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salt and freshly ground pepper, to taste
6 tblsp unsalted pareve margarine
2/3 c chopped shallots, about 4
1/2 c each: light & dark rum
1/2 c honey
1/4 c fresh lime juice
3 tblsp chopped cilantro
1 c chopped green onions, white and 2" of green

Peel grapefruits, divide into segments; remove seeds. Set aside. Cut breasts into 1" strips. Place the flour in shallow plate and season liberally with salt and pepper. Toss chicken in flour. Heat margarine in large nonstick skillet. Add strips; sauté over medium heat; about 5 minutes. Remove from the pan; drain on paper towels. Add chopped shallots to skillet; saute about 4 minutes. Off the heat, add the rums. Bring rums to a boil; reduce for 3 min. Stir in honey and lime juice; simmer 3 minutes. Remove skillet from heat; stir in cilantro, green onions, grapefruit segments. Arrange chicken strips on a platter; pour sauce over.

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Dear Ella,

A few weeks ago, we took our youngest daughter to university in Kingston. My husband and I were so glad to have finally reached this stage after raising three girls.

Imagine how surprised I am to find myself constantly depressed and moping around. The house is so quiet now. When I open the front door, there is no one on the phone, no stereo playing, no TV blasting, no negotiations about going out at night. I honestly never thought I would feel this way. My husband works and is not home as much as I am. He does not feel the void like I do.

I am very happy for my daughter, but this empty nest thing is truly for the birds. Do you have any suggestions how I can move on from feeling this way?

Sadly, Alone at Last

Dear Sadly, Alone at Last,

Having your last child leave home opens up a whole barrage of emotions, everything from joy and relief to sadness and worry. Having your last child leave home is a major life change, and you need to allow yourself time to adjust. You are entering a new phase as a parent, as a wife and as an individual.

As a parent, you have worked toward this time and given your kids the tools they need to become productive, self-sufficient adults. You are letting go to give them the opportunity to put all the life skills you have instilled in them to work.

You need to find new ways to fill the void. Now is the time you can enjoy things that perhaps were not practical while your children were at home. You are limited only by your own imagination. You could volunteer, go back to work, take some courses, join a club, work out, travel, read, revive a hobby, get a new hobby, go out on dates with your husband, get a dog, take up golf. The list is endless.

But remember that your girls are not gone for good. You can still stay in touch and be part of their lives through e-mail, phone calls and visits. The most important thing is to allow yourself the time to make this new adjustment.

Plan every day ahead. You need a routine, but now your routine will revolve around what you want, not what your family needs. You've done a good job. It's your turn now.

About Life

Readers may submit their questions to Ella at The CJN *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

How to wipe life's slate clean for the coming year

Life Coach Corner
Judy Siblin-Librach

Every year at this time we reflect on where we've been good, where we've fallen short, and hopefully as we are taking stock, we remind ourselves of the people we want to be, and the people we want to become.

I know I say it a lot, but wishing others well, even silently, is probably one of the greatest gifts and one of the most elevated, beautiful and important things we can do. Instead of the resentful or unhappy feelings of wanting somebody else's success, good fortune, qualities or possessions, how wonderful to be able to look at what you do have and feel abundant, grateful and satisfied.

Satisfaction. I remember how my late grandmother Lillian Siblin was always satisfied with very little–a fridge full of food and a house full of plants and flowers. No matter what, she was self-content.

How deeply satisfied are we with the way we think, act, and behave with others? What would we like to work on? What are three things we would like to improve upon in this coming year?

How can we be more humble, more generous, optimistic, kind, gentle and loving to our significant other, our children, our families and friends?

What does it take to wipe the slate clean and start over?

Abundance. How do we know when we have it even when we don't realize it? Sometimes our cups are so overflowing, and we only notice what is not there and don't notice all that is. How can we be better people in the coming year? What does it take?

Rabbi Baruch Frydman-Kohl, senior rabbi at Beth Tzedec Synagogue says, "This sacred season emphasizes the universal dimension of our lives – birth and death, sin and forgiveness, growth and harvest. A central message in all these days is to pay attention, to be aware – of ourselves, those around us, and God. Awareness is a stepping stone to appreciation. We have been given many challenges and blessings. Our task is to find a way through the challenges of life to reach a point where we can appreciate our blessings."

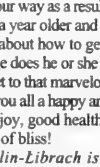
What a lovely thought. So this year when we are taking stock, a wonderful way to get started making this the best year of your life is to imagine your future positive self. There is a wonderful story in the book *This Year I Will*, by M. J. Ryan, where she describes a man who dreamt of becoming a bull rider and the goal in the ring is to stay on the bull for eight seconds. The man worried incessantly about what if he got thrown or trampled, and naturally that is exactly what kept happening. Finally instead of thinking of everything that could go wrong, he imagined everything that could go right. He pictured what he would do with all of his winnings, imagined all of the fans, and he became the United States bull riding champion!

So focus on all of the positive outcomes in your life and maybe three new positive personality traits you would love to adopt in the coming year. As Ryan puts it,

"To create a new positive frame, write yourself a letter from your future. Imagine it's a year from now and that future self has accomplished what you want. The you of the future has lost the weight, become happier, found a new partner, learned to take life more easily. The future you is writing to the you of today about what it's like and how well you're doing. What does it feel like? What surprises have come your way as a result of the change? The future you is a year older and wiser. He or she has learned a lot about how to get from here to there. What message does he or she have to help the you of today to get to that marvelous place?"

Wishing you all a happy and healthy New Year full of much joy, good health, blessings of every kind and lots of bliss!

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com, e-mail: judyelle@ican.net.



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What are IDF's plans for the next war?

By AMOS HAREL
© *Ha'aretz Daily Newspaper Ltd.*

Analysis

What will Israel's next war look like? Recent statements from several senior Israeli military officials offer a surprising answer: perhaps much like the last one.

Following on the Israel Defence Forces' failure in the 2006 Second Lebanon War, the army is likely to resume fortifying its manoeuvring capability, represented by the armoured and infantry corps, at the expense of its firepower, particularly that of the air force.

However, a recent interview with the IDF's head of northern command, Gadi Eisenkot, and articles written by two senior reserve officers, indicate that the IDF will continue to give first priority to firepower, even if the targets it chooses are different than those chosen in previous conflicts.

This is not merely a theoretical matter. Though neither Israel nor Hezbollah seems particularly interested in another round of fighting, another conflagration is certainly possible. This could come as a result of a revenge attack for the February killing of senior Hezbollah operative Imad Mughniyah, for which the group blames Israel, or as an Israeli response to the group's smuggling of anti-aircraft weapons into Lebanon.

In a recent interview with the daily *Yediot Achronot*, Eisenkot presented his "Dahiyah Doctrine," under which the IDF would expand its destructive power beyond what it demonstrated two years ago against the Beirut suburb of Dahiyah, considered a Hezbollah stronghold.

"We will wield disproportionate power against every village from which shots are fired on Israel, and cause immense damage and destruction. From our perspective, these are military bases," he said. "This isn't a suggestion. This is a plan that has already been authorized."

Col. (Res.) Gabriel Siboni recently authored a report through Tel Aviv University's Institute for National Security Studies backing Eisenkot's statements.

The answer to rocket and missile threats from Syria, Lebanon and Gaza, he believes, is "a disproportionate strike at the heart of the enemy's weak spot, in which efforts to hurt launch capability are secondary. As soon as the conflict breaks out, the IDF will have to operate in a rapid, determined, powerful and disproportionate way against the enemy's actions."

Continued on page 37

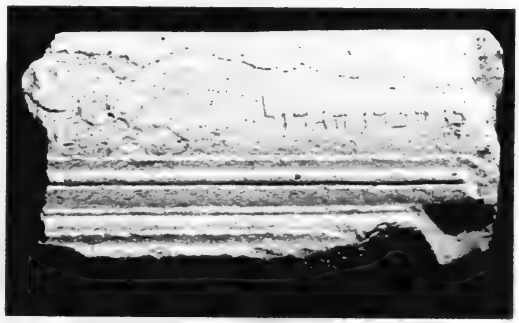
Sarcophagus linked to high priest found in excavations near Jerusalem

JTA

JERUSALEM — Archeologists have discovered a sarcophagus fragment that has been linked to one of the high priests who served in the Second Temple.

The fragment made of hard limestone (60 by 48 centimetres, or 3 feet by 19 inches), discovered in salvage excavations along the security fence north of Jerusalem, bears the inscription "Ben Hakohen Hagadol" (son of the high priest).

Though it is impossible to tell which priest's son the inscription refers to, the sarcophagus should probably be identified with one of the priests who officiated in the Second Temple between 30 CE and 70 CE, a news release from the Israel Antiquities Authority indicates. Among the high priests who served during that period were Yosef Bar Kayafa or Caiaphas, Theophilus (Yedidiya) Ben Hanan, Simon Ben Boethus and Hanan Ben Hanan.



The inscription on the far right of the sarcophagus is *Ben Hacohen Hagadol* (Son of the High Priest).

[Israel Antiquities Authority photo]

The Antiquities Authority said the fragment was believed to have originated on an estate outside Jerusalem that belonged to one of the high priests who served in the Temple.

"One can assume that the son of the high priest passed away for some unknown reason at the time when his father still officiated as the high priest in Jerusalem," it said.

Pools and cisterns, public and residential buildings, and agricultural installations that range in date from the end of the Second Temple period to the early Islamic period have been discovered during the course of the excavations. The area, where the priests resided during the Second Temple period, is associated with the tribe of Benjamin.

The fragment was apparently moved from its original location about 1,000 years ago and was used in the construction of a later Muslim building that was built on top of the ruins of the houses from the Second Temple period.

–With files from Ha'aretz

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Reform promotes 'flex-aliyah' as new option

By CAROLYN BLACKMAN
Staff Reporter

Rabbi Stanley Davids and his wife Resa divide their time between homes in Israel and California and they recently spent 10 days touring North America encouraging people to do the same.

The Davids made aliyah in 2004, but they spend a significant amount of time at their home in Santa Monica, Calif., in order to be with family and friends.

Following a recent speaking tour, which began in Toronto and London, Ont., and went on to Chicago, Connecticut and New York, Rabbi Davids said that the Reform movement has decided to promote the couple's living arrangement as a great way to build bridges between North American Jewry and Israel.

"When they retire, people can either buy a second home in Israel and vacation there just like they'd vacation in Florida, or else do what we do, and spend six or seven months of the year in Israel," said Rabbi Davids, who was senior rabbi at Temple Emanu-El in Atlanta for 12 years until his retirement.

Rabbi Stanley Davids and his wife Resa

In the mid-1990s, he said, the Reform movement embraced aliyah as a mitzvah, and in that vein, the Association of Reform Zionists of America (ARZA) brought in a shlichah from New York who was responsible for promoting aliyah.

"She came up with idea that Resa and I speak to Reform congregations about our experience."

"Flex-aliyah" has been a positive experience for them, "because Israel is desperate for an influx of religiously liberal, democratically inclined, western Jews," Rabbi Davids said.

"I believe [Israel] is at a critical turning point in the evolution of social society. There are two powerful forces, secular and ultra-Orthodox, and unless there is some counter-balancing, [the country] could be ripped apart."

He said that even spending two months a year in Israel can make a big difference. "On Friday evenings, we always have guests. They come after services, and we pray and sing. Inevitably, residents in our building say 'You are Reform, and you are celebrating Shabbat.' By our very presence, we are helping to open the eyes of Israelis."

He would like the presence of liberal Jews in Israel expanded, he said, so that "at the most basic areas of human interaction – in the greengrocer, at the barber shop, or even with cab drivers – we can become visible and understood."

Israel has finally awakened to the reality of the importance of this type of aliyah, Rabbi Davids said.

"They see flex-aliyah not as incomplete, but as a new, innovative form. It's being seen as a slow, strong way to make aliyah. Laws are being passed that says new olim do not have to pay income tax on money earned outside of Israel for the next 10 years."

He predicts that the Knesset will pass new laws that will make it possible for "flex-olim" to get insurance, an ulpan, and help with job placement. "Until now, olim had to be there full time, but now the government is ready to say, 'Give it a try.'"

Israel has a right to call for the committed support of those who choose to live in the Diaspora, but as well, "it must support the Jewish lives of our people, wherever they might freely choose to live," Rabbi Davids said.

"At the same time, North American Jews must recognize that they cannot build an affirmative Jewish identity at whose core is an affirmation that real Jewish living can only exist elsewhere."

He believes it's a two-way street. "Both sides need each other. That is pure mutuality."

He called his promotional tour exhilarating and said that people welcomed the "flex-aliyah" idea.

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Most Canadians see Jews favourably: poll

By DAVID LAZARUS
Staff Reporter

MONTREAL — A Leger Marketing survey of Canadian attitudes toward Jews and Muslims conducted last June shows that overall, 73 per cent of Canadians have "favourable" attitudes toward Jews.

The national survey of 1,500 Canadians was commissioned by the Association for Canadian Studies (ACS), with results released only late last month.

The margin of error was 3.9 per cent.

According to ACS executive director Jack Jedwab, the numbers indicate that domestic attitudes toward Jews are roughly in line with results coming from a similar survey of almost 25,000 people in the United States and eight other countries conducted last March by the Pew Research Centre.

"The national survey reveals that the [Canadian] population is somewhat closer to the U.S., Britain, Australia and France, when it comes to the extent to which it expresses favourable opinions of Jews," Jedwab said in an interview.

The United States, according to ACS's merged analysis of the studies, showed only a three percentage point difference in overall favourable attitudes toward Jews compared to Canada (76 per cent versus 73 per cent, respectively).

However, there was more of a difference in overall unfavourable attitudes (13 per cent for Canada and seven per cent for the United States).

A more significant difference fell within the "total favourable" numbers: 41 per cent of Americans considered their attitudes "very favourable" toward Jews, compared to 26 per cent of Canadians.

Jedwab noted as well that the figures revealed a marked discrepancy between the attitudes toward Jews in Quebec and those in the rest of Canada.

Sixty-two per cent of Quebecers said they had favourable attitudes toward Jews, compared to 77 per cent for non-Quebecers. Within the "total favourable" category, however, only 14 per cent of Quebecers said they had a "very favourable" opinion of Jews, compared to 32 per cent for non-Quebecers.

An even more significant finding was in negative attitudes toward Jews: overall, 27 per cent of Quebecers said they had an "unfavourable" opinion of Jews, compared to only seven per cent of non-Quebecers.

Compared to the numbers released by ACS about a year ago, overall favourable opinions of Jews dropped five percentage points – 78 per cent to 73 per cent – for all of Canada, and within that total, it fell 10 percentage points in Quebec, from 72 per cent to 62 per cent.

Jedwab attributed the high "unfavourable" level in Quebec to the fact that Quebec Jews live almost exclusively in Montreal and many francophone Quebecers have never met Jews.

"It's connected to the lack of contact between French Quebecers and Jews," Jedwab said, whether actual or virtual (through the Internet, etc.). "If there was more contact, there would be more favourable numbers."

Jedwab said the issue of "reasonable accommodation" of Quebec's minorities, which dominated headlines over 2007 and 2008 (the Leger survey took place after the Bouchard-Taylor Commission hearings on the issue concluded) might also have influenced the dynamic in the sense that the hearings could have entrenched negative feelings that existed, both toward Muslims and Jews.

At the same time, Jedwab stressed, the most recent figures on attitudes toward Jews in Canada, including Quebec, are consistent with two previous surveys ACS has commissioned since June 2006, suggesting that the issue of "reasonable accommodation" did not play as significant a role as some might think.

"You have to remember that these surveys are snapshots of attitudes," he said.

"Clearly from these results," Jedwab said, "we [Jews] fare reasonably well. Quebec does not fare as well, but there is still a majority opinion favourable toward Jews."

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About economics and the election

From the editor's desk

As I write these words, the bad news about the economy – markets, banks, investors, stockbrokers, pension funds, mortgagors, mortagagees, shopkeepers, workers and homeowners – covers the landscape like a carpet of deep snow.

Wherever we walk, we step in it.

Reporters, editorialists and commentators compete to use terminology that conveys appropriate images of despair and panic.

The following lead paragraph from a *New York Times* story (Oct. 7) was one of the more understated depictions of the current economic calamity.

"When the White House brought out its $700-billion rescue plan two weeks ago, its sheer size was meant to soothe the global financial system, restoring trust and confidence. Three days after the plan was approved, it looks like *a pebble tossed into a churning sea.*" (My emphasis.)

The business analysts on radio and television "lucky" enough to have a microphone thrust into their faces offered that Canada was heading for a profound economic slowdown, if not a full-blown recession.

And worse.

The four corners of the world, intricately woven together by countless billion invisible electronic threads, are feeling the entangling effects of the worldwide economic spool.

Thus, we read the following statement in the same *New York Times* article as mentioned above.

"The *vertiginous drop* in stock markets on both sides of the Atlantic… reflected… a growing belief that the crisis could tip the world into a global recession." *(My emphasis)*

How can readers of such reports and listeners and viewers not feel shivers of panic? But of course, panic is the absolute worst reaction to the economic news. Somehow we must all find the strength to make decisions that convey confidence in our individual and collective futures. The antidote to panic is resolve. We must somehow embrace it.

As we know, and as history teaches, bad times often evoke bad behaviour. These bad times are no different. Some people have sought and found scapegoats for the situation. Not surprisingly, they point to the Jews.

As reported by JTA, the Anti-Defamation League warned last week that "hundreds of anti-Semitic posts regarding Lehman Brothers and other institutions affected by the subprime mortgage crisis have been submitted to discussion boards dealing with finance, with many more arriving by the minute. The messages rail against Jews in general, with some charging that Jews control the government and finance as part of a 'Jew world order' and therefore are to blame for the economic turmoil."

Joining the scapegoating exercise, were the finger-pointers in Hamas. JTA reported that Hamas spokesperson, Fawzi Barhum, issued a statement last week that blamed the "Jewish lobby" in the United States for putting into place and controlling "bad administrative and financial management and a bad banking system."

To his economic theories Barhum added political ones. The Jewish lobby "controls the U.S. elections and defines the foreign policy of any new administration in a manner that allows it to retain control of the American government and economy," he wrote.

Barhum and his ilk are exploiters of misery. Almost always it is the misery of their own people on which they thrive. This economic crisis, alas, extends his reach, but not his character.

* * *

The intersection of the Tishrei holidays with the election campaign has rendered a rather unusual production result for this issue of *The CJN*.

Most readers will receive this paper one or two days after the hard-won dust of victory will have settled upon the shoulders of the winners. The identity of the new government and the composition of the House of Commons will be known to our readers before the paper arrives in their mailboxes.

Yet there will be not one article about the election results in this paper. It will appear to be an egregious omission on our part. But it was not.

Our offices were closed this week on Monday (our usual press day) due to the Thanksgiving holiday. Thus, the paper went to press last Friday, Oct. 10. Complicating matters for our Friday finish, however, was the fact that the two preceding days, Wednesday and Thursday, were Kol Nidrei night and Yom Kippur, respectively.

As a result, most of the stories in this issue were placed into this issue of the paper – the immediate post-election issue of *The CJN* – by 3 p.m. last Wednesday afternoon, fully five days before the election itself.

In next week's issue – nine days after the date of the election – we plan to provide our election coverage. But, because of Thanksgiving and Sukkot we will have essentially only two days to put the paper together.

Such are the challenges and exigencies of publishing a weekly Jewish newspaper. We trust our readers will understand. ***MBD***

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JUST AFTER SUKKOT, THE WAR ENDED

On Oct. 22, 1973 – 16 days after the start of what became known as the Yom Kippur War – the United Nations Security Council unanimously adopted the American-Soviet brokered Resolution 338. It called for an immediate ceasefire and peace talks to implement UN Security Council Resolution 242 of 1967, which ended the Six Day War. The Israeli soldiers in this photo are conducting prayers in their military encampment in the Sinai Desert on Hoshanah Rabah. The fighting ended five days later. On Nov. 11, 1973, Egypt and Israel signed a ceasefire agreement. [IGPO photo]

So, what's not to like?

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Genocide studies curriculum launched in Ont.

By FRANCES KRAFT
Staff Reporter

The Friends of Simon Wiesenthal Center for Holocaust Studies (FSWC) has launched a new genocide studies curriculum that is being piloted by the Limestone District School Board in Kingston, Ont.

The curriculum, called "Genocide Humankind's Perpetual Failure," is geared to senior high school students in Canadian and world studies courses, as well as Canadian and international law and English courses.

It complies with Ontario Ministry of Education guidelines, said Michael Ettedgui, FSWC's education consultant, at the Sept. 26 launch, held at the organization's Toronto office.

Ettedgui, who developed the curriculum over the past two years, said that education is "our strongest hope."

Nate Leipciger

He commended teachers involved in the pilot program for their courage in tackling a difficult subject.

Vanessa Pignataro, one of seven teachers who, along with 15 students, travelled to Toronto for the launch, told *The CJN* that genocide has been covered in class before, "but not in a direct way."

Also, she noted, the curriculum offers a way to address other issues, such as bullying, which is presented as an example of a starting point that can lead to genocide.

"It's so important for us to teach [about genocide], so students realize what's happening around the world," she said.

FSWC president Avi Benlolo told the audience at the launch that "by learning about past tragedies, students will be equipped to spot trouble in the future and act on it for the benefit of Canada and the world."

Despite recent conflict in Africa, Asia and the Middle East, and Iranian President Mahmoud Ahmadinejad's repeated threats against Israel and his challenging the veracity of Holocaust history, Benlolo said he is an optimist.

"What has changed?" he asked. "We have changed," he answered, referring to those in the room and others like them.

Keynote speaker Nate Leipciger urged those present to use the services of Holocaust survivors like himself who are willing to share their experiences to educate others.

Leipciger – who by coincidence was speaking on the 60th anniversary of his arrival in Canada – spoke of the hunger, cold and "unbearable conditions" that he experienced in concentration camps.

"We struggled to cling to life with our last fibre of strength," he said. "Each day more of us died, and more were taken away, never to be seen again."

His voice thick with emotion, Leipciger said that he had just visited his father's grave a few days before – the only grave he is able to go to, having lost his mother, sister, grandparents, six of his father's siblings, their spouses, and dozens of his cousins in the Holocaust.

Lamenting Ahmadinejad's message at the United Nations General Assembly last month, Leipciger said, "For years Holocaust survivors have confronted Holocaust deniers."

Now, he said, instead of confronting "the likes of [disgraced historian] David Irving and [jailed neo-Nazi] Ernst Zundel, today we have to confront presidents and heads of state. We must become stronger and more vocal in our resolve, and we must act now."

Silence sends a message of consent, Leipciger said. "Consent equals complicity."

He called the curriculum launch "an auspicious occasion" and said he was happy to see so many young people there.

Ettedgui, in thanking Leipciger, recalled that Leipciger had accompanied his March of the Living trip when Ettedgui was 16, and that Leipciger said at the time, "You can't hate, because it destroys the person doing the hating."

Christina Running
[F. Kraft photos]

Meri MacLeod, human rights education adviser for the Limestone District School Board, said the new curriculum is about collaboration and breaking the silence.

"For me, it's about moving even beyond tolerance," she said. "I want people to accept human diversity. That is the only way the human race will continue."

Grade 11 student Christina Running, 16, one of four Kingston students who last year went into a Grade 8 classroom to address students who had set up an Internet hate site, said that students should be educated about genocide "so we can tell people about it, so they're aware and know what to do when they are confronted with this subject.

"It was really hard to stand in front of these students, knowing they believed [the Holocaust] didn't happen," she added.

Sam Roy, a Grade 12 student, said that for a lot of people, the Holocaust is "just too big to understand. It's hard to imagine six million people. That means more people than I have ever met in my life have died."

Even though it happened 60 years ago, Jews are still discriminated against, Roy said. "If you don't teach it, people will forget."

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THROUGH ROSES

SAUL RUBINEK, well-known stage, television and film actor, was born in a Displaced Persons camp in Germany after WWII, where his father ran a Yiddish Repertory Theatre company. Mr. Rubinek's non-fiction book, *So Many Miracles*, is an account of his parents' survival growing up in Poland during WWII. His award-winning documentary of the same title chronicles his parents' reunion with the people who saved their lives during the Holocaust.

Mr. Rubinek will direct and star in *Through Roses*, a poignant one-hour play about the tyranny of memory. He will be accompanied by musicians from Toronto's Royal Conservatory of Music.

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A third Rosh Hashanah

Nearly every week, irrespective of the weather, a handful of Israelis gather in Rabin Square in Tel Aviv to rally and demonstrate on behalf of Gilad Schalit, the Israel Defence Forces soldier who was abducted by Hamas terrorists in June 2006. They do so to try to ensure that Schalit's name will not fall from the public agenda.

Last week however, days before Yom Kippur and in the true spirit of the holy day, thousands of Israelis came together at the square to join Schalit's family in begging the young man's forgiveness that he remains, still, in captivity. We can only imagine the sorrowful power as parents and nation pleaded for the release of their son. The occasion was emotional and melancholy.

The pleas and the anger and the frustration however were not directed at the government of Israel. Rather, they were aimed at an essentially indifferent world whose indignation over Hamas barbarism seems now nearly exhausted, if not actually spent. First and foremost, however, the pleas were directed at the Hamas leaders in Damascus and Gaza. For theirs is the whim of hatred and cruelty that controls the fate of Gilad Schalit.

Hamas is reportedly demanding the release of some 1,400 Palestinians in Israeli jails, including those who have carried out violent attacks against Israelis, in exchange for Schalit's freedom. Israel, apparently, has agreed to hand over 450 prisoners. But Hamas' response has been the curt reply of senior Hamas official Osama Al-Muzaini. "No breakthrough can be achieved before the Zionist enemy agrees to all the conditions and all the names on the list we have handed over."

Egypt has been trying to broker a power-sharing agreement between Hamas and Fatah that Israel hopes will facilitate Schalit's release. The parties met last week in Cairo.

But most Israelis are losing hope. Indeed security officials have warned publicly that time is running out.

Three Rosh Hashanah holidays have now elapsed since Schalit was kidnapped. He is imprisoned, likely in a dark place, somewhere in Gaza. But he is not, alas, with his family, where he should be – where all sons should be.

We stand with the Schalit family and with the people of Israel. As they have promised, we will never let the cause of Gilad Schalit's freedom or the affirmation of the irreplaceability of his life fall from our hearts, our minds or the public agenda.

Gilad Schalit's father, Noam addresses last week's rally

25 years ago in *The CJN*

As Yitzhak Shamir became Israel's seventh prime minister, he was forced to deal with a serious economic crisis – soaring inflation, the devaluation of the shekel, rising gas prices, and a 50 per cent cut in government subsidies on meat, dairy products and bread.

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Rabbis and pre-Civil War slavery

Sheldon Kirshner in his article "Jews and blacks in the United States" (*CJN*, Sept. 18) points to Prof. Cheryl Lynn Greenberg's thesis in *Troubling the Waters: Black-Jewish Relations in the American Century* to suggest that Jews played virtually no role in public debates over slavery prior to the Civil War.

It must be pointed out that the prominent rabbis at that time did indeed speak out against the institution of slavery in the decade prior to the American Civil War. Careful examination of the situation shows that Rabbi Max Lilienthal of Cincinnati; Rabbi Liebman Adler and Rabbi Bernhard Felsenthal of Chicago; Rabbi David Einhorn originally from Baltimore, which was in a border slave state; and Rabbi Samuel M. Isaacs of New York all spoke out forthrightly in favour of the Union cause of abolitionism and the emancipation of the slaves. Rabbi Isaac Leeser of Philadelphia, who had spent time in Richmond, the capital of the Confederacy, took a more neutral position, with equal regard for both sides. The most vocal opposing point of view came from Rabbi Morris Raphall of New York City, who placed Judaism in direct opposition to the philosophy of abolitionism, based on his interpretation of the biblical tradition and law that guaranteed the right to own slaves. As suggested in this article, for the most part, rabbis in the South gave complete support to the institution of slavery.

Harley Waxer
Toronto

* * *

Received Rosh Hashanah card from PM

I received a Rosh Hashanah card from Prime Minister Stephen Harper recently. While I do not generally complain about greeting cards, I feel this one raises a number of concerns.

The first issue is that of political pandering. While all political parties are guilty of it, I have never seen a political party go as far as the Tories have to woo niche audiences.

The second, more troubling issue is that of privacy. How did the Conservatives find out my religion? I certainly never volunteered it to them, and if they acquired it from census data, I never intended for that information to be surrendered to a third party – let alone to a political party prowling for ethnic voters.

While I am proud of my Jewish heritage, I remain cautious about divulging my Jewish identity to others. I am keenly aware of the hostility that still exists towards Jews in many circles. We often hear about vandals desecrating Jewish cemeteries and synagogues in Toronto and Montreal, anti-Semitic remarks from community leaders, and even about terrorist plots against Jewish sites. With these things in mind, it makes me uneasy to know a record of my Jewish affiliation, alongside my current address, might be available and accessible from a government database.

Hopefully, the Conservative party will be more sensitive to these concerns the next time it considers reaching out to ethnic minorities. Clearly, this is unacceptable.

David Kates
Toronto

* * *

Charity begins at home

After reading "New Israeli humanitarian group launched" (*CJN*, Sept. 4), about the work of a new NGO in Israel and abroad called Adam LeAdam that supports international Jewish aid, I was distressed, because North American and Israeli Jews are forgetting that charity begins at home.

I volunteer with Lev U'Neshama, which provides food, eye glasses, shoes and gently used clothing, as well as other services, to Safed's impoverished citizens. We receive donations from individuals – Jewish and non-Jewish – from around the world, but the organized Jewish world just doesn't seem to care.

I still wonder what happened to all the money raised by caring Canadian Jews for the Jewish community in northern Israel that devastated by the Second Lebanon War in 2006.

Rena Dvorkin Cohen
Safed, Israel

* * *

CIJR has been on campus for 20 years

While giving extensive coverage to Jewish groups operating on university campuses, and even worthy non-Jewish groups such as STAND Canada, the article "Campus groups offer students a break" (*CJN*, Sept. 11) omitted any reference to the Canadian Institute for Jewish Research (CIJR) and its 20-year record of on-campus activity. CIJR's Student Israel-Advocacy Program; our *Dateline: Middle East* magazine, written and edited by students, and our regular colloquia series, featuring noted academics and experts, offer students the opportunity to exchange ideas on Israel and the Middle East.

Off campus, our activities include publishing the *Israfax* magazine, which provides Israel and geo-political analysis; our daily Isranet briefing, which counters anti-Israelism and explores Jewish and other global issues, and a weekly French communique. We also publish a biweekly online journal, Israzine, and maintain an extensive research resource, the Middle East and Jewish World Databank.

Alan Herman
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Perspectives

The most radical traditionalist: Samson Raphael Hirsch

By PAUL SHAVIV

This year, 2008, marks the dual anniversaries of 200 years since the birth and 120 years since the death of one of the most remarkable and important figures in post-Emancipation Jewish thought: Rabbi Samson Raphael Hirsch, born in Hamburg in 1808 and died in Frankfurt in 1888.

During the opening decades of the 19th century, Germany was in turmoil. The ideas of the French Revolution and the Enlightenment were sweeping Europe. Jews, newly emancipated and with sudden access to every corner of western life, found their old traditions defenceless and incongruent. What had been accepted as natural in the *Judengasse* – the narrow, high streets of the German ghettos – seemed unbearably old fashioned in the glare of the open society.

The syntheses offered by Moses Mendelssohn (who died in 1786) and, later, by the nascent Reform movement spoke to those already partially or completely outside the "four cubits" of tradition. The scale of assimilation was huge. No defence or explanation of traditional Jewish belief or practice (later to be termed "Orthodoxy") was available in any modern European language.

Enter Rabbi Hirsch, who took upon himself the Maimonidean task of being the articulator of Judaism for his time and place.

By the age of 30, he had already published two of his best-known works. His *Nineteen Letters* was a dialogue on faith and Judaism between a thinly disguised Rabbi Hirsch ("Naftali") and an imaginary young, skeptical German-Jewish student.

The ghetto in Frankfurt, c. 1860

The massive *Horeb* was a thorough exposition on the theory and practice of the commandments, written in pure German. Toward the end of his career, he published further major works, all in German – a commentary on the Chumash and commentaries on the Psalms and on the siddur. All became staples of German-Jewish traditional life.

He was, in a sense, a one-man, 19th-century, German ArtScroll. Rabbi Hirsch was also a prolific essayist and polemicist – his *Collected Works* constitute seven volumes. All were devoted to the defence and rationalization of tradition, as well as attacks on Reform and the newly emergent Wissenschaft movement, the academic and scholarly exploration of the Jewish past.

But Rabbi Hirsch is perhaps best known for two things: the Orthodox secession (*Austritt*) from the official Frankfurt Jewish community, and his insistence on embracing all of cultural, scientific and esthetic knowledge within his overall philosophy of Orthodoxy. This was his theory of "*Torah im derech eretz*" – Torah and general culture.

After a varied career, in 1851, at age 43, he relinquished the prestigious post of Chief Rabbi of Moravia to accept a "call" from the small, apparently beleaguered Orthodox community of Frankfurt-am-Main.

By law, every individual had to declare their religious belief, and a small portion of their tax was paid by the government to their "church," or, in the case of the Jewish community, to their central community organization, the *Gemeinde*. The *Gemeinde* ran the communal organizations and employed rabbis. By mid-century, most of these were controlled by elected directors who were sympathetic to the Reform movement. But in most cities, there was tolerance of the Orthodox minority, and they were given appropriate budgets for their own requirements.

That was not the case in Frankfurt, where the *Gemeinde* was militantly Reform and refused to finance many facilities needed by the Orthodox group. Rabbi Hirsch saw an opportunity when the state parliament considered a bill that would enable Christian sects to secede from the established church and would allow them to receive tax income from their adherents. On grounds of equity, a similar provision was enacted for the Jewish community, and in 1876, Rabbi Hirsch constituted his group into a separate *Gemeinde* of its own.

Model of the Judengasse and surrounding area in Frankfurt, c. 1860

Rabbi Samson Raphael Hirsch

This unprecedented secession from the main community created a storm. Rabbi Hirsch maintained that, if legally permitted to do so, Orthodox Jews had a religious duty to separate from any Jewish organization whose policies and operations were not in accordance with Orthodox Jewish practice. Faced with the threat of secession, the Frankfurt community promised a series of concessions, effectively establishing an "Orthodox division." Many Orthodox leaders accepted the new arrangement and were wary of breaking Jewish unity.

But Rabbi Hirsch was adamant. In fact, only about one-third of his community officially seceded – a great disappointment to him. In the succeeding years, he devoted himself to building a model community of synagogues, schools and hospitals run on strictly Orthodox lines. His philosophy of separation – not wholly successful at its inception – was, however, to be taken up with vigour as a standard of 20th- (and 21st-) century Orthodox political strategy.

The second well-known legacy of Rabbi Hirsch is his "*Torah im derech eretz*" philosophy of Judaism. He held that Orthodoxy should embrace the wider world as part of a comprehensive religious philosophy and not withdraw from it. Strictly Orthodox Hirschian rabbis and learned laymen obtained doctorates in all branches of arts and science from leading universities. Institutions such as Yeshiva University, Bar-Ilan University and Jerusalem's Shaare Zedek and Bikkur Cholim hospitals owe much to Rabbi Hirsch's philosophy.

As formulated by Rabbi Hirsch, this philosophy occasionally involved intricate apologetics, as he took it as axiomatic that "secular" knowledge could never disprove "Torah true" (*Gesetztreue*) Judaism.

In today's intensively Orthodox community, the argument is whether Rabbi Hirsch intended this ideology as a temporary tactic to attract and hold the very vulnerable 19th century German Jewry, or did he mean it as a philosophy that is valid for every time and place? It should be noted that even the ArtScroll biographer of Rabbi Hirsch believes he meant the latter.

You do not have to be a Hirschian (I am not) – sharing his philosophy of community, and/or his religious ideas, heavy with symbolism, and occasionally eccentric scholarship – to admire Rabbi Hirsch or regard him as a genius. Single-handedly, he established a uniquely German-Jewish Orthodox tradition. Rabbi Hirsch exhibited a radicalism, a practical vision, an energy and a religious and philosophical imagination that mark him out from all of his contemporaries, and from many other Jewish leaders, before and after. He was a true *gadol*.

Paul Shaviv is director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

Opinions

The issues we need to confront

Being both American and Canadian, I have lately found myself in the unenviable position of having to vote in two important elections. In both cases, people seem to have been avoiding the issues. Here in

Norma Baumel Joseph in Montreal

Canada, and especially in Quebec, no matter what the media might have implied, the texts and subtexts should not have been about blue sweaters, lipstick or personalities. They should have been about health and education.

We have the potential to have the best health and education systems on the continent – and perhaps in the world. Both in our health care system and in our publicly funded education system, the theoretical goal of universal access, choice and availability is first rate. The current implementation, however, leaves much to be desired.

We need representatives who will address these issues as their primary goals.

I recently spent a great deal of time in the United States taking care of an ill relative. The health care system has failed Americans. Too many of them aren't covered. Others live in fear that an illness will wipe them out or that their insurance won't cover their latest illness.

Even if they are covered, insurance plans never pay for everything. After all the bills seem to have been paid, people can get one from the anesthesiologist for $4,000, because he just happened not to be part of the hospital plan. And if that doesn't sink them, they arrive home ready to recuperate with one month's worth of forms and paperwork to fill out in order to get insurance benefits.

We Canadians don't know how good we have it.

But if we don't elect representatives who will fix our system, we will face the same kind of disorder that the Americans live with. I, for one, don't want that.

Why can we not have more family doctors in Montreal? How come we don't have the funds to pay for more nurses, but we have the funds for forced overtime? Why can't the government authorize more specialists when the doctors we have are overworked and need help? These aren't simply money matters, but there are fiscal issues as well.

Our education system is also lacking the right kind of attention. It has potential, but it's not the functioning system we deserve. At the university level, we are routinely underfunded. This has undermined our entire system. We can't hire the best with the lowest salary scale. We can't recruit without great labs and small classes. Some schools are unwilling or unable to even give their faculty a cost-of-living pay scale. There are known remedies, but they're not discussed openly and honestly.

This column was written before the election. Now that it's over, let's make our representatives represent us!

Electing to walk in God's paths

Having just returned from the United States, I was amazed at the relative calm of our just-completed Canadian political campaign. What's going on with our cousins to the south is nothing less than a hatefest, as opposed to a close look at opposing platforms.

Jean M. Gerber in Vancouver

At the risk of being naïve, I looked.

Thinking this way, I was reminded of a drashah on parshat Ki Tavo. Coupled with luminous blessings comes the phrase, "If you will keep the commandments of the Lord your God and walk in his paths."

What does it mean "to walk in God's paths?" Surely humankind is not capable of doing so. The rabbis knew this and so taught: "The verse means to teach us that we should follow the attributes of the Holy One. As God clothes the naked, you should clothe the naked. The Torah teaches that the Holy One visited the sick; you should visit the sick. The Holy One comforted those who mourned; you should comfort those who mourn. The Holy One buried the dead; you should bury the dead." (Sotah 14:a)

In other words, we must do the right thing for those who cannot do for themselves.

Today in North America, we see the results of what happens when the most vulnerable are not attended to: vast inequality of wealth, with the gap growing larger. Health care in the United States is beyond the ability of 47 million people to afford. Billions are being spent to fight wars, while at home, people ousted from their homes by Hurricane Katrina three years ago (not to mention the thousands who are losing their homes in the mortgage crisis) wait in vain for help. And should I mention the people whose retirement savings have been eroded, if not wiped out, by unchecked goings-on on Wall Street?

OK, that's the United States' problem. What about us?

We, too, have a growing income gap, with homeless and mentally ill people roaming our streets, and families so broken that their children seek the street as refuge.

Examining the daily coverage of the campaign and the speeches of the candidates, I looked for a party with a plan to address the social issues of the day.

On Sept. 22, I read that the Liberals would increase spending on social housing, foreign aid and medical care, while the Conservatives said they will get tough on young offenders. (That says to me: go into jail a young thug, come out a seasoned criminal.)

Let me give you a few examples of how I saw "walk in God's ways" in our recent campaign.

In the early 1990s, the federal government abruptly cancelled all plans to build affordable (then called social) housing. I don't know what happened in Toronto or Montreal, but Vancouver's ability to provide housing for vulnerable, low-income families virtually disappeared. The province never stepped in to address the issue, and today you read headlines about homelessness, tent cities and despair on our streets.

So I want a government that will house the vulnerable.

If you live on the streets, you will turn to anything that will dull the misery you feel. I will not support a government that closes supervised drug injection sites. In the 1990s, when I worked for the Vancouver Health Board, at least 200 people – two hundred! – were dying of drug overdoses on our streets each year. Hundreds more were taken to emergency rooms, then turned out to fend for themselves once again. That figure has dwindled as the InSite supervised injection site has saved lives and directed many to treatment programs.

I want a government that will tend to the sick in heart and body.

Yes, I want my government to support Israel, but that's not my first criterion for who gets my vote. Realistically, I know that Canada's voice at the table is very, very small. Any Middle East solution will not happen because we support it, but because larger nations enforce it, and because Israel and the Palestinians accept it.

So I decided to use my vote this year to tell our government to remember that we, as a civil society, have a responsibility to emulate the attributes of God. Only then are we on the right path to being human.

State of the Canadian Jewish community

By the time this article is published, Rosh Hashanah and Yom Kippur will be over and we will be enjoying the week of Sukkot. The days get cooler, the nights grow longer, and we settle into another year of work, school, retirement or whatever activities occupy us.

Gerald L. Gall in Edmonton

The High Holiday season encourages reflection not only on our Jewish lives but also on our community and the various issues that engage us in discussion and occupy these columns year-round. There is much good news. We enjoy the freedom and opportunity to pursue any ambitions we have, whether they are in business, industry, the professions, education, science or the arts. We are free to worship, celebrate our holidays and festivals, and enjoy our rich traditions and customs.

The Canadian Jewish community has taken many positive initiatives over the past year. We have continued to work with other cultural groups, including the aboriginal community, to forge common understanding and closer relations. We have continued to interact with governments, at all levels, to create a lasting and stable niche for Canadian Jews within our national mosaic.

To be sure, our work continues. Through its Social Action Advisory Committee, the Canadian Jewish Congress has launched a national poverty strategy aimed at eliminating poverty through an augmentation of government funding programs to facilitate more child care and more affordable housing. We cannot, however, be complacent. We must continually confront issues of concern to our community.

There are still pockets of anti-Semitism and bigotry in our nation, and people who incite hate and prejudice, largely on the Internet. B'nai Brith's annual report of anti-Semitic incidents continues to mention increases in such occurrences in Canada. There was a recent physical attack – an isolated incident – on haredi Jews in Sainte Agathe, Que, however, the response from officials and the broader community was appropriate. During the recent federal election campaign, anti-Jewish comments were posted on some blogs, including an outrageous allegation by a Winnipeg area candidate who implied that Israel's Mossad was complicit in 9/11.

Although that candidate's nomination was subsequently rescinded, this episode points to the ever-present cloud of anti-Jewish sentiment.

Support for Israel is far from universal. There have been some viciously hateful anti-Israel activities on some of our university campuses. We must also be constantly mindful of the threatening attitude of Iran and its state policy advocating the eradication of Israel. And the spectre of a so-called Durban II reminds us of the blatant anti-Israel, anti-Semitic circus that marked the original UN anti-racism conference of 2001.

There are also issues to be resolved within organized Judaism, including the lack of egalitarianism within certain segments of our religious community. While acknowledging the tenets and beliefs of those supporting traditional religious practices, it is unacceptable, for example, that a person wishing to recite *Kaddish* for a loved one is denied the opportunity to do so because the women who are present in the congregation do not count in the minyan. Women have always been an integral part of Jewish life, and their voices should be heard in all aspects of our religious community. Changes will no doubt occur over time, but it is a slow and arduous process

Although not all the news is good, there is reason for optimism. The co-presidents of Canadian Jewish Congress, Rabbi Reuven Bulka and Sylvain Abitbol, reminded us in their Rosh Hashanah message to the community that we should be asking ourselves "to be our best, to do our best. This means taking life seriously, living up to our sacred calling, faithfully living up to our responsibilities, and to add a bit of seasoning to all this, allocating some time to helping others."

As we celebrate this season of harvest, growth and natural plenty, let us feel confident and renewed as we strengthen our commitment to face the issues ahead. Sukkot is also known as *Z'man Simchateinu*, the season of our rejoicing. That's the spirit that we should carry forward as we embark on the new year.

The Kirshner File

The past haunts Jews and Poles

"Facts are stubborn things," sighed Antony Polonsky, a Brandeis University historian regarded as one of the pre-eminent experts on 20th century Poland and Polish-Jewish relations.

As Polonsky, a South African-born Jew of Lithuanian origin, reflected on the nation he has studied methodically and visited frequently since the mid-1960s, he lamented that the past, that jumbled accumulation of convenient and inconvenient facts, has been a source of contention between Poles and Jews for at least 60 years.

Sheldon Kirshner in Toronto

"Since 1945, Poles and Jews have been divided, above all, by their diametrically opposed and incompatible views of a shared but divisive past," he told a conference here recently marking the 20th anniversary of the Polish-Jewish Heritage Foundation of Canada.

In an interview, Polonsky – a scholar whose books, monographs and editorship of the journal *Polin* have shed light on Poland – ascribed the clashing views to an absence of mutual trust, which, he observed, was largely destroyed by a series of acrimonious events from Polish independence in 1918 to the present day.

Let us count the mutual grievances.

Poles have not forgotten that Jews welcomed the Red Army invasion of eastern Poland in 1939 and collaborated on a large scale with the Soviet occupiers. That accusation rings true, but Jews maintain that Soviet domination, for all its warts, was preferable to Nazi genocidal brutality.

Poles harbour bitterness over the disproportionate number of Jews who actively participated in the country's postwar pro-Soviet Communist regime, and particularly in its repressive security apparatus. It is true that some Jews regarded Communism as an integrative force in a society rife with anti-Semitism, yet the vast majority of Jews were definitely not Communists.

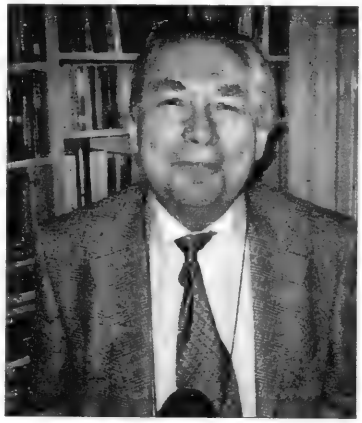
Jews, for their part, recite a long litany of incidents that, they argue, set the tone for Polish-Jewish relations: the anti-Jewish violence that accompanied Poland's attainment of independence after World War I, the intensification of anti-Semitism following the death of Polish leader Jozef Pilsudski in 1935, the widespread indifference of Poles to Jewish victimization during the Holocaust, the outbreak of pogroms in the wake of World War II, and the eruption of a state-sponsored anti-Zionist propaganda campaign that surfaced after Israel's victory in the Six Day War and mutated into a full-blown anti-Semitic purge in 1968, resulting in the mass emigration of assimilated Jews from Poland.

Polonsky – whose books range from *Politics in Independent Poland* to *The Great Powers and the Polish Question 1941-1945* – believes that the nadir in Polish-Jewish relations was reached in the period from 1944 to 1947, when Poland was occupied by the Nazis and then made the transition from capitalism to Communism. This was an era characterized by Nazi incitement, country-wide pogroms (of which the pogrom in Kielce was the most glaring example), a civil war that pitted nationalists against Communists and Jewish demands for the return of confiscated property.

Polish-Jewish relations were also battered between 1935 and 1939, when economic boycotts were launched against Jews and so-called ghetto benches were introduced at Polish universities. But even during these dark days, liberal Polish forces opposed such trends, Polonsky points out. As for the period from 1967 onward, Polonsky said, "Anti-Semitism had more support among Poles than one would like to believe." Yet broadly speaking, Poles were more anti-Russian and anti-Soviet than anti-Semitic, he noted.

The burning issue that sets Poles and Jews apart today is the restitution of personal property, which is really both a Jewish and a Christian problem. "I want to see this issue resolved," said Polonsky, "but you need a very strong Polish government to do this. I don't see why the Poles can't deal with it." Yet, drawing on a historical analogy, he is far from optimistic that all claimants will be satisfied, even in the event of a fairly equitable solution. "How many nobles in France got back their land after the French Revolution? None."

Polonsky, however, is heartened by the fact that Poles are now willing to honestly examine "thorny and difficult" problems associated with the past. This attitude stems from a growing interest in Poland's Jewish minority, which formed almost 10 per cent of its population on the eve of 1939 and constituted one of the most important communities in the Diaspora.



[Sheldon Kirshner photo]

Antony Polonsky

"There is a certain fascination with and nostalgia for Jewish culture in Poland today," he said. "It has something to do with the longing for Poland's pre-war multi-ethnic diversity."

Poland's "rediscovery" of Polish Jews occurred in the late 1970s and 1980s. Enrolment for lectures at universities on the history of Polish Jews surpassed expectations. Books on Jewish topics were snapped up. Plays on Jewish themes sold out.

"Similarly, at that time, the Catholic church and the opposition began to sponsor weeks of Jewish culture, during which school children and university students attended lectures on Jewish subjects and participated in the restoration of Jewish cemeteries. Catholic monthlies like *Znak* and *Wiez* devoted whole issues to Jewish topics, a phenomenon that has continued since the end of Communism in 1989. One of its most striking manifestations has been the enormously popular annual Festival of Jewish Culture in Krakow."

Under the impact of these developments, and a greater sense of self-esteem among Poles following the rise of the Solidarity trade union movement, Poles were no longer as hesitant to scrutinize touchy historical issues.

As Polonsky put it, "There was more of a willingness to examine the more controversial aspects of the Polish past and to consider more critically how Poles had treated the other peoples alongside whom they had lived, namely Jews and Ukrainians."

In league with these developments, Poland's younger generation voiced a growing feeling of shame over the events of 1968. "The realization set in that one of the consequences of those years, during which Polish society had allowed itself to be manipulated by crude anti-Semitic slogans, was to deprive Poland of most of what remained of its Jewish intelligentsia."

Taking notice of what had happened in Poland, Jewish and Polish organizations in the United States established a task force "to overcome misunderstanding and promote mutual respect." Out of this emerged an academic conference at Columbia University on the theme of "Poles and Jews: Myths and Reality in the Historical Context."

Further conferences followed, culminating with a Hebrew University symposium attended by more than 300 scholars, including 80 from Poland. "This sequence of conferences created a new situation," said Polonsky, who lately has been working on a three-volume history of Jews in Poland and Russia from 1350 onward.

"It created an international cadre of scholars interested in Polish Jewish history and provided them with a forum in which they could express their views."

Thanks to these events, he observed, Poles and Jews may well be positioned to improve their historic relationship. "Apologetics will increasingly be replaced by careful and detailed research and reliable, nuanced first-hand testimony. It should be possible to move beyond strongly held competing and incompatible narratives of the past and reach some consensus that will be acceptable to people of goodwill and will bring about a degree of normalization both in Poles' attitudes to the past and Polish-Jewish relations."

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Greater Toronto Area

Israel's experiences with terrorism have helped U.S., says expert

By SHELDON KIRSHNER
Staff Reporter

Israel's first-hand experiences with terrorism have helped its ally, the United States, according to American bioterrorism expert Leonard Cole.

Cole, the author of a newly published book, *Terror: How Israel Has Coped And What America Can Learn*, told a Temple Sinai audience recently that Israel has carved out a niche of expertise in three interrelated fields – communications, hospital drills and terror medicine.

In Israel, security agencies and police and firefighting forces are on the same radio frequency and thus confusion is avoided.

By comparison, the New York City police and fire department used different radio frequencies during the Sept. 11, 2001 terrorist attacks on the World Trade Center, causing unnecessary loss of life among these responders.

Since the outbreak of the second Palestinian uprising in 2000, Israeli hospitals have held a major drill at least once a year in anticipation of terrorist assaults.

But in the United States, there are no such regulations, said Cole, an adjunct professor of political science at Rutgers University in Newark, N.J. who also holds degrees in the health sciences, public policy and dental medicine.

Due to the high number of Israelis killed in suicide attacks in the past eight years, doctors in Israel have perfected techniques to deal with multiple penetration wounds.

In the United States, however, trauma surgeons rarely deal with such cases, noted Cole, an advisory board member of the International Institute for Counter-Terrorism and a trustee of the Washington Institute for Near East Policy.

Saying that Israelis have proven to be admirably resilient in coping with terrorism, Cole pointed out that bombed cafes, for example, are usually back in business within 36 hours of an attack.

> ***Governments face two major challenges, Post reporter says***

Even during the height of the intifadah, in 2002, 90 per cent of Israelis surveyed by pollsters said they intended to remain in the country.

He ascribed Israeli resilience to two factors: a great sense of community and a feeling that Jews in Israel should remain in their homeland, come what may.

"The Israelis have backbone," he observed.

Stewart Bell, a reporter on the staff of the *National Post* who specializes in terrorism and has written books on the topic, was the second speaker.

Saying that terrorists no longer practise restraint since they are theologically driven, Bell observed that governments combating terrorism today face two major challenges.

The first is fighting their "poisonous ideology," while the second is stopping them from translating their "destructive thoughts" into action.

Terrorists have targeted Canada for three reasons: the Canadian army has joined the battle against the Taliban in Afghanistan, Canada and the United States are close allies, and Canada is home to a fairly large Jewish community.

Though not suggesting that a major terrorist incident is imminent here, Bell warned it is "not out of the question."

In a brief survey of terrorism in Canada, he cited attacks mounted by Sikhs and Armenians and pointed out that the problem of homegrown terrorism has begun to emerge.

Homegrown terrorists regard terror as a legitimate response to grievances, said Bell, whose books include *The Martyr's Oath* and *Cold Terror*.

Some Canadians support terrorism abroad, while terrorists themselves use Canada for purchasing weapons, planning attacks, disseminating propaganda and finding hideouts, he said.

Canadian security services have uncovered terrorist plots, but Canadians should not be complacent about terrorism, Bell said.

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Europe grows more wary of Iranian threat

According to Reports

By PAUL MICHAELS

Although Iran is not currently dominating the headlines – largely because of the world financial crisis – international news agencies nonetheless continue to monitor Tehran's nuclear ambitions.

"French minister warns of Israeli strike on Iran" by Agence France-Press (*Edmonton Journal*, Oct. 6) covered a visit to Jerusalem by French Foreign Minister Bernard Kouchner.

AFP reported that Kouchner told *Ha'aretz* "he hoped tough diplomacy and sanctions would persuade Iran to halt its uranium enrichment program, which Israel and many western countries believe is aimed at developing nuclear weapons."

It quoted Kouchner telling *Ha'aretz*: "I honestly don't believe [a nuclear weapon] will give any immunity to Iran… First, because you [Israel] will hit them before. And this is the danger. Israel has always said it will not wait for the bomb to be ready. I think that [the Iranians] know. Everyone knows."

This is very blunt talk from the foreign minister of the country that currently holds the presidency of the European Union. And it further underscores the depth of concern that Europe, as well as Israel, has that Iran could acquire nuclear weapons – possibly within a year.

Iran is certainly not hiding its quest for nuclear power. In "Iran won't stop uranium enrichment" (*Saskatoon StarPhoenix*, Oct. 6) Reuters reported that Iranian Foreign Minister Manouchehr Mottaki said Iran will not stop uranium enrichment even if it is guaranteed supplies of nuclear fuel from abroad.

This is a virtual admission that Iran is not interested in "peaceful" nuclear energy. It is clearly intent, despite its denials, on developing nuclear weapons.

Europe's growing awareness of the threat from Iran was highlighted in another Reuters piece, "NATO doubts world will stop Iran getting bomb" (Ynetnews.com, Oct. 6).

Reuters noted that NATO Secretary General Jaap de Hoop Scheffer told a World Policy Conference in France that "he was not certain the world can stop Iran from building a nuclear bomb."

Reuters observed that the United Nations Security Council "last month again ordered Iran to 'comply fully and without delay' to demands it stop enrichment, but failed to introduce any new sanctions as sought by the United States and its western European allies."

The sanctions were vetoed by Russia, which may be planning, over strong Israeli objections, to sell Iran (and Syria) an advanced anti-aircraft missile system.

Reuters quoted Scheffer as saying: "My concern is that the Security Council, as we speak, is rather incapable of coming to further conclusions on further sanctions."

One consequence of the international failure to rein in Tehran is growing European support for Israel. Reuters reported: "As a result of Iran's nuclear activities, Scheffer said he would never expect Israel to abandon its own, 'supposed nuclear arsenal'… As we all know, Israel never admits to what it has, but I do not see very many arguments for the Jewish state to abandon its potential."

* * *

On a more positive note, *CBC News: Sunday* (Oct. 5) ran an inspiring story by Peter Armstrong about a diary kept by Israeli astronaut Ilan Ramon, who perished, along with six other crew members, when the space shuttle Columbia disintegrated in the atmosphere in 2003.

Armstrong described how remarkable it was that Ramon's diary survived the crash, given the conditions: "1,400 degrees during the explosion, -50 degrees cold once it entered the atmosphere, a 60-kilometre fall and the wind, sun and rain back on earth," landing "in of all places, Palestine, Texas."

Armstrong said: "Specialists at the Israel Museum, best known for preserving and restoring the Dead Sea Scrolls, pieced it back together."

Three pages of the diary are now on display at the museum, along with other famous documents that "connect thousands of years of Jewish history with modern Israel."

Armstrong concluded: "Jerusalem is a land of miracles and faith in the heavens. Ramon's book actually descended from the cosmos and miraculously survived, and it's somehow fitting it is on display here."

Paul Michaels is communications director for the Canada-Israel Committee.

Limits on free speech explored

By PAUL LUNGEN
Staff Reporter

It's a debate that's been joined in Canada, off and on, for decades: to what extent, if any, should limits be imposed on free speech to protect minorities from vilification?

At the law offices of Cassels Brock & Blackwell, two proponents of laws that would restrict free expression clashed with a longstanding supporter of unfettered speech in a Sept. 25 lunchtime event sponsored by the Speakers Action Group and the Canadian Jewish Civil Rights Association.

Representatives of B'nai Brith Canada and the Friends of the Simon Wiesenthal Center (FSWC) pushed for retention of the anti-hate speech provisions of Canada's Human Rights Act and similar provincial legislation, while Alan Borovoy, general counsel of the Canadian Civil Liberties Association, said the law ought to be abandoned.

At the federal level, Section 13 of the Canadian Human Rights Act targets statements that are likely to expose people to hatred or contempt, based on prohibited grounds of discrimination, such as their religion.

"The first problem is, what the hell does hatred mean?" Borovoy asked. "Free speech is most important if it creates strong disapproval. Where does strong disapproval end and hatred begin?"

The legislation does not provide for the defence of truth, for lack of intent, or reasonableness of the statement, Borovoy said, suggesting that historian Daniel Goldhagen's argument that many Germans subscribed to Hitler's murderous anti-Semitism and were "willing executioners" could lead to hatred against Germans.

And if someone believes Serbs supported Slobodan Milosevic's atrocities against Kosovo and were willing executioners, would that not expose Serbs to hatred or contempt? And, Borovoy asked, should that view be censored?

"We want [the law] used against the people we don't like and not against the people we do like. Who do you trust to make that decision?" he asked.

"It's not as if that's the only weapon we have, and if we don't use it, we're powerless," he continued.

"This law undermines the value of free speech for our country. This law deprives us of a valuable weapon – speech with which we can denounce our enemies."

Borovoy said human rights commissions, which adjudicate complaints under Section 13, remain necessary to address discriminatory deeds, "not against unacceptable words."

Leo Adler, director of national affairs of the FSWC, said Canadians have decided to restrict free speech, and the Supreme Court of Canada has ruled that such a restriction is valid. The problem with Section 13 is "the way it's enforced."

The Canadian Human Rights Commission has asked University of Windsor law professor Richard Moon to study the provision. Controversy about the section's application was prompted by high-profile cases, one of which alleged that the mainstream magazine *Maclean's* ran an article by columnist Mark Steyn that promoted contempt of Muslims.

Adler said Canadians live in an "ABC world" of agencies, bureaus and commissions that limit our freedoms. Sometimes these institutions make mistakes. But so does the criminal justice system, and no one contemplates doing away with it, he said.

Adler argued the legislation targets only the most extreme cases, and 99.9 per cent of Canadians don't produce speech that approaches the venom found on hate websites. At most, 30,000 Canadians might be targeted by the section, he said.

Canada is a "cohesive, democratic society in which certain forms of behaviour, extreme as they are, will not be tolerated," he said.

David Matas, senior legal counsel for B'nai Brith, told the audience that "prohibition of hate speech is compatible with free speech."

Accepting that society will limit hate speech in some way, he said doing so under the auspices of human rights commissions is less draconian than under the Criminal Code. He pointed to a number of cases in which extremists were shut down after human rights complaints were launched, including New Brunswick teacher Malcolm Ross, former Aryan Nations spokesperson Terry Long in Alberta, and pro-Nazi propagandist Ernst Zundel in Toronto.

Matas acknowledged that "there are problems" with the system – including an ongoing "frivolous" complaint against B'nai Brith – but he said that they can be addressed through reforms.

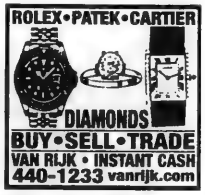
Human rights commissions are likely to face an attempt by proponents of political Islam to further their agenda, he warned, adding human rights commissioners should be educated to meet that threat. He called for other reforms to the system, including awarding costs to the successful party and full disclosure of materials.

In a question period, Matas suggested that there is a direct link between incitement to hatred and the Holocaust, and that threats should be addressed while they are still considered "marginal."

Borovoy, however, said Matas was assuming "that only with these laws can you fight expressions of hatred and there is nothing else.

"Please don't assume that if you don't use laws like this you are powerless against hatemongers," Borovoy said.

High-profile figures such as former teacher Jim Keegstra and former native leader David Ahenakew were dealt with by losing their positions – Keegstra as a teacher and mayor of the Alberta town of Eckville, Ahenakew by being stripped of his Order of Canada.



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Egyptian-born writer strong supporter of Israel

By PAUL LUNGEN
Staff Reporter

Nonie Darwish has come a long way from the values that surrounded her during her childhood in Egypt.

In her youth, Darwish was taught to hate Jews, fight the State of Israel and accept Sharīah (Islamic) law as the model for all societies. Today she counts herself as a strong supporter of Israel – she says proudly that her daughter is a Zionist – she opposes Shariah at every opportunity and she tries not to hate anyone.

There was no one incident, no conversion on the road to Damascus, that accounts for the profound shift in her life. She's often asked how could she make such a journey, particularly when her father – an Egyptian military commander – was killed by Israeli forces.

Darwish doesn't blink when she addresses that question. It's something she's thought about a lot over the years. She rejected the Islam of her youth and changed her views about Israel because she didn't want to lead a life full of hate, she said.

Darwish, who is married to a Christian and has lived in the United States for 30 years, was in Toronto recently as a guest of the Friends of the Simon Wiesenthal Center. During her visit, she spoke to several private gatherings, focusing on the issue of Shariah and jihad.

In an interview with *The CJN*, she expanded on her presentation, discussing the personal turmoil she experienced as a young girl when her father was killed. In the early 1950s, her father, Lt.-Col. Mustafa Hafaz, was stationed in Gaza, where he led the Egyptian military campaign against Israel. Hafaz organized bands of Palestinian terrorists who infiltrated Israel and killed civilians.

In response, Israel set up a team that assassinated Hafaz in July 1956, when Darwish was eight years old. Following her father's death, she recalled, Egyptian leader Gamel Abdel Nasser and an entourage came to the family's home to pay their respects. One of them – it may have been Nasser himself, she can't remember for sure – asked her brothers and sisters, "Which of you will avenge your father's death by killing Jews?"

Nonie Darwish

That question shocked her. "I didn't want to kill anybody," she said. "I couldn't forget this statement. It was with me a long time. It was a conflict in me. I have to hate them, but I didn't want to hate them."

Growing up in Cairo, it was easy to hate Jews. Egyptian culture was deeply immersed in anti-Semitism. It was all around. In the media, books, TV, movies. "I was brought up on anti-Semitism," Darwish said.

She points to several life experiences that contributed to the changes in her attitude over time.

After moving to the United States, "I befriended Jews, learned of their ethics, culture. I saw another side to the story."

But that alone wasn't enough for her to jettison her anti-Semitic attitudes.

In 1994, her brother in Gaza suffered a stroke. "All the Arabs around him decided whether to take him to a Gaza hospital or Hadassah Hospital [in Israel]. They all said, 'If you want him to live, take him to Hadassah Hospital.'"

Despite the propaganda they live with, Arabs trust Jews "in times of trouble… I saw another side to Israel and learned they treat a lot of Arabs," she said.

Still, the attitude toward Jews in the Middle East is toxic, she continued. After the 9/11 attacks, she felt devastated by the news that the ringleader was Mohamed Atta, an Egyptian. But when she phoned friends in Egypt she was told over and over again, "'Arabs did not do that. Don't you know it was a Jewish conspiracy?'

"I hung up the phone and started crying. I felt total disconnect with the culture of my origin."

About a year after 9/11, she began writing columns critical of Islamic extremism. She founded a website, Arabs for Israel (www.arabsforisrael.com) and is author of *Now They Call Me Infidel: Why I Renounced Jihad for America, Israel, and the War on Terror.*

By printing articles critical of Arab culture and the jihadist mindset of many Muslims – and by embracing Christianity – she has put her life in danger. Islamic law prescribes the death penalty for apostates like herself, she said.

But, "quite a few in the West have left Islam," she added.

A large percentage of Muslims in the United States support the imposition of Shariah (Muslim) law, she said. On her initial visit to a U.S. mosque, "the first thing I heard in the mosque was, 'Don't assimilate. We have to make Islam the law of the land.'"

Despite her critique of her native culture, Darwish said "I love my people. I love the Middle East. One of the reasons I am speaking is because I love my culture, but I believe terror is destroying the moral fabric of Arab societies."

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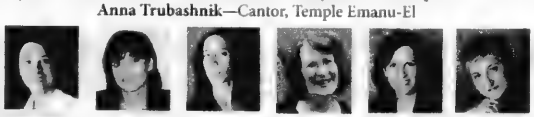

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Greater Toronto Area

Jane Goodall partners with University of Haifa

By ANNA MORGAN
Special to The CJN

Jane Goodall believes the world is at a crossroads and that the Middle East is an important part of the future.

Convinced that no one can simply be a bystander any longer, the renowned primatologist spends 300 days a year travelling, lecturing and encouraging youth involved in organizations such as the Jane Goodall Institute's Roots & Shoots, a global network of young people who work for environmental and humanitarian education and action.

On Nov. 16 at the Fairmont Royal York, the Jane Goodall Institute of Canada will partner with the Canadian Friends of Haifa University to host a fundraising dinner for Israel's first Roots & Shoots program.

Goodall will receive an honorary doctorate from the University of Haifa at the event.

"At this point, we need to acknowledge that the collective impact of millions of people making right decisions is huge. What we wear, what we eat – it all has an effect," Goodall said in a phone interview from New York, where she waiting for a flight to Australia.

Jane Goodall

Goodall, who became famous for her pioneering work with chimpanzees in the Gombe Stream in Tanzania, earned her PhD from Cambridge University in 1965.

Her discovery that chimps used wrapped leaves to fish termites from a nest debunked the belief that humans are the only species that uses tools, and it cemented Goodall's reputation as a major figure in the academic world. Goodall, along with Dian Fossey and Birute Galdikas, paved the way for many women to pursue careers in primatology.

In 1977, Goodall established the Jane Goodall Institute, which focused attention on the threatened African habitat of chimpanzees and other wildlife. In 1991, she perceived the need for a youth-focused initiative when a group of her students in Dar es Salaam, Tanzania, expressed a desire to become more actively involved in environmental and humanitarian issues.

She encouraged the students to form clubs in their schools. The idea took root and since then, the Jane Goodall Institute has helped more than 100,000 young people in almost 100 countries participate in programs.

In Canada, there are more than 10,500 young Canadians who have completed some 2,500 Roots & Shoots projects, such as collecting garbage in Montreal and rejuvenating rare oak trees in London, Ont.

Around the world, projects supported by the Jane Goodall Institute have helped students recycle telephone books in Shanghai, clear rubble from Nigerian roads and initiate HIV- and malaria-prevention programs in Kenya.

"Cross-border peace initiatives are particularly rewarding," Goodall said, noting that Roots & Shoots programs have been established in Congolese refugee camps in Tanzania, in northern Uganda and in Burundi with both Hutus and Tutsis.

"Initially, the young want to talk only about revenge on those who've killed their families. But by involving them in Roots & Shoots programs, they become immersed in their work and learn to understand that we're all part of one family," Goodall said.

"It's an incredible transformation. These kids become apolitical and learn to relate to each other through common projects," she added.

Goodall's initial connection to Israel began when an Israeli, Itai Rotman, became involved in one of her youth programs.

After seeing him work on various projects, the idea of forming an Israeli group was developed, and the University of Haifa emerged as the place to house the initiative.

As the most pluralistic institution of higher learning in Israel, the University of Haifa prides itself on bringing Jews, Arabs, new immigrants and Israel Defence Forces officers together in classrooms that promote tolerance and mutual respect.

Arab students comprise 20 per cent of the student body, which is equivalent to the proportion of the Arab population in Israeli society. In the 1970s, the university established the Jewish-Arab Centre to deal with the socio-academic needs of Arab students and to help increase understanding between Jews and Arabs on campus.

Recently, Israel's Ministry of the Environment recognized the University of Haifa as a "green campus" for its efforts to reduce pollution, increase water conservation, recycle and raise awareness of environmental issues.

Bringing Israeli and Palestinian students together to work on Roots & Shoots projects, which include environmental and conflict resolution programs, may not lead to peace right away, Goodall said.

But hopefully, the "proliferation of these kinds of projects will make a difference," she added.

Co-chairs of the Nov. 16 fundraiser are Diane Bald and Michael Budman and Denyse and Don Green. Honorary chair is environmentalist David Suzuki, and MC is CBC personality George Stroumboulopoulos. Special guests will include Dan Aykroyd, Norman Jewison, Eugene Levy and others from the entertainment world.

Proceeds from the dinner will also go toward establishing Jane Goodall scholarships in environmental studies at the University of Haifa and expanding Canadian Roots & Shoots programs.

For details, call Canadian Friends of Haifa University at 416-972-9400.

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Weizmann holds annual meeting

By LAURA STRICKER
Special to The CJN

She is a renowned scientist best known for her groundbreaking work on the structure of the ribosome.

She is also a recipient of the Wolf Prize in chemistry, an Israeli award that is often a precursor to winning a Nobel Prize, and she is the first Israeli to win a L'Oréal-UNESCO Award for Women in Science

But Prof. Ada Yonath says that her proudest achievement to date is being named "grandmother of the year" by her granddaughter.

Ada Yonath

As guest speaker at the 2008 Canadian Society for the Weizmann Institute of Science's national annual meeting, held last month in Toronto, Yonath gave an impassioned speech about the many years she has spent devoted to studying ribosomes – the combinations of ribonucleic acid and protein that are found in all cells – and why they cause certain types of bacteria to become resistant to antibiotics.

She became most animated, though, while talking about her family, specifically her five-year-old granddaughter.

The walls of Yonath's office are covered from floor to ceiling in awards from many distinguished scientific organizations, but right in the centre is a hand-drawn award in a silver frame that reads: "The grandma of year is Ada Yonath!"

Society president and board chairman Jay Alan Smith opened up the meeting by talking about the society's accomplishments over the past year, including the launch of a new Calgary chapter; the Weizmann Women in Science program launching a chapter in Montreal, and raising close to $7 million, one of the society's best years ever.

He also discussed one of the society's charitable programs, the Birthday Angels, which, for a donation of $36, gives an underprivileged Israeli child a birthday party.

"In a 3-1/2-year period, we have funded over 1,500 birthday parties," Smith said proudly.

Marvin Tanner, the society's Montreal chair, discussed the Women of Science chapter, which was launched last year, saying it held many successful events, including a fashion fundraiser.

As well, a formal agreement was signed between McGill University and the Weizmann Institute. A conference was held September 2007, when 12 scientists from Weizmann came to Montreal. This year, a group of scientists from McGill will be travelling to Israel for a second conference.

These relationships between Israeli and Canadian scientists, and the work Weizmann has done to date, show that Weizmann scientists will be at the forefront of scientific discovery and innovation for a very long time, Smith said

To find out more about the society and the institute, visit www.weizmann.ca.

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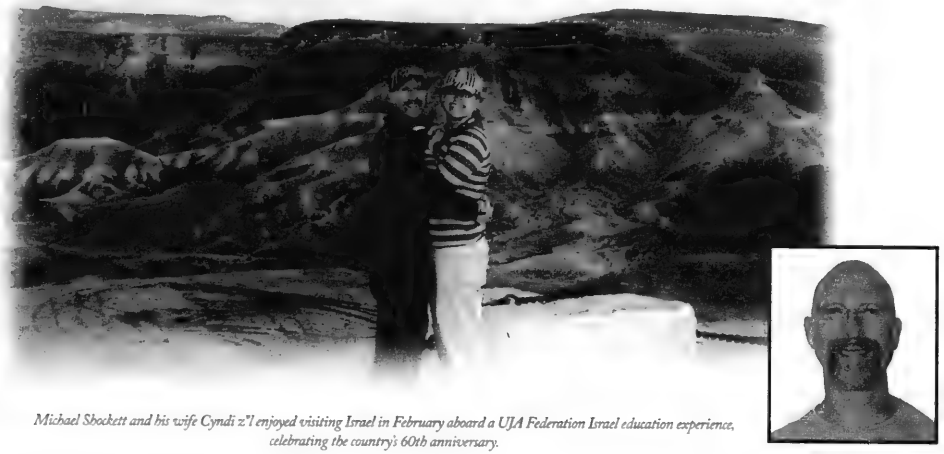

Michael Shockett and his wife Cyndi z"l enjoyed visiting Israel in February aboard a UJA Federation Israel education experience, celebrating the country's 60th anniversary.

Michael Shockett z"l

By Daniel Horowitz

s employees of UJA Federation of Greater Toronto made their way to the Lipa Green Building on Monday, September 29, their thoughts turned to celebrating Rosh Hashanah with friends and loved ones. However, as they filed into the building, they were soon presented with the unthinkable; the news that one of their own would not be participating in this, or any other, celebration again.

Michael Shockett, 52, who only days earlier was presented with an award by President and CEO Ted Sokolsky saluting his 25 years at UJA, had died along with his wife Cyndi two days earlier, as a result of a motorcycle accident on a Pennsylvania highway.

The couple was one of a group of seven motorcyclists traveling to the Pennsylvania Grand Canyon, six miles west of the crash site.

"What I remember most about Michael was his determination and dedication to get the job done no matter what the task required," says Bruce Gilbert, director of IT, and a 42-year veteran of UJA, who worked closely with Shockett. "That, coupled with his unique tongue-in-cheek humour, made a visit to your computer from Michael an event in an otherwise ordinary day for most people. He greeted each day with a smile and a 'good morning' and ended each day with a 'have a good evening', no matter how hectic the day might have been. He was truly a great person to work with. Michael will be sorely missed. He was a credit to our department, to UJA Federation and to the community."

A Frisbee enthusiast and a man who spent countless early mornings and lunches working out at the Bathurst Jewish Community Centre, Shockett was proud of his fitness level, and offered tips to many UJA Federation staffers.

Shockett was also proud to have been part of a recent trip he and wife Cyndi took. It was aboard the UJA Federation Israel education experience celebrating the country's 60th anniversary.

Miriam Shuval, a campaign associate with UJA Federation, was one of a few staff members working on that trip and, she says, Shockett's enthusiasm about being in Israel was hard to miss.

"I can recall a number of instances where Michael would climb off the beaten path, away from the group, and all of a sudden be halfway up a wall or hill, snapping pictures of the scenery which he thought was so beautiful and so unique," says Shuval. "He couldn't get over the beauty of the country, especially when it came to its architecture, sunsets, and people. Cyndi, I think, was just constantly amazed at the endless rich history of the country and wanted to be able to soak it all up. They both enjoyed an incredible experience together."

"I had the pleasure of going to Israel with Michael and Cyndi, and they both had the time of their lives," says long-time friend, and fellow UJA employee, Lil Nobel, who first met Michael 25 years ago when the Federation was located on Toronto's Beverley Street. "Back then, Michael was known for his wild, bushy red hair and his reputation for being a perfectionist. Ironically, Michael was probably the safest motorcyclist around. Before he'd get on his bike, he would always check it twice. I can honestly say that as a friend I loved Michael and Cyndi and I will miss them both so much."

"I knew Michael for close to 20 years, and he was just such a special guy," says UJA Federation assistant campaign director, Mark Freedman. "I have great memories of our motorcycle rides, especially those to Niagara-on-the-Lake. My 21-year-old son Jesse was incredibly fond of both Michael and Cyndi. He was really devastated by the news. They were a wonderful couple who touched so many lives and they will be missed."

"Michael grew up in the UJA family, starting out – literally – in the mailroom – as his talents and responsibilities grew with the growth of the organization," says Sokolsky. "With each new wave of technology Michael was there to help lead the way and work with his colleagues in adjusting to the rapid changes in the workplace. Above all, he cared about his peers and made sure that everyone was treated with dignity and respect. I know that the trip to Israel with Cyndi this past winter, arranged by UJA Federation in recognition of his 25 years of service to the community, was very meaningful and exciting for him. Just before he passed away he was telling me how important that trip was for the two of them. It's going to be very difficult imagining life at Lipa Green without Michael. He will be missed by all of us."

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Jewish Life

North Winnipeg shul celebrates 100 years

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Chevra Mishnayes Synagogue in north Winnipeg celebrates its 100th anniversary in early November with an evening of dessert, dancing and schmoozing.

"The evening is serving a dual purpose," says Rob Waldman, the synagogue's vice-president. "Not only are we celebrating our 100th anniversary, but we are also hoping to raise enough money to install an elevator in the shul. Our present building was built in the mid-'60s before access became an issue. It's harder for some of our older people to go up and down the stairs."

The Chevra Mishnayes has never had a rabbi or full-time paid staff. Still, the synagogue continues to flourish in spite of the steady decrease in the number of Jewish residents in north Winnipeg.

Waldman says the synagogue's ability to keep on going reflects the strong sense of family and *chevra* that has always been fostered there. "To my mind, it's all about continuity," he says.

His family have been members since 1926, while current president Marshall Kneller is the fourth generation in his family to be part of the shul.

The congregation began in a house in the old north end in 1908, and a short time later, moved into its first building at Stella and Robinson, where most of Winnipeg Jewry lived at the time. In the early 1960s, the city expropriated the land for a low-cost housing development. Led by men such as then-president Dave Leven; Shia Steinberg (comedian David Steinberg's father); Rob's uncle, Bert Waldman; Pesach Coodin and Joe Margulius, the congregation rebuilt at its current location in Winnipeg's Garden City area, where many members of the Jewish community were moving.

For 10 years, Leven served as president and daily minyan organizer. He would often pick up most of the men for the minyans. He was succeeded in his dual roles by Bert Waldman, who served as president and minyan organizer for 25 years. Also playing an important role in the synagogue's life for many years were Jack Fishman, formerly of Sault Ste Marie and Thunder Bay; the late Jack Dubovsky; and Gerry Dorfman. In 1980, the congregation welcomed Gerry Daien as its cantor, a role he fills to this day.

In 1971, the members of another north end congregation, Ohel Jacob, closed its doors and merged with Chevra Mishnayes.

After ill health forced Bert Waldman to step aside in the mid-1990s, a number of younger members of the congregation – people in their late 30s and early 40s at the time – stepped forward to assume leadership.

"There is a corps of five of us who run the shul now," says past president Grant Zipursky, Daien's son-in-law. The group consists of Zipursky; Marshall Kneller; Kneller's wife, Leah, who is secretary; Waldman; and treasurer Murray Greenfield.

"I'm sure that many of our shul members are unaware of how much the members of the executive do," Waldman says. "We participate in the services, clean up after weddings and bar mitzvahs, and Murray and I just finished polishing the pews."

Five years ago, the longtime Orthodox congregation voted to allow mixed seating. "It was a tough issue," Waldman says. "We polled our members twice. We even contacted all the people who only come for yom tov. In the end, 70 per cent voted in favour of mixed seating."

Three years ago, the congregation spent $50,000 to upgrade its kitchen with state-of-the-art appliances.

The congregation currently numbers about 100 members and member families. For yom tov, the synagogue consistently attracts about 250 people, including many younger families – it is the third largest congregation in the city in terms of holiday attendance. Capacity is close to 470.

Downstairs is the kitchen, a small chapel and an auditorium that can seat a maximum of 235 for life cycle events and synagogue functions.

"We have a lot of fun here," Waldman says. "For many of us, the Chevra Mishnayes feels like an extension of our homes and families."

Graves of lust

IDEAS ON IDENTITY

By Rabbi Elyse Goldstein

Caveat emptor: I am a vegetarian, and I have been for 30 years. So is my husband, and so are my three teenaged boys, since birth, and now by adult choice. So is my husband's brother, my sister-in-law and all five of their kids. So if I add my voice to the chorus of rabbis and community leaders about the Agriprocessors scandal, it's only to ask the most obvious – at least to me – questions, the ones that have not yet been asked.

Why are people so incensed over the ethical injustices of only one particular slaughterhouse? Why not talk about the whole meat industry? Why not talk about how our appetite for meat justifies, sustains and ensures the growth of places such as Agriprocessors?

Because that one is kosher, you say, and kosher means ethical, clean and proper, you think. But as many kashrut supervisors and halachic defenders have argued, some in the pages of this newspaper, "kosher" is only a narrow legal category of how animals are killed, not how they live; how they are slaughtered, not how they are treated.

"Kosher" is a matter of how sharp the knife is. It's "technically" not about the welfare of the people who yield the knife. It doesn't matter if the meat is organic, fair-trade, healthy or sustainable. It doesn't matter if it's processed to the point of being unrecognizable, or if its manufacture destroys small farms, or if its factory pollutes the environment.

A chemical-laden concoction with no ingredients you can pronounce is technically "kosher" as long as it meets the proscribed halachic requirements of its category. So for example, broccoli with bugs is not OK, but broccoli with poisonous pesticides and picked by oppressed migrant workers is OK. I've read countless authoritative kashrut councils and halachic decisors who have decided not to "overstep boundaries" by asking ethical questions about halachic situations. Since when do we separate Halachah from ethics?

In the Torah, the grumbling Israelites beg for meat after a steady diet of manna. When the quails rain down, they stuff themselves with meat until they die. That place of meat-craving is called *kivrot hata'avah*, graves of lust. That's what Agriprocessors is, and what every other slaughterhouse is, kosher or not. Be brave and go see for yourself. Its not Tevye's few happy chickens being killed for Shabbat, believe me. Its a multi-million-dollar breeding and slaughtering machine, and it doesn't stop for a minute to look around not only at the animals it takes but at the land, water and resources it uses and at the environment it spills its waste into.

I applaud the Conservative movement's bold initiative to expand the boundaries of kashrut certification to include ethical considerations, and the Reform movement's recent vote to support it. I applaud the brave Israeli modern Orthodox group Bemaaglei Tzedek, which initiated a kosher certification called Tav Chevrati – meaning "Society's Seal" – which it will give only to restaurants that both provide disabled access and pay their workers fairly. I hear that in young people in Jerusalem, both religious and not, will no longer patronize bars and cafes that have not earned this certification.

A small grocer in my neighborhood recently mused to me that "local is the new organic." Bravo to those who insist that "ethical" is the new "kosher."

Jewish Life

The real root of the crisis

Money Matters

By Rabbi Jay Kelman CA

"Whomever has 100 desires 200" our Sages declared, with their keen insight into human nature. Tragically, we are witness to those who have one million yet are not satisfied until they have tens of millions, at which point they are not satisfied until they have hundreds of millions, at which point… This, in a nutshell, is the cause of the turmoil in world financial markets that threatens to reshape our economy in ways not yet known and in ways that we do not want to know.

None of this is an accident. It's rooted in basic human greed and the adage, "Let's make more money now and worry about the consequences later." Credit was made available in the United States by giving loans at below market rates to those who lacked the necessary income. It was hoped that by the time the banks demanded higher rates to compensate for their initial losses, these people would somehow be able to afford payments that they could not when they received the initial loan. But hope is no way to run a business. This shortsighted focus explains the preoccupation by shareholders and management alike with quarterly results instead of more crucial long-term goals.

With trillions of dollars at risk worldwide, the stakes are enormous, forcing massive government intervention in the markets, something fundamentally at odds with the notion of a free market. Federal regulators in the United States have begun investigating top executives to see if they knew that huge losses were imminent and misled the public by not reporting it.

The obligation to prevent harm to others is a fundamental principle of Jewish law, so much so that we are allowed to speak disparagingly of others – to speak lashon hara – if that's the only way to prevent "others" from causing us harm. We have an obligation to inform others of impending losses as soon as we become aware of them. This would include layoffs of staff, lack of regulatory approval for a medical product or losses of major contracts.

It is exceedingly rare for a company to go bankrupt unexpectedly – usually, the signs are evident well beforehand. It's not unheard of for top executives to arrange their affairs – using legal technicalities or otherwise – to minimize their own losses before filing for bankruptcy.

Yet, at times, revealing "bad news" just makes matters worse, preventing measures from being negotiated that could reverse or at least halt the negative fallout. There is much room for secret negotiations away from the glare of the media and Wall Street when companies are in distress. Intent, however, is crucial. One may not enter into secret talks to forestall the inevitable, but rather to salvage the best possible deal. Admittedly, the line is sometimes fine, making corporate values crucial.

Just like love, money has the capability to blind us to reality. It's quite clear why the Torah has more mitzvot related to monetary issues that any other area of Jewish life – more than Shabbat, the holidays, kashrut and Israel. We need constant reminders and guidelines to ensure that our pursuit of money remains a means to an end, not an end in itself.

Many of the *Al chets* that we recite on Yom Kippur relate to our shortcomings in this crucial area. Yom Kippur is followed immediately by Sukkot, when we celebrate our material blessings represented by the Four Species. Yet it's precisely at this time that we are forced to leave our homes, indicating the fleeting nature of material possessions – preferring to dwell under the Divine "canopy of peace." Sukkot, with its emphasis on material moderation, is known as *Zman Simchateinu*, the time of happiness.

Send comments to rabbijay@torahinmotion.org.

Hakhel – all together now

By MARK MIETKIEWICZ

It was one of the biggest acts of togetherness in Jewish history. In the days of the Temple, Jews would converge on Jerusalem to fulfil a commandment that could only be performed once every seven years: the mitzvah of Hakhel, the assembly of the Jewish people. If the Temple were standing today, that's where we'd probably be during this special week. Although the mitzvah of Hakhel is not in force today, many people have put a modern twist on a 2,000-year-old tradition. Today, a look at Hakhel on the web.

We have just completed the shmittah or Sabbatical year during which the land in Israel lies fallow and debts between Jews are forgiven. **[tinyurl.com/shemita]** As described in Deuteronomy, during the festival of Sukkot following the shmittah year, Moses commanded the priests and elders to perform what is considered an incredible act of Jewish unity, to "assemble [Hakhel] the people – the men, the women, the small children… in order that they will hear and they will learn… and observe to do all the words of this Torah." **[tinyurl.com/hakhel13]**

And quite a ceremony it was. Trumpets would sound throughout Jerusalem, and a large wooden platform would be erected on Temple grounds. The king would sit on the platform, and all in attendance would gather around him. Torah scrolls would be handed from dignitary to dignitary until they were presented to the king, who would read selections to the assembled nation. **[en. wikipedia.org/wiki/hakhel]**

The Temples were destroyed. Jewish sovereignty ended. Although there is no longer a formal obligation to observe Hakhael, some Jews continued to commemorate the mitzvah into the Middle Ages. Eliezer Segal continues the story. "It is difficult not to be amazed by the sheer tenacity of this ancient rite, and by our ancestors' determination to keep it alive for so long after the destruction of the Temple. Though there are many possible reasons for the phenomenon, I feel that much of the Hakhel gathering's attraction stemmed from the way in which it gave tangible expression to that most evasive of ideals: the unity of the Jewish people." **[tinyurl.com/hakhel14]**

Flash forward several centuries to October 1952. Citizens of the young State of Israel have just observed the sabbatical year and *Time* magazine was on hand to describe the country's first Hakhel: "Last week, the shmittah was over. Ten thousand pilgrims, most of them newly arrived immigrants from the Middle East, marched to the top of Mount Zion, where they celebrated the end of the seventh year – the ceremony of Hakhel – for the first time since King Agrippa presided over the rites in 42 CE. This year, since none of the Israeli government leaders is strictly Orthodox, the head of the state was represented by Jerusalem's chief cantor, who read the Torah from the top of a truck. As he finished, old men blew on the double ram's-horn. Pilgrims wearing rich prayer shawls cried out in jubilation, dancing and clapping their hands to the jangling of tambourines." **[tinyurl.com/hakhel01]**

The organization Panim for Jewish Renaissance doesn't wait for every seventh year to celebrate a type of Hakhel. Each Sukkot, the Efal Seminary near Ramat Gan plays host to the Hakhel Festival of Jewish Learning. More than 4,000 people, "secular and religious, young and old, veteran Israelis and new immigrants" celebrate "Jewish pluralistic culture" through study sessions, panel discussions, lectures, as well as through music, plays, dance and film. **[tinyurl.com/hakhel15]**

One of the greatest proponents of a modern-day tribute to Hakhel was the Lubavitcher Rebbe. In order to emphasize the importance of unity during this special year, the Rebbe would depart from his normal custom and hold the etrog, palm, myrtle and willow together throughout the entire Hallel service. Those four species – needed to fulfil the mitzvah of lulav – are commonly thought to represent Jews, very different yet reliant on each other for survival. **[tinyurl.com/hakhel17]**

Can't make it to Jerusalem this Hakhel year? You can still demonstrate your Hakhel-affinity. Chabad Israel has created a "Hakhel card" in which you can pledge to organize an activity that brings Jews together. **[tinyurl.com/hakhel1]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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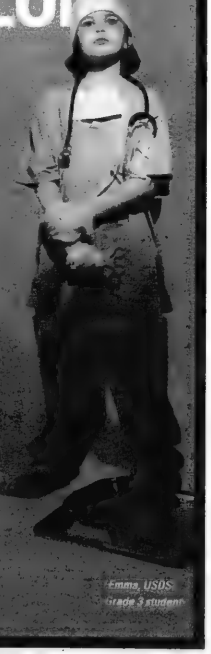

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Emma, USDS Grade 3 student

JNF sends kids of military families to Israel

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Some of the money raised at last year's Jewish National Fund's Negev Gala here were earmarked for a new JNF project to send children of Canadian military families to visit Israel, in part as an expression of solidarity with the Canadian Armed Forces and our role in Afghanistan.

The first group, consisting of 30 participants age 16 to 21 and three chaperones, recently returned from Israel.

"Everyone was really excited," says Christine Brine, one of the chaperones and the co-ordinator of the trip.

Sarah Sauve, from Kingston, N.S., was looking forward to experiencing a different culture and climate. "Israel was amazing," says the Grade 12 student whose father has served in the military for 20 years. "It's a beautiful country."

Sauve says she really enjoyed Tel Aviv and a visit to a Bedouin camp. "The camel ride was also cool," she adds.

Among the highlights of the trip for chaperone Eric MacKenzie, who is also from Nova Scotia, were floating in the Dead Sea and watching the sun rise while standing at the top of Masada.

"I had no idea Israel was so tropical," says the 24-year-old Canadian Armed Forces civilian employee – MacKenzie is the Wing 14 community recreational co-ordinator. "I was also surprised to see so much development in such a small area."

This was Brine's second visit to Israel. Eight years ago, she toured the country as part of a performing arts group from Grant Park High School in south Winnipeg. "I hadn't been north the last time," she comments. "We really got a good idea of how close everything is in that area."

Brine, who works out of CFB 17 Wing in Winnipeg, says the participants for the trip were chosen based on essays they submitted. They also had to commit to 40 hours of community volunteer work.

In Israel, the group, which included children of Canadian military families stationed in Belgium as well as in Afghanistan, first toured Jerusalem, and then headed south to Latrun, Be'er Sheva and the Yatir forest and water reservoir. They also visited other JNF projects in the area. They rode camels in Kfar Nokdim, where they spent the night.

During their visit, the group climbed Masada, then visited Ein Gedi en route to Tel Aviv.

In Tel Aviv, they met with the Canadian ambassador at the embassy and spent the weekend enjoying the city. They were also present at the inauguration of the nearby Canadian Military Park and stopped in Haifa before flying back to Canada.

"This was one of the most useful and beneficial projects that I have ever been associated with," says businessman and philanthropist Arnold Frieman, a Holocaust survivor and a veteran of Israel's War of Independence, who was the honoree at the 2007 JNF Negev Gala where this project was initiated.

Correction

Last week's report on the all-parties debate at Shaarei Shomayim Congregation ("Candidates make their pitches at shul forum," *CJN*, Oct. 10) referred to CJPAC as the sole organizer of the event. In fact, UJA Federation of Greater Toronto, the Canada-Israel Committee and Canadian Jewish Congress were also co-sponsors. *The CJN* regrets the omissions.

We mourn the passing of

Harry Zvi Hurwitz ז"ל

Founder and President of
The Menachem Begin Heritage Foundation

and extend our heartfelt condolences to his wife Freda, son Hillel, daughter-in-law Jennifer, grandchildren and great-grandchildren.

May his cherished memory be a comfort to his family, his colleagues at the Begin Center in Jerusalem and his many friends and admirers around the world.

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BBYO NIGHT PARTY: Thirty teens enjoyed all-night laser tag, karaoke, games and movies until sunrise at BBYO's annual Laserquest Lock-in event. From left are Sarah Katz, Morgan Gray, Michelle Naftalis, Kyle Goldman, Naomi Sand and Kelly Indarjit.

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Coast to Coast

Kitchener shul celebrates centennial

By ANDY LEVY-AJZENKOPF
Staff Reporter

Call it the little shul that could.

For 100 years, Congregation Beth Jacob in Kitchener, Ont., has stood the test of time, uniting the small but active Jewish community there and keeping traditions alive while other small-town congregations have come and gone.

On Oct. 26, the Orthodox congregation at 161 Stirling Ave. will celebrate its centennial with a gala evening featuring addresses by local politicians and University of Waterloo president David Johnston.

Invitations have been extended to both current and ex-members, and organizers estimate the event will be a sellout, with 250 people attending.

Howie Budd, a past-president of the shul, told *The CJN* that there are currently some 130 local Jewish families plus "30 out-of-towners" who frequent the Beth Jacob.

"This synagogue is the focal point for Jewish life between Windsor, Ont., and Toronto," Budd said. "We're the last bastion for the small-town Jewish community."

Among other things, the shul boasts a full-time Talmud Torah, an adult education program and the ability to provide "a real sense of community," he said.

Though membership is not what it used to be – the current building on Stirling Street was constructed in the 1960s to accommodate more than 500 congregants – the influx of businesses to the region – most notably Blackberry maker Research In Motion – and the University of Waterloo have helped lure more young people and families to Kitchener-Waterloo.

That bodes well for a resurgence of interest in the shul, said co-president Larry Matlow.

"Our challenge now is to find the unaffiliated [Jews] and show them we have something to offer," he said. "A lot of Israelis are moving to the area, too."

According to Beth Jacob historical documents, the city's original Jewish community was tiny, and the congregation first convened in a local home circa 1900.

But by 1908, the community had built a "stately" synagogue made of "beautiful carved wood and stained glass windows," which was used for decades before it was eventually abandoned for the current, more utilitarian building in 1961.

Over the years, Beth Jacob's congregation has had a hand in many historical initiatives in the community, including sponsoring Holocaust survivors to come to the area – many of whom helped contribute to the town's rich, Jewish mercantile district of the downtown core in the 1950s – as well as sponsoring the arrival of Vietnamese boat people in the 1970s and of Russian Jews in the 1980s.

The congregation has also made significant contributions to the political and academic life of the region.

Congregants Harold Paikin and Morley Rosenberg served as mayors of Waterloo and Kitchener, respectively – Paikin in the late 1950s and Rosenberg in the early 1980s.

In 2001, Beth Jacob members were "instrumental in establishing a chair of Jewish studies" at the University of Waterloo, according to the shul's literature.

The 100th anniversary will be a celebration of the community's longstanding involvement in Kitchener-Waterloo and a reaffirmation of Beth Jacob's place as a "warm and inviting congregation," Budd said.

"We have an obligation to keep this going for another 100 years," Budd said.

Beth Jacob's well-respected, full-time spiritual leader, Rabbi Yosil Rosenzweig, who hails from Windsor, Ont., is as unique as his shul.

Prior to his current pulpit, Rabbi Rosenzweig served as a chaplain in three New York state prisons. He's also a notable musician – he won awards for his compositions in the 1977 and 1980 Israeli Chassidic Song Festivals – and was the owner of Yosil's Deli and Restaurant, an American-style deli in Israel.

"In Kitchener, the congregation is the Jewish lifeline of the community. We don't have the street culture of a Bathurst Street," he said.

Rabbi Rosenzweig said the next challenge facing the small Kitchener-Waterloo Jewish community is in rallying all the "disenfranchised" Jewish families in the area and getting them to unite as a group.

"There are probably 200 families here who still belong to their home synagogues, either in Toronto or elsewhere," Rabbi Rosenzweig said. "The first 100 years started off with Jews who were like-minded. The future of our Jewish community depends on a unity program. It's time we come together and unite the community's various factions."

For more information, visit www.bethjacobkw.ca.

Standing in front of Beth Jacob's bimah are, from left, Larry Matlow, the shul's co-president; Linda Matlow, executive member representing women; Howie Budd, past president, and Bernard Papernick, also a past president.

[Andy Levy-Ajzenkopf photo]

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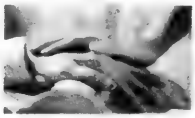

Thursday, October 30th, 2008

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Alzheimer Society of Toronto

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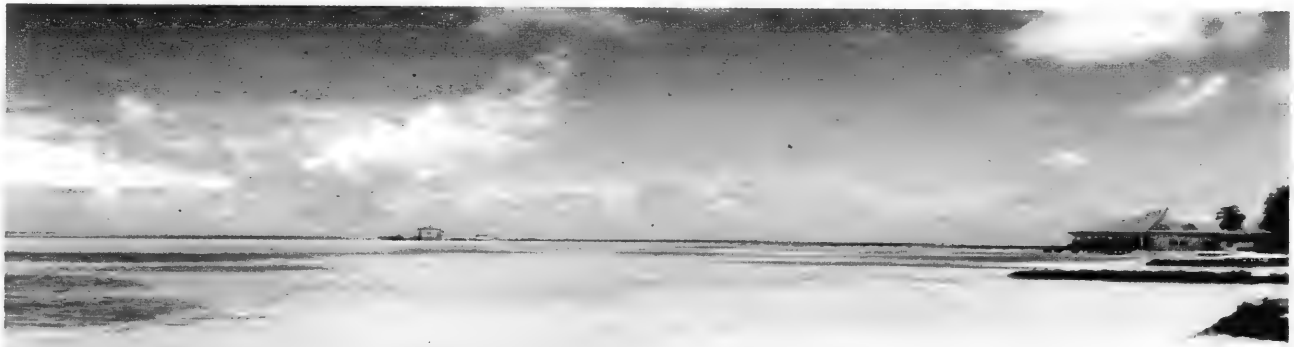
Family Caregiver Connections is a network of community agencies dedicated to supporting families in the care of their aging loved ones.

Family Caregiver Connections

Coast to Coast

TIME FOR GUESTS: In anticipation of Sukkot, Kayla, left, Ezra and Sarah, Grade 7 and 8 students at Netivot HaTorah Day School, presented a play about inviting the *ushpizin* into their sukkah. [Rebecca Ansel photo]



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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum.

To send in digital photos, please visit

www.cjnews.com

and click the Family Moments banner at the top.

Mazel tov to Jennifer & David on your recent marriage. With love from your families.

Mazel tov Victor Parnass on his 95th birthday. Love, Norm & Sandi, grandchildren Jodi, Jeff, Brian, Marilyn, Melanie and Noah, great-grandchildren, Romi, Raquel, Michael and Abby.

Mazel tov to Ella Burakowski & Marshall Cohen on their 25th wedding anniversary. With love from family and friends.

Mazel tov on the marriage on Sept. 21 of Rabbi Yossi Sapirman of Beth Torah Synagogue to Tamara Kesten, in Toronto.

Alisa & Lawrence Weinstock and Brenda & Marvin Segal are thrilled to announce the engagement of their children Harvey & Taryn.

As featured on

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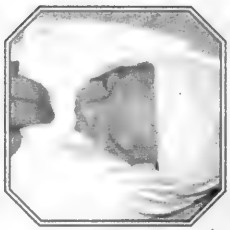
Mazel tov on the recent wedding of Leah Shefter & Yehuda Bennett.

Mazel tov to Jason, Rachel and Channah Swirsky on recently making aliyah.

Mazel tov to Sarah Bernath & Sruli Milstein on their recent wedding.

Mazel tov on the brit milah of Michael Aryeh Halevi Chapley.



Mazel tov to Saul & Tzippy Mond on the brit milah of Tzvi (Jason).

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What's New

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What's New deadlines: Monday, Oct. 27, is the deadline for the Nov. 6 issue and Monday, Nov. 3, is the deadline for the Nov. 13 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, October 16

WOMEN'S SUPPORT GROUP

Circle of Care is offering "A New Day," a support group for women 55+ who have been abused. Facilitated by a social worker, 8 sessions beginning today, 2-3:30 p.m. 530 Wilson Ave. Information, **Marisa Di Nardo** at 416-635-2860, ext. 418.

POETRY BOOK LAUNCH

National Council of Jewish Women launch *Wildflowers At My Doorstep*, **Marni Norwich**'s first poetry collection. 7 p.m. at 4700 Bathurst St. 416-785-3611

LEYENKRAYZ

Explore of the riches of Yiddish literature with the *Leyenkrayz*, Reading Circle, which meets monthly to read, discuss Yiddish prose and poetry. 7:30 p.m. at the Lipa Green Building. Annual fee $25. Register, ecooper@ujafed.org or 416-635-2883, ext. 5389.

Sunday October 19

CAMP GEORGE BASH

Campers, alumni, staff, parents and faculty are invited to celebrate Camp George's 10th birthday at the eZone, 120 North Queen St. 2-5 p.m. with indoor golf, laser tag, slot- car race track, whirlyball, slide show and more. $25. 416-638-2635

RESCUE OF SYRIAN JEWRY

Temple Sinai Congregation presents **Hesh Troper** discussing his book *The Rescuer*, the story of **Judy Feld Carr**'s 30-year struggle to rescue of the Jews of Syria. Refreshments 7 p.m. Lecture 7:30 p.m. $5. 416-487-4161

Monday, October 20

MANAGING CHRONIC PAIN

Baycrest offers a free information session on Managing Chronic Pain with **Marjorie Hammond**, clinical nurse specialist for pain. Learn about other methods along with or instead of pain medication, for obtaining pain relief. 1:30-3 p.m. Register, 416-785-2500, ext. 3374 or lkamenitz@baycrest.org.

Other News

SIMCHAT TORAH EVENTS

Join **Shaarei Shomayim Congregation** for "Learn, Play and Nosh," Tuesday, Oct. 21 at 6:15 p.m. youth programs, minchah, ma'ariv and *hakafot*. Wednesday, Oct. 22, shacharit and *hakafot* at 8:30 a.m., learning led by women at 10:30 a.m. and Simchat Torah lunch following services. To reserve for lunch call 416-789-3213, ext. 204.

Join **Chabad of Markham** and celebrate Simchat Torah Tuesday, Oct. 21 at 6:30 p.m. for dancing inside and outdoors, a magic show and young adults bash. 905-886-0420.

Join **Beth Sholom Synagogue** for Simchat Torah service followed by a carnival, Tuesday, Oct. 21, minchah 6 p.m., carnival following ma'ariv services. 416-783-6103.

Chabad of the Danforth Beaches celebrates Tuesday, Oct. 21, 7 p.m. with dancing and kiddush buffet for the whole family. 2273 Queen St. E. 416-809-1365, ChabadDB.com or rabbi@ChabadDB.com

Join **Adath Israel Congregation** for Simchat Torah celebrations Tuesday, Oct. 21, 6:30 p.m. for singing and dancing with the Torahs followed by a dessert reception. 416-635-5340

BLOOD DRIVE CLINIC

Beth Tzedec Sisterhood sponsors a blood drive clinic, Thursday, Oct. 23, 4:30-8 p.m. Call 1-888-236-6283 or **Avital**, 416-781-3511 to book an appointment.

BARRIE BOOK LAUNCH

Am Shalom Synagogue Barrie,

Continued on page 27

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What's New

Continued from page 26

Ont. hosts **Maggie Siggins** launching her latest book *Marie-Anne: The Extraordinary Life of Louis Riel's Grandmother*, Thursday, Oct. 23, 7 p.m. Tickets, $20. 705-792-3949 or visit www.amshalom.ca

BETH JACOB GALA

Beth Jacob Congregation of Kitchener-Waterloo will celebrate its 100th year at a gala dinner Sunday, Oct. 26. **Prof. David Johnston**, president of the University of Waterloo, will be the keynote speaker. To reserve call, 519-743-8422.

OSTEOPOROSIS GROUP

Seniors living with osteoporosis can register for "Power," a 7-week wellness program of exercise, nutrition and education that runs on Monday afternoons, 1:30-3:30 p.m. at the Wagman Centre, 55 Ameer Ave. Classes Oct. 27-Dec. 8. $70. Register, 416-785-2500, ext. 2607.

2 B MARRIED

The Jewish Family Institute presents "2 B Married," a course for engaged Jewish couples, five consecutive Monday evenings starting Monday, Oct. 27 at 7 p.m. $300 couple. Information and registration, 416-785-1107, ext. 204.

CHRISTIANITY'S ROOTS

Beth Tzedec Library presents Prof. Barrie Wilson discussing his book *How Jesus Became Christian*, and learn how a young rabbi became the head of a religion that carries his name, and created hatred against the generations of Jews who followed him. Tuesday, Oct. 28, 7:30 p.m. 416-781-3514, ext. 225

HOSPICE VOLUNTEERS

Circle of Care offers training for new volunteers in their Jewish Hospice Programs. Volunteers provides companionship and caregiver relief for clients facing a life-threatening illness. Volunteers must commit to 2-3 hours per week for one year. Thirty hours of training is required for new volunteers. Course begins Tuesday, Oct. 28. To register call **Matie Brumer**, 416 373-4109 or e-mail mbrumer@circleofcare.com.

WHY FAITH MATTERS

Beth Shalom Congregation, presents **Rabbi David Wolpe**, of Sinai Temple in Los Angeles, speaking about his book *Why Faith Matters*, a personal faith journey and response to new atheists. Thursday, Oct. 30, 7:30 p.m. $10, preferred seating $50. Tickets, 416-783-6103.

YAAKOV KATZ ON ISRAEL

Join Kehillat Shaarei Torah Synagogue to hear **Yaakov Katz**, military correspondent and defence analyst for both *The Jerusalem Post* and *USA Today*, on "Iran and the Future of Israel," describing Israel's most pressing challenges and the defence establishment's approach to regional nuclear proliferation. Thursday, Oct. 30, 7:30 p.m. 416-229-2600, ext. 5.

Beth David Synagogue presents "Israel's Security in the Middle East" a breakfast lecture with **Yaakov Katz** for a behind-the-scenes look at the decision making process in the Israel defence establishment. Sunday, Nov. 2, 9:15 a.m. $5. Register in advance, 416-633-5500 or www.bethdavid.com.

REENA EVENT

The Reena Foundation's New Leadership Division hosts its annual "Exquisite Wine and Gourmet Food Event," Thursday, Oct. 30, 7-11 p.m. Tickets, $100. www.FlourishForReena.com

***L'DOR VADOR*: A CONCERT**

Beth Sholom Synagogue presents "*L'Dor Vador*," a father and son in concert with **Cantor Naftali Herstik**, of the Jerusalem Great Synagogue, and **Cantor Netanel Herstik**, of The New York Synagogue, accompanied by **Brahm Goldhamer**. $18 includes a dessert reception. Wed. Nov. 5, 8 p.m. Tickets, 416-783-6103.

FALL LECTURE SERIES

Registration is open for the Temple Emanu-El fall lecture series on Mondays between 2-4 p.m. Nov. 3, "How Swing Music Won World War II" with **Mike Daley**; Nov. 10, "Art in Nazi Germany" with **Ken Carpenter**; Nov. 17, "Fighting the Great Patriotic War: The Soviet Union and World War II" with **Arne Kislenko**; Nov. 24, "Five Great Recordings" with **Rick Phillips**. $30 for the series. $10 for single lectures. Information and registration, 416-449-3880.

JF&CS GROUPS

Jewish Family & Child, 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

Effective Parenting. A four-session group to learn what parents can do to raise a happy, motivated and well behaved child. For parents of children ages 2-11 years. Topics include how to nurture self esteem, encourage problem solving, increase communication and setting limits. Begins Thursday Oct. 23, 7-9 p.m. at the Lipa Green building.

Parenting the Child with ADHD. A seven-week group for parents of ADHD diagnosed children who want to learn about and develop strategies for assisting their children at home and at school. Begins Wednesday, Oct. 29, 6:30-8 p.m. at the Lipa Green building. Call intake for pre-group interview.

FOR SENIORS

Earl Bales Seniors Club in the Park 55+. Sunday dance, Oct. 19; Casino Rama, Thursday, Oct. 30; Seniors walking group, Thursdays, 9-10 a.m.; Info about club activities, 9 a.m.-3 p.m. 416-395-7881.

Jewish Singles Late 60+ meet monthly for social and cultural activities. Information, 416-499-1391.

55+ Forward for Seniors at the MNJCC hosts **Rabbi Tina Grimberg** of Congregation Darchei Noam, Thursday, Oct. 30, 1:30 p.m. $5. Info, **Phyllis Fien** at 416-924-6211, ext. 155 or phyllisf@mnjcc.org.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"The Sandwich Generation" What Are the Options? Sunday, Oct. 19, 1-2:30 p.m. Free.

Hearing screening for those concerned about hearing loss. Free. Monday, Oct 20. 11 a.m.-1 p.m. Call **Amanda** at ext. 126.

Massage therapy is available at Betel Centre, Thursday, Oct. 23. For appointment, call **Amanda** at ext. 126.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Sukkot Tea takes place Thursday, Oct. 17, 2 p.m. Info, **Rivka**, ext. 2272.

Smile Theatre performs *Come by the Hills* on Monday, Oct. 27, 7-8 p.m. in the assembly room. The play follows the adventures of a young man from his home and family in the islands of the north coast of Scotland to the east coast of Canada.

The Book Club facilitated by **Marilyn Fine** meets Thursday, Oct. 30, 1:45 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

"Strength and Self," a free program combining yoga, meditation, support and discussion for women transitioning away from abusive relationships. New group begins Oct. 20. Information and registration, ext. 147 or strengthandself@mnjcc.org.

Film Talk Sunday with **Shlomo Schwartzberg**: International Jewish Cinema, Sunday, Oct. 19, 11 a.m.-12:30 p.m. "The French Experience." Sunday Go! Pass for 19 breakfast talks, $100, $45 Film Sundays series pass (6 events), $9 lecture, all prices include a light breakfast. Register, ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The annual One Day Sale takes place Sunday, Oct. 19, 9 a.m.-noon. Information, ext. 230.

"Adult Hour at the Family Place," Thursdays, 10:30-11:30 a.m. Spend an hour with parents, caregivers and experts. Each week will feature a different subject. Join one session or every week. Each requires pre-registration and some them have a fee. Bring your child along, those that are adult only programs childcare will be available. Oct. 23, "Parenting with Jewish Values" with **Rabbi Elyse Goldstein**. Information, ext. 390, registration ext. 235.

The BJCC offers a new after school and weekend program "Mobilize Youth" for youth and teens ages 8-16 who have weight and eating issues and want to get fit and eat healthy balanced meals.

AJS GETS NEW EXECUTIVE: The newly elected executive officers of the Association of Jewish Seniors were installed recently at the annual general meeting. From left, Mort Lightstone, vice president, Esther Pohn, secretary, Ray Sadowski, president, Ben Goldmintz, vice president, Evelyn Shulman, vice president, and Larry Scott, treasurer. For information on programs contact 416-635-2860 or ajs@circleofcare.com.

SINGLES EVENTS CAN BE FOUND ON PAGE 33

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Nudlin, Basia	Sept. 27/08	24 Armon Ave
Glazer, Mozes	Sept. 27/08	3000 Bathurst St
Novik, Motl	Sept. 27/08	5 Fisherville Rd
Tenenbaum, Joseph (Garshen)	Sept. 29/08	
Needham, Lionel W.	Sept. 28/08	
Goldstein, Helen	Oct. 1/08	Private
Goldentuler, Henry	Oct. 2/08	6 Erica Rd
Kivenson, Avraham	Oct. 2/08	Private
Kravitz, Marsha	Oct. 2/08	4300 Bathurst St
Wiseman, Joseph	Oct. 2/08	11 Goldfinch Crt
Feinstein, Mary	Oct. 2/08	40 Baif Blvd
Laurie, Louis	Oct. 3/08	1101 Steeles Ave W
Snarch, Dr. Milton	Oct. 3/08	3560 Bathurst St
Abel, Lillian	Oct. 4/08	784 Centre St

HEDREW BASIC

Jeanette Shykowsky	Sep 21/08	90 Brucewood Crescent
Martin Truster	Sep 26/08	41 Mississauga Valley Blvd

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THE DAIRY RESTAURANT

The unveiling of a monument honouring the memory of
JEANETTE KELEMEN ז"ל
will take place
Sunday, Oct. 19th
2:00 p.m.
Bathurst Lawn Memorial Park
Beth Emeth Section
Relatives and friends are invited to attend

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The unveiling of a monument honouring the memory of
ABRAHAM (TED) NERENBERG ז"ל
will take place
Sunday, Oct. 19th
11:00 a.m.
Dawes Road Cemetery
Beth Radom Section R
Relatives and friends are invited to attend

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Health & Lifestyles

ICRF holds awards luncheon

By CAROLYN BLACKMAN
Staff Reporter

The first annual Men of Distinction Luncheon sponsored by Israel Cancer Research Fund (ICRF) raised close to $350,000 for cancer research in Israel.

The award will be presented each year to individuals who exhibit philanthropic leadership and commitment in their communities and beyond.

Honorees were Jim Balsillie, co-CEO at Research in Motion, maker of the BlackBerry wireless handheld system; and Dr. David Malkin, staff oncologist, senior scientist and associate chief of research (clinical) at the Hospital for Sick Children and professor of pediatrics at the University of Toronto.

Balsillie, in 2002, founded and endowed Canada's largest foreign policy think-tank, the Centre for International Governance Innovation, which addresses international governance challenges.

In 2007, he founded the Balsillie School of International Affairs, and also founded and chairs the Canadian International Council, Canada's council of foreign relations.

Malkin maintains a clinical practice in the treatment of children with cancer, and among other things, he has created the cancer genetics program at SickKids that addresses clinical and ethical issues in cancer predisposition in children, is a member of the medical advisory board of the Leukemia and Lymphoma Society of Canada and a past member of the ICRF scientific review panels. He is also medical director of Camp Oochigeas, a recreational program for children with cancer.

In accepting his award, Malkin said he devotes his volunteer time to groups that dream, including the Weizmann Institute of Science and ICRF.

Event co-chairs were Richard Belknap and Mark Liss; honorary co-chairs were Dr. Mel Freedman and Murray Koffler.

YIDDISH CORNER
Edited by: ALEK SILVER
ייִדיש־ווינקל
רעדאַגירט פֿון: אַלעק סילווער

סוכות — דער יום־טוב פון אָפּטימיזם און פֿרייד

פֿון אַלעק סילווער

יעדער באַווּסטזיניקער ייִד וויַיסט, אַז סוכות איז נישט בלויז איין יום־טוב, נאָר אַ קאָמבינאַציע פֿון אַ גאַנצער רייַ ימים טובֿים. עס איז דער דריטער און לעצטער פֿון דיַ שלוש רגלים: פּסח, שבועות און סוכות, וואָס זענען דערמאָנט אין תּנ"ך. סוכות קומט נאָך דיַ פֿאַרכטיקע טעג פֿון אימת הדין, פֿון אָפּגעבן זיך אַ חשבון הנפש, פֿון באַמיען זיך צו טאָן תשובה און בעטן דעם אַלמעכטיקן צו פֿאַרגעבן אונדזערע זינד. עס איז אַ יום־טוב פֿון האָפּענונג און מונטערקייט, ווייל דער ייִד האָפּט אַצוהייבן דאָס נייַע יאָר מיט אַ ריין קוויטל און מיט דער האָפּענונג צו האָבן אַ גוט יאָר.

אין ערשטן טאָג פֿון סוכות, ביים אי־בערחזרן דיַ שמונה עשׂרי פֿון מוסף, זאָגט מען דיַ תּפילה פֿון גשם — פֿון רעגן. מיר בעטן דעם באַשאַפֿער צו נעבן אונדז גענוג רעגן, וויַיל דאָס לאָזט פֿון ישׂראל נייטיקס זיך אין וואַסער. ערשט לעצטנס איז צווישן דיַ נייַעסט נעווען געדרוקט דיַ זאָרג פֿון מדינת ישׂראל און עטלעכע לענדער בשכנות וועגן דיַ פֿאַרקלענערונג פֿון דיַ וואַסער צופלוסן אין ים המלח און אין אַנדערע טייַכן.

צום באַדויערן זיינען לעצטן יאָר דיַ רעגנס נעפּאַלן אין דיַ נישט נייטיקע ערטער אי־בער דער וועלט. דיַ לענדער, וועלכע האָבן באמת געדאַרפט דאָס וואַסער, דעם רעגן, האָבן עס נישט באַקומען. עס איז ביַ זיַ גע־ווען אַ טרוקענעיש, וואָס האָט פֿאַראורזאַכט פּיינרס מיט מענטשלעכע קרבנות און פֿאַרלוסטן פֿון זייערע ווייַ־טערע. דאָקעגן האָבן אַ צאָל לענדער באַקומען צופֿיל וואַסער, וואָס האָט אויך פֿאַראורזאַכט קרבנות און אין פֿאַרלוסטן פֿון פֿערזנלעכן פֿאַרמעגן. אַ גלויביקער ייִד וואָלט נעזאָגט: נאָס וויַיס, וואָס ער טוט. מען קען דעם רבונו של עולם נישט נעמען צום בית־דין.

דער קולמינאַציע פֿונקט פֿון דעם יום־טוב איז שמחת תורה, ווען דער ייִד דריקט אויס זיין צוגעבן־דענקייט און פֿרייד מיט דיַ אייביקע יעזעצן, וואָס זיינען אים געגעבן נעווארן בייַם הר סיני. לויט דער טראַדיציע פֿון הונדערטער יאָרן איז שמחת תורה נעווארן דער פֿרייַלעכסטער פּייַרטאָג בייַ עם ישׂראל. עס וועלט געלערנט, אַז שמחת תורה איז אויפֿגעקומען כּמעט ווי אַ צו להכעיס אונדזערע שונאים.

אין אַ גרויסער צאָל לענדער, ווען דער אינדוויסן איז נעווען פֿאַרגיפּטעט מיט ייִדן־שׂנאה, מיט אויסגע־פֿאַכטע בייוווילקער בלבֿלים און מיט אונדזערע פֿאַר־פֿאָלגונגען, האָט דער ייִד נעזוכט אַ וועג כּדי נישט לאָזן זייערע שׂונאים נעווינען דעם קאַמף. פּיזיש איז דאָס צעשפּרייטע ייִדיש פֿאַלק נישט נעווען ביכולת זיך קעגנצושטעלן דיַ ברוטאַלע מעשׂים פֿון זייערע פֿאַר־פֿאָלגער, האָבן זיי באָנוצט דעם אַלטן כּלי־זין, וואָס זיי האָבן נעיַרשנט פֿון זייערע אָבות.

זיי האָבן אַרויסגענומען דיַ ספֿרי תורה פֿון אָרון הקודש, מיט געזאַנג אַרומנעגאַנגען דיַ בימה אַן אַפֿילו אין דיַ שכנותדיקע נאַסן. אַזוי אַרום האָבן זיי אויסגעדריקט זייער ביטול אַן פֿאַראַכטונג אויף דער רשעות פֿון זייערע שׂונאים. איז פֿאַראַלטן אונדז צוליב אונדזער תורה, צוליב אונדזער יידישקייט, צוליב אונ־דזער אַנדערשקייט. דעמאָנסטרירן מיר מיט אונדזער תורה, וואָס האָט פֿון אונדז נעמאַכט אַן אתה בחרתנו פֿאַלק. מיט דעם וועלן מיר קעמפֿן פֿאַר נערעכטיקייט אַן מענטשלעכקייט. דאָס איז איינס פֿון דיַ סיבות, וואָס דער טאָג איז פֿאַרבליבן ווי אַ שׂמחה מיט דער תורה.

מיר וינטשן עם ישׂראל אַ פֿריילעכן יום־טובֿ

32nd Annual The Jewish Book Fair

November 1-9, 2008
Leah Posluns Theatre

A week of authors, books, talks, performances, and readings, for all ages at the largest Jewish Book Fair in North America.

PROGRAM HIGHLIGHTS:

Saturday, November 1 | Opening Night | 8 PM | $25
The Greatest Threats Faced by Israel Today
World renowned author and highly respected Harvard Law professor **Alan Dershowitz** speaks on his his latest offering on peace and conflict in Israel, *The Case Against Israel's Enemies*.

Sponsored by Canadian Friends of Tel Aviv University.

Monday, November 3 | 8 PM | $10
Cool Jew Cabaret Presented by koffler20s&30s
Join **Lisa Alcalay Klug** for a decoding of the modern hipster Heebster in all its forms of cultural and creative expression as she hosts the Cool Jew Cabaret with GTA Cool Jews doing cool and creative things.

Begins with a reception at 6 PM at the Koffler Gallery.

Sponsored by Hillel of Greater Toronto, The Jewish Magazine, and This is Not a Reading Series. Pages Books and Magazines.

Sunday, November 2 | 4 PM | $5
Women Writing the Holocaust: Four Authors
With **Karen Levine** (*Hana's Suitcase*), **Kathy Kacer** (*The Diary of Laura's Twin* and *Hiding Edith*), **Ami Sands Brodoff** (*The White Space Between Bloodknots*) and **Gina Roitman** (*Tell Me a Story, Tell Me the Truth*).

Sponsored by Second Story Press.

Tuesday, November 4 | 8 PM | $10
From Krakow to Krypton: Jews and Comic Books
Many of the creators of the most famous comic books were Jewish. Comedian and MAD magazine writer **Arie Kaplan** tells their stories, showing how they brought a uniquely Jewish perspective to the comics industry as a whole.

Sponsored by B'nai Brith Canada.

A NIGHT WITH KOLEL AT THE JEWISH BOOK FAIR
Wednesday, November 5

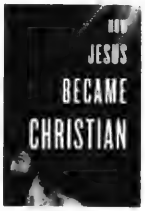
6:30 PM | $36 | Friday Night Dinners with Bonnie Stern
Go behind the scenes with Bonnie as she shares cooking tips and her top ten reasons why she loves Friday night dinners. Treat yourself to a special "Shabbat on Wednesday" complete with delicious tastings.

8 PM | $10 | The Gender Agenda
Rabbi Elyse Goldstein's latest book, *New Jewish Feminism* looks at the growth and accomplishments of Jewish feminism. **Rabbi Joseph B. Meszler** is the author of *A Man's Responsibility*, unearthing the male stereotypes in Judaism.

Sponsored by Kolel and Na'amat Canada.

KOLEL

Thursday, November 6 | 8 PM | $10
How Jesus Became Christian
Barrie A. Wilson asserts that the spiritual figure that billions of Christians worship worldwide as the son of God was in fact a Jew, a Rabbi, and a revered teacher of the early first century who obeyed and championed the Torah.



Saturday, November 8 | 8 PM | $15
Judaism in Full Flower
Celebrated author of *The Red Tent* as well as a series of invaluable guides to contemporary Jewish life, **Anita Diamant** discusses the new form of Judaism flourishing in North America today.

Sponsored by Darchei Noam Congregation.

Sunday, November 9 | 4 PM | $5
Two Men (and One Woman) of Mystery & Mayhem
Enter the world of mystery novels with Leacock Medal Award-winning author **Morley Torgov**, **Howard Shrier**, and Arthur-Ellis Award winner **Jan Rehner**.

Sponsored by the Canadian Jewish News.

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Yiddish Canada in the 20th Century

honours **J.B. Salsberg z"l** an outstanding contributor to the fabric of Jewish Life in Toronto, on his 10th yahrzeit

JB Remembered
Tuesday October 28, 2008
7:00 PM

Bialik Hebrew Day School
2760 Bathurst Street (at Viewmount Ave.)
Dessert reception following the program - Kashrut observed

Program includes:
Life & Times of J.B. Salsberg - Gerald Tulchinsky
Remarks by the Hon. Bob Rae
Yiddish musical program featuring Lenka Lichtenberg and the Bialik Hebrew Day School Choir
Archival exhibit

Sponsored by: Bialik Hebrew Day School, Committee for Yiddish and Ontario Jewish Archives, UJA Federation
Funded by the J.B & Dora Salsberg Fund at Jewish Foundation of Greater Toronto

Admission: Free *No Solicitation.*

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Study finds hormone therapy decreases risk of some cancers

By LEILA SPEISMAN
Staff Reporter

Hormone replacement therapy for postmenopausal women with the BRCA1 genetic mutation lowers their risk of breast cancer by 42 per cent, an international study has found.

The study was led by Dr. Steven Narod of Women's College Hospital, who is the Canada Research Chair in Breast Cancer, program director of the familial breast cancer research unit at Women's College Research Institute and professor of public health sciences at University of Toronto.

As reported in *Journal of the National Cancer Institute*, the study looked at 472 women, out of a pool of 9,000 women with the gene mutation, who had gone into early menopause as a result of prophylactic surgery or for other reasons.

Research was carried out in five European centres, 19 in the United States and 19 in Canada, including Saskatoon, Edmonton, London, Montreal (at McGill University), Hamilton, Kingston, Halifax and Toronto's Princess Margaret, Sunnybrook, Womens College and Mount Sinai hospitals, Narod said.

Some women, especially younger ones, who are especially at risk for breast or ovarian cancer if they carry the BRCA1 or BRCA2 gene mutations, deal with the risk by having their breasts or ovaries removed. This puts them into menopause, Narod said, with the accompanying mood swings and psychological effects.

Hormone replacement therapy (HRT), either estrogen alone or an estrogen-progesterone combination, can decrease or prevent these side effects.

An earlier study warned that statistically, HRT can, in fact, lead to an increased chance of getting breast cancer. Narod's study, however, found that in those with the gene mutations, it can reduce the risk and maintain quality of life.

This study is particularly important for Ashkenazi Jewish women, among whom there is a much greater incidence of the BRCA1 and BRCA2 mutations.

Narod stressed that "this is a first study. [To be definitive] the results need to be replicated."

Womens College Hospital Foundation is honouring Narod with a special event called Real to Reel – Facing Breast Cancer: Living with BRCA1. It is scheduled for Oct. 29 at the Manulife Centre Cineplex Odeon Theatre.

The evening will begin at 5 p.m. with a wine and hors d'oeuvres reception, followed at 5:45 by the screening of *In The Family*, a documentary about a family dealing with having the BRCA1 gene mutation.

After the film, a panel, including Narod; Dr. John Semple, the Women's College Hospital's chief of surgery; and a genetic counsellor, will answer questions from the audience.

The cost is $108. Registration is through the website, womenscollegehospitalfoundation.ca, by telephone at 416-323-6323 or by e-mail at foundation@wchospital.ca. Proceeds will go toward supporting Narod's seminal work in predictive genetic testing.

Doctor to be honoured on October 29

Shul Curious?

ALL ARE **Welcome**

Interested in a new halakhic Minyan in Toronto with expanded roles for women? Join us for an inaugural shiur on October 27th at 8pm at the Toronto Heschel School, 819 Sheppard Ave. W.

COME TO **Learn**

Shiur with Rabbi Martin Lockshin will address the vision for the Toronto Partnership Minyan and the shift towards gender equity within halakha in the observant Jewish community.

Rabbi Lockshin is a professor at York University's Centre for Jewish Studies. He and his wife were instrumental in creating a new minyan in Jerusalem this past year.

COME TO **Daven**

Join us on Shabbat, November 8, 2008 at 9:30 am at the Toronto Heschel School
Services feature mekhitza and ruach followed by Kiddush.
For more information, email torontopartnershipminyan@gmail.com or visit sites.google.com/site/torontopartnershipminyan

JEWISH ZOMBIES: Canadian Young Judaea took some 25 kids out to Nuit Blanche earlier this month and gave them the opportunity to be transformed into zombies. Pictured in front of a picture of comedian Ellen DeGeneres, are from left, Tyler Rochwerg, Tessa Schiller, Dov Wittes, Ely Weisbrot and Ilan Mucher.

CAMP GEORGE RETREAT: Grade 6 students from Bialik Hebrew Day School celebrate their success at building a fire using batteries, cotton balls and Vaseline. The students took part in a range of team-building activities during their recent retreat at Camp George. Pictured from left are Rachel Wine, Jason Kirshenblatt, Racquel Kerbel, Adam Levine, Leah Goldstein, Hannah Wulfson, Adam Dennis-Birnbaum and Lindsay Weisleder.

Best wishes for a healthy and happy New Year

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On Campus

Emerson Fellows defend Israel on campus

By RIVA GOLD
Special to The CJN

StandWithUs has big plans this year to revitalize Israel's image at Concordia University, York University, the University of Victoria and 37 other campuses across North America.

The international educational organization has trained select students as Emerson Fellows to make university campuses more Israel-friendly.

The Emerson Fellowship, now in its second year, empowers students attending universities with strong anti-Israel sentiment to become stronger advocates for Israel through the support of philanthropists Rita and Steve Emerson.

"My first year at York was a big eye-opener for me when it came to the intensity of anti-Israel propaganda on campus," said Anna Neuman, the Emerson Fellow at York.

"I remember the first time I walked through Vari Hall [York's main entrance] and saw the Israeli Apartheid Wall," an exhibit erected by anti-Israel campus groups.

Neuman plans to use the training and expertise she gained from the program to help all supporters of Israel voice their opinions safely on campus.

In September, she helped bring Amir Gissin, Israel's consul general in Toronto, to York to discuss the concept of "rebranding" the image of Israel both on and off campus.

At Concordia, Emerson Fellow Samantha Banks, who is also president of Hillel Montreal, hopes to eradicate misconceptions about Israel in the student community.

"Concordia's well-documented history [of conflict] does not reflect the current climate on campus," Banks said.

"We have established a much more comfortable and secure environment, and I want to show new and old students alike how vibrant and expressive we are today."

Banks' plans include a mock UN Security Council, meetings with election candidates, and positive marketing campaigns such as Tel Aviv 100.

At UVic, Matan Levanon, who lived in Israel until age 22, aims to inform the broader community about Israel's contributions to the world.

"Coming to Canada from Israel, I was taken by how much the situation in the Middle East affects Canadian Jews, but I also noticed a lack of knowledge. I want to help students educate themselves about issues regarding Israel, and not just the conflict," Levanon said.

"I would also love to see a growing involvement by the entire campus community and not only by Jewish students."

This year, Levanon hopes to initiate a "World Awareness Week," covering hot topics around the world, such as environmental sustainability, with an emphasis on Israel's contribution to each field.

StandWithUs has assisted each of the fellows by providing them with financial support and training in California to learn how to fight anti-Israel rhetoric and stereotypes.

Speakers were also brought in to discuss coalition building, event planning and even media training.

"I was surrounded by very dynamic students and speakers from across North America," Neuman said of her training experience.

"It was a great opportunity to share our experiences of Israel activism on campus and exchange ideas too," she added.

In September, StandWithUs helped hundreds of students from across North America rally to protest the arrival of Iranian President Mahmoud Ahmadinejad at the United Nations.

"For many students, especially from Canada, this was their first rally or protest," explained Dani Klein, StandWithUs' campus director.

"I think we were able to send a message out to the world leaders at the UN."

StandWithUs has also teamed up with the *Jerusalem Post* to produce *Campus Post*, a new, free monthly publication distributed with the *Jerusalem Post* and on university campuses.

"*Jerusalem Post* writers contribute articles about Israeli culture, society, and current events, while students and campus professionals write articles concerning the face of Israel advocacy here in North America, and on campus," Klein said.

For more information, e-mail info@campuspost.org.

Hockey: a "special" expense?

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 26 years

Question: I pay my proportionate share (70 percent) of my younger child's day care expenses, my older child's orthodontic bills and summer camp. After my $927 in monthly child support and $1,000 in monthly spousal payments, our "net disposable incomes" are about the same, equalized.

My older boy has just started playing competitive hockey as a goalie: $1,500 in expensive goalie equipment, winter and summer hockey camp schools, an expensive hockey league, uniforms, travel expenses around the province — the works. His mother says this is not part of the child's normal expenses that she should have to bear on her own. She claims the Child Support Guidelines allows her to ask me to share this expense as "special and extraordinary." I say it's part of her regular expenses since most boys play hockey in this country. I'm now remarried with a new child and a second family. Am I not paying enough already?

Answer: In Ontario, unlike some other provinces, a Judge would likely order you to contribute to at least part of the hockey expenses in proportion to your respective gross incomes: 70%. Much depends on how much the total of these expenses impacts on your budget and your former wife's. Under Canadian law, having a second family in itself does not excuse you from your obligation to your first family. If there were a number of such extracurricular activities for both children and if the expenses seriously interfered with your ability to pay your bills after your other support payments, then a Judge would likely hesitate or would at least reduce the level of your contribution. However, in a number of reported cases, depending on the facts, such as a higher table amount, Judges have refused to order contributions for normal extracurricular activities on the basis they are already covered by basic payment.

For instance, in one reported case, a Judge ordered that the husband would not have to contribute to skating lessons but would have to pay towards the special travel costs of the child's skating competition overseas. Under section 7 of the Child Support Guidelines, much depends on the facts of each case: the number of children, the income of each of the parents, who has what kind of custody, the type of expense, which province, and whether the expense was paid for at the time of separation. For any specific situation, call my assistant Karen and ask about my "Section 7 Extraordinary Expense Database." Call 416-496-8880 or 1-888-776-2701 and check out the Database at www.spousalsupport.com.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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"יש לי תחושה שהגענו למקום שנותן כבוד לאנשים." אמרתי לבעלי, "עזבי אותך מכבוד." הוא סיכם, "אני מתגעגע לאמא שלי..."

"אמא!" טונה אלי בתי בת השמונה כשאנו ישובים בקניון ההומה חוללים קצת ג'אנק, בשביל הנשמה.

"מה מותק?" אני שואלת, בעודי נוגבת לה כמה צ'יפסים חומסת לגנוב מבעלי ומהבן שלי כמה טבעות בצל מסוגנות.

"אמא, מתי כבר נחזור הביתה?" שואלת הילדה ותולה בי את עיני השקד החומות שלה.

בעלי מביט בשעון בקתר רוח. "עוד מעט." הוא עונה במקומי "גם לי כבר נמאס מהקניונים האלה."

"מה באמת?" אומרת עיניה של הקטנה "עוד מעט! ונראה כבר את סבתא וסבא!"

בעלי ואני מתבלבלים.

"את סבתא?" אני חוזרת "סבתא בתל אביב, מתוקה."

"כן." מהנהנת הילדה "אז עוד מעט כבר נחזרים הביתה, לתל-אביב!"

אני מביטה בה בתדהמה, ואחר כך בבני בן ה-12 שמביט בי בציפייה. מה עשינו? אני שואלת את בעלי בלי קול.

הכל התחיל לפני שלוש שנים. ישבנו עם חברים על שפת הים בתל-אביב, עיר הולדתנו. זה היה בחופש הגדול וכרגיל, קיטרנו על המדינה. "המיסים." אמר חבר אחד. "החום!" טען שני, "המנטליות!" העיירה שלישית. "פשוט צריך לנצח מפה." סיכם הרביעי.

"שמעתי שבקנדה יש קהילה יהודית נהדרת," המשיך, "וגם נורא כיף שם. הכל גדול ועושר כזה."

"אבל קר שם ומושלג, ובכלל, אין כמו הארץ!" סיכם מישהו, וכולם הסכימו שזה לא בשבילינו.

"אבל אני נורא אוהבת חורף." אמרתי לבעלי כשאנחנו פוסעים לעבר הגלים, להירגע קצת מהחום המעיק של החוף. "ואני נורא רוצה לחוות שלם, לראות מקומות, להכיר אנשים פחות עצבנים." צחק בעלי כשהוא מחזיר כדור גומי שהושלך לעבר מצחו מקבוצה משתוללת של נערים משולהבים.

"אז בוא ננתח תיק בשנירות, נראה מה יהיה. ממילא אומרים שהתהליך לוקח שלוש שנים." הצעתי.

והנה, כעבור שלוש שנים מצאנו את עצמנו נותחים בטורונטו. לבד. בלי עבודה, בלי משפחה, בלי חברים, בלי דירה, עם מעט חסכונות והמון תקווה בלב.

לי אישית משהו קרה פה. מהרגע שהגענו לכאן, הרגשתי שהמקום טוב אלי.

תקראו לזה משהו ספיריטואלי.

אני אוהבת להסתובב בטורונטו ולראות סינים חייכנים, הודים אדיבים, יהודים נאים חובשי כיפות ומתולתלי פאות, וגם "סתם" קנדים נימוסיים ונעימים.

"יש לי תחושה שהגענו למקום שנותן את הכבוד לכל אינדיבידואל." התפייטתי למאיר בעלי, שמצידו ראה את הדברים בצורה רומנטית הרבה פחות.

"עזבי אותך מכבוד," סיכם מאיר "אני מתגעגע לאמא שלי".

רשמנו את הילדים לבית הספר. "היי, דיברתי עם המורה של הקטנה וניליתי שהיא יהודיה!" התרגשתי בפני מאיר "יופי, אז יהודיה" רטן מאיר. "בישראל יש לנו גם מורים יהודיים".

באופן כללי, מאיר מדאג יותר ממני. הוא כל הזמן מדבר על עבודה עבודה עבודה. "איך מוצאים פה עבודה?!" זו המנטרה שלו.

אף פעם לא ידענו מה זה להיות מהגרים. שנינו נולדנו בתל-אביב, היינו קניינים בצבא, אבלנו כל יום שישי בערב ארוחת שבת עם המשפחה (למאיר שבעה אחים).

בימי חופש עשינו פיקניקים ובריבקיו במארק, עם החברים מהתיכון או מהצבא.

שנינו עבדנו במקצועות נחשבים (מהנדס ועורכת עיתון), אבל מסיבה משמיות הצינו, או יותר מכל הרגשנו, שאנחנו חייבים שינוי.

הייתה לנו אינטואיציה שאם נעבור לקנדה נשפר, איכשהו, חיים טובים לעצמינו ובעיקר- שניד טוב יותר לילדינו.

אז בינתיים, חברים, אנחנו כאן כבר עשרה חודשים. הילדים, כאמור, מתגעגעים "הביתה" (ולא יותר שאני מסבירה ש"פה זה הבית, מתוקים. ישראל זה חוץ לארץ..."). ואני מתכוונת, אם תרשו לי, להתארח בביתכם (נו, דרך העיתון) ולספר לכם על המשפחה, על החברים החדשים, על השמחות והאכזבות הקטנות, בקיצור- מה עובר עלי כמהגרת ישראלית חדשה בקנדה.

WOMEN HONOURED: Karen Mock, left, former national director of the League for Human Rights of B'nai Brith Canada and of the Canadian Race Relations Foundation, and Barbara Landau, co-chair of the Canadian Association of Jews and Muslims, were honoured as "eminent women of peace" by the Canadian Department of Peace Initiative and Voices of Women (VOW) on Oct. 2 in Ottawa. The initiative recognized 50 women from across Canada "with gratitude for their dedication and life work promoting a culture of peace."

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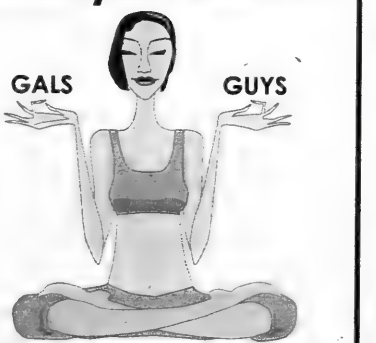

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And now for something completely different: HEEBONICS

Defining the hipster Jew for the new generation

By ANDY LEVY-AJZENKOPF
Staff Reporter

On Sept. 1, award-winning U.S. journalist and proud Heebster maven Lisa Alcalay Klug released her book *Cool Jew: The Ultimate Guide for Every Member of the Tribe* (Andrews McMeel Publishing).

Described as "a field manual for 21st-century Jews and the people who love them, [it] decodes contemporary Judaism and its hippest forms of cultural expression," *Cool Jew* is 250 pages of new Jewish lingo and imagery and has been on Amazon.com's Top 10 bestseller list for humour/religion since its release. It's now in its second print run due to heavy demand, according to Klug.

Though she's been living out of a suitcase for the last month while promoting the book on a whirlwind North American tour, Klug kindly took time out for an e-mail Q&A last week with *Heebonics* to kibbitz about how it came together and her thoughts on the new Jew. Now that's menschkeit.

And before you ask, Klug has decided to coin the term "Heebster," defining it as such:

Heebster \heeb-stur\, noun (circa now) :
1 : A cool Jew.
2 : An honorary Member of the Tribe.
3 : Those who not only know what it is to be Jewish, they know it, flaunt it, dig it and love it.

***

Heebonics: *Why write Cool Jew?*
Klug: I wrote *Cool Jew* because I love being Jewish and I care passionately about how we relate to our identity, tradition and community.
H: *How did you go about researching it? How long did it take?*
K: About 15 years crammed into two. I've been collecting and noticing fun and innovative forms of Jewish expression for a long time. I spent a much shorter period actually writing the book, gathering images, working with an illustrator, designing the cover and working on the layout. I share the design credit on the book.
H: *On your dedication page you write that without your parents "I might never have known I am Jewish." Can you explain?*
K: Are you kidding me? I was kidding you! Like all good jokes, there is truth to this one. Why else would any sane toddler start eating gefilte fish?
H: *You come from a "mixed" marriage, Ashkenazi and Sephardi. How would you describe your Jewish upbringing?*
K: We followed a lot of my father's Ashkenazi traditions and ate a lot of my mother's favourite tropical fruits. My school lunches were weird combinations like gefilte fish and coconut. In other words, our home was a cultural Cuisinart.

My dad's accent is a lot like Dr. Ruth's and my mom's is more like Ricky Ricardo. My book is in no way autobiographical, but once you know my background, you can read some of that between the lines.

Cool Jew author Lisa Alcalay Klug says a true Heebster is ageless.

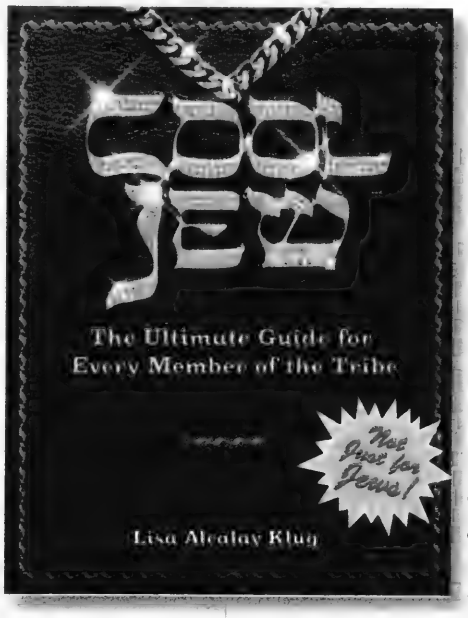
H: *Your book seems directed at a North American Jewish youthful demographic somewhere between ages 18 and 40. Is this the "Heebster" range as you see it?*
K: The book has garnered amazing response from all ages, from teens to octogenarians. And as it happens, many Jewish organizations have been inviting me to share Cool Jew with groups ranging from teens to 20s, 30s and 40s.

But I'm also speaking to women's divisions and Hadassah. As I say in the book's introduction, it doesn't matter if you're old or young, a true Heebster is ageless.
H: *Did you speak to any Canadian Heebsters in the making of your book? (We have some nice gefilte fish up here, you know.)*
K: So I've heard. I'm looking forward to sampling it on my Canada tour. I love the music of [Montrealer] Socalled [a.k.a. Josh Dolgin] and enjoyed shmoozing with him during his tours of the Lower 48. Now that's one fresh Heebster.

I'm also a fan of the Hunderts, Rabbi Leibish and Dena, at the Ghetto Shul in Montreal. I met them at the Jewlicious festivals, and we're planning a Montreal launch party for *Cool Jew* on Oct. 30.

(Note: Klug will throw a launch party and book signing for *Cool Jew* in Toronto at Indigo in Yorkdale Shopping Centre on Nov. 2 and has a scheduled book event at the Koffler Centre of the Arts on Nov. 3.)

H: *How old are you?*
K: A true Heebster is ageless. Didn't I just say that?
H: *What stream of Judaism do you subscribe to? Orthodox/Reform/Conservative/Reconstructionist/other?*
K: You might say I'm an Ashekfardic Neo-Chasidish Carlebachian Shomeret Shabbat Post-Labelficationist Sheebster... You know, the usual.
H: *You have an extensive writing/journalism portfolio. How has your work as a journalist influenced your own Heebsterism?*
K: First of all, thanks, Heebro. And for shizzy, I've spent years covering Jewish topics, travelling to Jewish communities around the world, spending time in Israel, and writing up Jewish museums, artists, historic sites, newsmakers, festivals, launch parties and much more.



It's led me to some amazing experiences, judging the Simply Manischewitz Cook-Off, teaching at the Jewlicious festivals, attending the Downtown Seder [held annually at the Knitting Factory in New York] and broadened my understanding of what it means to be a cool Jew. When you're a Heebster, you don't have to work hard to be cool. You just got to be Jew.

H: *Where do you currently reside? Where did you grow up?*
K: I grew up in Southern California. I currently live in a suitcase and can be found at www.cooljewbook.com.
H: *Are you planning any followup books in the same vein?*
K: I have a few things in development. Stay tuned!

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Russia hints will not sell missiles to Iran

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

MOSCOW — A Russian Foreign Ministry official has suggested Moscow will not sell advanced anti-aircraft missiles to Iran.

Observers have said sophisticated S-300 missile systems could be used by Iran to defend military targets such as the Russian-built Bushehr nuclear power plant.

That would make any military strike more difficult, and Israel, the United States and other nations have pressured Russia not to sell such weapons to Iran, Syria or other nations that have threatened Israel.

Outgoing Israeli Prime Minister Ehud Olmert said he discussed Russian weapons sales during a meeting in Moscow last week with Russian President Dmitry Medvedev.

Russian foreign ministry spokesperson Andrei Nesterenko was asked by reporters last Thursday whether Russia had promised Israel it would not sell weapons such as S-300s.

"We have declared more than once at the very highest political level that we do not intend to supply those types of armaments to countries located in regions that are, to put it mildly, uneasy," he said. "This is not in the interests of our country's policy or the interests of preserving stability in one region or another of the world."

He said Russia would make decisions on selling weapons systems based on both "preserving the balance of power in the given region, and taking into account the need to provide stability and security in the region."

Iran's president has said that Israel should be wiped off the map, and Israel fears that the nuclear program that Iran says is to produce power is actually meant to manufacture weapons.

Jerusalem is particularly concerned that sales of Russia's S-300 anti-aircraft missile system could threaten Israel's air superiority over both states. And if Iran received these missiles, it would be able to protect its nuclear sites more effectively, making an aerial strike on these sites more difficult.

The S-300 missile, called the SA-10 in the west, has a range of 150 kilometres and is capable of striking a plane up to 30 kilometres in the air.

Olmert, who was on a two-day visit to Moscow just before Yom Kippur, met Medvedev in the Kremlin.

During his flight to Moscow Monday, Olmert was asked whether he could influence Russia's policy on arms sales and replied, "I don't want to boast." But his chances of dissuading Medvedev from selling arms to Iran and Syria were widely considered small.

Russian sources told *Ha'aretz* there would be no change in Russia's position. They said Russia would not provide any Middle Eastern country with offensive weapons that could disrupt the region's stability, but would consider any request for defensive weapons.

But Israeli sources said they did not know whether Russia has already signed agreements to provide the advanced missile systems to Iran and Syria, or even whether it intends to do so, as the Russian media have reported over the past year.

Olmert landed Monday at Moscow's Domodedovo International Airport and proceeded to a meeting and dinner with Foreign Minister Sergey Lavrov. Olmert told the journalists accompanying him that in addition to Russian arms sales to the Middle East, he and his hosts would discuss Iran's nuclear program and Israel's peace talks with the Palestinians and Syrians. He said the Russians "have a special interest" in the peace talks.

However, Russia was not expected to accede to Israel's request that it change its position on Iran's nuclear program. Russia objects to harsher international sanctions on Iran and has already provided low-grade enriched uranium for Iran's nuclear reactor in Bushehr, which is due to begin operating next year. Moscow is also in preliminary negotiations with Tehran to build two more reactors for electricity production in Iran.

Olmert and Medvedev also discussed the situation in Georgia following its war with Russia in August. However, Israeli sources said, Russia commended Israel for having stopped its arms sales to Georgia completely even before the war and restricted its sales to defensive systems before then, meaning the issue was no longer a strain on bilateral relations, the sources said.

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October 28
"Finally: The U.S. Presidential Election" with **Dr. Ron Prussen**, Professor of American history at the University of Toronto

November 4
Gerald Ziedenberg will speak on the life of Elie Wiesel and his impact on Holocaust recognition

November 11
Dr. Adam Chapnick on **"The United Nations: Blessing or Burden? A Canadian Perspective."** Dr. Chapnick has a PhD in Canadian History from the University of Toronto. He is currently Assistant Professor of Defence Studies and Deputy Chair of Education at the Canadian Forces College.

November 18
Marilyn Herbert will review **"The People of the Book"** by Geraldine Brooks. An Australian rare-book expert unlocks the history of the Sarajevo Haggadah, and builds a moving portrait of the people who created, owned, rescued and protected this beautiful and rare book over six centuries.

November 25
Prof. Joseph Glass is a geographer specializing in historical and contemporary issues in Israel, the Middle East, and Canada and a noted Israeli professor. He will discuss **"The Development of Modern Jerusalem 1800-1917."**

December 2
Michael Ettedgui, on Cyberhate: Racism's New Frontline. He is Educational Consultant for Friends of Simon Wiesenthal Center (Canada), a popular speaker for the Speakers Action Group and co-author of the annual CD-Rom report, *Digital Terrorism & Hate.*

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Neo-Nazi attack at Jewish theatre in Hungary

By ESZTER MARGIT
JTA

BUDAPEST — An acid and feces attack at the Budapest Jewish theatre just before Rosh Hashanah has revived concerns about increasing anti-Semitism in Hungary.

The attack, which occurred after the première of a provocative parody of porn, is believed to be the first open and physical attack against Jews since the country's democratic transition in 1989.

Gecy opened Sept. 27 at Siraly, this city's trendy Jewish pub-cultural centre in the area of the former ghetto. The next day, after the second performance, with the audience milling around the theatre, six or seven masked neo-Nazis appeared on the street.

In what appeared to be a choreographed attack, one shot acid from a water pistol at the director of the show, Ferenc Sebo, then spilled a bucket of pig feces over him.

People standing near Sebo were splashed and shot with acid. The attackers beat Sebo when he threw his glass at one of them, then ran into the pub to shoot acid at others. A bystander trying to help Sebo was beaten badly and remained in the hospital this week. Police arrived too late to catch the attackers.

The theatre's director, Robert Vajda, said people associated with the show had been receiving threatening messages for several weeks prior to the opening.

"Extremist websites and blogs have been agitating against us in numerous threatening writings these past three weeks," Vajda said. "Some of us got such threatening calls that the lead actor decided to withdraw from his role a week before the première."

Vajda said that neo-Nazis became furious after misinterpreting the meaning of the play, which was provocatively marketed on YouTube as a porn comedy version of *The Tragedy of Men*, a famous national poem by the 19th-century dramatist Imre Madach.

"These boys thought that this time they have really found something: cat-murdering Jews are turning a jewel of Hungarian cultural heritage into porn!" he said. "But when it turned out that the comedy had not much to do either with Madach or with real porn, they got even more furious."

> ***'Extremist websites and blogs have been agitating against us in numerous threatening writings these past three weeks'***

Adam Schoenberger, one of the founders of Siraly, said the theatre had requested police security for both nights, but only received it for the première. He said the police later told organizers that they had been wrongly informed that the Sunday performance was cancelled.

According to a police communique, Tamas Polgar Tomcat, a neo-Nazi blogger, claimed on his blog to be an animal rights activist whose primary target was Zoltan Toepler, the author of *Gecy*, whose award-winning documentary film recorded the killing of a kitten.

Schoenberger said that the "official" target of the attack may have been the playwright, but since they could not find him, they spilled their hate on everyone associated with Jews.

In a short movie circulated on Tomcat's blog, made during and after the attack, one of the masked attackers openly admitted he was a "racist."

The attack on the theatre is the latest – and most aggressive – in a string of incidents raising alarm bells in the Jewish community.

An incident in the spring involving a heated exchange between a customer and a store clerk at a store in a Jewish neighbourhood led to a Molotov cocktail being thrown at the store and calls for a mob action against it.

Thousands of anti-fascists blocked the street on the day of the planned action. Among those who appeared to protect the store was Hungary's prime minister, Ferenc Gyurcsany.

The attack at Siraly continues a trend of "the growing anti-Semitic, anti-Jewish, racist verbal attacks at public gatherings, media and Internet sites," Peter Feldmajer, the president of the Federation of Hungarian Jewish Communities, told JTA.

Feldmajer said that while the performance did have "questionable content," it is clear from the blogs that the perpetrators' main problem was that it was presented by the Jewish theatre.

Gyorgy Vari, a Jewish blogger and university lecturer, said that over the past few months, "there were general anti-Semitic instigations and threats on several blogs, which intensified and became more explicit before the performance of the Jewish theatre."

After the attack at the theatre, a writer for Kurucinfo, a well-read extreme right-wing blog, wrote: "There wasn't any scandal, the performance wasn't disturbed, the disgusting Hebrews were not beaten in mass. All what happened was that some members of their crime-gang received a portion of what the material manifestation of their spirit is, a bucket of feces," so that "that they can be really stinking Jews."

Vari said the Siraly attack "was the first time since the change of the regime in 1989 when an openly anti-Semitic physical insult happened."

Schoenberger added, "This was a clear first step towards the direction when anti-Semites openly beat up Jews at Jewish places."

While the Jewish federation did not publicly condemn the attack – to the dismay of the theatre organizers – Feldmajer told JTA that he blamed lax laws, indifferent courts and inadequate security.

The Jewish federation promised to take steps to introduce better legal measures and increase security, but emphasized that it is the duty of the police to provide lawful order.

Meanwhile, local authorities said they were investigating the incident. But theatre organizers have turned to a civil rights organization, Company for Freedom Rights, to pursue legal remedies to prevent such actions in the future.

The neo-Nazi reaction to the show – and the local media coverage it inspired – helped fuel its popularity, with additional performances scheduled this week. This kind of response confuses the extremists, Vajda said.

"We do stand up and show that we are not threatened. The show must and will go on."

New Zealand university removes neo-Nazi thesis

JTA

HAMILTON, N.Z. — A New Zealand university removed a student's thesis on neo-Nazism from its library.

The University of Waikato made the move following harsh criticism from the key subject of the thesis, Kerry Bolton, a former secretary of the National Front who has been involved in neo-Nazi organizations in New Zealand for more than two decades.

The thesis by Roel van Leeuwen, 39, published six months ago, earned the philosophy student first-class honours under the co-supervision of Prof. Dov Bing, an expert on Holocaust denial.

Dreamers of the Dark: Kerry Bolton and the Order of the Left Hand Path, a case-study of a Satanic/Neo-Nazi Synthesis was removed from the library and its online archive two weeks ago. Neither Van Leeuwen nor Bing were notified of its removal, according to the university's student newspaper, *Nexus*.

In an Aug. 25 letter to the university's vice-chancellor, Bolton wrote: "Having such a 'thesis' posted on the Internet amounts to what might be defined as criminal libel." He demanded the removal of the thesis, the revocation of van Leeuwen's masters degree and financial compensation for the "emotional and physical stress caused."

A university spokesperson told the *Waikato Times* last week that the thesis was removed pending an inquiry into Bolton's allegations. Van Leeuwen told *Nexus* he stood by his work.

Bolton said he is a radical conservative rather than a Nazi sympathizer. He told *Nexus* he has "an open mind" on the Holocaust and that "it was worth raising" whether the gas chambers at Auschwitz could have killed "as many Jews as claimed."

Hezbollah claims Ron Arad died after escaping in 1988

© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — An Israeli Air Force airman captured in Lebanon in 1986 escaped two years later, but probably died while trying to reach Israel on foot, the Hezbollah guerrilla group said in a report published last week by *Maariv*, an Israeli daily newspaper.

Ron Arad

Hezbollah gave Israel the secret report on Ron Arad's fate as part of a United Nations-mediated prisoner swap in July. That deal went ahead, but Israel, which officially assumes Arad to be alive, dismissed the Hezbollah report as "absolutely unsatisfactory."

Arad was seized by Shiite militiamen after bailing out of his crippled warplane over Lebanon. *Maariv* quoted the Hezbollah report as saying that Arad was first held in Beirut and then moved to the eastern village of Nabi Cheit.

"The Israeli pilot escaped from his holding cell on the night between May 4 and 5, 1988, and headed south, toward what was then the occupied [Israeli] security zone" in south Lebanon, the Hezbollah report said, according to *Maariv*'s front-page story.

"He was in a remote, mountainous and barren area where people rarely set foot. It is possible that he collapsed and, because of natural factors, could not keep going, or that he was injured, suffered fractures, hemorrhaging, fever, poisoning, thirst, a fall from a high cliff, or that he even fell victim to a predatory animal or walked into a minefield."

The report rejected Israeli allegations that Hezbollah or Iran, its main foreign patron, is holding Arad, *Maariv* said.

In the July swap, Israel released Samir Kuntar, a jailed Lebanese guerrilla that it had long described as a "bargaining chip" for Arad's return.

Hezbollah has refused any public comment on the Arad report.

Israel Briefs

Jews, Arabs riot in Acre

Foreign Minister Tzipi Livni paid a visit last Friday to Acre, the site of recent clashes between Jewish and Arab residents, and said she was sending the message that no one should take the law into their own hands. Riots erupted before dawn last Wednesday when an Arab resident of the mixed town drove his car into a Jewish neighbourhood during Yom Kippur, when even secular Jews refrain from driving out of respect. Jewish rioters alleged the man defiantly played loud music, and they proceeded to assault him, sparking large-scale clashes between Jews and Arabs in the area.

War documents released

Top Israeli army officials didn't know what was happening in the field during the 1973 Yom Kippur War, according to newly declassified documents. Israel's Defence Ministry declassified documents relating to the investigation of failures of the war. The deliberations of the Agranat Committee established to investigate the conduct of the military and the government during the war, including testimony of senior officers such as Ariel Sharon and Moshe Dayan, were made public nearly 35 years to the day after the outbreak of the war. Former prime minister Ariel Sharon, who commanded the 53rd Division during the war, told the committee that the higher command "had no idea of what was happening on the ground," *Ha'aretz* reported. Dayan's testimony was reminiscent of issues that arose after the 2006 Second Lebanon War, including not calling up reservists right away and nor anticipating a full-scale war.

Hamas and Abbas feud more

Hamas will not recognize Mahmoud Abbas as Palestinian Authority president after Jan. 8. A resolution approved by the ruling Hamas legislators in Gaza demands that Abbas call for elections to be held in three months, when Hamas says his term is over, Associated Press reported. Fatah says Abbas has one year left in his term. Abbas was elected president in January 2005 and his Fatah Party currently controls the West Bank. In 2006, the Islamic Hamas movement won parliamentary elections and in June of the following year took over Gaza. Hamas says it will install its own temporary president in January if Abbas doesn't call new elections, AP reported.

More Arabs enlist in IDF

The number of Israeli Arab recruits to the Israel Defence Forces has increased dramatically in the first nine months of 2008, official figures obtained by *Ha'aretz* indicate. The rise in the Bedouin recruitment rate is attributed to Bedouins' difficulty in finding well-paid jobs outside the military and problems with local authorities. The IDF has also improved its treatment of Bedouin army veterans and is helping them find employment. The army refused to provide precise figures, but the number of recruits is estimated to have increased by 50 to 100 from the beginning of the year, bringing the total number of recruits in 2008 to some 300.

'Fighting wrong enemy'

Continued from page 1

"This strike has to be carried out as quickly as possible, through prioritizing strikes at its assets, rather than chasing after launch sites. Such a response is likely to be remembered by decision makers in Syria and Lebanon for many years, thus deepening deterrence," he said.

Maj-Gen. (Res.) Giora Eiland, formerly head of the National Security Council, belongs to a similar school of thought, and he even goes a step further.

He believes Israel failed in the Second Lebanon War and is liable to fail in a third such war, because it is fighting the wrong enemy: Hezbollah, instead of the state of Lebanon itself.

Writing for an INSS publication set to come out this week, Eiland states it is impossible to beat an efficient guerrilla army supported by a state immune from retribution.

The fact that Hezbollah has rebuilt its strongholds beneath the Shiite villages in southern Lebanon will make any IDF manoeuvring efforts difficult, he writes, adding that targeted strikes against rocket launch sites will not decrease the number of rockets fired at Israel.

"Hezbollah operates under optimal conditions from our perspective. A legitimate government runs Lebanon, supported by the West, but it is in fact entirely subordinate to the will of the Shiite organization," he writes.

Eiland recommends pre-emptive action: that Israel pass a clear message to the Lebanese government, as soon as possible, stating that in the next war, the Lebanese army will be destroyed, as will the civilian infrastructure.

"People won't be going to the beach in Beirut while Haifa residents are in shelters," he writes.

Meanwhile, the editor of the Lebanese newspaper *Al Akhbar*, Ibrahim al-Amin, wrote last week that a "big surprise" awaits Israel should it decide to engage in another conflict with Hezbollah.

Al-Amin, who usually uses reliable sources from within Hezbollah, warned that Israel needs to seriously consider the ramifications of a future attack on Lebanon in an article published under the headline "Israel is threatening to destroy Lebanon. What will happen during wartime?"

The article was a response to comments made by senior Israel Defence Forces officers who said that Israel will use "disproportionate force" in its next conflict with Hezbollah.

The Staff of
The Canadian Jewish News
extends its heartfelt condolences
to our colleague and friend

Lisa Freid

on the passing of her step-mother,

Helen Haber ז"ל

May her memory be for blessing.

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Books & Authors

A history of the Hubble

By BILL GLADSTONE
Special to The CJN

Regarded by many as one of America's greatest scientific accomplishments, the 18-year-old Hubble Space Telescope has added immensely to our cosmological knowledge and has changed our conception of the universe. *The Universe in a Mirror: The Saga of the Hubble Space Telescope and the Visionaries Who Built It* (Princeton University Press), a new book by American science writer Robert Zimmerman, offers a history of the epoch-making telescope, as well as fascinating descriptions of its most enthralling discoveries.

The star Eta Carinae was first observed in the 1830s by astronomer John Herschel, who noted a sudden increase in luminosity; for a brief time it became one of the brightest objects in the sky, then dimmed again. In subsequent years the star acquired a luminous and growing halo that scientists could not fathom. Herschel and the generations of earthbound astronomers who came after him could not get a clear enough image of the star – a supernova – to understand what was happening to it.

Eta Carinae was one of Hubble's earliest capture images and helped to inaugurate the new age in astronomy and cosmology that NASA's orbiting telescope represented. As seen from the Hubble, each detail of Eta Carinae's widening double lobe became visible – an aura that scientists now estimate is expanding at a rate of about 1.5 million miles per hour. "With this image, it was eminently clear that for the first time, the human race had put on a pair of good eyeglasses and could finally see the heavens as they really are," Zimmerman writes.

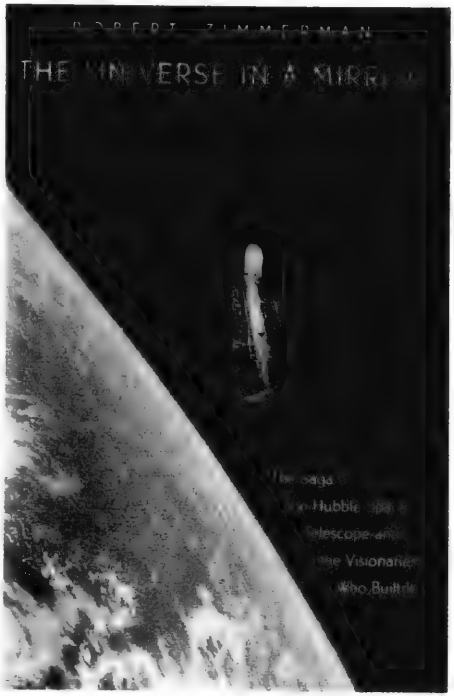
As humanity's first space-based telescope, the Hubble Space Telescope does not see the heavens "through a glass darkly" – that is, through the distorting filter of earth's atmosphere. From its orbit above the earth, it has gained the sharpest and most magnified views of the universe we have yet been able to achieve.

Its huge mirror was polished with such precision that a person using the telescope could theoretically distinguish the difference between a dime and a silver dollar from a distance of 40 miles. Furthermore, it is sensitive enough to pick up light of the 30th magnitude, six billion times dimmer than the human eye can perceive. "After eons of peering at the sky through foggy glasses and seeing only a blur, the human race was about to get its first unblunted view of heaven," Zimmerman explains of the mood as the Hubble was first launched.

In 1995, a scientist trained Hubble's lens on a tiny dark spot in the celestial heavens: a patch of sky smaller than one- 10th of your thumbnail when held at arm's length. This speck of the cosmos seemed not much larger in area than a grain of sand, yet scientists were amazed at what it contained. For a period of 10 days, the telescope focused on this dark spot for a series of long-exposure photographs in ultraviolet, optical and infrared light.

What it found was a dense sprinkling of more than 3,000 strangely shaped galaxies, some at the most distant reaches of the universe more than 13 billion light-years away. This first "deep field" observation from Hubble generated intense discussion among cosmologists and hundreds of scientific papers about the early evolution of galaxies and the "baby boom" of star formation that supposedly occurred in the universe's infancy.

"Before Hubble," Zimmerman explains, "this early universe had been inaccessible. Now the scientists could reach out and at least get a glimpse of these distant and faint objects and how their evolution over time produced the galaxies we see today in the local universe."



In a wonderful chapter titled *New Phenomena Not Yet Imagined*, Zimmerman describes these and many other very distant objects that have revolutionized our understanding of the cosmos. The Hubble has given us much better views of supernovae such as Eta Carinae, as well as quasars, cepheids, black holes, brown dwarfs and other astronomical formations. Many are reproduced in the book's colour plates.

A spectacular image of the Eagle Nebula shows towering pillars of gas being illuminated and reduced by the radiation of a nearby star. Images of the Orion Nebula show strange spherical blobs of matter called "proplyds," for proto-planetary disks. When first pinpointed, proplyds helped support the theory that planetary formation is common throughout the universe. Many extra-solar planets were subsequently discovered using other types of telescopes.

Cosmologists have determined that the universe is about 14 billion years old, that it had a moment of creation, and that it is expanding. Hubble observations indicate that the rate of expansion is accelerating. Astronomers hypothesize the existence of unknown quantities of "dark energy," repulsing the effects of gravity over large distances, to explain the acceleration.

The chapters describing Hubble's history, bureaucratic turf wars and technological troubles – such as a short-sighted lens, later corrected – are interesting but do not arouse the sort of fascination that comes with the descriptions of extra-terrestrial phenomena that we have been privileged to view.

A space shuttle mission had been scheduled to visit the Hubble this month to provide much-needed repairs that would have extended its life for another five years at least. However, the mission was postponed after the telescope suddenly went black in late September due to a computer malfunction. NASA is planning a new repair mission to give the telescope a second life before its inevitable fall from orbit and disintegration into dust.

Since the Hubble has given us an unprecedented and extraordinary view of the "heavens as they really are," some readers of this book may feel an increased sense of awe and reverence toward the "Yotzer Hame'orot" – "the One who fashions the luminaries" – that we refer to in our prayers.

Message to CJN Snowbirds

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The Canadian Jewish news

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Mon. Oct 20 at 12:00 p.m.

Films expose the problem of impoverished Holocaust survivors in Israel

By SHELDON KIRSHNER
Staff Reporter

Although hundreds of millions of dollars have been earmarked for the care and support of Holocaust survivors in Israel, tens of thousands of them live in abject poverty.

And this is nothing less than a national disgrace, say Israeli filmmakers Orly Vilnai-Federbush and Guy Meroz in their pair of important, hard-hitting films, *Paying for Justice* and *Paying for Justice – The Struggle Continues*.

Both documentaries will be screened by the Toronto Jewish Film Festival on Sunday, Oct. 19 at 5 p.m. at the Sheppard Grande Theatres as part of its Chai Tea & A Movie series.

Vilnai-Federbush and Meroz, who will attend the screening and take questions from the audience, are outraged that so many Israeli survivors are destitute. In their estimation, one-quarter of survivors, or 80,000 individuals, are poverty-stricken.

Filmmakers Orly Vilnai-Federbush, left, and Guy Meroz in Berlin.

Essentially, they lay blame for this dire situation at the door of the New York-based Claims Conference, whose mandate is to channel German reparation funds to survivors. Yet they also charge that the Israeli government has not done nearly enough to remedy their plight.

Vilnai-Federbush and Meroz are muckrakers. They do not pretend to be objective observers. Their goal is to cut through the cant and the bureaucracy so as to solve this gnawing problem.

In their quest for justice, they embark on what they describe as a "shameful journey," travelling through Israel, Germany, Holland and the United States interviewing survivors, functionaries and government ministers.

The survivors they meet seem to have fallen through the cracks.

Esther Franks, who lives alone, can hardly make ends meet and has become a shut-in, not having left her apartment in four years. "It gets worse from one day to the next," she laments.

Elizabeth Dargotski, whose only companions are her beloved cats, goes hungry quite often. As a survivor who hid in a forest and never knew when her next meal would appear, she is inured to hunger.

In Berlin, the filmmakers talk to a survivor who left Israel because benefits are far more generous in Germany. She is ashamed that Israel is not properly looking after the needs of her fellow survivors.

Vilnai-Federbush and Meroz interview the former head of the Jewish community in Berlin, Albert Mayer, and he cannot understand why survivors in Israel must endure the indignity of poverty while more than one billion dollars in restitution funds sloshes around the coffers of the Claims Conference.

Trying to find answers to their probing questions, they attempt to interview Israel's finance minister, but they are fobbed off. They corner Reuben Merhav, the Claims Conference representative in Israel, but he is also unco-operative. Eventually, he agrees to a meeting, but to their regret, he does nothing to assist the survivors.

They show up, unannounced, in Claims Conference headquarters in New York and request a meeting with its president, Gideon Taylor. He is apparently busy and his secretary suggests that they make an appointment. "I can't have you wait here," she says, a touch of impatience and exasperation in her voice.

Undaunted, they barge into a conference room in Jerusalem, finding Taylor sitting there at a table with other officials. He remains silent, but a survivor they have expressly brought in for the occasion wailingly complains that she cannot pay her utility bills.

They then address a related topic, the issue of abandoned Jewish property in Israel. Purchased by European Jews who perished during the Holocaust, this property is said to be held by the state, banks and the Jewish National Fund. In their view, the Israeli government must do more to track down the rightful heirs.

Talking to Holland's finance minister, they wonder why there are so many destitute survivors in Israel. He observes that Israel has to set priorities in its budget.

As *Paying for Justice* ends, they report that Israel has set aside a further 120 million shekels for survivors.

Early on in the sequel, they add that the Knesset has passed legislation to increase their benefits. Yet the overall situation is far from satisfactory.

Rafi Eitan, an Israeli cabinet minister responsible for pensioners, says that the Claims Conference is not sufficiently helping survivors. Later, he declares that survivors have no time for the wheels of bureaucracy to turn.

And in a damning comment, a former Claims Conference employee informs the filmmakers that 10,000 letters from survivors went unanswered when she worked there. They point out that almost 2,000 survivors have gone to court to claim reparations.

Vilnai-Federbush and Meroz suggest that the Claims Conference – which they call the world's richest Jewish organization – funnels funds to religious Jewish organizations and museums whose programs do not pertain to the Holocaust.

Plaintively, they ask Germany's finance minister whether he can be of help. He replies that Jewish communities and organizations should deal with such issues.

Indeed, they should, post-haste.

To their credit, Vilnai-Federbush and Meroz have exposed this open wound in the Jewish world.

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Eye on Arts

By BILL GLADSTONE

KINDERTRANSPORT COMING TO AL GREEN THEATRE

The Harold Green Jewish Theatre Company opens its new season with *Kindertransport*, a play by **Diane Samuel** that focuses on Britain's prewar program to rescue Jewish children from Germany and Austria, and one girl's experience as she is separated from her family and searches years later for her identity.

In the months leading up to World War II, nearly 10,000 unaccompanied Jewish children escaped from Germany on trains headed for the freedom of Britain. Most never saw their parents again. Spared the horrors of the death camps, the Jewish *kinder* were separated from their families and transported to a different culture where they faced a mixture of kindness, indifference, occasional exploitation, and the selflessness of ordinary people faced with needy children.

Kindertransport previews at the Al Green Theatre, Miles Nadal Jewish Community Centre, from Nov. 4. It opens Nov. 6 and runs until Nov. 23. Tickets are $32 to $52. 416-366-7723, www.hgjewishtheatre.com

* * *

1960s Musical: Encore Entertainment presents the lively '60s musical *Leader of the Pack, The Ellie Greenwich Musical*, featuring a hit parade of familiar tunes by Greenwich, composer of *Da Doo Run Run, Chapel of Love* and many others. **Zandee Toovey, Nicole Bach-Dyer** and **Aaron Sidenberg** headline an 11-member cast. The director is **Merle Garbe**.

Toronto Centre for the Arts (Studio Theatre), 5040 Yonge St., Oct. 23 to Nov. 2. $28 to $30. 416-872-1111, www.encoreshows.com

* * *

Names in the News: Ray Jessel was lured from Toronto decades ago to co-write the Sherlock Holmes Broadway musical *Baker Street* and was the last lyricist to work with **Richard Rodgers**. In Hollywood, he was writer-producer for the *Dean Martin Show*, *Carol Burnett Show*, *Head of the Class* and *The Love Boat*. His songs have been recorded by **Louis Armstrong, Jimmy Durante, Peggy Lee, Sammy Davis Jr.** and **Michael Feinstein**.

"In the royal court of cabaret, Ray Jessel is the jester," according to *Time Out* magazine. "The septuagenarian Welsh-Jewish songwriter's prankishly literate ditties recall the smart novelty songs of **Tom Lehrer, Allan Sherman** and other masters of high silliness."

Lately a principal in New York's *Don't Tell Mama*, Jessel brings his irreverent "Songs from the Ridiculous to the Romantic" to Toronto this month for one performance only. Academy of Spherical Arts, 1 Snooker St. (Atlantic Ave. at King St. W.), Oct. 17, 8:30 p.m. Dinner served from 6 p.m. $15 advance, $18 at the door. Reservations 416-532-2782.

* * *

Film Talk Sunday: Join film journalist **Shlomo Schwartzberg** on a series exploring the international Jewish experience in film in Israel, France, South America and other places. "The French Experience" is the topic on Oct. 19, 11 a.m. to 12:30 p.m. Miles Nadal JCC. $9 includes light breakfast. 416-924-6211, ext. 0

* * *

Israeli TV Documentaries: The Toronto Jewish Film Festival opens its Chai Tea & A Movie series with the bombshell Israeli TV documentary *Paying For Justice*, by Israeli-born journalists and filmmakers **Orly Vilnai-Federbush** and **Guy Meroz**, both of whom are slated to be in attendance.

The 2007 film, which is 58 minutes long, was shown at the Toronto Jewish Film Festival, and is being shown with a 57-minute sequel made in 2008. The shocking premise is that Israeli bankers and bureaucrats have conspired to keep hundreds of millions of dollars of restitution money out of the hands of some 80,000 needy Israeli Holocaust survivors for whom the funds were meant.

Sheppard Grande Theatres, 4861 Yonge St., Oct. 19, tea at 4 p.m., film at 5 p.m.

* * *

Arts in Brief

• Soulpepper presents **Lorainne Hansberry**'s *A Raisin in the Sun*, a poignant play that examines the plight of a black family in Chicago's South Side in the 1950s. $28 to $65. Young Centre for the Performing Arts, Distillery District. Oct. 16 to Nov. 15. 416-866-8666, soulpepper.ca

• **The Fern Lindzon Jazz Quartet** with **George Koller, Mike Murley** and **Nick Fraser** performs at Chalkers Pub, 247 Marlee Ave. Oct. 18, 6 to 9 p.m. No cover. www.chalkerspub.com

• Oil paintings and computer art by **Stephen L. Waisberg** is on view at the Laurier Gallery, 5118 Dundas St. W., Oct. 20 to 24. Opening reception, Oct. 18, 7 to 11 p.m. 416-232-0217, www.artbyslw.ca

• The 29th International Festival of Authors presents a series of readings, interviews, roundtable discussions and talks with 135 authors from 15 countries, including two shortlisted for the 2008 Man Booker Prize and nine longlisted for the 2008 Scotiabank Giller Prize. The 11-day festival runs Oct. 22 to Nov. 1 at Toronto's Harbourfront Centre. Box office 416-973-4000, www.readings.org.

• **Esther Arbeid**, Miles Nadal JCC theatre and film co-ordinator, hosts a dinner and theatre evening out to see the Soulpepper production of *Top Girls* by **Caryl Churchill.** Young Centre for Performing Arts, $42. Tuesday, Oct. 28, curtain 8 p.m., optional dinner 6 p.m. 416-924-6211, www.mnjcc.org

PLANET IN FOCUS:

The ninth annual Planet in Focus International Environmental Film & Video Festival in Toronto runs from Oct. 22 to 26. It is the biggest environmentally-focused film festival in Canada and will showcase more than 100 films by Canadian and international filmmakers including several Israeli films such as *If Man Could Fly* (pictured) directed by Yael Kipper Zaretzky and *Diet Leibovich* by Avishag Leibovich. The festival also includes the Toronto premiere of *Birth of Smoked Meet* by Paul Zinder. For more information, venues and showtimes visit www.planetinfocus.org

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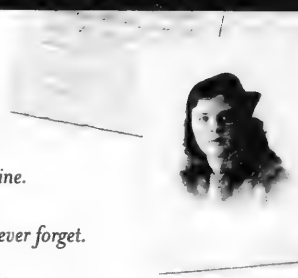
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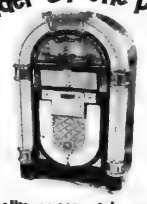
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Sci-fi icon stars in Stage West comedy Boeing, Boeing

By KATHRYN KATES
Special to The CJN

Gemini Award-nominated actress Ellen Dubin is starring as airline stewardess Gloria Hawkins in the 1960s comedy *Boeing, Boeing*.

At Stage West Theatre in Mississauga, *Boeing, Boeing* is about an architect living in Paris who juggles relationships with three airline stewardess/fiancées.

"All three of the stewardesses are archetypes," says Dubin. "Gloria Hawkins is the brassy, loud American girl who loves to have a good time. She has a huge appetite for food and life, and you see that reflected in everything she does – broad, big actions and everything is over the top. She has a lot of fun – she does whatever she feels."

Dubin, a Toronto native, says that just like Gloria, she is a take-charge woman who likes to dive into life.

However, unlike Gloria, Dubin is happily married. "That is the biggest difference between us," she says. "I am a one-man woman, and Gloria likes to juggle a bit." Dubin is married to Jay Switzer, a former president and CEO of CHUM Television.

Like Gloria, though, Dubin spends a lot of time flying, since the couple divides their time between a rental apartment in Los Angeles and a condo in Toronto, where her close family lives. However, she says she really lives out of a suitcase and travels to where the work is.

In *Boeing, Boeing*, Dubin gets to kiss American co-star Peter Scolari of *Bosom Buddies* and *Newhart* fame, something she says is rather pleasurable. "Peter Scolari is one of the most generous, soulful, sweet men. He's an adorable sweetie to kiss. He's a dental freak in terms of his hygiene, just like me. It's such a pleasure because I'm so meticulous with my dental hygiene and so is he, so we always smell good… he's a pleasure to kiss."

Boeing, Boeing's director Jim Warren personally tapped Dubin for the role of Gloria. "We were in a play together – *A Servant of Two Masters* – when he was an actor," she says. "We had a great time touring all over Canada. A couple of months ago, he phoned me out of the blue and asked if I would be willing to come back from L.A. and work on this play.

"He told me he thought that I would be fabulous. I said to him that I'm terrified to do a play again in Toronto… so let me do it. That's the way I work, if I'm afraid, that means it is time to do it."

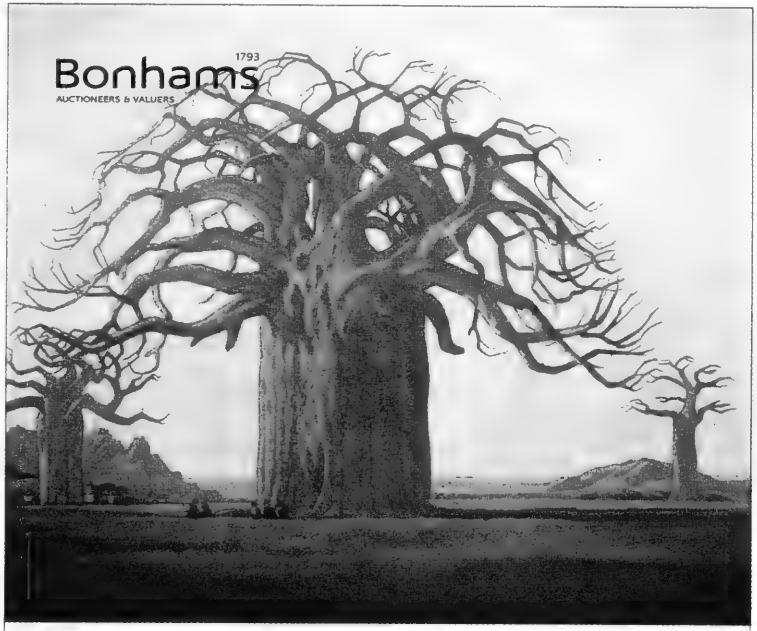
Dubin has become a sci-fi icon for her role as Giggerota in the international hit television series *Lexx*. Her other movies and TV credits include *The Dead Zone*, *A Wrinkle in Time*, *Highlander*, and *Napoleon Dynamite*. Dubin plays journalist Jeri Slate in the Leo Award-winning supernatural drama series *The Collector*, which airs in 65 countries, including on Citytv stations across Canada.

Dubin is also doing the film festival circuit, promoting a comedy thriller called *Bull* and the romantic *Lost and Found*, a Bravo-sponsored film that she starred in and produced.

Dubin is the spokesperson for the Make A Wish Foundation in Toronto and central Ontario, a charity close to her heart.

Boeing, Boeing runs until Nov. 23. For tickets, visit www.stagewest.com or call the box office at 905-238-0042.

Ellen Dubin enjoyed performing opposite Peter Scolari.



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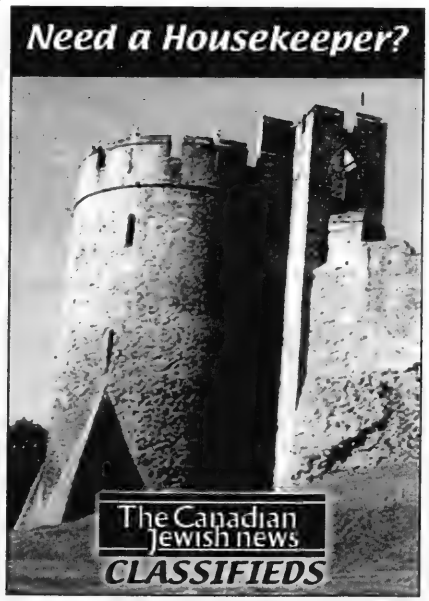

Toronto composer gives old tale a new tune

By EZRA GLINTER
Special to The CJN

The works of Yiddish writer Isaac Bashevis Singer have been adapted for the stage and the screen for many years. Now, Toronto drummer and composer Lorie Wolf has reinterpreted one of the Nobel Prize-winning author's most famous stories through jazz.

Taibele and Her Demon tells the story of Taibele, a woman who has been abandoned by her husband and is unable to remarry because she doesn't have a proper divorce.

Alchonon, a poor teacher's assistant, falls in love with Taibele, but doesn't know how to win her affection. One day, he hears Taibele and her friends telling the story of a demon who seduces a woman.

Lorie Wolf *[Jackie Shapiro photos]*

Inspired by the story, Alchonon slips into Taibele's room at night and pretends to be a demon himself. Taibele is initially frightened, but she soon begins to love Alchonon, though she never discovers his true identity.

"It's one of the stories that I loved the most, that I read over and over again. I identified with her. The character resonated with me," Wolf says. "There's something so beautiful about it. He starts off trying to trick her, and maybe make a mockery of her, but they wind up loving each other."

Wolf's *Taibele and her Demon* is primarily a jazz album, but its influences range from klezmer to tango. The mood of the music extends from playful and devious to mournful, as the story follows its tragic arc.

Though the album stays rooted in Singer's story, Wolf says the music was also inspired by personal experience.

"My mom was in the hospital at the time, and I was experiencing a lot of sadness. The fourth track on the record is for Alchonon, but it was from the sadness I was experiencing," she says.

In addition to the music, spoken word interludes tell the story as it progresses. Wolf uses Singer's text, but recasts the narrative by putting it in the first person.

"There's not too many stories by Isaac Bashevis Singer in the first person, and in any case, he never writes from a woman's perspective. But this is a woman's story and I wanted it to resonate with women listening to it for the first time," she says.

Wolf began composing the music for the CD while studying music two years ago at Humber College. When she played the composition for her final recital, her teachers persuaded her to record it.

After winning a grant to finance the recording, Wolf headed into the studio with fellow Humber students, as well as a few of Canada's most respected jazz artists, including bassist George Koller and keyboardist Don Thompson.

Though nearly all of the music was composed and arranged by Wolf, she also gave the musicians room to improvise. On *Seven Wives*, Alchonon describes each of his demon lovers, and Wolf gave each of the musicians the task of expressing one of the wives through their instrument.

In addition to writing and arranging her own music, Wolf plays with groups such as the Lithuanian Empire, a klezmer-funk fusion outfit, the Sisters of Sheynville, an all-female Yiddish swing ensemble, and rock band the Dull Eyed Llamas. She also teaches music at Clinton Street Junior Public School.

Cover art for *Taibele and Her Demon*

Though *Taibele and Her Demon* has yet to be officially released, it's already available for purchase over the Internet and was recently aired in its entirety by radio host Laurie Brown on CBC Radio 2.

"It was a right place at the right time kind of thing," says Wolf, who caught the attention of CBC recording engineer Dennis Patterson while recording at the CBC studios.

When Wolf does formally launch the CD, she says she wants it to be just right.

"I've been working on this for a long time and I'm really happy with it," she says. "I think people will take notice."

Taibele and Her Demon is available from www.cdbaby.com/cd/loriewolf or visit www.loriewolf.com for more information.

Winnipeg Jewish Theatre to perform on Shabbat

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — For the first time since it opened its doors in 1987, the Winnipeg Jewish Theatre (WJT) has decided to hold performances on Friday evenings and on Saturday afternoons.

For the last 20 years, rather than have performances scheduled on the Sabbath, the WJT performed on Wednesday evenings and on Sunday afternoons and evenings at the Berney Theatre, on the Asper Jewish Community Campus.

Michael Nathanson, artistic producer of the WJT, said tickets for shows on the Sabbath will have to be pre-purchased, as "we will definitely not be having cash exchanges" on Shabbat.

The mandate of the WJT, which up until 2006 was the only professional Jewish theatre in Canada, is to present theatre that reflects the Jewish experience of the past, present and future. The WJT also encourages the creation of new Canadian plays of Jewish interest and promotes better understanding of the Jewish community in the community at large.

Nathanson said the decision to hold performances on Shabbat "was economically driven."

He added: "It was not a decision that we reached lightly… We approached this with great trepidation… There was a lot of discussion back and forth [at the board level]. It was not a unanimous decision. But it was one that we felt was worth exploring. We have made a decision to try this for a year and see if it is something we want to continue. It is not a decision made in perpetuity."

The WJT is one of 14 members of the Association for Jewish Theatre in North America. Nathanson said that "four of the 14 members are holding performances on Shabbat. The Harold Green Jewish Theatre in Toronto [founded in 2006] holds Friday-night performances, and they are dealing with a Jewish population that is much larger than the one in Winnipeg. The Arizona Jewish Theatre and the West Coast Jewish Theatre in California also hold performances on the Sabbath."

As well, Nathanson said that "the gym at the Rady Centre at the Asper Campus, which is the building where the theatre performances take place, is open on Friday evening until 8 p.m., and also opens on Saturdays at noon. The Rady Centre is a precedent for being open on the Sabbath. The centre [and the WJT] are in similar situations, in that both Jews and non-Jews attend."

Nathanson said that the weekend performances "provide double the revenue" as weekday performances… Over the course of one season, that is thousands of dollars. We are a small theatre, and we have to be concerned with the long-term [financial health] of the theatre."

In 2006, the WJT, which was on the verge of closing for lack of finances, had a campaign to "Save the Theatre."

"We needed $50,000 to keep our doors open," Nathanson said, adding that the money was raised and "we do not want to go back to that situation."

The pamphlet that subscribers and ticket purchasers for the 2008-2009 season of receive, which is also posted on the theatre's website, explains the Shabbat decision as follows: "We recognize that there are those who feel that a Jewish theatre should not operate on a Friday night. We understand and respect that viewpoint. The reality, however, is that weekend performances are extremely popular with theatregoers. Our belief is that, in order for WJT to grow as a theatre, we need to experiment by making this option available to those who wish to partake."

Nathanson said that "the WJT relies on grants, donations, and sponsorships" and is not a beneficiary agency of the Jewish Federation of Winnipeg.

The WJT Endowment Trust, which was established in 1991, is an important source of revenue and currently generates $30,150 each year toward the company's annual operating costs, he said.

"Ticket revenues make up 22 to 23 per cent of our operating revenues," Nathanson said, adding that patrons of the theatre are both Jewish and non-Jewish.

"Ultimately we are an arts organization, not a religious organization. Our goal is to present great theatre."

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'Peace Team' loses games, but wins fans

By NADAV SHLEZINGER
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JERUSALEM — They may have finished 13th out of 16 countries, but the combined Israeli-Palestinian Peace Team was the biggest winner with the fans and the media at the recently concluded Australian rules football International Cup in and around Melbourne.

The Peace Team was no match for its opponents in the group stages, losing by 127 points to Great Britain, 133 to eventual champion Papua New Guinea and 170 to the tiny south Pacific nation of Nauru – the equivalent of losing by seven to 10 goals in a game of soccer.

However, the sentimental favourite salvaged some pride in the playoffs for the lower rankings with a 75-point win over Finland and a nine-point victory over China – the latter coached by Darryl Hoffman, an Australian Jew living in Beijing.

Big contributions were made by both Israelis and Palestinians, with Asher Suissa, Fares Swaitti, Dror Haim and Moshe Lagisa the best players over the five games, and co-captain Kamal Abualthom, the team's top scorer.

The Peace Team received more publicity than any of the other competing squads, with features in major Australian newspapers and television stations nationwide. Several receptions were organized in honour of the team, including one hosted by the chancellor of Sydney University.

The Peace Team was funded by the Peres Center for Peace and the east Jerusalem-based Al-Quds Association for Democracy and Dialogue. The idea for the team first came up when James Demetriou, brother of Australian Football League (AFL) chief executive Andrew Demetriou, was introduced to the Peres Center during a trip to Israel. Soon afterward, the AFL approved the project, and Robert DiPierdomenico, a five-time premiership player in the Victorian Football League (VFL, the precursor to the AFL), was appointed head coach.

DiPierdomenico, better known in Australia by his nickname "Dipper," spent a week in Israel in July, accompanied by another Australian football legend, Ron Barassi. Barassi, who won 10 VFL premierships as a player and coach during a career spanning more than four decades, has been one of the main people behind the game's push abroad, most notably in Ireland.

Now retired from official duties, 72-year-old Barassi said he came to Israel out of love for the game and a desire to help bring peace between Israelis and Palestinians.

"The main reason why I'm here [is] to try and help in this cause," Barassi said. "Having a father who was killed in the Second World War – his body still lies in northern Africa, in Tobruk – I hate war."

The veteran player said the sport's emphasis on teamwork could help peace efforts.

"That's a very passionate objective they have, trying to use sport, in this case Australian football, to get peace down into the thinking of the community," he said. "Unless those people [in the community] agree, in the finish, you won't get peace.

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Dec. key: WOMEN'S CJN

Soccer player in tzitzit keeps the faith

By MOSHE BOKER
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JERUSALEM — He convinced his teammates to observe kashrut, led prayers for the entire squad and at one point even left the sport for religious reasons, only to return on the advice of his rabbi. He also happens to be the unchallenged leader of Israel's under-21 national soccer team, which met Italy on Monday (after *The CJN* went to press) in its campaign to break into next year's European Championship.

Meet Oshri Roash, 20, defender in tzitzit.

Four years ago, the national under-16 team was competing in Hungary when its tour bus stopped in front of a hotel.

"Guys, this is our hotel," then-manager Moshe Agayev told his players.

"This isn't a hotel," coach Avraham Bachar said. "It's a palace. This is where the king used to live."

All the players rushed into the hotel except one – Roash, wearing a kippah and tzitzit, who lingered at the entrance to the opulent edifice. Roash had just begun the process of becoming more observant.

"I can't go in this place," he said. "Look at the roof, there's a cross there."

After a pep talk from Bachar, Roash reluctantly agreed to go inside. Several minutes later, the coach discovered that all of his players had disappeared.

"I went into the lecture hall and was shocked to see Roash leading the team in prayer. I was really astonished to see Bibris Natko and Dela Yampulski [Roash's Circassian and Christian teammates, respectively] participating, each wearing a kippah and tallit," Bachar said.

Roash told the coach he felt the need to convene the players and ask God to pardon them for lodging in the cross-emblazoned building.

"Young players don't always know what they want," Roash recalled. "I tried to instil some faith in them, not through pressure or force, and that helped us win. Seeing Jews in a kippah and tzitzit is a great pleasure, and it was a lot of fun to have Natko and Yampulski with us, too."

"It really united us and proved that the religious path can only lead to good things, no matter which country you're from," he said.

That prayer session may not have been the only factor contributing to the team's entry into the European Championship four years ago, but it certainly didn't hurt. Teammates say they hope that this year, Roash's unswerving faith will again inspire them in their campaign to enter next year's European Championship.

"I won't forget him. He was an exceptional player," Bachar said. "I'm not a religious person, but Oshri infected all of us with his faith. I have no doubt that that faith, not only religious but also professional, helped us unite and to make it to the European Championship."

Ahead of last month's match with European giant Germany, coach Motti Ivanir calculated that if Roash could thwart the scoring efforts of Bayern Munich star Toni Kroos, the German offensive machine would be significantly weakened.

Ivanir was right. Roash handled the midfielder admirably in the team's impressive 0-0 draw.

"I knew he was the man who could contain Kroos, and I wasn't mistaken," Ivanir said after the match.

Inside Back

Making personal connections in medical care

By MICHAEL GORDON

The Senior Side of Life

One Monday afternoon, at the geriatric clinic where I teach, the family-medicine resident came into my office to present the patient she had just evaluated. The patient had, as is usually the case, multiple medical problems and had seen many medical specialists.

She had undergone extensive testing, with several trials of medications to elucidate her problem, but with no real resolution. As we reviewed the patient's symptoms and the investigations, it seemed that the options for further exploration were becoming fewer and fewer.

With an open mind, I went in to see the patient and prepared myself to hear her story from her own lips, to make sure that what the medical resident told me was an accurate reflection of the patient's history. I always try to establish a personal connection with the patient, as at the next visit, I will likely have a different medical resident working with me.

When I begin my interviews with patients, I find that some of them are quite distant and others more forthcoming or personal. As we did our initial explorations, of who this woman was and her background, I knew from the medical resident's history and from the patient's accent that she was eastern European and Jewish. The resident was of eastern European, non-Jewish background and seemed to have a reasonable understanding of Holocaust history.

I used the word "tzimmes" in my conversation with the patient, while I was trying to explain, simply, the treatment we were planning. I turned to the resident and started to explain what "tzimmes" is when the patient piped in, saying, "A carrot tzimmes. I am a Litvak." After I explained to the resident what that was all about, I turned to the patient and said, "I, too, am a Litvak, and my grandparents were from Eishyshok."

The patient bolted from her chair and with great excitement said, "I am from Eishyshok and became a partisan before the Nazis came."

I knew from my own research that 3,446 Jews from the village were rounded up and shot by the Nazis and buried in mass graves on Sept. 25 and 26, 1941.

She asked what my grandparents' names were, and I explained that they had left during the pogrom period at the turn of the 20th century, and therefore it was unlikely that she or her family would have known them.

Our conversation ranged from the 900-year history of the village – as captured in the wonderfully documented book *There Once Was a World*, by Brooklyn College professor Yaffa Eliach, whose lectures my parents used to attend – to the photographic exhibition of Eishyshok, organized by Eliach. The exhibit, now a centrepiece of the Washington Holocaust Museum, is a memorial not just to the village but also to the destroyed eastern European Jewry.

The medical resident seemed mesmerized by the conversation, and every few moments the patient or I turned to her to explain part of the story, such as how Eliach, then a child, was saved from being shot by a non-Jewish neighbour who grabbed her from the line of Jews marching to the killing pit and protected her in her home.

The interview with the patient ended with some discussion of plans for medical exploration of her symptoms and final farewells in Hebrew, when the patient revealed that she went to Israel before coming to Canada and discovered that I, too, had lived in Israel. Ending the interview in Hebrew was a final testimony to her survival and that of the Jewish people.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents *(Dundurn Press).*

Apple and Parsnip Soup with Coriander

3 tblsp unsalted butter
1 1/2 lbs. Granny Smith apples, peeled, cored, sliced
1 1/2 lbs. parsnips, peeled, sliced
1 lg onion, chopped
1 1/2 tsp ground coriander
4 c pareve chicken broth or vegetable broth

chopped fresh parsley — apple slices (optional)

Melt butter in heavy large pot over med.-high heat. Add apples, parsnips, onion & coriander and sauté until slightly softened, about 12 min. Add 4 c broth; bring to boil. Reduce heat to med.-low, cover, simmer until apples & parsnips are tender, about 40 min. Puree soup in blender in batches. Return puree to saucepan. Or use immersible blender right in pot. Thin with more broth if desired. Season with salt and pepper to taste. Ladle into bowls. Sprinkle with parsley; garnish with apple slices if desired and serve.

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Differentiated learning is on tap

Epi on Education

Seymour Epstein

The Talmud in tractate Sanhedrin (4:5) states that "humans were created singly… to declare the greatness of the Holy One, blessed be He, for man stamps many coins with one die, and they are all alike, but the King, the King of kings, the Holy One, blessed be He, stamped each person with the seal of Adam, and not one of them is like the other."

In Proverbs (22:6), it says: "Educate the child in his/her way."

It's possible to see this latter quote from Proverbs as a commentary on the teaching from tractate Sanhedrin, even though the biblical verse predates the talmudic one. It's as if we know in our genes that each of us is unique and that when we come to teach and to learn, our differences must be taken into account. As old as that lesson is, we have had to remind ourselves from time to time that all real learning is individual and that good teaching must be, accordingly, individualized.

In the last few years, Howard Gardner's theories of "multiple intelligences" have inspired and guided educators toward a system of differentiated learning, whereby curricular objectives have been transformed to suit the different needs of vastly different children. Obviously, certain basics are taught to every child who can master them, but differentiated learning recognizes that even in the basic subject areas of math, Hebrew, reading and Torah, different humans learn in different ways.

More importantly, perhaps, is the notion that some children excel in certain domains of intelligence (e. g. musical, linguistic or interpersonal) and should be encouraged to develop themselves in those areas to the maximum of their abilities.

It's for this reason that a major program has been launched in the Jewish schools of Toronto by UJA Federation of Greater Toronto's Centre for Enhancement of Jewish Education (the Mercaz). Quality review and enhancement (QRE) is the new interface between the Mercaz and all of its affiliated educational institutions, and the theme for the next few years of collaborative introspection, evaluation, benchmarking and enhancement is differentiated learning – inspired as we were by Proverbs, Sanhedrin and Harvard University's Howard Gardner.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

By CYNTHIA GASNER
Special to The CJN

Use honey to sweeten the holidays

Inspired by an exhibition titled Sweet as Honey, the Bible Lands Museum Jerusalem published a collection of recipes with the same title, in celebration of the High Holidays.

Located in Jerusalem's Museum Row, the Bible Lands Museum Jerusalem was founded by former Torontonians Batya and the late Dr. Elie Borowski.

A centre for cultural and educational programming, it is the only museum in the world displaying the history of the biblical period in the various lands of the Bible.

The holiday cookbook is illustrated with photographs of selected artifacts, objects from the biblical period, along with traditional and innovative recipes to make with honey.

The introduction notes that in ancient times, honey was made mainly from fruit. The first evidence of the collection of bee honey appeared in cave paintings from northern Spain, dating back to approximately 7000 BCE.

Along with the recipes, which include salads, chicken, meat, fish and challah, there is a section on how to make fig, date and grape honey. Most recipes in the cookbook, however, use bee honey.

Here are samples from the dessert section of the cookbook.

HONEY COOKIES

Prepare one day in advance.

Sift together:
4 cups cake flour
1/4 tsp. baking soda
1 tsp. cinnamon
1/4 tsp. nutmeg
1/3 tsp. ginger

Combine:
2/3 cup honey
1/2 cup brown sugar
1 tbsp. water

Boil the honey, sugar and water for five minutes, then add dry ingredients to the boiled mixture.

Mix in:
1 egg (lightly beaten)
1 1/2 cups candied fruits
1 cup chopped almonds

Press dough into a ball, wrap in waxed paper and refrigerate for one or two days.

Roll out dough on lightly floured board and cut into small strips. Bake on greased baking sheet in moderate oven for 15 minutes.

When cool, glaze with:
2 cups icing sugar
3 tbsp. boiling water
1 tsp. vanilla

Beat well. Spread on cookies while glaze is warm.

DATE HONEY FINGERS

3/4 cup flour
1/2 tsp. baking powder
pinch salt
2/3 cup chopped dates
1/2 cup chopped walnuts
1/4 cup butter
2 eggs
5 tbsp. honey
powdered sugar

Preheat oven to 375. Grease and flour an 8-in.-sq. baking pan. Sift together flour, baking powder and salt. Mix in dates and nuts.

Cream butter, stir in eggs and honey. Add to dry ingredients and mix well. Pour into prepared pan. Bake 30 minutes. When cool, cut into fingers and sprinkle with powdered sugar.

For information on the Bible Lands Museum, visit www.blmj.org.

URBAN WRITER

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The Canadian Jewish News

The Art of Entertainment

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Mediterranean cruise a dream come true

By SHERI SHEFA
Staff Reporter

Many of my friends who have gotten married over the past couple years warned me that as much as I was impatiently waiting for my wedding day to arrive, I might be depressed once it was all over.

But who had time to be depressed when I had my 10-day European honeymoon to look forward to?

My husband, Isaac, and I decided that we would go on our honeymoon about a month after the wedding, giving us plenty of time to tie up loose ends at home, leaving us with nothing to worry about while we were away.

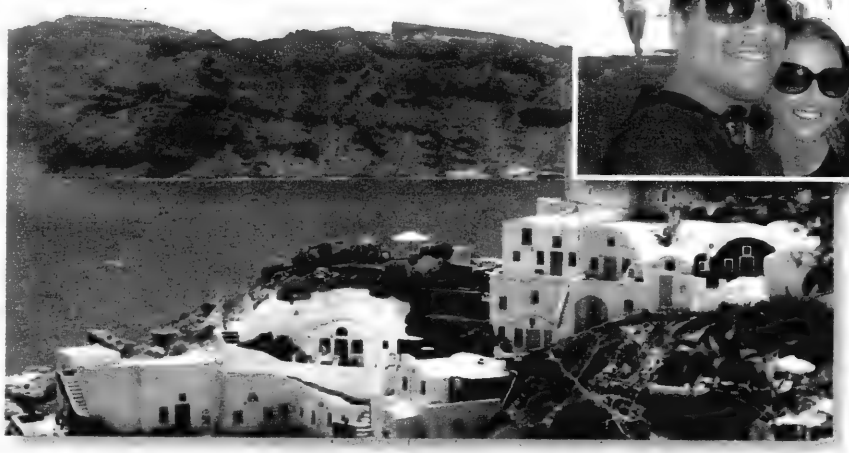
We counted down the days until we'd be on our way to Rome to start our Mediterranean cruise that stopped in several cities in Italy, Greece and Turkey.

Both of us had travelled separately to Italy in the past, but neither of us had been to Greece or Turkey.

We had heard such amazing things about Greece, how beautiful it was, that we'd feel as if we were in paradise.

Continued on page B6

Sheri and Isaac in front of the Colosseum in Rome



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on weekdays, when their banquet halls are more readily available.

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Of course, you are by no means restricted to the promotion; Zuchter Berk will be happy to design your own menu for you and will offer you an incredible selection of traditional, Italian, Chinese, Mediterranean, Middle Eastern and West Coast specialties.

While serving as Kosher caterer to many of Toronto's largest synagogues for the past 78 years, Zuchter Berk has forged an unparalleled reputation for culinary excellence. It has also acquired unrivalled expertise in event planning through hosting gala affairs for Toronto's social and cultural elite. Its service and pricing, however, are anything but elitist.

Under the supervision of the Kashruth Council (COR), Le Parc's Kosher kitchen not only conforms to the highest standards of Kashruth but also boasts state-of-the art food preparation facilities and equipment that allow it to serve from 200 to 2,000 guests with equal ease. While the number of banquet halls in the GTA continues to grow, Le Parc has maintained its status as Toronto's favorite spot for large corporate and organizational Kosher functions.

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Cruise offers lots with minimal planning

Continued from page B2

We weighed the pros and cons of taking a European cruise – that we would only have half a day to explore each city and that we might get tired of our surroundings on the ship.

But we decided that a cruise offered us an opportunity to visit and tour eight beautiful seaside cities in just a week and a half, it required minimal planning because we would eat and sleep in the same place each night, and we'd be treated to incredible, romantic sunsets over the Mediterranean Sea every night.

As excited as I was, I couldn't help but wonder if the Greek destinations would be able to live up to the exceedingly enthusiastic hype.

To our pleasant surprise, despite the claims by everyone who had been to Greece that it had some of the most achingly beautiful islands in the world we were still awed by what we saw.

But it wasn't just Greece that impressed us. Every stop we made offered something for everyone – history, culture, and beautiful vistas.

After spending a night in a hotel suite that overlooked the Mediterranean Sea in Civitavecchia, an Italian seaport that means "ancient town," we were off to our first destination, Sicily.

When we arrived, we joined a tour that introduced us to Sicily's history and charming beauty. We travelled to Taormina, a resort town, where our guide took us on a walking tour to experience the contrast of ancient ruins and cobblestone streets, and modern boutiques and cafés.

Our next stop was in Athens, where we toured the Panathinion Stadium, the site of the first modern Olympics held in 1896, and visited the Acropolis where the Porpylea Entrance, the Erectheum, the Temple of Wingless Victory and the Parthenon have been standing since the fifth century BCE.

Mykonos, the next port of call, combined historical, legendary and cultural aspects of the Mediterranean country.

First, we took a 30-minute boat ride to the island of Delos, which was once the religious centre of the entire Aegean area. Against the backdrop of ancient ruins of shops, a theatre, mansions and monuments, our guide explained that according to Greek mythology, Delos was the birthplace of Apollo, the god of sun, music, harmony and beauty.

We then took the boat from Delos to Mykonos, a picturesque resort town where we shopped and sat to eat authentic Greek cuisine at a restaurant overlooking the sparkling sky blue water.

The following day, we were off to Turkey – a beautiful country that surprised us the most.

On our tour in Ephesus, we were taken to the "House of the Virgin Mary," where she is said to have spent the last six years of her life. We also took a tour of the ancient city of Ephesus where we saw magnificent ruins, including the Fountain of Trajan, the steam baths of Scholastika and the temple of Hadrian.

Following that, we took the time to enjoy Kusadasi, a beautiful resort area full of shops and restaurants.

By the time we got to Rhodes, Greece the next morning, we were in the mood to relax and get some sun at the beach at the Faliraki Beach Hotel complex.

And then there was Santorini, or as I like to call it, heaven on earth. We climbed 800 feet by bus on narrow, winding roads to the top of the islet, on the cliffside of a dormant volcano. We reached the village of Oia (pronounced Ee-a) where we were taken aback by the stunning vistas of blue skies, bluer water, colourful flowers and stark white buildings that clung onto the blackened cliffsides of the volcano.

Turkey surprised us the most

Our last stop before returning to Rome was at Naples and Capri. We arrived at the Marina Grand at the island of Capri after taking a 50-minute cruise through the Bay of Naples. Capri, which also offers beautiful panoramic views from the central piazzetta, has narrow cobblestone streets lined with luxury boutiques, expensive restaurants and hotels.

Once the cruise was over, we decided to spend one more day in Rome. We hopped on a shuttle bus to the city and walked to the Colosseum, the Trevi Fountain and the Vittorio Emanuele Monument, had lunch on an outdoor patio and enjoyed some gelato.

While some newlyweds may choose to spend their honeymoons relaxing on a beach at a romantic resort, Isaac and I, who love to travel, felt that we'd get more out of seeing the sights in Europe.

They say hindsight is 20/20, and looking back, Isaac and I wouldn't change a thing about our dream honeymoon.

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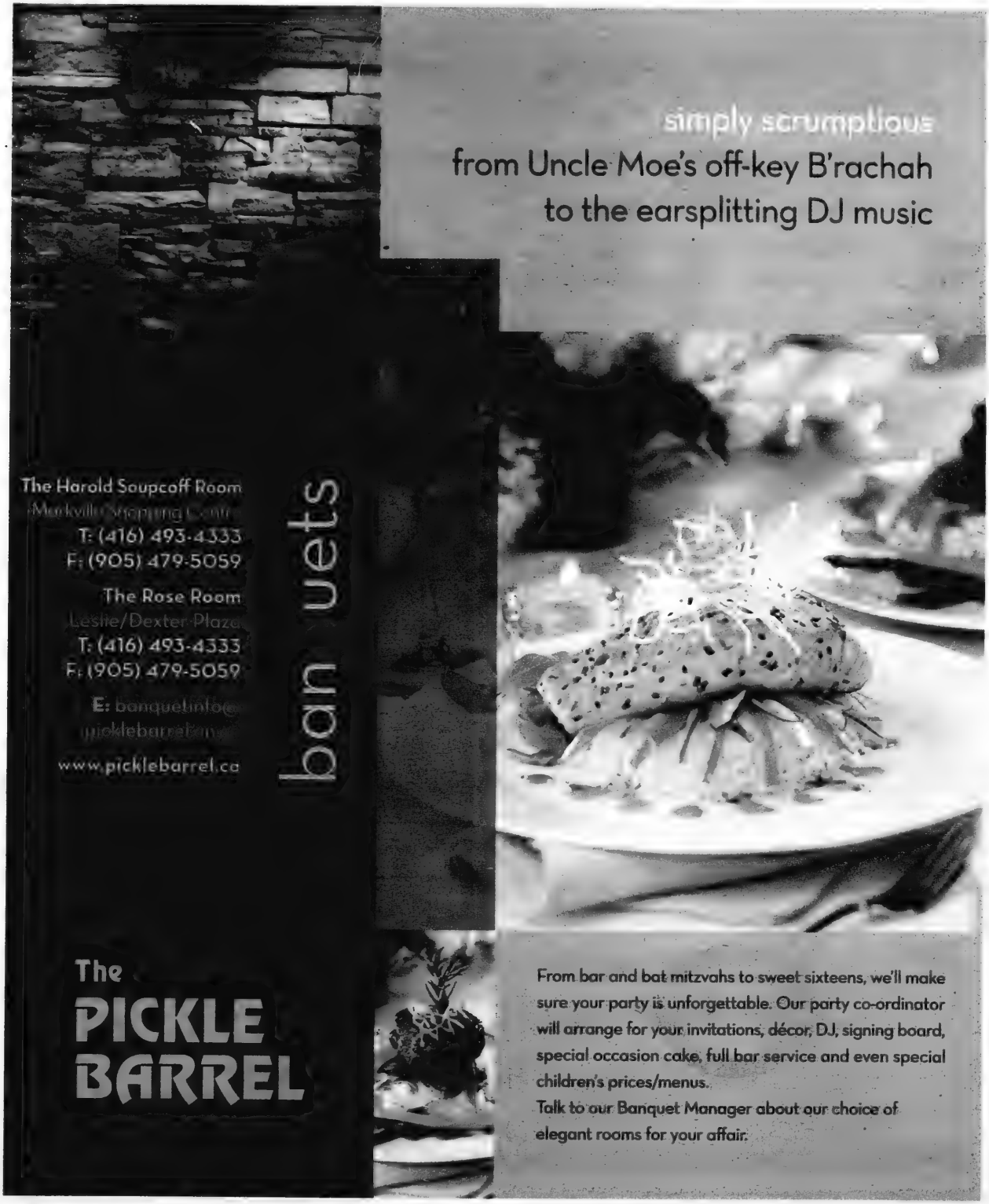
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Sometimes dreams really do come true

By ELAINE LAKE
Special to The CJN

I recently attended a friend's wedding at a temple in Las Vegas with my significant other of the last seven years. Allan and I had spoken in the months before the trip to Las Vegas about getting married while we were in Las Vegas. You see, at 54 years of age, I had never been married and although we wanted to get married, we weren't sure at this stage of our lives exactly how we would do it – this seemed the perfect answer.

So, as soon as the plane landed and we checked in at the hotel, our friend's fiance took us to get our marriage licence and we were married in front of a commissioner in beautiful downtown Las Vegas.

Now, to regress about 22 years.

In 1986, my parents were having their house redecorated using a professional interior designer. I was living away from home in my own apartment in midtown Toronto. My mother called one day and said that the designer had a brother who was painting my parents' home and he seemed like a nice guy. My mother wanted to know if she could give him my number. I trusted my mother's judgment and said 'yes.'

Elaine and Allan Lake

So, 22 years ago Allan and I dated three times. For whatever reason, neither of us was very much impressed at that time with the other and pretty much, that was the end of that and life went on for each of us. Allan met and married another woman and they had a daughter together. At some point the marriage ended and Allan was living on his own. In the meantime, I had dated off and on and had never gotten married.

My mother and I had an extremely close relationship. We would speak to each other numerous times each and every day. My friends were her friends, and vice versa. Unfortunately, 12 years ago, my mother passed away quite suddenly.

Seven years ago, I received a voice mail message from Allan reminding me of who he was and asking that I give him a call. When I received the message, it occurred to me that possibly while he was painting my parents' house he had seen an antique that he particularly liked and had heard that my mother had died and that my father had sold the house and that he was possibly interested in purchasing it.

I found out that was not at all the purpose of the call. During our conversation, he told me that he had been married and was now separated and asked if I was seriously seeing anyone. I wasn't. So, we made a date to get together for dinner. Allan's truck actually broke down the day we were supposed to have dinner, and so our dinner date was put off for a week.

Allan and I went out on our first date (15 years after our initial first date) on June 24, 2001. We went to Astoria for dinner and then we took a walk on Danforth and went for coffee to a Starbucks. I would definitely say that by the time I got back to my apartment that night, I knew 100 per cent that I wanted to spend the rest of my life with Allan! And, while I was on the phone with my friend telling her about how wonderful I thought Allan was, he called to ask me out for a second date. A second date led to a third, and so on, and so on.

Allan's extended family welcomed me from the moment we met at a Shabbat dinner at his other sister's house. Allan's mother actually calls me her third daughter.

It's comforting to me to know that Allan knew my mother. He spent three weeks painting the house and spent time with my mother, father and brother. He knew my mother to be not only kind and loving, but also as the wonderful cook that she was (apparently she fed him while he was on the job). Shortly after reconnecting with Allan, I went to the cemetery to thank my mother. My mother had an expression: "A mother always knows." I guess although my mother knew back in 1986, it took Allan and me quite a few more years.

In January of 2002, Allan and I moved into our house in Thornhill. Allan's daughter is the love of our lives and she spends a significant amount of time with us.

Allan and I appreciate each other so very much, possibly because we found each other later in our lives. Now, our dreams will continue to come true together.

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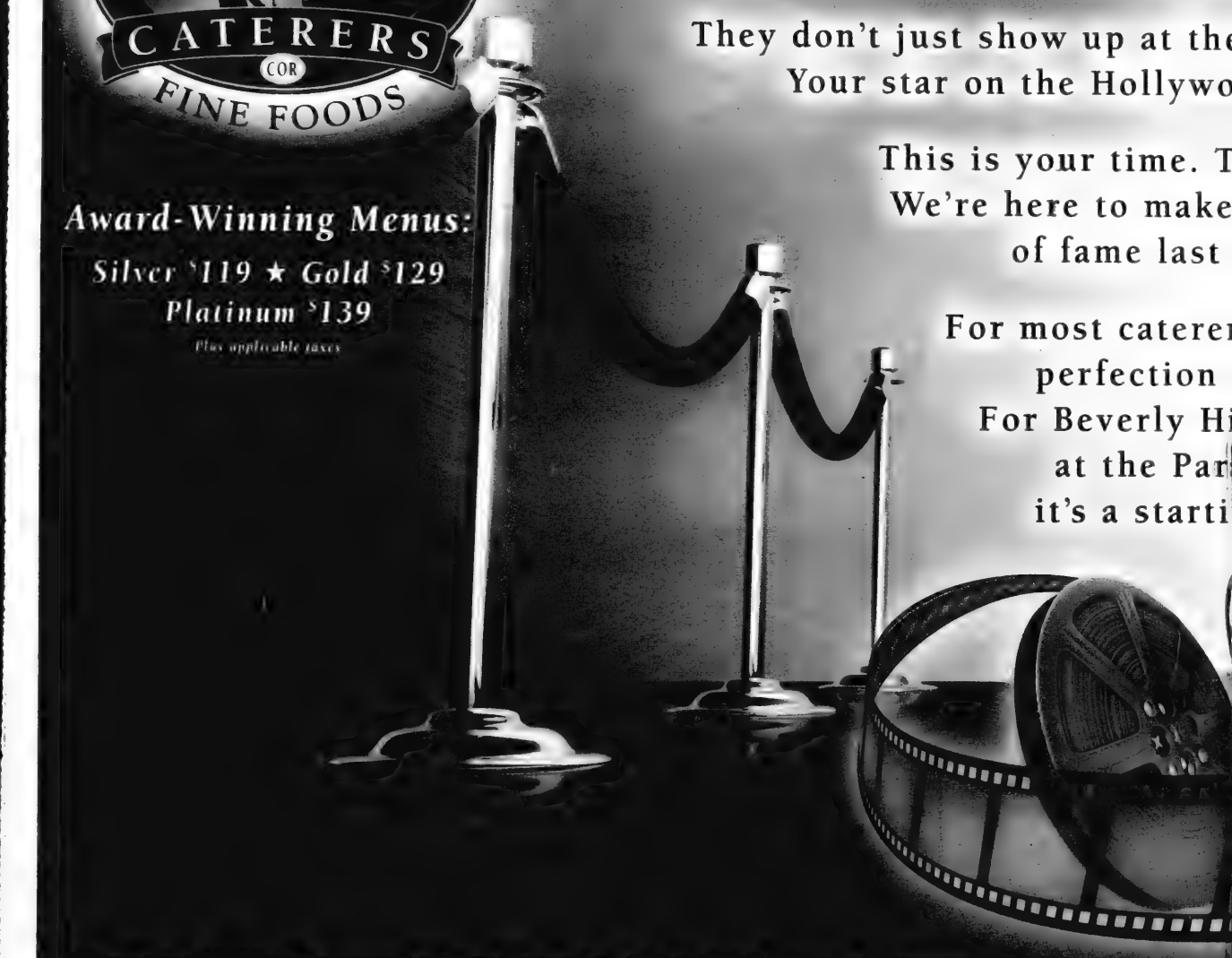

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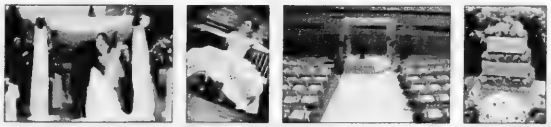

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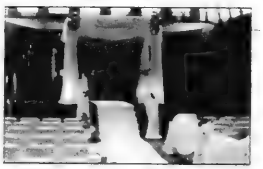

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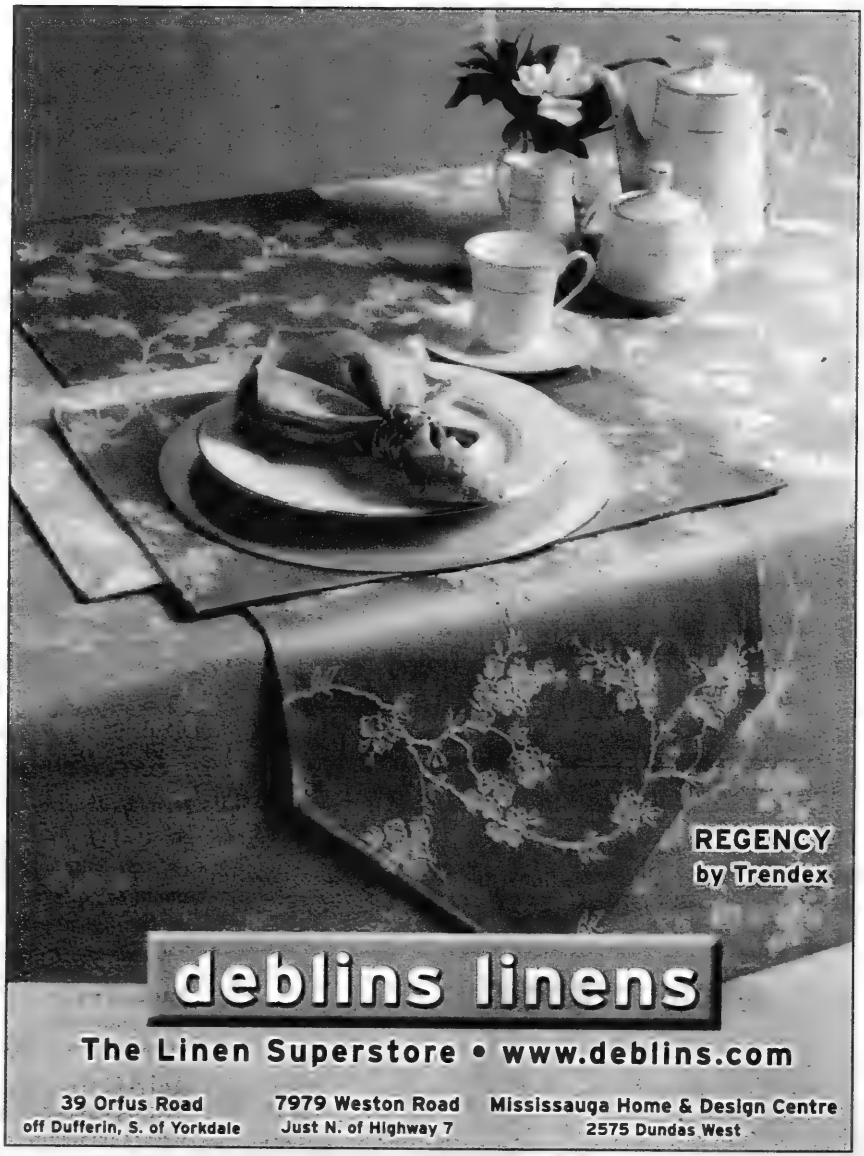
Brides

Bridal luncheon menu

By DAPHNA RABINOVITCH
Special to The CJN

The prenuptial celebrations, leading up to the big day, have their own glamour and their own pressures. If you're hosting an engagement shower or luncheon for your friend, sister or daughter, you want it to be as perfect as can be, second only to the main event. And, of course, the food, although perhaps not the highlight,(we'll leave star billing to the bride and to the gathering itself) ranks up there as at least the second most important feature. When planning a menu for any festivity, of course, you should take your culinary inspiration from the local produce of the season, enjoying its fresh flavours and textures. The following menu reflects the best and most luxurious of the season, from fresh, sultry figs to a light and sophisticated main course of delicately flavoured fish, to a garden-inspired side dish of couscous and grilled zucchini.



FIGS WITH GOAT CHEESE AND PEPPERED HONEY DRIZZLE

This exceptional appetizer can be served as an hors d'oeuvre or plated as a sit-down first course.

1/3 cup honey
3/4 tsp. freshly ground black pepper
12 fresh figs
12 pecan halves
1/3 cup soft fresh goat cheese

Stir together honey and pepper until well blended; set aside.

Starting at stem end but without cutting all the way through, cut each fig into quarters. Gently press figs open, as if for a flower with 4 petals. Spoon goat cheese evenly into centre of each fig, top with pecan. Arrange on platter. Drizzle honey mixture over. Makes 8 servings.

PISTACHIO CRUSTED BASS WITH MANGO COULIS

For the coulis, buy as ripe a mango as you can, without it being mushy. Do not coat the fish before frying as the nuts will not remain crisp.

Mango Coulis:
1 large ripe mango
1/4 cup tropical juice or water
1 tsp. light brown sugar
pinch each salt and pepper

Fish:
1 1/4 cups peeled natural unsalted pistachios, finely chopped
1/3 cup dry bread crumbs
1/4 tsp. each salt and pepper
8 bass or tilapia fillets (each about 6 oz)
1/2 cup mango chutney
2 tbsp. vegetable oil

Mango Coulis: Peel mango; cut away flesh. Place flesh, juice and brown sugar in bowl of food processor. Puree until smooth. Transfer to small bowl; stir in salt and pepper. (Coulis can be covered with plastic wrap and refrigerated for up to 2 days. Bring to room temperature).

Fish: Mix together pistachios, bread crumbs and half of salt and pepper. Sprinkle fish with remaining salt and pepper. Brush chutney evenly over one side of fish. Press pistachio mixture evenly onto same side of fish. Heat oil in 2 large ovenproof skillets over medium-high heat. Place fish, non-coated side down, in pan; cook for 2 minutes. Transfer skillets to centre of preheated 425F oven and bake until fish is opaque in centre, about 8 minutes. Serve fish drizzled with room temperature mango coulis. Makes 8 servings.

WARM COUSCOUS AND GRILLED ZUCCHINI SALAD

A combination of green and yellow zucchini makes for a beautiful salad. Toasting the couscous first in a dry skillet lends a toasted nuttiness it would not otherwise have.

3 zucchini
3/4 cup freshly squeezed orange juice
3 tbsp. extra virgin olive oil
1 tbsp. light brown sugar
1 tsp. ground coriander
1/2 tsp. ground cumin
pinch each cinnamon, salt and pepper
2 cups couscous
1 cup chopped sweet red pepper or tomato
1/2 cup chopped fresh coriander

Cut off both stem ends from each zucchini. Cut into quarters lengthwise. In large shallow bowl, whisk together olive oil, 2 tbsp. of orange juice, sugar, coriander, cumin, cinnamon, salt and pepper. Place zucchini in bowl, tossing gently until well coated. Let stand at room temperature for 10 minutes.

Place zucchini on lightly greased grill over medium-high heat and cook, turning once or twice, for about 8 to 12 minutes or until cooked through but not mushy, brushing occasionally with any leftover mixture. Let cool on baking sheet. (Zucchini can be covered and refrigerated for up to 24 hours. Bring to room temperature).

In pot, bring 2-1/2 cups of water to a boil. Stir in couscous. Cover, remove from heat and let stand for 5 minutes. Uncover, fluff with fork. Chop zucchini into cubes. Toss together zucchini, red pepper, coriander and remaining orange juice until well combined. Season to taste with salt and pepper. Serve warm. Makes 8 servings.

Advertising Feature

Looking for the elusive "Wow" factor? It lives at K. Barketti.

Let's face it. When you spend hundreds or thousands on a dress, hearing a perfunctory "That's nice," is a bit of a letdown. What you really want to hear is "Wow!"

But where to find the elusive "Wow" factor, and how to identify it? When you've been painting the same canvas (yourself) your entire life, objectivity can be difficult. You need help in translating your design vision into reality.

Enter K. Barketti. If a designer dress shop can be said to be equal parts glamour and substance, K. Barketti is that store. Since opening in 2000, it has made its mark on the Toronto fashion scene one satisfied customer and one stunning outfit at a time.

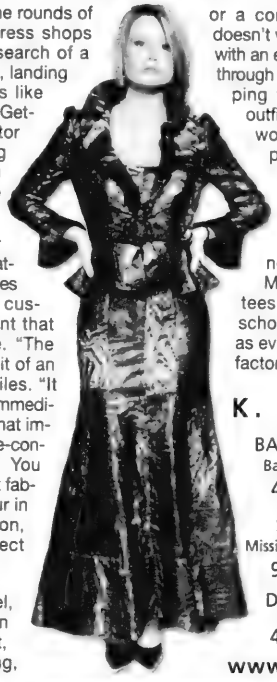
What differentiates K. Barketti from other fine dress shops is its ability to customize any garment to your size and shape. The retail stores in Bayview Village and Square One are essentially showrooms for K. Barketti's studio on Wingold, where the garments are manufactured and customized by in-house designer Velika K.

What K. Barketti lacks in snob appeal it makes up for in exquisite fabrics, elegant styling and impeccable finishes. Buying here isn't about flaunting hoity-toity labels. It's about saving literally hundreds of dollars on a dress or outfit that screams "Designer Label" but makes much less noise at the cash register.

If you've made the rounds of Toronto's better dress shops and designers in search of a special event outfit, landing at K. Barketti feels like winning the lottery. Getting the "Wow" factor you've been seeking while actually saving money is almost too good to be true.

For proprietor Terrie Walia, the greatest satisfaction comes from seeing his customers in a garment that hits the right note. "The "Wow" factor is a bit of an oxymoron," he smiles. "It suggests a kind of immediacy, but achieving that impact is usually a time-consuming process. You have to find the right fabric in the right colour in the right construction, and ensure a perfect fit."

No designer label, he continues, "can hide an imperfect fit, inappropriate styling,



or a construction that just doesn't work for you. Anyone with an eye for beauty will see through it. When you're shopping for a special event outfit, treat yourself like a work of art that you're preparing for an important exhibit."

Any chance you'll encounter "art critics" at your next wedding or Bar Mitzvah? If so, devotees of the K. Barketti school offer rave reviews as evidence that the Wow factor lives at K. Barketti.

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Brides

First find Mr. Right, then call the florist

By MARNI BRINDER-BYK
Special to The CJN

As a wise married woman, I feel the need, nay duty, to guide those on their way to the chupah and provide them with the wisdom of my vast experience. Sept. 2 marks my wedding anniversary, and on that wonderful date, I will have been married for one entire year – and honestly, who better to guide the soon-to-be wedded and the brides-in-training than one so experienced as myself? It is my responsibility, or perhaps my calling.

This is not a how-to for wedding planning – you hopefully have a wedding planner for that (but if you are looking for a florist I can recommend one who does wonders with a centrepiece, and a makeup artist who is like a magician). What this is, is a synopsis of life post-honeymoon – a prep course for the day after the wedding when you stop being a bride and you begin your hopefully long and distinguished career as a wife. For the record, sometimes the pay isn't great but there are some other benefits and rewards that come with the job.

Marni Brinder-Byk and Russ Byk

First, you can stop dieting. Not altogether, and I am not advocating poor health, but the end to your wedding diet goes hand-in-hand with never having to wear white again… ever. Also, you get to use new titles when talking about your spouse – I now use the word husband so much that sometimes I forget my husband Russ' name: "My husband is picking me up from work. My husband also hates sun-dried tomatoes. My husband, my husband, my husband." I also still get a kick out of him introducing me as his wife, which is way better than fiancée and infinitely better than girlfriend. A fiancée plans a wedding, a wife plans for life – and, often, dinner.

Post-wedding, you also get to do… well, everything else. You get your nights and weekends back for other activities, like gardening, decorating and yoga class. Of course, I don't do any of these things, but if I wanted to, I now have time for them. My reward was catching up on my TV shows – I really felt lost without my *Grey's Anatomy* and *Desperate Housewives*. I also have time to do nothing, which is another favourite pastime of mine, and is what my husband and I truly enjoy doing together. We like being together, doing nothing. And having that time back post-wedding is golden.

After the flowers, the cake, the gifts and the glory, all you are left is with a flurry of memories and the man you married. I love my husband more today than I did one year ago, and married life gets a little bit better every day. Being married is far easier than getting married – and I have incentive: 222 people saw us get married and I hate to disappoint an audience. So, ladies and gentlemen, future brides and grooms, take a moment from your wedding planning and think about the day after. Make sure you have found someone you can do everything and nothing with. Then make sure to call my florist.

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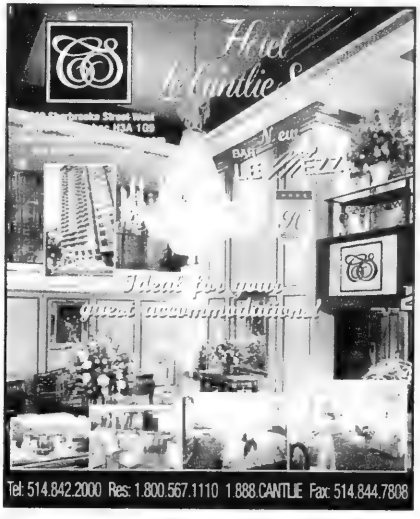
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Brides

Marilyn and David celebrate 50 years together

By BEV BERGMAN
CJN Staff

Before there was J-Date, there was Blind-Date!

Marilyn Matlow was 18 years old when she moved to Toronto from Kitchener to embark on her career as a secretary at a large insurance firm. So soon to be out of the nest, Marilyn rented a room in the home of a Jewish family to please her nervous parents.

Taking an instant liking to her, Marilyn's new landlady, Sally, made it her mission to find a "wonderful Jewish boy" for her new adopted daughter. And as it just so happened, Sally belonged to a benevolent society that also included Mickey, mother of 19-year-old David Bisgould.

One evening at a lodge meeting, Sally scribbled her phone number on a scrap of paper. Thrusting it into Mickey's hand, Sally gushed about the wonderful girl living in her house. Knowing full well that her son was picky, Mickey decided to take a chance.

David took the scrap of paper and buried it deep in his pocket, figuring his mother wouldn't ask him about it again or so he hoped. Weeks passed, and finally after being nagged enough, David reluctantly called Marilyn and asked her out.

The rest, as they say, is history. It was love at first sight, and it became clear to all that they were each other's bashert. They shared the same core values and zest for life (even though Marilyn was an avid tennis player and David was an avid tennis watcher). Their two families quickly became one, and Marilyn and David's wedding took place in Toronto at the Murray House. All of Jewish Kitchener shut down to be there.

Settling in Kitchener, the couple built a business together, raised two children, Howard and Ilena, and have enjoyed a rich life with good friends and good times.

Marilyn and David Bisgould on their wedding day

Marilyn and David Bisgould

Their beautiful home is often the gathering place for special family celebrations.

Nowadays, Marilyn and David spend a great deal of time on Hwy. 401, driving to Toronto to visit their five grandchildren, Rebecca, Alex, Sierra, Simone and Cailey. Their lives are occupied with dance recitals, soccer games, school plays and all that goes with enjoying the blessings of family.

More than 50 years have passed since that first blind date. As in all marriages, Marilyn and David have faced a series of challenges and experienced happy times and sad times.

In June, almost 100 of the couple's friends and family gathered to celebrate this amazing milestone. Marilyn and David were grateful for their lives together and to Mickey and Sally!

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Brides

What you should do is get a consultant

By SHERI SHEFA
Staff Reporter

Looking back at the article I wrote in the last bridal supplement in *The CJN* ("What to do before you say 'I do,'" March 6), I can't help but laugh.

Oh, how naive I was.

"Relax," I said. "What's the big deal?" I arrogantly asked.

To be fair, the first 11 months of my 14-month engagement weren't a big deal. I had more than enough time to pace myself when it came to booking professionals and looking after whatever other errands had to be taken care of.

In fact, my girlfriends and family would make fun of me for being so organized and rushing to get everything done so quickly.

I didn't want to be a stressed-out bride. Why leave everything to the last minute and suffer a mental breakdown?

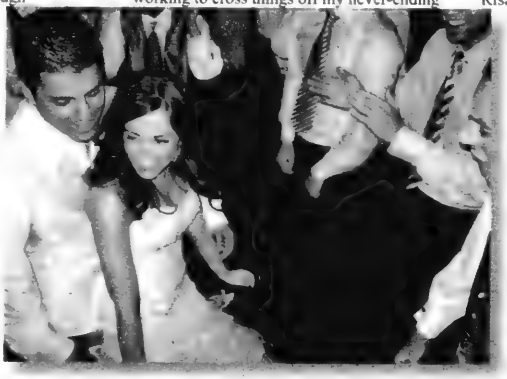
But nothing could have prepared me for the last three months of the planning process.

I didn't realize that there are just certain things that can't be done too far in advance and much of it has to be done at the last minute – all at once.

And although I didn't suffer a mental breakdown, I did suffer a physical one.

Just five weeks before my June wedding, I got so sick I was bedridden (and twice hospital-bound) for two full weeks. Although the doctors aren't completely sure, they suspect I caught a vicious stomach virus (which kept me from eating for nine full days and caused me, a 105-pound girl, to lose 10 pounds). I also caught pneumonia.

I'm sure that the stress of perpetually working to cross things off my never-ending to-do list caused my immune system to break down and made me susceptible to an illness that I normally would have been able to fight off without batting an eyelash.



Isaac Oziel and Sheri Shefa dance at their wedding.

I had been warned by many not to take on too much and not to hesitate to ask for help.

Normally, that isn't my style. Being a proud, independent woman, I'm not used to having to ask people for help.

But after having lost two weeks to an illness, I knew I needed all the help I could get.

My parents, in-laws and fiancé, Isaac, were right there when I needed them, but when it came right down to it, if it wasn't for my wedding consultant, I would have lost my mind. I don't even want to think about how much more stressful the week before the wedding would have been without my consultant, Risa Gold.

Risa has been in the business of making brides happy for 18 years, and as of seven years ago, she expanded her company, Risa Gold and Associates, to include three senior consultants and four assistants.

Risa has planned hundreds of weddings, for some as high-profile as former professional wrestler Trish Stratus.

> *'Brides should realize that planning a wedding is a major undertaking'*

"Brides should realize that planning a wedding is a major undertaking – one that requires the use of professionals in many different fields and the organization of schedules to ensure that all the hard work and money that has been put into this event gets carried through just as planned," she said.

"A consultant's job is to listen to your wishes and then facilitate them."

And she did. She made suggestions about what would work best at our big, fat, Israeli-Moroccan wedding, co-ordinated schedules for all the professionals to make sure everything would run on time, and tended to whatever issues came up on the day so that I didn't have to.

But most importantly, she understood that, although she's been a part of countless weddings, most brides only get one wedding, and she worked to make it as perfect as she would want it to be for her own daughter.

The best part about having Risa at my wedding was that I was able to confidently put all my trust in her and not have to stress about anything.

Apparently, there were a couple of issues that arose that night, but my guests and I had no idea because she was always on top of the professionals to keep the night running smoothly.

For instance, just as the main course was supposed to be served, two of the four ovens in the kitchen broke down and dinner was running late.

"I had to work with your bandleader to cover the time lapse of serving your dinner so that your guests were too busy dancing and having a wonderful time to realize the delay. In respect to that, I still managed to open the sweet table on time by moving up your speeches and benching," Risa said.

She added that at another wedding she worked this summer, "the wedding cake looked like it was dropped and put back together by a five-year-old. It was a mess. Her florist was totally useless and the caterer didn't have a clue what to do. I covered it with flowers in such a way that it looked great. To this day, she has no idea what her real cake looked like."

The bottom line is that it doesn't matter how organized and independent you are, big Jewish weddings are not meant to be put together by one person.

In the end, my chupah was emotional, the reception was beautiful, the band was amazing, the food was delicious, my husband was gorgeous and thanks to Risa, I was able to truly *be there* for all those precious moments that I'll never forget.

The first dance.

Brides

Hiring a planner helps with the pre-wedding jitters

By JENNIFER BRINDER
Special to The CJN

Planning our wedding has had its ups and downs. When we got engaged, I thought, really, how hard could it be to plan a wedding? All I need is a dress, an aisle, and a man. Boy was I wrong! I really thought I knew my fiancé before the planning. David is organized and likes to be in control. I was prepared to discuss, plan, and even argue over each and every item. But to my surprise, David's response has been, "It's your day" and I have been able plan to my heart's desire. I even surprised myself, because when given the freedom to do what you please, where do you begin?

I never knew about all the little things like place cards, aufrufs, and kippot. Having a wedding planner has made planning this wedding that much easier. From the venue, to the band, to the flowers – it all got done so quickly. From one bride to another, take my advice, book a wedding planner, and if you don't know one call mine, Sharon Goodman. She has been such a huge help and has made my life so much easier. The last thing a bride needs is to worry about the details, which is why you should pay someone to worry for you!

Jennifer Brinder and her consultant Sharon Goodman

As excited as I am for our wedding day, I am looking forward to the day after. Now that I think about it, it is actually a bit scary. Both David and I have only ever lived with our families, so there is a part of us that wonders when we get our house, what are we going to do from there? Writing this article really got me thinking. I even had to call David, and I think we came up with the perfect solution – scheduling! My mom will come Mondays, Wednesdays and Fridays to do laundry. His mom will clean on Tuesdays and Thursdays. We figure after working so hard, they deserve the weekend off. As for eating, we hope they both deliver, and we'll make sure to have some good take-out places on speed dial.

I would love to be able to say I have no fears about our upcoming wedding, but I do have one. It may sound ridiculous, but in my head, I am terrified. It may not be what you would think, and it sure isn't something Sharon can help me with. It's not about starting on time, or people not showing up. It's the horah. I'm dreading being lifted in that chair, and it is something I have had nightmares about for years. Besides the fact I am somewhat scared of heights, I am terrified of being dropped. Can you imagine? The bride falls off the chair… it is not what I want people to remember as being the highlight of my wedding. I have already picked out the people who will lift me and made them promise to practice before hand.

In the end, this wedding will be the result of 437 days of planning. We looked at five photographers, had to change the date four times, went through three caterers, and I fell in love with two wedding dresses. In the end, I know it will be perfect. Because he is the only one for me.

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This Week

National

Hadassah gets ready to hold its final bazaar. *Page 2*

Multifaith walk unites Jews and Muslims. *Page 6*

Amanda Belzowsky wins Mirvish award for fund-raising. *Page 13*

Heebonics

Folk singer is new cantor of Toronto shul. *Page 40*

Arts & Travel

Vancouver actor plays author in 'thrilling, fast-moving piece of theatre.' *Page 46*

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Tories shut out of 416 but make inroads with Jewish voters

By ANDY LEVY-AJZENKOPF and JANICE ARNOLD
Staff Reporters

Stephen Harper has another minority government, and although the blue Tory wave was turned back in Quebec and Toronto, it appears the Conservative message managed to connect with Jewish voters.

Despite losing in several Liberal bastions in Montreal and ridings in the 416 area code, Conservative candidates came close to pulling off major upsets on election night – the first day of Sukkot– in some prominent, and traditionally Liberal, Jewish ridings.

The Conservatives touted themselves throughout the campaign as the only party with a staunchly pro-Israel record, repeating promises to the Jewish community that they would hold Canada back from the upcoming followup to the United Nations anti-racism conference and continue to work closely with the Jewish state on economic and security concerns.

They also pledged more than $3 million in funding for a pilot Security Infrastructure Project to help Jewish and other ethnic communities shore up security at places of worship and other communal buildings.

Prime Minister Harper's Tories gave some veteran Liberal incumbents fits in unexpectedly close riding battles.

Stephen Harper

In York Centre, a riding that's 17 per cent Jewish and has been a Liberal stronghold more than 45 years, incumbent Ken Dryden was re-elected, but he faced stiff competition from neophyte Conservative candidate Rochelle Wilner, a past president of B'nai Brith Canada.

Dryden beat Wilner by just 2,090 votes, a tight race for him considering his more comfortable margin of victory in 2006, when he defeated Tory candidate Michael Mostyn by 9,640 votes.

To the south, the riding of St. Paul's was held firm by Liberal Carolyn Bennett, who defeated Conservative candidate Heather Jewell by more than 12,000 votes. Bennett last defended her riding against Peter Kent, defeating the Tory journalist-cum-candidate by more than 14,000 votes in 2006.

Kent however, avenged that loss this time by winning a stunning upset for the Conservatives in the 905 riding of Thornhill, defeating Liberal incumbent Susan Kadis. (See related story on page 3.)

Another nail-biter for the Liberals involved the Toronto riding of Eglinton-Lawrence, where incumbent Joe Volpe was tested by Conservative candidate Joe Oliver.

The riding, which encompasses much of the Bathurst Street Jewish corridor, has a population that is 17 per cent Jewish and is home to bagel shops, numerous shuls and other Jewish businesses.

Volpe and Oliver saw their vote tallies seesaw for much of election night as returns trickled in from Elections Canada.

In the end, Volpe pulled away from Oliver and downed the Conservative candidate by just 2,260 votes. The result was in stark contrast to Volpe's 2006 election result, when he won the riding by more than 11,000 votes over Conservative Peter Coy.

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Bodybuilding icon Ben Weider dies

By DAVID LAZARUS
Staff Reporter

MONTREAL — Tributes poured in over the weekend for Montreal bodybuilding legend Ben Weider, who died unexpectedly on Oct. 17 at age 85 at the Jewish General Hospital.

But upon his passing, Weider, who cut an upright and cultured figure, was remembered as much for his scholarship and absolute passion for French emperor Napoleon Bonaparte as he was, along with his brother Joe, for his business acumen in making bodybuilding an internationally recognized and practised avocation.

"It was his intensity when it came to Napoleon," commented Joe King, a veteran journalist who knew Weider for some 30 years. "I have a book out next spring [on prominent Montreal Jews] that devotes a whole chapter to him.

Ben Weider

"When you walked into his office, you just knew Napoleon dominated his life."

A fitness buff in his own life, Weider was reported to have exercised daily right up until the day of his death.

Ironically, Weider passed away just days prior to the planned official inauguration of a new, permanent gallery devoted to Napoleon at the Montreal Museum of Fine Arts. Some 60 objects from Weider's collection, which he wanted to remain in Montreal, form the heart of the gallery.

Weider also penned several scholarly books about his favourite subject, including a few that provided persuasive forensic evidence, using hair samples, that Bonaparte was murdered, such as *The Murder of Napoleon (1982), and Assassination at St. Helena Revisited (1995).*

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Livni receives more time to cobble together coalition – please see page 42

Last bazaar evokes fond memories

By CAROLYN BLACKMAN
Staff Reporter

Judy Winberg is embarking on a labour of love.

The chair of the 1995 Hadassah Bazaar is working on a display of bazaar memories in honour of the last-ever bazaar – now called the CHW Toronto Bazaar – to be held Oct. 29 at the National Trade Centre at Exhibition Place.

Winberg, whose mother Doodie Libman was bazaar chair in 1979 – the only other mother-daughter bazaar chairs are this year's chair, Barbi Benjamin Levitt, and her mother, Penny Benjamin, who was chair in 1981 – said she can't just "let the bazaar go. I have to give it a proper and deserved goodbye."

While putting together the display, she said, she noticed the changes the bazaar has gone through since its inception in 1924 at a downtown Yonge Street store.

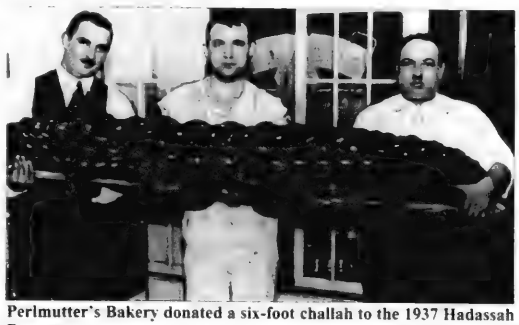
"In 1937, the bazaar moved to Varsity Arena, and it included a fashion show, a beautiful baby photo contest, and 'Jewish' food, such as potato latkes and chopped liver," Winberg said.

"They raised an incredible $5,800 that year, and the funds were directed to the Agricultural School for Girls at Nahalal, to house and educate new female immigrants in farming techniques."

Throughout the 1940s, Winberg said, Hadassah-WIZO members were heavily involved in the war effort, and as merchandise donations fell because of the war, they compensated by adding more prizes for raffles. They also featured demonstrations on cooking with wartime rations.

"In 1943, they raised more than $10,000," she said.

In 1949, the bazaar moved to the Automotive Building at the Canadian National Exhibition, where it stayed until it moved to its current home in 2004. By 1957, with revenue of $87,000, it was billed as the largest annual bazaar in the world.



Perlmutter's Bakery donated a six-foot challah to the 1937 Hadassah Bazaar.

In honour of the 50th bazaar in 1974, then-Toronto mayor David Crombie named Oct. 23, 29 and 30 as Hadassah Bazaar Days.

Winberg said the display will be featured at this year's bazaar, and at 2:30 p.m., there will be a cake-cutting ceremony with past bazaar chairs. "We're inviting them all back so we can honour them."

Winberg's own bazaar memories go back to when she was a young girl and her mother would bring her back doll clothes. "I began working there when I was in high school, and now my daughter is a Hadassah member."

Ending the bazaar is a sign of the times, she said. "People feel sad, but 84 years is a good run. We can't feel sad about that."

Gail Klebanoff, who was chair in 1973, said that in those years, "we were the only game in town. There were no flea markets, no dollar stores – we were it."

Continued on page 16

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Kent beats Kadis in Thornhill

Liberal stronghold changes hands

By ANDY LEVY-AJZENKOPF
Staff Reporter

In what may have been the most surprising result in this year's election, the Liberal stronghold of Thornhill fell to the Conservatives.

The riding had been Liberal since its creation in 1996 out of parts of two other ridings, and it had been held by incumbent Susan Kadis since 2004.

On election night, Kadis lost to Conservative star candidate Peter Kent, a former broadcast journalist at CBC and Global, losing by 5,212 votes and garnering just 39 per cent of the vote compared to Kent's 49 per cent.

The riding has a significant number of Jews – an estimated 32,000, comprising roughly one-third of the area, making it likely the most Jewish riding in the country – who were seemingly lured away from voting Liberal by a combination of uncertainty about party leader Stéphane Dion's economic plan and the promise of continued strong Tory support for Israel.

Speaking to *The CJN* last Friday after his victory, Kent said he has spent a lot of time speaking to constituents about their concerns.

"I thank all the voters of Thornhill, a very diverse community, for their trust and confidence," he said. "I'm determined to be an effective voice in Ottawa. But the top [issue] for Thornhillers right now is obviously [maintaining] a steady hand on the economic tiller."

Kadis, who is Jewish, did not return calls by *The CJN*'s deadline.

However, in her concession speech on election night, she congratulated Kent, thanked her supporters, and predicted that the Liberals would retake the riding in the future.

"It's been an honour and a privilege to represent Thornhill, one of the best ridings in Canada," Kadis told supporters. "All of you mean so much to me and my family. Your support and care means so much to me now. I believe Thornhill will be red again."

Voter turnout in the riding was a lowly 57 per cent of registered constituents.

Speaking to reporters afterward, Kadis wouldn't say whether she'd run again in the riding in the next election.

A report last week in *Vaughan Today* quoted Kadis as saying: "I will continue to do whatever I can to help strengthen our community and country at the same time. You know I'm there for you, just as you've been there for me."

Peter Kent

The report also said Kadis has ruled out a run for the mayor's office in Vaughan as a possible career turn.

Asked if Kadis had spoken to him after the election, Kent said his campaign office received a call from her on election night, "but we didn't connect. I returned the call and left a message… congratulating her on a well-fought, civil campaign."

Kent said he understands how Kadis feels, because he lost the 2006 election in the mid-town riding of St. Paul's to Liberal Carolyn Bennett by more than 14,000 votes, before running in Thornhill this year.

He added that he felt badly for Kadis, because she was "lumbered by a leader who did not enjoy the confidence of voters in the country. But she still made a very good showing. That's a tribute to her past service to Thornhill."

Regarding his Jewish constituents – whom Kent called a "community within a community" – he said that since moving north to run in Thornhill, he has held discussions with people in synagogues, restaurants and delis in the riding about the "issues that are important to them and the things they want me to argue on their behalf, whether they are local or international issues."

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A righteous man of rescue

From the editor's desk

I have known his children, three sons, for 40 years. Each inherited aspects of the multi-faceted, deeply ingrained goodness of their father.

Last week they, their mother and their families unveiled the monument marking their father's grave. In keeping with their father's modesty and aversion to the spotlight of public attention, only a handful of friends were invited to the simple ceremony. The rabbi spoke briefly and poignantly of the character of the man at whose final resting place we had assembled.

Though it was only mid-morning, the sky above was so deeply blue it was almost sapphire. The sun warmed us on one of those invigorating, splendidly clear autumn days when profoundly rich colours and calm, comforting climate magically fused to press upon us a feeling that it was indeed good to be alive.

There was thus a sense that morning, more of privilege than of sadness. For we had all known him. The man whose grave was now officially marked, had pressed into our lives similar feelings of privilege and rare pieces of permanent wisdom.

Statesmen, diplomats, scholars, businessmen, philanthropists, politicians, people of high and low station, sought his counsel, and foremost, his friendship.

One day many years ago, I bounded into the home that he and his wife had typically, generously opened to me too, seeking his eldest son. In my enthusiasm, I interrupted a conversation with a visitor in his living room whom he introduced as Avraham Harman, president of Hebrew University.

Before becoming president of the university, Harman had been Israel's first consul general in Montreal, a member of the Israeli delegation to the United Nations, consul general in New York, and then ambassador to the United States.

Such were the men and women who came by his home.

Unfazed by my sudden arrival on the scene, he invited me to meet his guest and to join in the conversation. Of course, I added nothing of substance or interest, or likely even marginal relevance, to their discussion. But, ever the gentlemen and always gracious, he politely asked my opinion from time to time.

He was born in a small rural community near Toronto six years before the Great Depression of 1929. His upbringing through those harsh economic times could not have been easy. But the harsh economy was only a harbinger of a far darker period for the world merely 10 years later.

His personality was forged on the steel-hard anvil of World War II. What emerged was a man with a highly developed sense of duty, honour, responsibility and unshakable belonging to the unique and marvellous Jewish People.

Too young to join in the fighting in Europe in 1939, he enlisted in the Canadian Armed Forces at his first opportunity.

After the war, he went to Europe to work for the American Joint Distribution Committee (JDC) to help rescue, house and feed as many of the surviving Jews as possible. There he met and fell in love with the woman who would become his wife. She was a German Jew, who, along with her family, had hidden in France during the war.

In later years, I frequently asked him to talk of what he had seen in Europe after the war, of his role in helping mend and restore to the world of the living the innumerable broken souls of Jewish weary and wounded.

But he was always reluctant to do so. I could never pierce his armour of self-effacement. The light had to shine on others, not on him.

He did however, refer me to a book called *The Secret Alliance* (Farrar, Straus & Giroux) in which the award-winning journalist Tad Szulc chronicles the "extraordinary story of the rescue of the Jews" after World War II.

In the chapter titled *No Place to Go, No Place to Return*, the book bears witness to some of the events in which he took part.

"A whole new reality emerged after VE-Day – that of the displaced persons. Millions of starving, homeless and disoriented DPs [displaced persons] were let loose across liberated Europe..."

Describing the condition of Jews returning from Nazi death camps and from exile in Soviet Asia, Szulc quotes a high JDC official: "They come in from those boats – boats that start their journey in Odessa, come through Naples and then into Marseilles – and then they find their way into our Paris office. They are literally without anything. They are without clothing, they are without shoes, they have no place to spend the night. They haven't a sou in their pockets. They have nothing to look forward to... many of them are swollen with hunger. Many of them cannot walk a step. Many of them need immediate medical attention and care. They cannot be put on their own... they come in walking like ghosts, like shadows..."

Szulc dedicated his book in part to the men and women who worked for the JDC after World War II, the "righteous people of rescue."

The greatest part of the inheritance that my generation has received from the generation of our parents is the honour and privilege of having been their children.

May these few words in tribute to a humble, heroic, righteous man of rescue be as a stone among the many placed tenderly on his grave, in remembrance and deep gratitude. *–MBD*

JORDAN AND ISRAEL SIGN A TREATY OF PEACE

On October 26, 1994, Jordan and Israel signed a historic peace treaty at an undisputed point along the border between the two countries in Wadi al-Araba, in the Arava valley of Israel, north of Eilat and near the Jordanian border, some 13 kilometres north of Aqaba and Eilat. Israeli Prime Minister Yitzhak Rabin, left, and Jordanian Prime Minister Abdelsalam al-Majali, seated at right beside U.S. President Bill Clinton, signed the treaty. Israeli President Ezer Weizman is pictured standing behind Clinton and alongside Jordan's King Hussein. Prince Hassan is standing beside his brother the king. The ceremony was witnessed by Clinton and U.S Secretary of State Warren Christopher, seen standing second from left. Israel's legal advisor, Elyakim Rubinstein, is shaking Weizman's hand. [Israel Sun photo]

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Multifaith peacewalk unites Jews, Muslims

By BARBARA SILVERSTEIN
Special to The CJN

Rabbi Lynn Gottlieb doesn't just talk the talk of peaceful reconciliation between Muslims and Jews, she literally walks the walk.

The Berkeley-based rabbi, who serves as the spiritual leader of the Danforth Jewish Circle (DJC), is the co-founder of the Muslim-Jewish Peacewalk.

She recently brought her brand of reconciliation between Muslims and Jews to Toronto's east end, where she co-lead the inaugural Danforth Multifaith Peacewalk.

This event, which was co-sponsored by the DJC, the Pakistani Community Centre (PCC), the Madina Masjid Islamic Centre and the Glen Rhodes and Eastminster United churches, drew more than 200 people from the participating congregations.

Before the walk, the group gathered at Glen Rhodes United Church – it is also home to the PCC – on Gerrard Street East, in the heart of Little India.

In his welcome speech, Rev. Douglas DuCharme, the minister of Hope United Church, credited Toronto-Danforth MPP Peter Tabuns, who was in attendance, for bringing the Muslim and Jewish communities together.

Pakistani community elder Abdul Aziz blessed the group and chanted from the Qur'an. Imam Syed Zaki Baqri of Pickering told the group that peace was a gift from God. "The wisdom of God is to know different nations."

Rabbi Gottlieb said that she, along with her U.S. peace dialogue partner, whom she referred to as Haji, had initiated the Muslim-Jewish Peacewalk in the spring 2002 as a means of fostering reconciliation between Muslims and Jews in response to Sept. 11.

To date, there have been similar walks in 17 other cities across the United States and Canada.

"To pursue peace is a religious obligation," Rabbi Gottlieb said. "Walking together is sacred. It is a an act of public witness that people of different faiths can live together in peace."

She urged people to mingle with others from different faith backgrounds.

A procession, which formed behind people carrying a huge white, cloth peace dove and placards advocating peace, made its way west along Gerrard Street, past stores selling incense and spices and boutiques displaying silk saris.

The walkers proceeded north on Greenwood Avenue en route to the Madina Masjid Islamic Centre on Danforth Avenue, passing through a neighbourhood where restaurants and grocery stores offering hallal meat abound.

Shoes were removed and head-scarves were donned before the group entered Madina Masjid, the mosque attended by many PCC members.

People were ushered upstairs to a large second-floor reception room, where they were introduced to congregation president Hanif Shaikh and Imam Abdullah Nooruddin. The imam spoke about Islamic values and beliefs.

Fateeha Aftab, left, and Ezra Greenspoon walk with the peace dove at the recent Danforth Multifaith Peace Walk.
[Barbara Silverstein photo]

Following some brief words from Beaches-East York MPP Michael Prue, people were served vegetarian samosas and a milk sweetened and coloured with red-rose syrup.

The procession then continued west to Eastminster United Church – it also serves as the spiritual home of the DJC – where participants were welcomed by Rev. Sarah Bercier-Miller and Rev. Daniel Bogert-O'Brien.

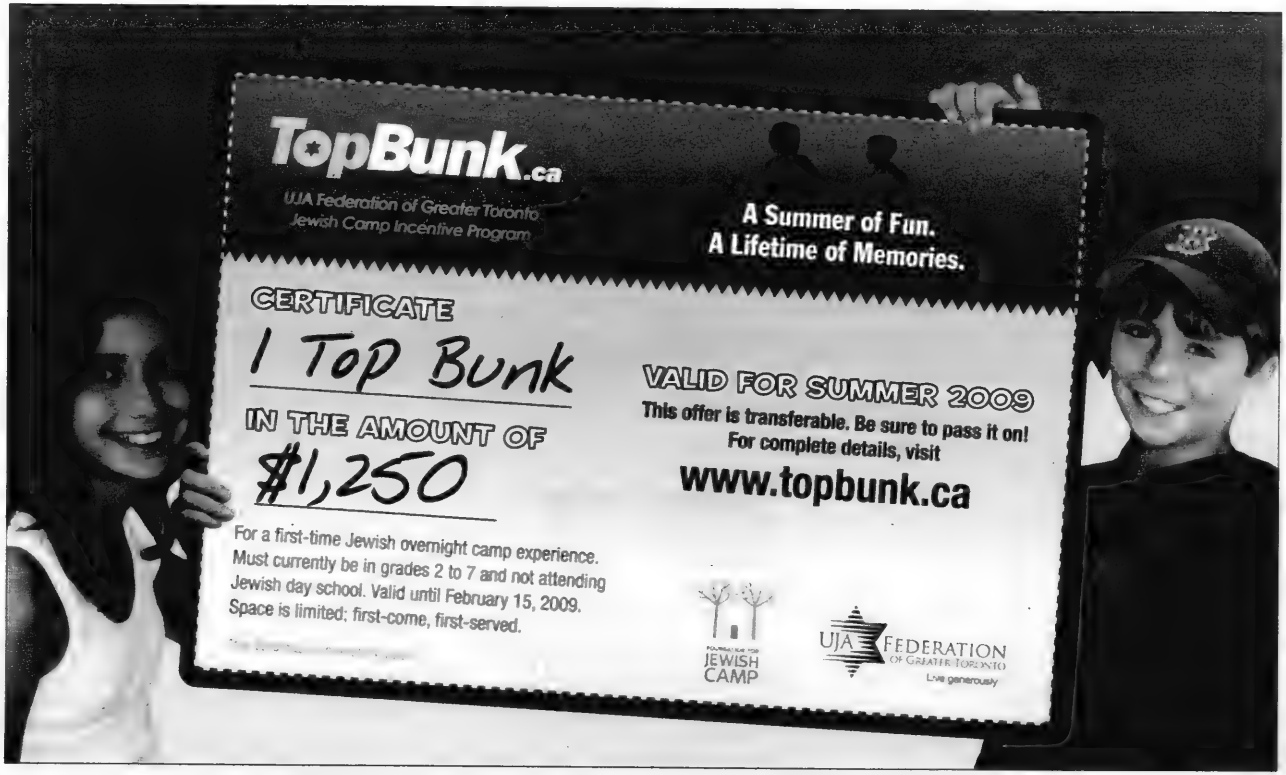
After Cantor Lisa Kent's singing of *Avinu Malkeinu* and *Oseh Shalom*, the interfaith service culminated with participants dancing around the sanctuary hand in hand.

They celebrated the walk with a communal feast that included plates of bagels and cream cheese, and platters overflowing with spicy potato samosas. A trio of DJC musicians playing jazz and show tunes added to the festive mood of this gathering.

Karen Robbins, a DJC board member and the event organizer, said she was thrilled with the outcome. "There was so much goodwill and respect. To see dancing in the aisles with everyone holding hands, I could not have hoped for more."

She said planning for the event began six months earlier when she and fellow DJC member Avrum Jacobson approached Tabuns, their MPP, about finding a way to start a dialogue with the local Muslim community. Tabuns introduced them to the PCC leaders Tasleem Rias, vice-chair of Asian Communities Council of Canada and council chair Farukh Qazi.

"They were very open," recalled Robbins. "And they were so hospitable. Every time we met, they provided Kashmiri tea and samosas, even during Ramadan when they were fasting."



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Now to the task of governing

The most eloquent of all voices is that of "the people" when they "speak" in an election. While there may be difficulties and ambiguities in carrying out the result of an election, there is no ambiguity with the result itself: parties assume their posts in dutiful obeisance to the command of the electorate.

Last week Canadians voted to send 143 Conservatives, 76 Liberals, 50 Bloc Québecois and 37 New Democrats to the House of Commons. No Green party candidates were elected.

Stephen Harper returns to Ottawa as prime minister.

We congratulate him and his colleagues in the Conservative party on their hard-fought election victory.

We also congratulate all the candidates of all the parties who participated in the election. As we in the West know, democracy is strengthened through the participation of its citizens. Offering oneself as a candidate is, of course, the highest, most demanding, most exposed form of participation in the process. Thus, we commend and thank all who ran.

All who won however must now set about the important task of governing the country.

We, therefore, join with Canadian Jewish Congress co-presidents Sylvain Abitbol and Rabbi Reuven Bulka in urging "a spirit of co-operation among all parties in the new Parliament to best deal with issues of critical significance to Canada and the international community."

Those issues are many, and as events prove over and over again, domestic issues are not easily, if at all, severable from international ones. For example, and most obviously, the global economic situation directly affects the Canadian economy and our ability to deal with matters of health, education, welfare, poverty, environment, industry and trade. Similarly, the global battle against terrorism affects our domestic vigilance against terrorism and terrorists. All such issues of critical significance will require principled, clear, adroit handling by the prime minister and the government.

These troubled and difficult times do indeed require a "spirit of co-operation" among all leaders and parties, less partisan cause and more common cause, less purely regional allegiance and more overtly national allegiance.

However, as Jeffrey Simpson astutely pointed out in last Saturday's *Globe and Mail*, inter-party co-operation may be more hope than reality due to the the recurring dominance in Quebec of the separatist Bloc Québecois.

But our fervent wish is to the contrary.

Our hope is that the new Parliament will be a place where our legislators govern with wisdom, courage, courtesy and regard for the highest good of all Canadians.

25 years ago in *The CJN*

Former Israeli president Yitzhak Navon, touted as a possible leadership candidate for the Labor Party, blamed the decline in the numbers of Diaspora Jews on assimilation and the declining birth rate. Speaking in Toronto at a private meeting of Jewish leaders, he deplored the fact that too many Diaspora children do not receive a Jewish education.

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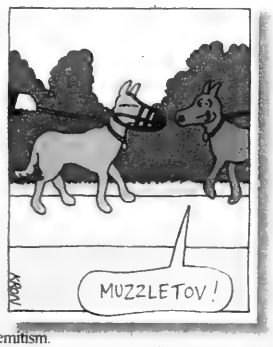
Claims Conference wrongly depicted

As a member of the board of the Material Claims Conference and as a Holocaust survivor, I was extremely troubled to read "Films expose the problem of impoverished Holocaust survivors in Israel" (*CJN*, Oct. 16).

I have been on the board for two years, and in that time I have seen hundreds of thousands of dollars distributed to impoverished survivors around the world. I have seen directors of the board, all survivors themselves, devote thousands of volunteer hours to better the lives of our needy brothers and sisters. I would never serve an organization like the one that is so wrongly depicted in this film.

Sadly, the article fails to examine the marked biases and distortions made in the film. This information is readily available on the Claims Conference website at www.claimscon.org in the form of a detailed, 28-page rebuttal. Most importantly, omitted in the article is the fact that the Claims Conference has filed a defamation action against Orly Vilnai-Federbush, Guy Meroz and Shamayim Hafakot, the creators and producers of the movie.



The article also omits the fact that key Holocaust survivor groups around the world have condemned these films. They have asserted that the filmmakers go beyond distortion of the truth, presenting claims that may be considered libelous and could prove inflammatory, and may even result in anti-Semitism.

I ascribe to the same view and urge *CJN* readers to read the proof on the website for themselves. Canadian Jewish Holocaust Survivors, along with Canadian Jewish Congress, has urged the Toronto Jewish Film Festival not to show the film. We have yet to receive a response from the festival.

We are extremely disappointed that our concerns about the damage this film could inflict on survivors, who may wrongly believe they were duped by an organization that was established to assist them, have been ignored. The fact that the article also ignores the controversy and concerns surrounding these films adds insult to injury for Holocaust survivors around the world.

Sidney Zoltak
Co-president
Canadian Jewish Holocaust Survivors

* * *

Discrimination against Sephardim

Rabbi Yehiel Ben Ayon claims that "virtually all top-notch Ashkenazi yeshivot maintain quotas on how many boys of Sephardi origin they are prepared to accept" ("Rooting out an ugly prejudice," *CJN*, Sept. 25).

I went to the overseas program of Yeshivat Hesder Petach Tikva. There were more than 150 students. About 60 were in the army, and within the group of the other 90 students, I am positive that there was no "quota" – firstly, because about 40 per cent were not Ashkenazi, and secondly, because of what the Rosh Yeshiva HaRav Yuval Cherlow said when he spoke about the differences between Sephardi and Ashkenazi Jews. He spoke about the traditional differences in mindset and religious practice, and about the different historical manner of Jewish learning and teaching and the results in today's reality. He also spoke about the different effects of the Enlightenment on the different communities and the different ways in which they treated those that strayed from the tradition.

Rabbi Cherlow also mentioned that he had an affinity for many aspects of the Sephardi tradition, and he recounted a story about a study group, mostly of Sephardim, that he would go to late at night to study the teachings of Rabbi Nachman of Breslow. It was clear that the teachings of this spiritual leader arose from the Ashkenazim and had managed to "cross over" and be studied by Sephardim. However, Rabbi Cherlow did not state that, because the fact that Sephardim also study Ashkenazi texts was obvious to the group he was speaking to, of which many were Sephardi. Rather, he used the story to describe some of the differences in the traditional mindset of Sephardim and how it affected Halachah.

I am sure that Yeshivat Hesder Petach Tikva is not a radical exception. There are many fine yeshivot that I am confident do not discriminate against Sephardim. I ask Rabbi Ben Ayon to ask himself if his information about the yeshivot is correct.

Michael Berg
Toronto

* * *

Staying married through thick and thin

I would just like to say to your columnist Sandie Benitah, that there are many people who marry for love and stay married for many years through thick and thin ("Marrying for love," *CJN*, Sept. 11). And the marriage strengthens as the years go by.

They learn to live with their spouse's meshugasin, raise loving, well-brought-up and happy families and are not cynical at the end of their lives. And if one partner dies, the loneliness is terrible to the surviving spouse, however he or she shows themselves to the world as getting along in life.

So, Sandie, marry for love and stay that way for many, many years.

Esther Friedman
Toronto

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Live and learn: confessions of a Jewish professor

By ED MORGAN

It's not often that educators get to write about what we've learned recently, instead of what we've taught. But for me, after 20 years as a professor, this has been one of my more eye-opening summer and fall seasons.

In recent months, I have been invited to participate in two conferences, one put on by the Ontario Bar Association and the other by Osgoode Hall Law School. Both are squarely in my fields – the former dealing with freedom of speech and human rights law, and the latter dealing with law, democracy and the Middle East conflict. I'll admit that I was pleased to be invited – what more does a professor want than to pontificate to audiences in his field?

Ed Morgan

My problem is that each of these conferences has demonstrated that, contrary to my preferred self-image, I can occasionally be wrong. The OBA's conference, which explores the recent human rights case against writer Mark Steyn and *Maclean's* magazine, shows that my views on the regulation of hateful speech may have been misguided. The Osgoode Hall conference, which poses the question "Israel/Palestine: One State or Two?" shows that my faith in rational dialogue and academic debate may also have been misguided.

Let me examine each of them in turn.

A lawyer from the OBA called me early in the fall term to invite me to speak on a panel composed of myself and another law professor who is a respected board member of the Canadian Civil Liberties Association. My colleague was to advocate the position of free speech for which her organization is well known, and I was to advocate for the curtailment of prejudicial speech presumably – although this was not said to me directly – due to my long service with Canadian Jewish Congress (CJC) and the human rights positions for which that organization is well known. The event was to be moderated by former Toronto mayor and chair of the Ontario Human Rights Commission, Barbara Hall.

The issue of speech has hit me hard over the past few months. My legal career began with the issue – the first public interest case I ever worked on two decades ago was the prosecution of Alberta teacher Jim Keegstra, when I was privileged to work under John Laskin representing Congress. I was national legal counsel of CJC by the time the federal Human Rights Commission came to grip with Holocaust denier Ernst Zundel, and I was national president of CJC when we put our convictions to work supporting deportation proceedings against Rwandan broadcaster and genocide propagandist Leon Mugasera. I took seriously the admonition we often hear that the Holocaust began not with deeds but with words.

This past spring, I was asked to defend the leadership of Hasbara Fellowships at a York University discipline hearing. Hasbara is an activist Jewish student organization that decided, in the face of relentless anti-Israel events at York, to fight bad speech not with censorship, but with more and better speech. Instead of asking for a ban on anti-Israel activities, they counter with strong pro-Israel events – often with a dose of in-your-face chutzpah. Fighting bad speech with good speech has turned out to be the right way to go, and I'm happy to say that we've had some legal success with the strategy.

The complaints filed against Hasbara allege that the very image of the blue-and-white Israeli flag appearing on the group's pamphlets is hateful and must be banned. The complaints filed against *Maclean's* allege that the very discussion of radical Islam contained in that publication is hateful and must be banned. That anyone can take either complaint seriously shows how dangerous the suppression of speech in the name of anti-hate can be. It turns out, if we read our history correctly, that the Holocaust began not only with words, but with book burning. Once we go down the road of censorship for the sake of promoting tolerance, we may soon be standing at the heights of intolerance.

Having learned that the Keegstras and Zundels of yesteryear have morphed into the Mark Steyns and the Hasbara students of today, I had to graciously decline the OBA's conference invitation. But then came the Osgoode Hall invitation to sit on an advisory committee for the conference being planned on "One State or Two." What's a free speech ba'al tshuvah to do?

I harbour no illusions about the actual debate. The idea of "two states" embraces Jewish and Palestinian self-determination and is at the heart of any potential peace process, while the notion of "one state" is deployed by Israel's enemies as a rhetorical tactic to undermine the Jewish state. But in a U.S. presidential election season in which Joe Biden can take on Sarah Palin and Barack Obama can square off against John McCain, I told myself that we should at least engage the debate rather than shut it down. With a view to being one of the few pro-Zionist members of a background advisory committee, I decided to fight the fight from the inside, trying to ensure that the conference is one of engagement rather than polemics.

But my one state/two state, red state/blue state analogy is turning out to be as naïve as a Dr. Seuss rhyme. The core group that thought up the conference are perfectly good scholars at Osgoode Hall and Queen's University who hold a genuine interest in debating alternative forms of democracy in the Israeli and Palestinian context. But the guests are starting to outnumber the hosts, and the cynical edge of the "one state" crowd is showing as the proposed speakers start to bear their anti-Israel teeth.

In the first place, committee members have been proposing speakers who are behind such publications as the "Electronic Intifada." This is a website whose politics are, as the name suggests, thoroughly antagonistic to everything Israeli. In fact, it is so emphatic in its opposition that a recent lead article denounced Paul McCartney for the sin of playing a concert in Tel Aviv. Politics and policies aren't the problem; the Israeli audience is. The irony is that those who seem to dislike Israeli society the most also advocate strenuously for an all-inclusive "one state" (which would presumably be a very distasteful one to them).

Worse than that, some committee members have been proposing speakers whose credentials boast of their prominence in the "Boycott Israel" campaign. Here, even the most ardent free speecher would have to draw the line, if for nothing else than out of self respect. Could anything undermine the credibility of an event that bills itself as one of dialogue and engagement more than to try to "dialogue" and "engage" with boycotters?

For a conference such as Osgoode's to succeed, one needs speakers who genuinely grapple with the issues of political and legal theory and do so out of good faith, not cynicism. Personally, I have proposed keynotes – former Israeli chief justice Aharon Barak and novelist Amos Oz among them – who will demonstrate that having a distinctively Jewish national character does not undermine the possibility of liberal democracy, and that when it comes to the "two state" model, the Palestinians would do well to try to emulate the Israeli combination of national distinctiveness and a liberal ethic.

If the conference turns into a sophisticated exploration of issues of nationality and democracy, it will have been a worthwhile endeavor to engage from within.

But if the event continues the trend of giving boycotters a platform for anti-Israel grandstanding, I will not be there. I'll be supporting a counter-event designed to confront bad speech with good. I learned that from the students at Hasbara this past summer.

Ed Morgan is a professor in the University of Toronto's faculty of law.

Anti-Israeli protesters show some of the "bad speech" of which Ed Morgan writes. The right way to counter "bad speech" he says, is with "good speech". [Sheri Shefa photo]

Opinions

Distressed at not being frantic

Now that the general election and the High Holidays are over, I'd like to voice my disappointment with Stephen Harper and his staff. Though I'm an involved member of the Jewish community, I didn't receive a Rosh Hashanah card from the prime minister. If my surname isn't Jewish enough, my first name is, despite its idiosyncratic spelling. I even subscribe to Jewish publications, including this one.

Rabbi Dow Marmur in Toronto

Unlike some unaffiliated Jews who got a card, I wouldn't have been upset about alleged ethnic profiling. Instead, I would have displayed the card on my mantel as a trophy to impress visitors and imply that the sender and I are close friends. But it was not to be.

My disappointment confuses me. Do I still live in the ghetto and, therefore, need those in power to patronize me? Or am I so integrated that I've no qualms about being singled out as a Jew for attention in high places?

I suspect the former, but I hope for the latter. I'd like to see myself as being as Canadian as possible under the circumstances, convinced that my Jewishness has no negative connotations whatsoever.

Perhaps I'm not the only one to be so confused. When Harper called leaders of Canadian Jewry to tell them that the election would be held on the first day of Sukkot, they seemed to have accepted his explanation without demur. Are they also in the ghetto and thus intimidated by power? Or are they so acculturated that they believe civic duty to come before Jewish observance?

They accepted the compromise of early voting. I, too, voted without violating my religious practices and cast my ballot in favour of a good friend who ran in my riding. He doesn't send me Rosh Hashanah cards, either, by the way. Although my vote was in no way decisive, he was re-elected, and I'm pleased.

I'm probably being deprived of attention in high places because I'm not part of the circle that insiders describe as FRANs (friends, relatives, acquaintances and neighbours). Unlike me, FRANtics did make it onto Harper's Jewish list. This upsets me even more, for I thought that I was part of a recognized Jewish network and that people who matter would know about me.

I might have remained blissfully ignorant of all of this if not for a *Globe and Mail* article that cited indignant, marginal Jewish card recipients who apparently weren't as anonymous as they had hoped.

I can't judge the effect of the article on the Conservative party's mailing list, but it has made me feel very unsettled, for it has challenged both my sense of Jewish identity and my ambition regarding my place in Canadian society.

American politics, in Canada

With the Canadian and American election campaigns overlapping, one trend became noticeable among Jewish voters. Of the presidential and prime ministerial candidates in both countries, it seemed that John McCain has taken a clear lead – not in the U.S. polls, which show him falling behind, but among Canadian Jewish students.

Justin Dahan in Ottawa

Recently, I spotted a Canadian Jewish student sporting a McCain T-shirt. In fact, in downtown Ottawa, Canada's capital, I've seen students wearing countless shirts with pictures of both American candidates, yet I've seen none with the faces of Tory leader Stephen Harper, Liberal chief Stéphane Dion or NDP head Jack Layton.

Those who don shirts that express their political views obviously consider themselves politically savvy, or at least knowledgeable enough to wear their views on their sleeves (pardon the poor pun).

But why do they feel the need to express their views about an election in which their opinion is largely irrelevant?

While the phenomenon of Canadians paying more attention to American politics is evident throughout Canada, Jews perhaps put even more importance on the U.S. vote than on Canadian elections because of their affiliation with Israel. As a result, many Jewish students support McCain and Harper without knowing much about the opposition.

Students are more likely to vote without a full understanding of all the candidates, because many laws and policies don't affect them yet, aside from those relating to tuition fees and education issues.

Also, students sometimes like to pretend to be political, but for the most part, they're apathetic.

It's only natural for Jews to support Israel, but the only qualm I have with taking that position is that it shouldn't lead them to pay more attention to U.S politics than to goings-on north of the border.

Jewish students ought to focus more on Canadian elections. While it's true that the U.S. vote is more important when it comes to the defence of Israel, Canadians don't have any sway over the American election.

Asher Farber, a Jewish music student at the University of Ottawa, explained his views on why Jews feel the need to track the U.S. election more closely than an election in their own backyard.

"The upcoming American election is much more important on a global scale than the Canadian one."

While that is no doubt true, the Canadian election obviously has more direct importance for Canada.

Many Jews support Harper, especially because of comments such as the ones he has consistently made since the Second Lebanon War, in which Israel fought Hezbollah.

In October 2006, he said, "When it comes to dealing with a war between Israel and a terrorist organization, this country and this government cannot and will never be neutral."

He put his full support behind Israel.

Comments such as these have given Harper often unbridled support from Canadian Jews, but Dion, the Liberal leader, has also stood behind the Jewish state recently, attending pro-Israel rallies in Toronto and Montreal. Of course, he took heat from some Liberals who enjoy accusing Israel of being an apartheid state. These comments are based on Dion's hypocrisy: in 2006 he made, and later defended, anti-Israel comments regarding the war.

That's the game of politics though, isn't it? Dion has recognized the importance of Jewish support and is now trying to show support for Israel in order to gain Jewish votes so as to compete more effectively against Harper in certain ridings.

Perhaps another reason Canadians pay more attention to American politics is that they feel fairly at home with the two frontrunners, who both have expressed explicit support for Israel.

Or perhaps they are more concerned about global issues and the economy, like Asher Farber.

As for me, I'll keep a close eye on the U.S. election, but I'll focus more on Canadian elections, where my vote actually counts.

Change is needed

We exist in a rather precarious position with regard to the upcoming American federal elections – removed from agency and voice in the electoral process yet mesmerized by the sheer theatricality of it all – and still the debates between candidates often take on new meanings from such a vantage point. Nuances that would otherwise elude our perception seem even more pertinent.

Jesse Mintz in Halifax

Take, for example, the vice-presidential debate earlier this month. Foreign policy played a prominent role in the debate – second only to the domestic economic woes. In terms of the Middle East in general and the Israeli-Palestinian conflict in particular, buzzwords flew from both podiums, as Republican Sarah Palin and Democrat Joe Biden worked to parallel and one-up each other in expressing their unflinching support for Israel.

That is all well and good.

And yet, something was missing. Amidst the crossfire of words and phrases like sovereignty, right to national defence, two-state solution and non-proliferation of nuclear arms, the word Palestine, and, for that matter, the words Palestinian people, were obviously and inescapably missing.

Contentious phrases such as "Israeli occupation" and "settlements" went unused for obvious politically pragmatic reasons, but surely, innocuous and egalitarian notions – notions that go hand in hand with the accepted platform of the two-state solution – such as the existence of the Palestinian people themselves and recognition of their base role would creep their way into the discussion as a minimum means of identifying the other half of the Israeli-Palestinian question.

These purposeful political evasions, however, should come as no surprise, as they fit the bill, at least cursorily, of the administration's last eight years of policy.

Democracy – forced down the throat of several Middle Eastern countries either legally and morally or unlawfully and iniquitously – is the stated goal of American foreign policy in theory. In reality, though, it remains so only insofar as it serves the administration's international purposes. Along those lines, the American government regards Fatah as a legitimate voice of the Palestinian people, while Hamas, despite the fact that it was given its mandate through democratic elections, remains on the periphery of the peace process.

While Israelis are critical of the place Hamas holds atop Palestinian society for its failure to curtail violence, Palestinians do the same with both the Israeli and American governments for their failure to dismantle settlements and observe international boundaries.

For as many years as I can recall, American politicians have touted the "road map" peace plan as the most promising means through which Israelis and Palestinians can march, hand in hand, toward peace and stability. Yet, both of the candidates merely reinforced the now standard trope of American policy regarding Israel as representing the moral compass – indeed, the only compass – in the Middle East.

This understanding of the predicament, while appealing to Zionists both on paper and on a nationally televised debate, merely serves to further the polarized entrenchment of the two sides. We must understand that by further marginalizing the agency of the Palestinian people, we succeed, not in furthering our goals, but only in creating more disenfranchised, alienated enemies.

There is a deeply embedded hypocrisy in the paradigm through which many view the ongoing conflict. The incoming American president will have to work hard to erase the aftertaste of the George W. Bush administration and establish himself as truly dedicated to an equitable peace process – meaning, the honouring of promises on both sides of the bargaining table.

On a pressing level, the perception of Hamas itself has to change. Like them or not, they represent the will of the majority of the Palestinian people, and any national dialogue must include them in order to be legitimate.

The upcoming elections have been touted as ushering in a time of great change. Indeed, both presidential candidates are running on campaigns, genuine or not, that promise a new era of politics. If, however, change is around the corner, it must begin with the paradigms through which we view the conflict.

If, as Biden claims, he has been Israel's best friend in Congress, and if, as Palin holds, she is dedicated to America's strongest democratic ally's pursuit of peace, then both candidates owe Israel and the Palestinian people more.

The Kirshner File

McCain expresses sympathetic views on Israel

John McCain, the scrappy Republican party contender for the U.S. presidency, likes to portray himself as a maverick who marches to the beat of his own drum, as well as a Washington outsider who has bucked his fellow Republicans and a restless reformer who is committed to change.

Sheldon Kirshner in Toronto

And while all this may be true when it comes to some domestic issues, such as the environment and stem cell research, McCain is anything but an iconoclast on foreign policy, his strong suit as a candidate and debater. This is particularly true regarding his views on Israel, Israel's relationship with the United States, the Arab-Israeli conflict, the struggle for Iraq and Afghanistan, Iran's quest for a nuclear arsenal and its crusade against the Jewish state, and the role Hamas plays in the Middle East.

Representing the state of Arizona in the U.S. Senate, McCain is generally viewed as a neoconservative, yet he has been known to consult such traditional conservatives as Henry Kissinger, who was Richard Nixon's national security advisor and secretary of state when he was president of the United States.

McCain, who at 72 is the oldest-ever mainstream contender for the office of president, was in part formed by the war in Vietnam, which was divisive and unpopular and claimed the lives of more than 50,000 Americans.

The son of a Navy admiral who commanded the Pacific Fleet in the 1960s, McCain flew combat missions during that interminable war, and after he was shot down over Hanoi in 1967 on his 23rd mission, he spent the next 5-1/2 years in captivity.

The overarching lesson he learned from Vietnam was that it would be foolhardy for the United States to wage war without broad grassroots support. And so, after entering politics in 1982 and winning a seat in the House of Representatives, he opposed U.S. military interventions in a succession of hot spots from Lebanon and Haiti to Somalia and the Balkans.

But as he considered contesting the 2000 presidential race, he modified his views. Observers believe that he was influenced by the 1995 Serbian massacre of 5,000 Bosnian Muslims in Srebrenica, a Bosnian enclave policed by the NATO alliance.

From approximately that point onward, McCain talked about the need for a more muscular U.S. approach to foreign affairs to challenge autocratic "rogue" regimes ranging from Serbia to Iraq. It was important to confront them, he argued, because they were more likely to engage in ethnic conflicts and export terrorism and dangerous weapons. "Swift and sure" retribution could serve as a deterrent to other such states, he said.

With this in mind, McCain supported U.S. intervention in Afghanistan in the wake of Al Qaeda's terrorist attacks in the United States on Sept. 11, 2001. Believing that NATO's future is bound up with the outcome of the war in Afghanistan, he maintains that failure there "risks a reversion to its pre-9/11 role as a sanctuary for Al Qaeda terrorists with global reach, a defeat that would embolden Islamic extremists." Proceeding from that assumption, McCain holds that NATO must bolster its forces in Afghanistan. If NATO does not prevail, he told the Munich Conference on Security Policy last year, its credibility would suffer "a grievous blow."

One of the earliest supporters of regime change in Iraq, McCain was an early critic of the Bush administration's handling of the occupation after the U.S. invasion in March 2003. Often credited with having been one of the first major political figures to call for a U.S. troop "surge" to stabilize Iraq and defuse its insurgency, McCain has warned of the temptation "to wash our hands of a messy situation" and withdraw precipitously.

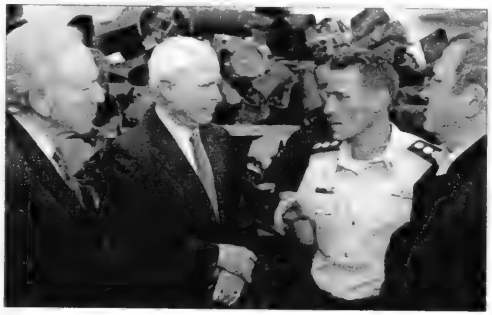
In sharp contrast to his Democratic opponent, Barack Obama, McCain opposes a timetable for a withdrawal from Iraq, contending that a hasty pullout may ignite an Iraqi civil war and consign Iraq to the status of a failed state, thereby increasing the chances of a regional war. "Preventing Iraq from falling into the hands of terrorists and extremists is only natural for the United States, and springs from the same interests and values that compel our close relationship with the state of Israel," he declared in a speech in 2007.

Like Obama, McCain is strongly pro-Israel.

"The bond between America and Israel is not just a strategic one, though that is important," McCain said last year, describing Israel as a "natural partner and ally."

He added, "The more profound tie between our two countries is a moral one. We are two democracies whose alliance is forged in our common values. To be proudly pro-American and pro-Israel is not to hold conflicting loyalties."

McCain's party platform on Israel is clear and unambiguous: "We affirm America's commitment to Israel's security and will ensure that Israel maintains a qualitative edge in military technology over any potential adversaries." Jerusalem should be Israel's "undivided capital."



Senator John McCain stands next to a collection of spent Qassam rockets in Sderot. He is flanked by U.S. Senator Joe Lieberman, his travelling companion, left, and Israeli Defence Minister Ehud Barak, right.

Israel must have "secure, defensible borders." Israel has a right to exist as a Jewish state and a right to defend itself.

As well, the platform states that the Palestinians should be granted statehood, but their leaders should reject terror, embrace the institutions and ethos of democracy and respect the rule of law. The fate of Palestinian refugees should be resolved justly and fairly through negotiations.

The Republican platform also urges the "continued isolation" of Hamas, which refuses to recognize Israel and seized the Gaza Strip from Fatah in June 2007. McCain, in a speech last year, said that the United States cannot have "normal relations" with a movement that "deliberately targets innocent Israeli civilians in an attempt to terrorize the Jewish population."

He was referring, of course, to Sderot and places like it adjacent to Gaza. Last March, in his capacity as a senator participating in a fact-finding trip, McCain visited Sderot, which was regularly bombarded by Palestinians until a ceasefire went into effect four months ago. Condemning Hamas, he said, "It's very difficult to negotiate with an organization that is dedicated to [the destruction of] your existence."

Shortly after he returned from Israel, a senior Hamas official, Ahmed Yousef, endorsed Obama. "We like Mr. Obama," he said," and we hope that he will win the election."

Embarrassed by the endorsement, Obama quickly distanced himself from Hamas, but McCain tried to make political hay out of it. "I think that the people should understand that I will be Hamas' worst nightmare," he said in a conference call with conservative bloggers. "I think it is very clear who Hamas wants to be the next president. If Senator Obama is favoured by Hamas, I think people can make judgments accordingly."

On Iran, McCain is just as firm. He has called for "progressively tougher political and economic sanctions" against Iran, which he recently branded as "a grave threat" to Israel should it acquire a nuclear arsenal. In a Sept. 26 debate with Obama, McCain called for "significant and and painful" sanctions to be imposed on Iran. The United States, he says, should not enter into high-level negotiations with the Iranian government until it ceases supporting groups like Hamas and Hezbollah and suspends efforts to enrich uranium. McCain has not explicitly advocated a military strike on Iran's nuclear installations, though the Republican platform keeps "all options" open.

But in a reference to threats uttered by Iran's president against Israel, McCain has said, "The United States of America can never allow a second Holocaust." McCain's vice-presidential nominee, Sarah Palin, has said that Washington should not "second guess" Israel if it decides to attack Iranian nuclear sites.

McCain's views on Israel and the Middle East satisfy many Jewish Americans, but in keeping with traditional voting patterns, the majority support Obama by a 57 per cent to 30 per cent margin, as an American Jewish Committee poll found recently.

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B'nai Brith's LMOL to celebrate 60 years

By CYNTHIA GASNER
Special to The CJN

Since 1948, B'nai Brith's Leonard Mayzel Ontario Lodge (LMOL) has fulfilled its original mandate of "People Helping People."

On Sunday, Oct. 26, at the Paradise Ballroom, hundreds of members, friends and executive members of other B'nai Brith lodges will celebrate LMOL's 60th anniversary with a Diamond Jubilee Reunion.

"As we enter our seventh decade of service, we may lack the energy of the youth of 1948, but our commitment to the principals of B'nai Brith is stronger than ever," said Ralph Gan, the recently elected president of LMOL.

"We continue with an active program of community service and an outstanding array of social, cultural and athletic activities."

In 1948, when Jews were still reeling from the horrors of the Holocaust and the State of Israel was struggling to be born, a group of young men who belonged to Aleph Zadik Aleph (AZA) found that they were too old for B'nai Brith's youth chapter.

The AZA alumni petitioned B'nai Brith to grant them a charter for a new lodge. There was overwhelming resistance and a great deal of negotiation, but after much persuasion by Harry Pachter, a charter was granted.

There were 53 charter members, and Manny Hershberg was the lodge's first president.

From the lodge's inception, its members embarked on fundraising activities for a myriad of charities, volunteering their services to community agencies both Jewish and non-Jewish, and they formed athletic programs that set the foundation for the lodge's legendary growth.

Pictured at a planning meeting for the 60th anniversary celebration of the Leonard Mayzel Ontario Lodge are, seated from left, president Ralph Gan, event chairman Bernie Jadd, program chair Moishe Grossinger, and archives and displays chair Eric Eisen; and standing, from left, advertising chair Max Berg, decorations chair Shae Eckler, and souvenir book chair Alvin Abram.

"Let's put 1948 into perspective as to what was happening back then," said Bernie Jadd, a past president of LMOL and the chair and master of ceremonies for the 60th anniversary celebration.

"In sports, Toronto took the Stanley Cup in a series with Detroit Red Wings in four straight. Mackenzie King was prime minister of Canada, Robert H. Saunders was Toronto's mayor and the Academy Award-winning movie was Hamlet."

Working together to help those in need and participating in sports activities helped the members and their wives form lifelong friendships. Their bowling league remains active, and the lodge spearheaded a successful baseball team from its inception.

Over the past six decades, Jadd noted, LMOL has lent a helping hand to many projects, including Princess Margaret, Sunnybrook and Mount Sinai hospitals, as well as Baycrest, Muscular Dystrophy, the Canadian Cancer Society, the Toronto Police Ride Program, blood donor clinics, and holiday programs for seniors.

The lodge has been involved in fundraising for almost every major charity in the area. "Raising funds through bingos, Monte Carlos, auctions, dinner draws and golf tournaments, we are able to support B'nai Brith, along with foundations as varied as the Mandarin School, the Wellesley Hospital Burn Centre, Leah Posluns Theatre, and many more," Jadd said.

"We are very proud of the scope and depth of our fundraising efforts, and the dedicated chairmen who made this happen."

To commemorate the lodge's 60th anniversary and the 60th anniversary of the State of Israel, LMOL member Max Berg organized and led a tour of lodge members and friends to Israel.

Three founding charter lodge members will attend the Oct. 26 event: Hersh Buckstein, Morey Eckler and Arnold Weinberg. It will also feature an array of archival material.

The program will include a parade of past presidents, a candlelighting ceremony and the distribution of a souvenir book.

The keynote speaker will be Israeli Consul General Amir Gissin.

"The secret of our longevity is that this lodge was fortunate to have had leaders of vision with the ability to make things happen. All organizations today are struggling to keep members active and involved. LMOL has been advised that several members who left previously are rejoining," Jadd said.

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Max Glassman, Harry Gorman, Joseph Lebovic, Wolf Lebovic, Eli Rubinstein, Renée Rubinstein
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Young fundraiser receives Mirvish Award

By CAROLYN BLACKMAN
Staff Reporter

To Amanda Belzowsky, 11, recent recipient of the Anne and Ed Mirvish Achievement Award for Young People, lemonade is much more than a drink.

David and Anne Mirvish with 11-year-old Amanda Belzowsky.

Through her annual lemonade stand, Amanda has raised about $102,000 for the Heart & Stroke Foundation over the past 10 years.

Being honoured with this award is very special, she said, "because the Mirvishes are special people. They gave so much to the city, and for them to notice me and honour me is very exciting."

Amanda is also set to receive in November, the Association of Fundraising Professionals Greater Toronto Chapter's 2008 Outstanding Youth in Philanthropy Award, for which she was nominated by the Heart & Stroke Foundation.

She donates to the foundation, she said, "because everyone knows someone affected by heart disease."

One hundred per cent of this past spring's profits were earmarked for pediatric heart and stroke research, she said, because "I want to raise awareness that it is not only adults affected by this disease. People need to know that it even happens to babies."

That stand, her 10th, was in honour of her great-grandfather, David Dale, who died in December. "My grandmother and my great-grandfather both received artificial heart valves," Amanda said.

Planning for the event, which includes pony rides, an auction, cake, popcorn and hot chocolate – everything is donated – is challenging and interesting, said Amanda, "but I wait for the actual day all year long. It's more fun than my birthday."

She met Michael (Pinball) Clemens, CEO of the Toronto Argonauts, at another fundraiser, she said, "and he was so impressed with my efforts, he promised to drop by [this past year's] stand. He ended up staying three hours, and he donated box seats to the opening Argos game and a tour of the locker room, which we auctioned off."

Among the supporters at last year's stand was Party Props, Dominion, Corn on the Cob.Com, Dan the Music Man and Lionel's Pony Ride.

She is getting her two-year-old brother, Joshua, involved in next year's lemonade stand, she said. "We're calling it Amanda's Lemonade Stand and Joshua's Cookie Corner. I want him to learn about sharing."

In Grade 6 at United Synagogue Day Schools, Bathurst campus, Amanda would like to meet some of the kids hospitalized for heart problems and, if possible, would like them to come to her stand.

"I would also like to visit some schools and teach students that they are never too little to do something big for the world. I want them to have a lemonade stand that supports any charity they believe in. That will make Toronto a better place," she said.

Amanda is starting to work on business proposals, she said, in order to attract some corporate sponsors. "That should raise our donations."

The website for Amanda's Lemonade Stand, www.amandaslemonade4heart.org, was created by Elizabeth Wright of Conceptual Design Management.com.

Prof holds class on holidays

By ASHLEY SPEGEL
Special to The CJN

A York University professor refused to cancel his lectures on Rosh Hashanah and Yom Kippur and repeated his opinion that the school's policy of closing down for the High Holidays discriminates against non-Jewish students.

History professor David Noble has spent the past four years arguing that the university's 34-year-old policy is illegal, because he contends it violates the Ontario Human Rights Code by giving preferential treatment to one religious group.

In November 2006, Noble, who is Jewish, filed a complaint with the Ontario Human Rights Commission (OHMC).

Last March, a report by a commission investigator said that York's "practice of not scheduling classes on Jewish High

Continued on page 28

Holocaust Education Week 2008
Opening Program

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Cotler pleased with his fifth electoral win

Continued from page 1

Last week, Volpe was one of the first Liberal MPs to suggest that party leader Stéphane Dion should resign over the party's dismal showing in this election.

"Clearly, it appears that nobody's going to give him the chance to [rebuild the party] and I'd like him to go out with some dignity," Volpe told CTV.

Over in Don Valley West, a riding with a 10 per cent Jewish population that encompasses the affluent Bridle Path and Leaside areas, as well as low-income areas such as Flemingdon and Thorncliffe Park, Rob Oliphant kept the riding Liberal red, but not by much.

Conservative candidate John Carmichael came within 2,671 votes of winning. By contrast, in 2006, the riding was won handily by the Liberals' John Godfrey, who defeated Carmichael by more than 10,000 votes.

The relatively safe Liberal riding of Willowdale – which has been held by the party since 1988 – was successfully defended by Martha Hall Findlay, who beat Conservative Jake Kams by 7,939 votes.

But the Liberal margin of victory was almost halved compared to the 2006 election, when Jim Peterson swept away Tory Jovan Boseovski by more than 14,000 votes.

In Richmond Hill, a riding where Jews make up six per cent of the population, the Liberals also managed to hang on, with candidate Bryon Wilfert beating Conservative Chungsen Leung by 5,185 votes.

Again, in contrast, Wilfert soundly beat Tory Joe Di Paola in 2006 by more than 11,000 votes.

In Montreal, Liberal MP Irwin Cotler was pleased with his fifth electoral win in Mount Royal, albeit with a reduced majority of almost 56 per cent. In the 2006 election, he took 65 per cent of the votes, which was then his lowest showing ever.

His closest contender, Conservative Rafael Tzoubari, was well back at just over 27 per cent of the ballots cast.

"I'm very pleased given that, regrettably, the Liberal popular vote [in Canada] was the lowest since Confederation," Cotler said. According to 2001 census data, 36 per cent of Mount Royal electors are Jewish.

Cotler managed to prevail despite a strong push to reward the Harper government for its pro-Israel stance and anti-Liberal opinion among certain Orthodox Jews because of the legalization of same-sex marriage while Cotler was justice minister.

He also noted that he didn't have the services of many of his Jewish volunteers through much of the campaign and on election day because of the holidays. Many drivers, for example, were not available to drive people to the polls.

The 52 per cent voter turnout was probably a historic low for Mount Royal. Cotler thinks that can be partially explained by the fact the election was held on the first day of Sukkot, and two of the three advance polls were on a Friday and Saturday.

"Those polls were so overcrowded that some people were waiting two or three hours to vote. A lot of people did not hang around, especially the elderly [who represent a high proportion of the riding]," he said. More than 7,400 people did vote in the advance polls in Mount Royal.

With Mount Royal having been Liberal since 1940, Cotler concedes many residents don't feel that their vote matters.

Cotler himself made a point of voting in an advance poll, hoping to "make a statement regarding the prime minister's failure to respect the principles that are the cornerstone of our democratic system," including minority rights. He also postponed his victory party to the following night, holding it in the sukkah at his home.

Cotler, 68, was first elected in 1999.

He said one of the first things he's going to do when Parliament resumes is table a bill to establish a "Speak No Evil Day," in honour of his late mother, who had no truck with lashon hara. He is hoping it will be unanimously adopted and that the House of Commons will set an example for all Canadians.

He is also planning to revive a couple of other private member bills that lapsed with the dissolution of Parliament, dealing with making Sudan and Iran accountable for, respectively, their crimes of genocide and incitement to genocide.

"I've got a full plate and I'm raring to go," he said.

The other Quebec Jewish MP, Liberal Raymonde Folco, also was returned for a fifth time in Laval-Les Îles with a comfortable plurality of 40 per cent, well ahead of the next closest competitor, the Bloc Québécois' Mohamedali Jetha.

Folco, 68, was first elected in 1997.

In Outremont, the turnout at advance polls – just over 2,200 – one of the lowest in the province, suggests the chassidic community of about 10,000 did not vote in large numbers.

On the prairies, in Winnipeg South Centre, an affluent federal riding with the largest number of Jewish voters – 6,000 according to the last census – in the three Prairie provinces, voters re-elected Anita Neville to her fourth term in Parliament.

The Jewish MP was the only one of three sitting Liberal MPs from Manitoba to survive election night. (In fact, she was one of just two Liberal MPs elected in the three Prairie provinces. The other was Ralph Goodale in Saskatchewan.)

"I am pleased with the outcome," Neville said. "I am delighted that my constituents endorsed me once again. We had a good team and ran a good campaign."

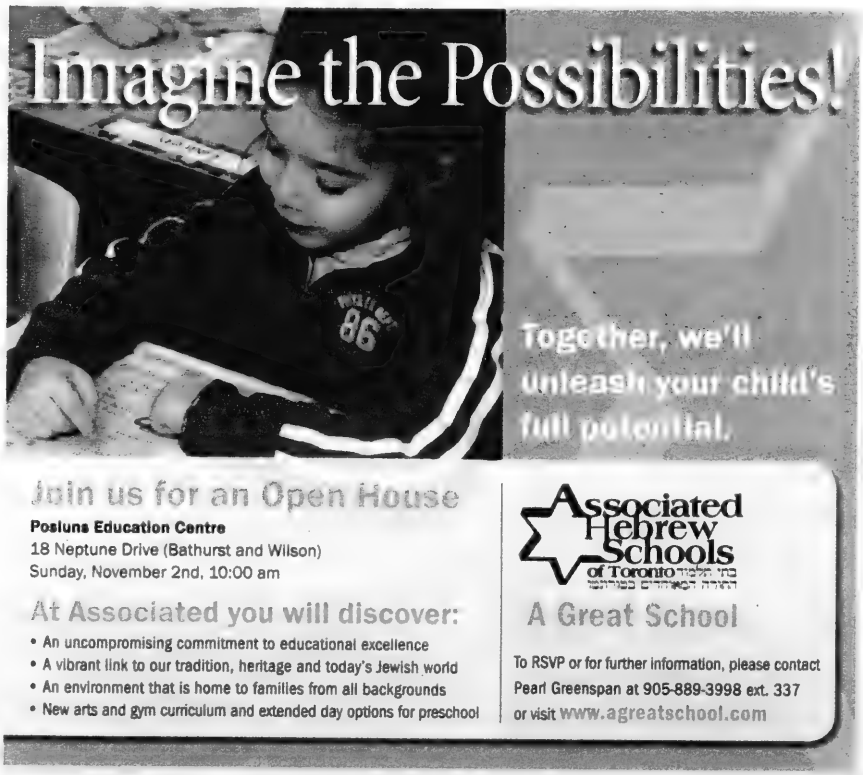
Neville also expressed her disappointment that a number of her Liberal colleagues were not re-elected.

Winnipeg South Centre has been a Liberal bastion since it was reconfigured to its present boundaries in 1988. Neville was first elected in 2000, succeeding Lloyd Axworthy, Canada's foreign minister during the Chrétien years, who had held the seat since 1988.

Despite a strong challenge from a Tory star candidate, former Winnipeg Blue Bomber kicker Trevor Kennerd, Neville increased her percentage of the vote to 43 per cent. Kennerd finished with 36 per cent of the vote.

On a national level, community leaders have expressed their desire to move forward and work with this second Tory government constructively.

Continued on page 18



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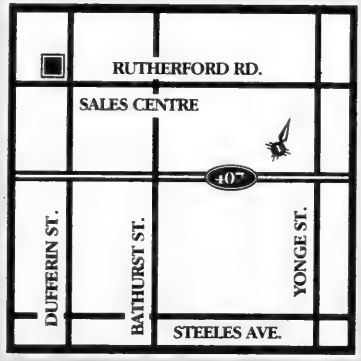

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Shoppers planned days around Hadassah Bazaar

Lineup from early morning hours at Automotive Building in 1979.

Continued from page 2

Shoppers planned their days off around the bazaar, she said, and line-ups began snaking around the building by 6:30 a.m., "and we prayed for good weather. It is sad that it's closing, but I guess, everything has to move on."

It's been 23 years since Roberta Dubiner chaired the event, and as a member of the organization's executive, she was part of the decision to end the bazaar.

"Every year it gets harder and harder to get merchandise, and there is too much competition out there."

As well, Dubiner said, the younger members are busy juggling work and family and don't have the time to devote to planning the event.

"I gave up one year of my life to plan the bazaar, and my husband even bought me a second phone line. It was a full-time job."

She said she is going to miss the family aspect of bazaar. "It was a day for families to be together. Husbands took the day off work, and children took off school. It was a wonderful feeling to walk into the room and see grandmothers, children and grandchildren all working together.

"I have a lot of good memories. I certainly expect to cry that day."

Benjamin Levitt said she has been planning this year's event since the day after last year's bazaar. "I want to go out with a bang."

She agreed that it will be a sad day, "but it is bittersweet. We've had 84 successful years, and we should be proud."

Proceeds from the bazaar have supported a host of projects in Israel, she said, such as hospitals, hotlines and shelters, and locally, it has benefited Sunnybrook Health Sciences Centre, which is building a new neo-natal unit.

Presentation of Bazaar clipboard to Doodie Libman, Bazaar chair in 1979 by her daughter, Judy Winberg, who went on to become a "Second Generation" Bazaar chair in 1995.

Bazaar restaurant on site in Automotive Building

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Open Letter to the Community

In light of the current world financial crisis and uncertainty about the future, it's safe to say that Toronto's Jewish community is second to none.

How else do you explain that our annual campaign is currently $4 million ahead of last year's at this time, closing in on $40 million? What a heart-warming achievement! What an incredible community!

We are deeply moved to report that you, our donors - at every level, across the board – clearly understand how much your gift means. Yet again our community has come together, united in its support for the Jewish cause despite many of you feeling the ill-effects of the current economic climate.

While the full impact of this crisis is still unclear, a number of our UJA–affiliated agencies, which serve our community's most vulnerable citizens including our seniors, young people, the working poor and newcomers to Canada, as well as those in need in Israel, are preparing for the impact of a downturn in our economy. As a community we must be ready to support them as they support others.

It's wonderful for people to be caring and supportive when times are good but you really get a true sense of a community by how it responds in the face of adversity. We recognize many of our contributors face difficult times and difficult choices ahead. However, we couldn't be prouder of how Jewish Toronto has responded so far and we look forward to continuing this inspiring journey with you.

We wish you and your loved ones Chag Sameach and Shana Tova.

Sincerely,

Fran Sonshine — Henry Wolfond

Chairs, UJA Campaign 2009

UNITED JEWISH APPEAL
OF GREATER TORONTO

ACROSS THE STREET
ACROSS THE GLOBE

CJC has three priority issues

Continued from page 14

In statements last week, both Canadian Jewish Congress and B'nai Brith Canada congratulated Harper on his victory, but cautioned there was more work to be done on behalf of the Jewish community.

"We look forward to continuing to work closely with [the] prime minister… to ensure that these issues are addressed as a matter of priority by the new government," B'nai Brith said.

Canadian Jewish Congress wished the Harper government "warmest congratulations" and also thanked all candidates for their efforts.

"We also urge a spirit of co-operation among all parties in the new Parliament to best deal with issues of critical significance to Canada and the international community," said congress co-presidents Sylvain Abitbol and Rabbi Reuven Bulka.

Congress CEO Bernie Farber told *The CJN* that his organization will be pushing three priority issues with the government.

First, it will be "refocusing" on security funding, looking for monetary increases for Jewish establishments "to better protect Jewish citizens from the potential of terrorist attacks," he said, adding that Congress will also continue to work with "all levels of government and all political parties" to ensure there's a "visceral understanding [and] clear vision about who the terrorist groups and organizations are out there" in Canada in a post 9/11 world.

Congress will also make poverty a major item, seeking to "identify pockets of poverty" in Jewish neighbourhoods, as well as in other communities, to try and buffer the effects of a worsening economy on those most vulnerable to it, Farber said.

Josh Cooper, executive director of the Canadian Jewish Political Affairs Committee (CJPAC), said he was proud of the community's participation in the election campaign. CJPAC had been exhorting Jews to "make their presence felt in the election. It engaged 550 volunteers nationwide and worked in conjunction with Elections Canada, CJC, UJA Federation of Greater Toronto and the Canada-Israel Committee to increase Jewish voter turnout.

"My gut feeling is that our community did really well," Cooper said. "But I'd say [Canadian Jews] exceeded all expectations this election as candidates, volunteers and voters."

He said more detailed analysis of Jewish voter turnout should be available early next year.

With files from Myron Love in Winnipeg

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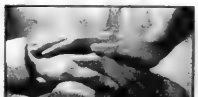

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מילא, אנשי מאה שערים מיידים אבנים- פגעו באמונתם ביום הקדוש. אבל כשאספסוף אדם, שמעולם לא שמרו אפילו מצוה אחת משתוללים ביום כיפור- זה ממש שיא הטֶרֶף. וזה ביום שאמור אדם לתכנן איך יחיה נכון בשנה הבאה. אם זה לא היה כל כך מגעיל-זה היה יכול להיות מצחיק, אבל שישאר בינינו.

Rachel Getting Married

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Uncertain times ahead for UJA affiliated agencies

By Taali Lester Tollman

With the uncertainty of an economic crisis looming, UJA Federation affiliated agencies are preparing for difficult times ahead. It is unclear how the economic downturn will affect the thousands of men, women and children they serve, but agencies are bracing themselves for what could be a difficult road ahead.

"We foresee a growing cohort that will need help for the first time in their lives," Richard Cummings, Executive Director of Jewish Family and Child (JF&CS) explained. "We will need to respond not only with financial assistance but also with psycho-social services, including counseling, employment and affordable housing."

According to Cummings, major stress over financial issues can relate to significant risks in domestic violence, drug abuse, child endangerment and lack of appropriate housing. It also makes finding employment even more difficult.

"We are anticipating that it will take longer for newcomers to find work in their fields or related fields," said Janice Roth, Executive Director of Jewish Immigrant Aid Services of Toronto (JIAS Toronto). "The ripple effect will be that the funds they come here with will run out before they start earning money, and there will be an increased demand on the community for assistance."

Eric Hirsh, a supervisor with the Supplementary Financial/Assistance Program/ Rehabilitation with Jewish Family & Child believes it is too early to tell what the actual impact will be but he can project for the future.

"Clients will come back to us unemployed after having lost marginal jobs like in retail," Kirsh said. "We will also see an increase in families that have over extended themselves and will need help making mortgage payments or needing rent."

"Financial challenges and poverty are predictors for significant problems that will bring clients to our door," Cummings continued. "More than ever, we need our community to step up, more than ever we need everyone's support."

Many Jewish Torontonians supported by UJA affiliated agencies, are facing difficult times.

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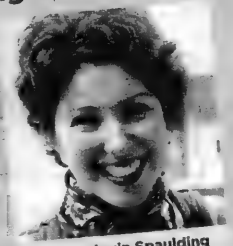

Alina Gerlovin Spaulding
Inspirational Speaker

UJA Campaign 2009 approaching $40 million

Campaign $4 million ahead of last year's pace

By Howard English

Forty and four. Two numbers that sum up the remarkably good news so far about this year's United Jewish Appeal campaign.

In the face of worldwide financial uncertainty and widespread economic concerns, the UJA campaign total of close to $40 million to date is four million dollars ahead of last year, with more than 12,000 contributing donors.

Campaign 2009 chairs Fran Sonshine and Henry Wolfond report that gifts are coming in strongly at every level and several thousand donors have made campaign commitments since the full force of the economic crisis struck.

What's more, neither Wolfond nor Sonshine are surprised at this generous turn of events.

"We recognize many of our contributors face difficult times and difficult choices ahead," said Sonshine. "However, they also understand how much their gift means to those who need our help during the most serious global financial challenge in many decades."

"It's wonderful for people to be caring and supportive when times are good but you really get a true sense of how great a community is when it responds this way in the face of adversity," noted Wolfond. "Our community is coming together, united in its support for social justice even though many are feeling the ill-effects of the current economic climate."

Despite an uncertain economy, United Jewish Appeal's Campaign 2009 is currently $4 million ahead of last year's campaign.

"I canvassed a young man who increased his gift from $100 to $500 even though it hasn't been a great year for him," said Doris Starr, a UJA telethon volunteer. "He told me that although it is challenging for him to give larger gifts every year, it is clearly necessary because it's even more challenging for those who depend on our help."

"I was worried about canvassing for UJA this year," said volunteer Allan Jeffries. "I usually get great personal satisfaction and fulfillment from it, but with the economy as shaky as it is right now, I was scared that I'd have no success with donors. Turns out I was wrong – this Jewish community is amazing. People pull together and give 'till it hurts – even when times are more than a bit tough."

While the full impact of current economic events is still unclear, a number of UJA affiliated agencies serving the vulnerable both here and in Israel, including seniors, youth at risk, the working poor and new immigrants, are preparing for an economic downturn.

UJA will soon be discussing the current situation with its agencies, but president and CEO Ted Sokolsky is confident about being able to meet community needs.

"As long as our community's globally recognized generosity continues at its present pace, we'll be able to care for those who so strongly rely on us," he said. "As a community we must be ready to support them and we have no doubt that community members who have yet to make a campaign pledge will do so as soon as possible, precisely because of the challenges ahead."

The bottom line is more than money. It's community compassion, strength and unity when confronted by troubling events – qualities that Wolfond and Sonshine see in extraordinary measure.

"This is an amazing community," concludes Sonshine, "we should all be proud to live here."

Despite economic woes New York UJA raises $43 million in one night

By Daniel Horowitz

Late last month, as the U.S. House of Representatives passed the revised version of a $700 billion bank bailout plan intended to bolster the flailing U.S. financial system, supporters of UJA Federation New York came together to execute their own plan.

Major Federation donors assembled at the home of Alan "Ace" and Kathryn Greenberg to launch New York's 2009 Annual Campaign, as they have for the past 22 years. Guest-speaker, Governor David Paterson, surveyed the challenges facing New Yorkers and was eloquent in extolling the leadership role of UJA Federation.

Once again, leading members of New York's financial industry – including many who have been impacted by the tumultuous economic events that continue to unfold – came together on that night to raise an incredible $43 million towards the campaign, surpassing last year's total by $2 million.

(L-R) Alan C. Greenberg, Kathryn Greenberg, Governor David Patterson, President of UJA-Federation, John Shapiro, UJA-Federation's Chair of the Board, Jerry Levin, and Executive Vice President and CEO of UJA-Federation, John Ruskay.

"In one evening, 110 people came together and proclaimed, that despite this economic environment, we are among the most privileged men and women on the planet, and we are certainly the most privileged generation of Jews," said John Ruskay, President and CEO, UJA Federation, New York. "The recognition of blessings filled the room, together with appreciation of the indispensable role of UJA Federation and its network of agencies, particularly during these times."

Reena

Synagogues embrace Reena Clients

As in past years, Reena clients were given the opportunity to attend High Holiday Services in their neighbourhood synagogues at no charge.

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Beth David B'nai Israel Beth Am
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Beth Sholom Synagogue
Beth Torah Congregation
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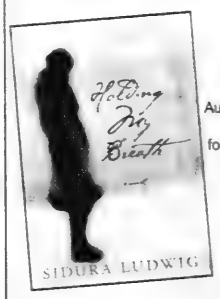

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Shmittah dispute had unintended effects

By RABBI YEHIEL BEN AYON

This Rosh Hashanah marked the end of the shmittah, the sabbatical year, during which agricultural activity in the Land of Israel pauses. As Shabbat is to the work week, shmittah is to the agricultural cycle.

For different reasons, in 1889, rabbis in eastern Europe made an allowance permitting work in the field during the sabbatical year. They devised a plan, known as the *heter mechirah*, wherein by selling the entire Land of Israel to a non-Jew (sounds like Pesach and selling the chametz!), agricultural work could continue.

Clearly, not everyone agreed to this. In fact, it has been a serious point of contention every seven years in the 120 years since it was enacted.

With the establishment of the State of Israel, it became the task of the Chief Rabbinate to oversee this "sale" – that is, until this past year, when extreme pressure was put on the chief rabbis by the Lithuanian haredi sector not to oversee it.

Upon hearing this, Rabbi Ovadia Yosef, a former chief Sephardi rabbi, summoned his son on the eve of last Rosh Hashanah to his home and instructed him to perform the "sale" nonetheless. It's not that Rabbi Yosef was personally practising or advocating this leniency. Rather, since realistically the majority of Israeli farmers would not be adhering to the sabbatical restriction, he felt that this would effectively save them from this transgression.

This serves as a background for the outcome of the recent vote for Israel's new rabbinical council. This is the group that determines who is ordained as a rabbi, who is a Jew, what is kosher and what is not, and sets the general course of religion in Israel. Chief rabbis are voted in for five-year terms. As in all politics, the reality is that there is a good measure of backroom dealing and horse-trading involved (yes, even in rabbinic appointments).

Historically, Shas, the Sephardi party, has always aligned itself with the Lithuanian haredi party in one voting bloc, effectively giving them total control over the result of the elections.

Apparently, this act of "sale" last year by Rabbi Avraham Yosef was seen by the Lithuanian rabbis as so unacceptable that they found him totally unfit for the position of chief rabbi of Ashdod, so they opposed his candidacy.

Rabbi Ovadia Yosef, father of Avraham, had been grooming his son for this position and hence could not then align himself with the Lithuanian haredi party.

For the first time, the factions of the traditional Sephardi and Ashkenazi coalition went their separate ways. This resulted in big winners and, conversely, big losers. No one, however, could predict, nor was quite ready for, the actual outcome. Every single candidate from the Lithuanian haredi ballot found themselves out, including long-term incumbents, while the Sephardi ballot in its entirety was elected.

Rabbi Tzvi Yehuda Kook, when asked about the reliability of the "sale," responded, "What is important here is that no lashon hara (gossip) go on. Shmittah is today a rabbinic enactment. Lashon hara remains of biblical responsibility."

The birth of modern Hebrew

Class Act
By Daniel Held

This year we celebrate the 150th anniversary of Eliezer Ben Yehudah's birth. While the streets named after Ben Yehudah in Jerusalem and Tel Aviv may be familiar, I find that the story of their namesake is often forgotten.

Ben Yehudah was the father of modern Hebrew. Author of the first dictionary, builder of a new lexicon, Ben Yehudah insisted that the establishment of the new state be centred around a common language. He spent his days creating new Hebrew words, often basing their design on extensions of biblical Hebrew.

Ben Yehudah insisted that his son, Ben Zion, be educated exclusively in Hebrew. The child grew up in a linguistic island in the middle of Jerusalem. All around him German, Yiddish, English and other languages were spoken. Ben Yehudah, however, controlled his son's environment to ensure that he only acquire Hebrew. His neighbours thought him crazy – depriving his son of the ability to communicate with others. Ben Zion, however, proved to be the first native speaker of modern Hebrew.

The fruit of Ben Yehudah's linguistic campaign are seen around the world today. Hebrew is spoken by nearly seven million people worldwide. Its canon of poetry, prose and plays has received international awards, and literature published in Hebrew is readily available in translation into scores of language.

For me, Hebrew serves as my connector to Jews around the world. I have used it when meeting new friends in Argentina, while teaching in Ukraine, and in a shul in Germany. It has been the bridge linking me to Jews in distant places speaking disparate languages. When I was young, I used to think of Hebrew as a secret code. On one occasion my sister and I used it in a market in South Africa to determine our bargaining strategy without the storekeeper knowing.

Hebrew has also served as a symbol of resistance.The use and teaching of Hebrew was banned in Soviet Russia because it was viewed as a symbol of Zionism and Judaism. Teachers and students would secretly gather together to share scarce, illegal collections of Hebrew publications and to prepare themselves for immigration to Israel.

A few years ago, I went to visit Ben Yehudah's house in Jerusalem. The small, humble, brick home sits on a quiet alleyway not far from the centre of town. From the outside, the building is quite unremarkable, and in looking for the correct address I walked past the house several times. When I did finally arrive, I asked the tour guide why it isn't better marked. Surely the building, which produced the first Hebrew dictionary and the first native Hebrew speaker, should at least have a plaque?

The guide took me out to the gate. There he showed me a discoloured patch on the wall. Time after time, a plaque had been posted describing the house, Ben Yehudah and the revival of the Hebrew language. Each plaque, however, had been torn down. Today, Ben Yehudah's house is close not only to town but also to a haredi neighbourhood. Some of these neighbours view the use of modern Hebrew as blasphemous. To them, Hebrew is the language of prayer and Torah, and its use in everyday parlance denigrates the holiness of the language.

The debate over the use of Hebrew language is not restricted to the religious forum. Purists believe that the language is being corrupted by the introduction of Hebraicized English words; Yiddishists promote the use of Yiddish as a common Jewish language; and the rapid growth of TV and the Internet in youth culture has put English at the forefront of Israeli culture and news.

Notwithstanding these challenges, Hebrew continues to grow. If only Ben Yehudah could walk down a street in Jerusalem today. While he may not recognize some of the words he helped to create, he should feel confident that he brought back to life an aging language.

Indignation by Philip Roth, Viking Publishers.

Roth's protagonist has an irrational father

Books
Bernard Baskin

The protagonist and narrator of *Indignation*, Roth's new, brief novel – his 29th – is Marcus Messner, a Jewish college sophomore from Newark, N.J., who describes himself as follows: "In my high school years I had been a prudent, responsible, diligent, hardworking. A student who went out with only the nicest girls, a dedicated debater and a utility infielder for the varsity baseball team." Marcus neither smokes nor drinks, is sexually inexperienced and spends long hours at work in his father's kosher butcher store.

The novel is set in 1951 during the Korean War and young Marcus is eager to continue his education – among other reasons – to escape the draft that might have him ending up in Korea fighting.

However, he is confronted with the problem of an increasingly irrational father who is obsessed with his son's security and well-being.

So Marcus, desperately eager to escape his father's stifling influence, secretly transfers to Winesburg, a small Lutheran college 500 miles away in the farm country of north-central Ohio.

And so begins a series of unlikely events that lead "the nicest boy in the world" to his untimely and unnecessary death.

At Winesburg, studious and serious Marcus doesn't get on with his loud, loutish and beer-swilling classmates. He is soon attracted to beautiful Olivia, an alluring campus beauty, but on their first date he is both repelled and attracted by her sexual aggressiveness.

Winesburg's dean, attempting clumsily to integrate Marcus into the college's way of life, ends up facing an angry 19-year-old who proclaims his individuality, his atheism, his refusal to attend mandatory chapel and his disdain for Winesburg's cherished traditions. The heated exchanges between outraged Marcus and the sanctimonious dean are brilliant, often verging on bitter humour.

Marcus' mother comes to visit and confides that she is considering a divorce from her "impossible" husband. Her son is dumbfounded. "Divorce was unknown in our Jewish neighbourhood. I was led to believe it was all but unknown in the Jewish world. Divorce was scandalous. Divorce was shameful… growing up I had never known of a single household among my friends or my schoolmates or my family's friends where the parents were divorced, or were drunks, or for that matter, owned a dog. I was raised to think all three repugnant. My mother could have stunned me more only if she had gone out and bought a Great Dane."

Finally, mother and son reach an agreement; she will not seek a divorce if he will give up Olivia, now known to be an alcoholic, sexually promiscuous and a victim of depression who had attempted suicide.

She pleads with her son, saying: "The world is full of young woman who have not slit any wrists – who have slit nothing. They exist by the millions, find one of them… to want to wipe out everything before your life has even begun – absolutely not. You have no business with such a person, you don't need such a person, no matter what kind of goddess she looks like and how many beautiful flowers she brings you."

Dubious, but still rebellious, Marcus is instructed by a fellow student how to deviously avoid chapel. He is caught and expelled from Winesburg. His death already indicated halfway though the novel ends a tragic story in the bloody hills of Korea, a victim of self-destructive fury and the entangling absurdities of a jejune society.

Roth's prose is brilliantly engaging, the narrative engrossing and the limning of characters masterful. Indignation is intended to teach us something at this juncture in history – just what this lesson is, is subject to a variety of interpretations.

Parshat Hashavuah

By MARK MIETKIEWICZ

A bead of perspiration trickles down your neck. For the first time since you were a child, you have been called upon to say a few words about this week's Torah's portion at your synagogue's study group. But instead of panicking, you realize that the collected wisdom of countless rabbis and other commentators are available at your fingertips. If only you knew where to look.

There are two different ways to join in the online learning of parshat hashavuah, the weekly reading from the Torah. You can either visit a website on a regular basis, such as the ones mentioned here, to check out that week's material and archived resources from previous years. Or you can join a list. Once you sign up, that week's commentary will be automatically e-mailed to you. Some lists are one way only – you receive a weekly mailing. Others allow you to respond and offer your own insights.

Commentaries are available from almost every perspective imaginable. From Rabbi Shlomo Riskin's weekly Shabbat Shalom **[tinyurl.com/torah01]** to Torah Hayim – Living Torah Study for Reform Jews **[uahc.org/torah]** to the Jewish Theological Seminary of America. **[tinyurl.com/torah02]**

You can also study the Women's View on the Parshah **[tinyurl.com/torah03]** or the parshah from a Reconstructionist perspective. **[tinyurl.com/torah04]** And if you'd like to study while on the go, download the Tanach Study Center's weekly commentary onto your Palm. **[tanach.org]**

If you are looking for a one-stop shop, visit Rabbi Joshua Cypess' Electronic Torah Warehouse. This massive undertaking links to hundreds of Jewish sites, including dozens of weekly Torah sites. **[eparsha. com]** For more lists, check out Eric Simon's Torahnet Page **[torahnet.org]** and Shamash The Jewish Network. **[tinyurl.com/torah05]** And although Wikipedia is not always accurate, the site does provide an interesting overview of how the Torah was divided into weekly portions, as well as pages for each parshah. **[tinyurl. com/ torah14]**

For many years, the late Prof. Nehama Leibowitz would distribute weekly pamphlets or *gilyonot* with Torah insights to her students. You can read them in English or in Hebrew. **[tinyurl.com/torah06]** For more commentaries in Hebrew, check out Bar Ilan University **[tinyurl.com/torah07]** and a site called Kipa. **[tinyurl.com/torah08]**

If you prefer to listen to a lecture rather than read one, try out "613.org: The First World-Wide Jewish Audio Since Mount Sinai." **[613.org/ parasha. html]** According to the site, there are more than 250 classes by speakers from all over the world. At ThinkJewish International you can listen to chassidic insights from Chabad.org **[tinyurl.com/torah09]** and thoughts from the Darchei Noam Institutions. **[tinyurl.com/torah11]** And if you'd like to watch a discussion the weekly portion, you can look in on Rabbi Igal Haimoff's class. **[tinyurl.com/torah13]**

Some parshat hashavuah sites have kids in mind. In Kinder Torah, Simcha Groffman looks at the weekly Torah portion and suggests to parents some lessons that they may want to pass on to their children. **[tinyurl.com/torah10]** For example, Parshat Bereshit tells how the world was created after God spoke of His intention to do so. Kinder Torah explains how our use of words is also important in that if we speak kindly, we can create a world of good.

For something different, go to Torah Tidbits **[ou.org/torah/tt/]** and click on Parshah Pix & Stats. Every week, you'll get a screen full of pictures that relate in some way to the Torah portion. Torah Tots' Parshah on Parade has kid-friendly explanations and related colouring pages that can be printed out and decorated. **[torahtots.com/parsha. htm]** And if you love Torah *and* statistics, then check out Torah Tidbits. Did you know that Parshat Bereshit has 146 verses? It ranks eighth in the Torah – the same as Miketz, but Miketz is longer in lines, words and letters. **[tinyurl.com/torah12]**

So learn, discuss and enjoy. But please remember that what you print will often include God's name. Respect the sanctity of the material.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers. com.

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Feature

What's Syria up to in Lebanon?

According to Reports

By PAUL MICHAELS

The big news from the Middle East last week did not involve Israel – at least not directly. On Oct. 14, Syrian President Bashar Assad announced that his country would establish diplomatic relations with Lebanon.

CTV.ca carried an Associated Press story titled "Syria establishes diplomatic ties with Lebanon" (Oct. 14) that explained: "The two countries have not had formal diplomatic relations since they gained independence from France in the 1940s.

"Lebanon and Syria agreed earlier this year to establish diplomatic ties and demarcate their contentious border. The west and Lebanese anti-Syrian politicians have long demanded Syria recognize Lebanon's sovereignty by establishing official relations."

AP reported on the background to Syria's involvement in Lebanon: "Relations between the two Arab nations have been lopsided in Syria's favour since the 1970s, when Syria sent its army into Lebanon and retained control there for nearly 30 years. Ties unravelled when former Lebanese Prime Minister Rafik Hariri was killed in a 2005 car bombing that many Lebanese blame on Syria – a charge Syria denies.

"After Hariri's assassination, Syria caved to U.S.-led international pressure and withdrew its troops from Lebanon."

As AP explained: "Establishing diplomatic relations remained a pressing demand by the anti-Syrian majority in Lebanon's parliament, which contended that the lack of official ties reflects Syria's refusal to recognize Lebanese sovereignty."

Syria has recently held four rounds of indirect peace talks with Israel using Turkey as a mediator. But last month, it raised concerns in Jerusalem (and Beirut) when it sent 10,000 troops to its border with Lebanon, ostensibly to stop cross-border smuggling after bombings in Tripoli and Damascus.

So the announcement that Syria will open an embassy in Beirut has, at least for now, allayed some concerns about Syria's military designs on its neighbour. But the true meaning behind Syria's diplomatic move is open to interpretation.

In "An iron fist in a velvet glove" (*Jerusalem Post*, Oct. 15), Jonathan Spyer explained that two key factors opened the door to Assad's recognition of Lebanese independence. First, the Doha Agreement of May 21 gave Hezbollah, Syria's "chief ally," veto power in the Lebanese cabinet, and thus the "the power to stop any decision by Beirut not to [Damascus'] liking."

Second, following his warm reception in Paris from French President Nicolas Sarkozy in July and the prospect of trade deals with the European Union, Assad calculated that diplomatic recognition of Lebanon, something urged by Sarkozy, could help end his international isolation.

Still, Spyer argued, Hezbollah's role remains key. As Spyer put it: "The independent military capacity wielded by [Hezbollah] – pointed at Israel and, where necessary, at pro-western forces in Lebanon – continues to be supplied via Damascus. This capacity holds the final word in Lebanon. Nothing can happen without its consent."

* * *

"Just married and determined to die," a chilling story by BBC News reporter Paul Wood, ran on Newsworld Oct. 13. Wood profiled a young, newly married Gaza woman who is being trained by Islamic Jihad as a suicide bomber.

Wood reported: "When she spoke of becoming a suicide bomber, Umm Anas' voice was strong and steady: 'This is a gift from God. We were created to become martyrs for God,' she continued, her eyes burning behind the full face veil."

"'All the Palestinian people were created to fight in God's name. If we just throw stones at the Jews, they get scared. Imagine what happens when body parts fly at them.'"

"Her main motivation in becoming a suicide bomber appears to be religious rather than nationalistic – the fulfilment of a long-held ambition. Even getting married recently hadn't changed her mind."

"But wouldn't she have any difficulty killing people not holding a gun? Wouldn't she feel pity for women and children?

"'It is not important because all of them have violated our land. Children are civilians, but they grow up to become soldiers… They are all brought up to hate us. Palestine is only for Palestinians. We must kick them all out in any way we can.'"

Paul Michaels is communications director for the Canada-Israel Committee.

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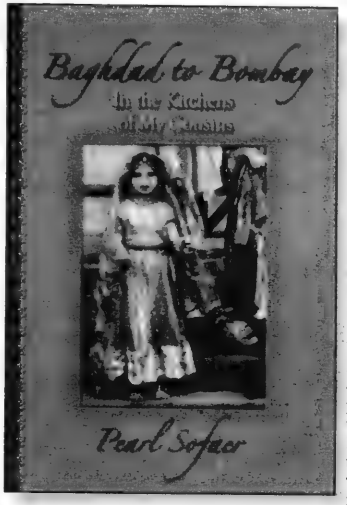
From Baghdad to Bombay – a tapestry of recipes and reminiscences

By NORENE GILLETZ

Recently, I met Flo Urbach at a friend's simchah, and as we sat around the table, the conversation turned to food, as it often does. Urbach, who was born in Baghdad and now lives in Toronto, told me that her cousin, Pearl Sofaer, had recently written a cookbook titled *Baghdad to Bombay: In the Kitchens of my Cousins*.

This book is more than a cookbook – it's a memoir that is rich with recipes and tales from exotic places, perfect for anyone with a love of family and food. It was inspired by family kitchens in Baghdad, Burma, India, Australia, Israel, London, New York and San Francisco. *Baghdad to Bombay* offers 50 mouth-watering recipes, family photographs and reminiscences, weaving the threads of a family into a rich tapestry of good food.

As an Iraqi Jew who grew up in India and now lives in California, Pearl Sofaer has a unique perspective on food and its cultural significance. She was born in Bombay, but her family originated in Baghdad and Kirkuk, Iraq, before migrating to Burma and India at the beginning of the 20th century. After the partition of India in 1947, most of her family moved to different parts of the world. Surrounded by Jewish, Middle Eastern and Indian Cuisines, Sofaer became inspired by the vast repertoire of recipes in her kitchen and decided to share this wealth of cultural background with readers.



"My father suggested that our rich heritage had been placed in my hands and we had to do something with this gift," Sofaer says. "Everything becomes part of a rich tradition of sharing food and stories."

She travelled four continents to speak with as many of her first and second cousins as possible. "Thanks to their openness, I can now share their passion and stories handed down to us by our forefathers from Babylon, Baghdad and Bombay. I invite you to come into the kitchens of my cousins to share their favourite meals and enjoy a vital tapestry of our history and personal reminiscences."

Pearl Sofaer will be speaking at the Jewish Book Fair on Nov. 4 at 1:30 p.m. and her book will be available. For more information about Sofaer, visit www.pearlsofaer.com or contact Flo Urbach at 416-449-4966.

Here are some recipes suggested by Urbach that are typical Baghdadi dishes.

Continued on page 27

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Baghdadi chicken soup – good for what ails you

Continued from page 26

PEARL'S MARAG

Baghdadi Jewish chicken soup – a cure-all.

1 small chicken, cut up and skinned
1 tsp. turmeric
1/2 tsp. each garlic powder and ginger powder
salt and pepper to taste
2 medium skinned tomatoes parboiled, peeled and mashed
water to cover chicken plus 2 more cups
6 peeled and cut-up carrots

Pearl Sofaer

In a large pot, brown chicken quickly on medium heat for 15-20 minutes. Add all spices to chicken, add mashed tomatoes and keep stirring. Cook on low for 20 minutes.

Add water to cover chicken plus 2 more cups. Cook, covered, on low to medium for 40 minutes. Add carrots or any other preferred vegetables. Continue to cook for another 30 minutes. Serve with boiled basmati rice. Makes 3 to 4 servings.

HAMEEM

Also known in Arabic as *t'bith*, this is usually served with *zalatha* (tomato garnish) and *halbah* (a relish). In Bombay, hameem was eaten on Saturday for lunch after we returned from the synagogue.

1 whole roasting chicken
1 tsp. ground turmeric
1 tsp. ground cardamom
4 medium tomatoes, parboiled, peeled and mashed
1 cup rice (or more if you wish)
salt and pepper to taste
1 large carrot peeled and cut into 1-inch pieces and parboiled in 2 cups of water (save the water)

Preheat the oven to 350 to 375. Rub the chicken well with turmeric and ground cardamom; brown in a large pot over medium heat without oil. Move the chicken to a plate after browning.

Add mashed tomatoes to drippings and stir quickly. Add rice to the tomatoes, stir quickly, and move rice to the side of the pot. Return chicken to the pot. Sprinkle salt and pepper on the chicken. Stir all together quickly. Gradually add carrot and cooking water to the pot. Add more water depending on amount of rice used (2 cups of water to 1 cup rice).

Cover and cook for 1/2 hour on low to medium heat. Once rice has absorbed all the liquid, place covered pot in the pre-heated oven for 1 hour.

Reduce oven to 250 and cook for 4 more hours. Chicken can cook from morning to evening at a lower heat if you will be out all day. Dinner will be ready when you return.

Some families add peeled hard-boiled eggs placed in a metal dish on top of the chicken. The eggs absorb the flavour of the chicken and come out in different shades of brown. Serves 8.

Zalatha:

Dice 6 to 8 medium tomatoes; add juice of 1/2 lemon and freshly chopped parsley or cilantro. Enjoy as a garnish on pita bread.

Molly's Halbah:

This is great with samosas, curries and hameem.

1 large tbsp. fenugreek, ground and soaked in boiled water for 4 hours
1 bunch fresh coriander, stems removed
1 cup fresh parsley
2 cloves garlic
1 or 2 green chilies to taste
juice of 1/2 lemon
salt to taste

Mix all ingredients in a blender to form a thick sauce. Add salt while blending; adjust lemon juice and garlic to your taste.

Norene Gilletz is a cookbook author, teacher and food consultant. For information about her cookbooks, cooking classes and culinary services, call 416-226-2466 or visit her website at http://www.gourmania.com.

THE RABBI JACOB MENDEL KIRSHENBLATT MEMORIAL LECTURE

Rabbi David Wolpe

"Why Faith Matters"

Challenging the claims of the new atheism, a personal faith journey and response to the new atheists

Thursday, October 30

7:30pm

Named the number one pulpit Rabbi in America by Newsweek Magazine, Rabbi David Wolpe is the Rabbi of Sinai Temple in Los Angeles. Wolpe writes for many publications, including columns for the New York Jewish Week, The Jerusalem Post, The Los Angeles Times, and many others. He has been featured on PBS, A&E, CNN and CBS This Morning. Rabbi Wolpe is the author of eight books, including the national bestseller *Making Loss Matter: Creative Meaning in Difficult Times.*

General Admission $10

Preferred seating $50

(includes book signing, dessert reception and tax receipt for the appropriate amount)

For tickets contact 416-783-6103

Beth Sholom Synagogue 1445 Eglinton Ave. W. (across from Eglinton subway station)
Arrangements for David Wolpe made through the B'nai Brith lecture Bureau

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Singles Events

is an advertising feature of
The Canadian Jewish News

For rates or to place an ad, please call 416-391-1836

Deadline:
Wednesday, 4 p.m.,
8 days preceding
issue date.

The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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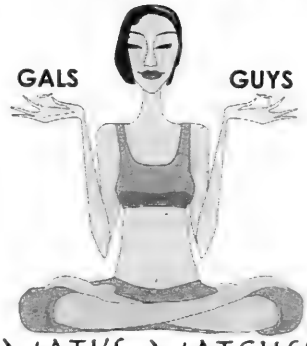

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On Campus

Weizmann, U of T to honour professor

By SHERI SHEFA
Staff Reporter

Weizmann Science Canada and University of Toronto have partnered to raise funds and draw attention to both their MD/PhD programs and to pay tribute to Dr. Arnold Aberman for his many contributions to academic medicine.

On Nov 3, a gala dinner will be held at the Sheraton Centre Hotel in Toronto in hopes of raising $3 million for scholarship support of the MD/PhD programs at the Weizmann Institute of Science in Rehovot, Israel, and at U of T.

U of T has had the program in place since 1984, but Weizmann, regarded as one of the best bioscience graduate schools, is introducing its "PhD for MDs" program to coincide with Weizmann's Feinberg Graduate School's 50th anniversary this year.

The programs are designed to provide physicians with the opportunity to obtain PhD degrees and scientists with the opportunity to obtain MD degrees to help bridge the gap between clinical practice and research.

"It's important on one hand to have physicians who are thoroughly schooled in modern bioscience and it is important to have biomedical scientists who understand medicine," said Aberman, a Montreal native, who is a professor at U of T and helps to promote the MD/PhD programs in Canada and Israel.

Throughout Aberman's career that has spanned across four decades, he has served as physician-in-chief of Mount Sinai Hospital, physician-in-chief of Toronto General Hospital, U of T's chair of the department of medicine, and U of T's dean of the faculty of medicine.

Aberman said that when he was approached by Weizmann representatives last year about organizing a fundraising effort for its MD/PhD program in his honour, he suggested that they team up with U of T.

"I thought it would be good if the Weizmann, a premier, first class, Israeli academic institution with strong graduate programs would partner with the University of Toronto, a first class Canadian institution with outstanding graduate programs. I thought it would be a good partnership and that many people in Toronto would want to participate in such a joint venture," he said.

According to an information brochure provided by U of T and Weizmann, the participants work with senior scientists on important research questions and often make significant scientific discoveries. The degrees are obtained in an average of seven years.

"The goal of this combined degree program is to train the most talented students available for careers as physician scientists," founding director of U of T's MD/PhD program Mel Silverman wrote. "Nearly 25 years later, with an enrolment of 39 students and 32 graduates, our program remains pre-eminent in Canada and our graduates are assuming leadership positions nationally and internationally in both academic medicine and in various health research capacities."

Aberman, who actively promotes the importance of providing funding to cover the cost of tuition and compensation for the participants' loss of income, said he was flattered that the school wanted to honour him for his many achievements and is looking forward to the event.

He said the evening will consist of a video screening, and Aberman himself will address the guests.

He said the guests will "have to wait and see" what he'll be speaking about but hinted that he will present information about the concept and goal of the MD/PhD program and about both academic institutions.

"I'm happy that today, with the discussion of some people advocating boycotts of Israeli institutions, I'm happy that U of T is openly partnering with Israeli institutions."

For more information, call U of T at 416-978-7142 or Weizmann Science Canada at 416-733-9220.

Noble holds class at York

Continued from page 13

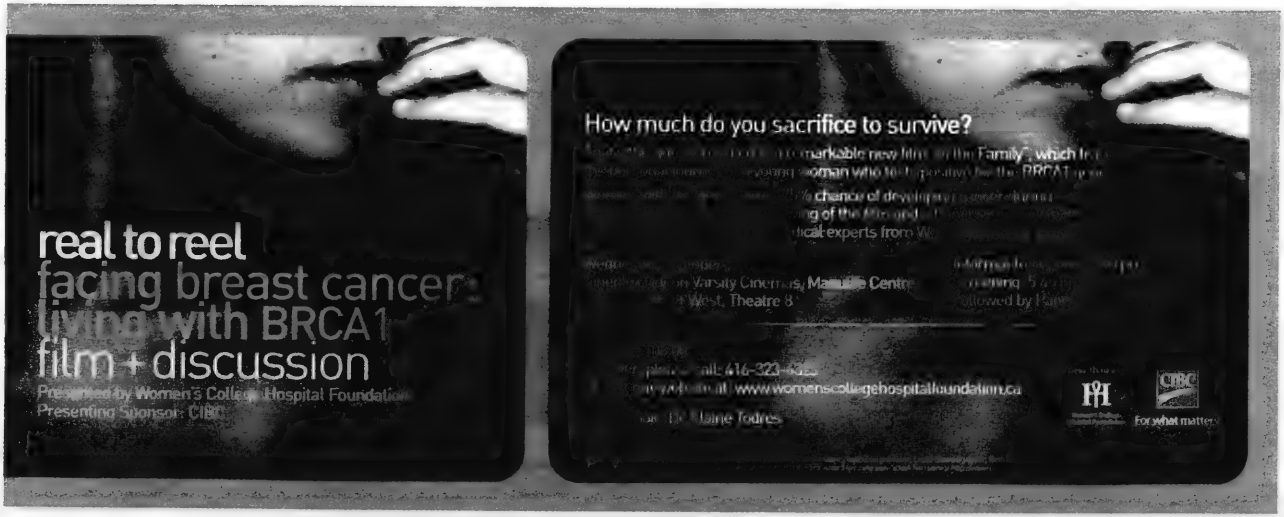
Holy Days clearly results in differential treatment on the basis of creed, in that individuals of one group, those of Jewish faith, are given preferential treatment over other."

York spokesperson Alex Bilyk said Jewish students aren't required to go to Noble's lectures on the High Holidays, adding that he has a right to teach his classes if he wants to.

"Prof. Noble is holding an additional class, and that's his prerogative," Bilyk said. "He's informed whoever needs to be informed, and the steps have been made to make sure there's a classroom available for him."

Noble held a three-hour seminar on the second day of Rosh Hashanah, when classes were cancelled. Roughly 15 of his 30 students attended, including at least one Jewish student, but the seminar could not take place in its regular classroom, because it was locked, the *Toronto Star* reported. York implemented the mandatory closure policy in 1974 to accommodate its large Jewish population of students and faculty who would have to miss classes to observe the High Holidays.

An estimated six per cent of York's 51,000 students are Jewish, while about five per cent are Muslim and more than 60 per cent are Christian, a recent school report found.



Celebrating Sukkot

Chaim Edery, left, and Raphael Lugassy, Grade 3 students at Or Haemet Sephardic School, are busy creating decorations for their sukkahs.

Junior kindergarten students at United Synagogue Day School's Beth Tikvah campus – from left, Mason Gillick, Jake Sirkin, Ashley Krakower and Joshua Green – enjoy learning about Sukkot while sitting in the sukkah.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

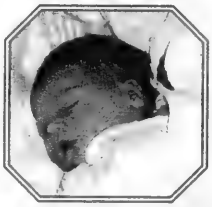
Jessica & Jason Beitchman and their families are thrilled to announce the birth of their son Nathan Jacob, born Sept. 16. We love you!

Mazel tov Polly Levi, seen with Henry Goodman, on celebrating your 90th birthday. With love, Gilda & David, Cheryl & Bill, Sam & Judy, grandchildren and great-grandchildren.

Mazel tov on Shari & Adam's engagement! Parents Barbara & Martin Zimmerman, Honey & Meier Miller. Grandparents Rose & Adam Shtibel, Judith Zimmerman, Saba Singer.

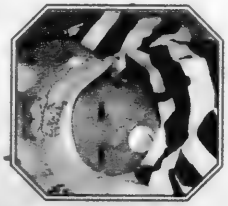
Mazel tov to Sylvia Smith Rosenbaum on your 100th birthday. Much love, Jerry & Maddy, Cissy & Joe, your grandchildren and great-grandchildren.

Daniel Press wishes Ryan a happy second birthday. The brothers are waiting to be drafted by the Raptors. Love, Mom Lori, Dad Matthew and the grandparents.



Natasha Laliberte & Christopher Newman welcome Mackenzie James. Delighted great-grandmother Frances Dodds and grandparents June Wright, Michael Laliberte and Tony Newman.

As featured on onlysimchas! Celebrating Jewish Life www.onlysimchas.com



Mazel tov to Yubie & Rivkah Leah Richt on the birth of a baby boy.

Mazel tov on the brit milah of Ilan Bejar in Mexico City.

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What's New

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. What's New deadlines: Monday, Oct. 27, is the deadline for the Nov. 6 issue and Monday, Nov. 3, is the deadline for the Nov. 13 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Oct. 23

BLOOD DRIVE CLINIC

The Beth Tzedec Sisterhood sponsors a blood drive clinic from 4:30-8 p.m. Call 1-888-236-6283 or **Avital**, 416-781-3511 to book.

Saturday, Oct. 25

PARSHA DISCUSSION

Eyal Bitton will discuss the weekly portion, Bereshit, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

Sunday, October 26

JEWISH SINGLES WALK

Join Walk and Talk Etc., for Jewish singles 50 +, for a walk through Edward's Gardens and the old equestrian trails. Meet 9:30 a.m. at the Toronto Botanical Garden building, 777 Lawrence Ave. E. Info, walkandtalketc@hotmail.com

ENHANCING SHABBAT

Temple Har Zion presents "How to Make Shabbat Meaningful" with **Rabbi Cory Weiss.** 11 a.m. at Leo Baeck School.

SURVIVORS RESOURCES

Adath Israel Synagogue presents a panel of social workers from Baycrest Centre, Bikur Cholim, Circle of Care, Jewish Family Services, and the UJA Federation Restitution Office who will discuss resources available to survivors and their families. 10:30 a.m.

Monday, Oct. 27

SHUL CURIOUS

Join a new halachic minyan for an shiur by Rabbi Martin Lockshin on the vision for the Toronto Partnership Minyan and the shift towards gender equity within Halachah in the observant community. 8 p.m. at the Toronto Heschel School, 819 Sheppard Ave. W.

BOOK REVIEW

Beth Tzedec Library Contemporary Jewish Book and Film Club presents **Janna Nadler** reviewing *Kaspian Rain* by **Gina Nahai.** Refreshments 1 p.m. Review 1:30 p.m. $55 for series of 6 or $15/session. 416-781-3514 ext. 225

2 B MARRIED

The Jewish Family Institute presents "2 B Married," a course for engaged Jewish couples. Five consecutive Monday evenings starting tonight. at 7 p.m. $300/couple. Registration, 416-785-1107, ext. 204.

Tuesday, Oct .28

LUNCH AND LEARN

Beth Tikvah Synagogue Lunch and Learn hosts **Dr. Ron Prussen** on "Finally: The Presidential Election." Lunch at 12:15 p.m. Program at 12:45 p.m. 6-Pak, $84, non- members $90; 4-Pak $70, non- members $75. $20 for one. Reservation required, 416-221-3433, ext. 352.

ACHIEVING GOOD HEALTH

Temple Har Zion presents **Dr. Rose A. Weinberg** discussing "How Did I Get Here From There?" Author of the book *Go Forward*, Weinberg, a homeopathic doctor, nutritionist will describe her journey dealing with illness, anxiety and being a child of Holocaust survivors, to good health. 2 p.m. Bring a dairy lunch, $2, non-members $5.

CHRISTIANITY'S ROOTS

Beth Tzedec Library presents **Prof. Barrie Wilson** discussing his book *How Jesus Became Christian*. Learn how a young rabbi became the head of a religion that carries his name, and created hatred against a generations of Jews . 7:30 p.m. 416-781-3514, ext. 225

Continued on page 31

מרכז למדעי היהדות
Centre for Jewish Studies
UNIVERSITY OF TORONTO

MAX AND GIANNA GLASSMAN ISRAEL EXCHANGE SCHOLARS

The Future of Jewish Culture: A Conversation with Ruth Calderon and Steven Zipperstein

Thursday, November 6
6:00 p.m.
Room 161, University College,
15 King's College Circle

Dr. Ruth Calderon is founder and executive director of Alma College, an institute of higher Jewish learning in Tel Aviv. She is the author of *The Market, the Home, the Heart*, a book of personal interpretations of Talmudic legends.

Prof. Steven Zipperstein is the Daniel E. Koshland Professor in Jewish Culture and History at Stanford University. He is the author and editor of many books, including, most recently, a biography of the American Jewish writer Isaac Rosenfeld.

Free and open to the public. No tickets required.
For more information, visit http://cjs.utoronto.ca or call 416-978-8118.

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Continued from page 30

CHUG HATANACH

Dr. Aaron Nussbaum will lead a study group in a discussion of *The Book Nehemiah*, excerpts of chapter 3 and chapter 4. 8 p.m. at Beth David Congregation. All welcome.

Wed. Oct. 29

JUDAISM: CRASH COURSE

If you are between 18-28, join **Rabbi Rafi Lipner** and **Lior Cyngiser** for an interactive crash course of major areas of Jewish thought including topics such as creation, holidays, sexuality and more. Whether just back from Birthright and want to know more or just curious what an ancient religion has to say to our modern world. Seven Wednesdays, 7-9:30 p.m. beginning tonight at The House. $36, includes dinner. Registration required, 416-482-9025 or www.thehousetoronto.com.

PROSTATE HEALTH SERIES

Beth David and Beth Emeth Synagogues present a three-part program on prostate health beginning tonight at 7:30 p.m. at Beth David with **Dr. Keith Jarvi**. Wednesday, Nov. 5, 7:30 p.m. at Beth Emeth, **Dr. Alex Zlotta** on "Cancer Prevention and Screening – New Advances in the Field." Thursday, Nov. 13, 7:30 p.m. at Beth David, **Aaron Bacher** on "A Prostate Cancer Survivor's Guide." Free.

GOD IN THE PICTURE

The Koffler Centre presents Israeli art historian, **Gideon Ofrat**, discussing the problem of representing the non-representational God. 7:30 p.m. at the Wolfond Centre. Free. 416-636-1880

WHY FAITH MATTERS

Beth Shalom Congregation, presents **Rabbi David Wolpe**, of Sinai Temple in Los Angeles, speaking about his book *Why Faith Matters*, a personal faith journey and response to new atheists. 7:30 p.m. $10, preferred seating $50. Tickets, 416-783-6103.

Other News

ADULT TORAH STUDY

Most adult study programs begin this week. The following are a number of classes offered around the community:

The Florence Melton Adult Mini School offers interactive text based courses. Choice of evening or morning classes. Call **Loretta** 416-789-7400.

Mekorot offers a number of text- based courses. Classes are taught in English, texts are provided in English and Hebrew. "Talmud: *Bava Metzia*" with **Rabbi Shlomo Gemara**, explores laws that pertain to civil matters. The course is designed to enhance skills in reading Mishnah and Gemarah and understanding of the dialectic approach of our sages. Sundays, 8-9:30 p.m. Oct. 26-May 17; "Genesis: A Theological Text" with **Dr. Shoshana Zolty**, through a careful study of selected texts, examines and compares the approaches taken by different classical commentaries analyzing the Torah text. Tuesdays, 7:45-9:30 p.m. Oct. 28-June 2 and Wednesdays, 9:45-11:30 a.m. Oct. 29-June 3; "Building a Sanctuary in Your Heart" with **Rabbi Michael Skobac**, study a text written to develop a constant consciousness of connection to God. Thursdays, 10-11:15 a.m. Nov. 6-27. For locations and registration, www.mekorot.ca or 416-877-0258.

Beth David Synagogue offers a weekly Torah class highlighting selected periods in Jewish history with **Hana Werner**. 20 classes conducted in English. Mondays, 8-9:30 p.m. Oct 27-March 30. $50, non members $100; Yiddish literature classes with **Rabbi Edward Goldfarb** featuring selected chapters from *My Mother's Sabbath Days* by **Chaim Grade**, 6 classes offering a blend of formal lecture and cooperative learning that explores the nostalgia of Yiddish writing and language. Mondays, 10-11 a.m. Oct. 27-Dec. 1. $25, non members $40. 416-633-5500

Kolel offers fall courses and one-night events running October through December. Register at 416-636-1880, ext. 255 or visit www.kolel.org for information.

YIDDISH IMPROVISATION

Improve your Yiddish at this six- week program and develop Yiddish language skills through the use of theatre games and exercises facilitated by **Gloria Valentine**. Elementary Yiddish is required. Wednesdays, Oct. 29-Dec. 3 at the Winchevsky Centre, 7:30-9:30 p.m. $50. Registration, 416-635-2883, ext. 5389 or ecooper@ujafed.org.

YAAKOV KATZ ON ISRAEL

Join Kehillat Shaarei Torah Synagogue to hear **Yaakov Katz**, military correspondent and defence analyst for both the *Jerusalem Post* and *USA Today*, on "Iran and the Future of Israel," describing Israel's most pressing challenges and the defence establishment's approach to regional nuclear proliferation. Thursday, Oct. 30, 7:30 p.m. 416-229-2600, ext. 5.

THE JEWISH BOOK FAIR

This year's fair runs Nov. 1-9 at the Leah Posluns Theatre. Authors featured include **Alan Dershowitz, Gerald Tulchinksy, Lisa Alcalay Klug, Arie Kaplan** and **Pearl Sofaer**. Info www.kofflerarts.org.

STORIES FROM RWANDA

Beth Tzedec Synagogue presents "Ghosts of the Past: Stories from Rwanda," what can be done to ensure 'Never Again' means something, with **Maj. Brent Beardsley**, former operations manager for United Nations Assistance Mission to Rwanda and co-author of *Shake Hands with the Devil: The Failure of Humanity in Rwanda*, **Shavlu Salva**, of Shout, **Yoni Levitan** of STAND, and **David Berkel**, of Project Equity. Wednesday, Nov. 5, 7:30 p.m. 416-781-3514.

KIRSHBLUM TRIBUTE

The Toronto Council of Chazzanim presents "A Tribute to **Cantor A. Eliezer Kirshblum**" on Sunday, Nov. 2, 7:30 p.m. at Adath Israel Congregation. The concert features **Cantors Daniel Gildar, Naftali Herstik, Paul Kowarsky, Josef Malovany, Benzion Miller and Moshe Stern**. $36. Tickets, 416-635-5340.

A GLIMPSE OF LIGHT

Teatron presents *A Glimpse of Light*, by **Ben Finn**, a love story spanning the events leading to the birth of Israel, as told through the eyes of a group of Holocaust survivors. Nov. 12-23 at the Leah Posluns Theatre. Tickets, 416-781-5527 or www.teatrontoronto.com

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

Parenting the Child with ADHD. A 7-week group for parents who want to learn about and develop strategies for assisting their children. Begins Wednesday, Oct. 29, 6:30-8 p.m. at the Lipa Green building. Call intake for pre-group interview.

FOR SENIORS

55+ Forward for Seniors at the MNJCC hosts **Rabbi Tina Grimberg** of Congregation Darchei Noam, Thursday, Oct. 30, 1:30 p.m. $5. Info, **Phyllis Fien** at 416-924-6211, ext. 155 or phyllisf@mnjcc.org.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park 55+. Casino Rama, Thursday, Oct. 30; Seniors walking group, Tuesdays and Thursdays, 9-10 a.m.; Conversational Hebrew, Tuesdays, 10-11:30 a.m., 416-395-7881.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Smile Theatre performs *Come by the Hills* on Monday, Oct. 27, 7-8 p.m. The play follows the adventures of a young man from his home in Scotland to the east coast of Canada.

Educational Series with **Anne Balaban**, Thursdays, 1:45-2:45 p.m. Nov. 6, "Redefining Aging," Nov. 13, "Group Dynamics," Nov. 20, "Humour Styles" Nov. 27, "Personality Types." $5/session or $12/four sessions. Register, ext. 0

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Irving Naftolin and friends will discuss *Victor Kugler Who Hid Anne Frank*. Thursday, Oct. 23, 2-4 p.m.

"History of Amateur Movies, 1898-1950," a lecture with **Karen Shopsowitz**, Tuesday, Oct. 28, 10-11:30 a.m. $3, non members $6.

Fall Festival, Wednesday, Oct. 29, 11 a.m.-3 p.m. Free.

"Advanced Care Planning," helping seniors and their families learn about choices for future care, Thursday, Oct. 30, 1:30-3 p.m. Register with **Natalie**, 416-373-4093.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Israeli Folk Dancing with **Karin Charash** combines Jewish and Israeli dance styles and moves from communities the world over. Begins Sunday, Oct. 26. Beginners, 7-8 p.m.; intermediate, 8:15-9:15 p.m. For ages 18+, $10/class. Students/seniors $ 8. Register, ext. 0

Theatre Goers Group Excursions will see *Top Girls* by **Caryl Churchill** Tuesday, Oct. 28, 8 p.m. at Young Centre for Performing Arts. $42. Tickets on sale at the MNJCC information desk or call ext. 606.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

PD Day Program, Mon. Nov. 10 a fun-filled day that includes swimming, arts and crafts, cooking and Judaic programming and much more. Register in advance at ext. 235. Info, ext. 390.

SINGLES EVENTS CAN BE FOUND ON PAGE 28

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Motlya Fleishman	Sep 28/08	Valleyview Nursing Home
Gloria Pearl	Sep 28/08	62 Wellesley St. W.
Morris Hunter	Sep 28/08	250 Broadway Ave
Peter Barsony	Sep 29/08	260 Heath Street West
Laurie Shiff	Sep 29/08	327 Courtleigh Blvd.
Max Feldstein	Sep 30/08	7300 Yonge Street
Bunny Dale	Sep 30/08	1230 White Oaks Blvd.
Anna Milrod	Oct 1/08	3770 Bathurst Street
Helen Tator-Graff	Oct 1/08	3560 Bathurst Street
Morris "Puddy" Finer	Oct 1/08	61 St. Clair Ave. West
Jack Abrams	Oct 2/08	90 Fisherville Road
Jack Stitt	Oct 3/08	343 Worth Blvd.
Saul Laskin	Oct 4/08	3 Concorde Place
Murray Webber	Oct 4/08	4005 Bayview Avenue

HEBREW DASIC BURIAL

Joyce Kuttner	Sep 28/08	44 Flowervale Rd.

The unveiling of a monument honouring the memory of the late
EDITH ZADNOFF ז"ל
will take place
Sunday, November 2nd at 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
Temple Sinai Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LEON GASNER ז"ל
will take place
Sunday, Oct. 26th
10:00 a.m.
Mt. Sinai Memorial Park
986 Wilson Ave.
Chevra Mishnais Section
Relatives and friends are invited to attend

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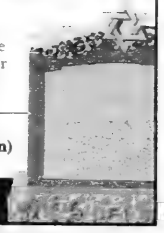

Alef's Fairlawn Monuments
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416-784-5268
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The unveiling of a monument to the memory of the late
MARY & ISRAEL GELBARD ז"ל
will take place
Sunday, Oct. 26th
1:00 p.m.
Dawes Road Cemetery
Lubliner Section
Relatives and friends are invited to attend

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Na'amat shelter treats the whole woman

By CAROLYN BLACKMAN
Staff Reporter

Israeli representatives led a workshop at the first World Conference of Women's Shelters, held last month in Edmonton.

Ruth Ozery, director of the Na'amat Canada Shelter for the Prevention of Violence in the Family in Tel Aviv, and Hadara Matar, an attorney and legal adviser in Na'amat's department for the prevention of violence in the family in Israel, spoke to shelter workers from 51 countries around the world.

Hadara Matar

Ruth Ozery

Matar, among other positions, is a member of the Israeli parliamentary committee on violence against women, a member of the Tel Aviv municipal council for the prevention of violence and a lecturer to social workers in the field of violence against women.

Speaking at a Na'amat breakfast meeting, she said they asked to present a workshop at the conference, organized by the Alberta Council of Women's Shelters, "because we wanted to put Israel on the map on this subject."

Their shelter, with capacity for 30 women and children, is open to any woman in Israel, although many are immigrants from Russia, Ethiopia or the Far East.

"We know that the same problem is everywhere. Immigrants don't have the language and they don't have money, and these stresses increase violence. It's a global problem," Matar said.

Ozery, a member of the Israeli Shelter Directors Forum and the Tel Aviv Municipal Council for the Prevention of Violence, said their shelter is unique because Matar, a lawyer, has an office there.

"We find it important for women to see a lawyer right from the start – she was the only lawyer at the conference – because they can receive help not only with their divorce, but with problems regarding rent, employment or other issues," Ozery said.

"When [representatives] from other countries heard about this, they were amazed, but for us, it is obvious. If some of her problems get sorted out from the start, she is free to work with the social worker about other things."

Each woman has a family lawyer from legal aid, Ozery said, "but she has a lot of other problems that she needs to deal with. Violence is only one of the problems. We try to help her with everything, and our services are available even after she leaves the shelter."

Matar said the shelter worked with a Palestinian woman who came to them with a nine-month-old child, and received services for 12 years.

"The Palestinians wanted to kill her because she left her home, and she came with no papers. She stayed with us for four years – she lived close to the shelter after that – because we had no place to send her. We could not find a solution in Israel, so we worked on moving her out of Israel."

Matar said they worked with the Red Cross and various embassies to find a solution, and then the woman married an American Christian man. "He wanted to take her to the United States, so we went to the court in Ramallah to make arrangements for the child to leave the country. When the woman left, she gave money to the shelter.

"This is a unique story, but it shows that we try to help, even if it looks like there is no solution," Matar said.

Ozery said they approach the situation holistically. "It's not a stopgap measure. We treat the whole woman, and everything that has contributed to the situation."

When women come to them, she said, "we make sure they don't feel ashamed, and we teach the children why they are there.

"It is a community problem, and the community needs to take care of them, so we have volunteers that work with them. We cannot touch their painful places right away, such as their self-esteem or their suffering, but we can soften things and allow them to experience things they never thought they could experience."

Little things add up, she said. "A woman may put on makeup for the first time because her husband never allowed it. She never dreamed of doing this, and then [maybe she can do something else and something else.] Finally, enough doors open that she can deal with things that touch her heart."

Every woman is at different risk, Matar said, and they assess every situation and do not allow the woman out if they think she may be in danger. "We measure the risk every time."

They also deal with men who come for help, she said. "We have male social workers who help abusive men. They teach them to use language instead of violence to express themselves.

"Abuse does not have to be physical, and sometimes it is hard to recognize. It can be very subtle. Some men can be very charming and impressive. It is hard to notice that something is wrong."

Coast to Coast

ZAREINU FUNDRAISER: Elaine Tayfour, left, of Dani's Hair Studio, hands Shayna Markin, a student at the Zareinu Educational Centre a cheque for $1,060. Together with Marla Baker of Salon U and Cora Packard of Nails 4 You, Dani's ran a raffle to raise money and awareness for Zareinu, a unique treatment centre and school for children with physical and developmental challenges. In all, 45 raffle prizes were donated by the three merchants and other local businesses. Shayna, her mom and her siblings are all loyal Dani's customers. Shayna's mom, Stacy, said that "cutting Shayna's hair has been a traumatic experience for her, but Dani somehow cuts her hair perfectly straight, while she walks around the shop." Shayna has developmental delays, autistic tendencies and issues about people touching her hair.

Ownership of Stern painting is appealed

MONTREAL — A Rhode Island federal court will decide whether a painting claimed by the estate of the late German-born Montreal art dealer Max Stern returns to this city.

The First U.S. Circuit Court of Appeals on Oct. 8 heard the appeal of Maria-Louise Bissonnette, an 84-year-old German baroness living in Providence, to overturn the decision that awarded the painting to the Stern estate. Last December, U.S. District Court Judge Mary Lisi ruled that the estate was the rightful owner, and ordered Bissonnette to hand over the painting to the estate.

The estate successfully argued that the 19th-century painting by Franz Xavier Winterhalter had effectively been looted by the Nazi government in 1937, when Stern, then a Dusseldorf art gallery owner, was ordered to liquidate his remaining holdings at a state-sanctioned auction because Jews were banned from the art trade under the Nuremberg Laws.

The estate's lawyer, Thomas Kline, told the court that Stern gallery inventory was sold for well below its market value and that Stern, who fled to France a month after the 1937 auction, lost most of the proceeds because it was taxed away by Nazi officials when he and his mother left Germany.

The current value of the oil painting has been appraised at $67,000 to $94,000 (US).

Stern, who died childless in 1987, left his estate to the Hebrew University of Jerusalem, McGill University and Concordia University, which is heading the international quest for the restitution of the more than 200 of Stern's works that went on the block in Cologne in November 1937, as well as possibly an equal number that he was forced to sell off elsewhere from 1935 on.

Bissonnette's stepfather, a Nazi party member, bought the painting ,titled Girl from the Sabiner Mountains, at the Cologne auction. She has said that her stepfather, Dr. Karl Wilharm, paid $3,600 for it and that she has the papers to prove it. She eventually inherited it from her mother's estate.

Kline counters that because the painting was stolen that sale is invalid.

Bissonnette's lawyer, David Levy, argued in the appeals court that the Stern estate waited too long to pursue a claim on the painting. He also noted that the painting in question was not among the works Stern himself listed in advertising he placed in art publications after World War II in attempting to recover his collection.

The estate, Kline said, could not have made a claim on the painting any earlier because it had been kept in Bissonnette's and her family's homes all these years, except for a brief exhibition in Germany in the early 1950s.

The estate learned of the painting's whereabouts in January 2005, when Bissonnette put it up for sale through a Rhode Island auction house. After efforts to reach an out-of-court settlement failed, the estate launched legal proceedings in 2006.

Just before that lawsuit was filed, Bissonnette clandestinely shipped the painting to Germany, where it remains in a warehouse.

The three-judge appeals court did not indicate when it will make a decision.

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Coast to Coast

Famed bodybuilder dies

Continued from page 1

Weider's evidence was so compelling, King noted, that it was eventually accepted as true by the French government, although there is still no absolute consensus among researchers and scholars about the cause of Napoleon's death.

Weider, as president of the International Napoleon Society, also wrote a well-received paper on Napoleon and the Jews, in which Weider described how Napoleoh's Civil Code helped protect Jewish rights and how Napoleon himself held a very sympathetic view of Jews.

In 2000, Weider, who during his lifetime received dozens of honours and titles from around the world – including a 1984 nomination for the Nobel Peace Prize and the Order of Canada in 1975 – accepted France's highest honour, the Legion of Honour, in Montreal for his scholarly investigations.

For most people, however, the Weider name was inextricably linked to bodybuilding, a multibillion-dollar business he oversaw for some 60 years from a humble industrial building on Bates Road in the Cote des Neiges area, while his older brother, Joe, oversaw the magazine end of the business in California.

Even though Weider's panelled office was adorned with Napoleonic and other arcane historical accoutrements, it was from there that Weider lobbied hard for the respectability he believed bodybuilding deserved, including for it to be accepted as a sport by International Olympic Committee. Up until the day of his death, however, the IOC had yet to do so (although as of August 2000, the International Federation of BodyBuilders (IFBB) has been a permanent member of the IOC).

Still, Weider, as president until retirement in 2006 of the IFBB – which he and his brother founded in 1946 – travelled far and wide in pursuit of making bodybuilding popular around the world.

In 1968, it was the Weiders, anticipating the fitness revolution to come, who first brought then-unknown Austrian bodybuilder Arnold Schwarzenegger to California. Schwarzenegger, a former movie superstar and current governor of California, remained friends with the siblings to the present day.

"Without them having done that [brought me over]," he told the Associated Press upon learning of Weider's death, "I mean, I wouldn't have known how to come over here. I sure didn't have the money. So that was a very important kind of steppingstone for me.

It was Ben Weider's running of the IFBB, Schwarzenegger said, that made it so popular in almost every country around the world.

"It's all because of his work and his brother's work."

Over the years, Weider's photograph was taken with leaders of virtually all of the 173 countries affiliated with the IFBB, including the late Palestinian Authority president Yasser Arafat and several leaders of Israel, where Weider established a gym in Tel Aviv. Weider, although Jewish, was welcomed with his bodybuilding message in most Arab countries, which organized their own bodybuilding organizations in affiliation with the IFBB.

In interviews with *The CJN* over the years, Weider said he considered himself someone who could bring nations together through his fitness movement. In apartheid South Africa in 1975, at an IFBB-sanctioned event in Pretoria, he insisted on shared accommodation for the competitors.

As detailed in Joe and Ben Weider's 2006 autobiography, *Brothers of Iron*, written with Mike Steere, however, few, including the Weiders themselves, ever would have predicted the business empire that they did.

Ben was born in 1923, a year or two after Joe, to immigrant parents Louis and Anna.

Dirt poor, the family lived on Colonial Avenue in Montreal, and it was Joe, almost six feet tall and a miserly 113 pounds, who first took up lifting barbells in response to anti-Semitic taunts in the neighbourhood. Ben, as he described himself, was the more "fun-loving" of the brothers, but like his brother, he dropped out of school during the Depression in order to work.

Ben served in the army during World War II, and upon his return, unable to find positions because of perceived anti-Semitism, organized Montreal's first bodybuilding contest at the Monument National Theatre on St. Lawrence Boulevard, "The Main," while putting together a fitness magazine with his brother, who later moved to New Jersey and finally to California.

Although he became bodybuilding's worldwide ambassador, Weider also made significant philanthropic contributions within the Montreal and Jewish community, including for the construction of the YM-YWHA Ben Weider JCC and institutions within the Lubavitch community.

Weider, who was buried on Monday, is survived by his wife of 49 years, Huguette Derouin, sons Louis, Eric and Mark, and siblings Joe and Freda.

Crown argues for jail time for Montreal firebomber

MONTREAL — Azim Ibragimov, who pleaded guilty to firebombing two Jewish community institutions in 2006 and 2007, should receive a four-year prison term, the Crown contends.

Ibragimov's targeting of an Outremont chassidic school and the Snowdon YM-YWHA were not simply vandalism, but hate crimes intended to "terrorize" the Jewish community, and his punishment should send a message that these type of crimes are not tolerated," prosecutor Mario Dufresne said at Ibragimov's sentencing hearing last week.

"The goal was not to just damage property but to cause fear and intimidate… the Jewish community," Dufresne said.

Ibragimov, 24, pleaded guilty to charges related to throwing a Molotov cocktail at the Skver Toldos Yakov Yosef School in September 2006 and of setting off a small explosive device outside the Y in April 2007, as well as setting fire to a parked car in the east end, apparently not connected to the Jewish community, and with uttering threats to damage property.

He and co-accused Omar Bulphred have been detained since their arrest on April 12, 2007, when nine counts were laid against them.

Ibragimov pleaded guilty to reduced charges last April. His time in custody will be counted as double in any jail sentence handed down, or three years as of this month.

Ibragimov's lawyer, Gaetan Bourassa, asked for a suspended sentence with 240 hours of community service and three years' probation. Bourassa argued that his client is immature and was led on by Bulphred, who he said planned the attacks.

Bulphred, 22, has pleaded not guilty and is due back in court Nov. 12 to set a date for his trial. Ibragimov read a statement of apology and asked for a second chance to prove he can change.

The Quebec Court judge Gilles Cadieux will render his sentence on Nov. 17.

Coast to Coast

Sharon Home dedicates newly expanded branch

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Fred Narvey had lived at the north Winnipeg Kanee Centre of the Sharon Home Retirement Homes since 2005.

"I didn't think there could be a better place to live than the Kanee Centre," said the still spry 95-year-old, speaking at the dedication of the newly expanded Saul and Claribel Simkin Centre, the Sharon Home's south Winnipeg branch, late last month. "I was wrong. I have never seen such a beautiful place."

Others agreed with his impression. Kerri Irving-Ross, Manitoba's minister for healthy living, described the facility as "amazing." Jack Litvack, chair of the organization's expansion implementation committee, said the Simkin Centre is one of the finest personal care homes in Canada.

Jonathan Kroft, president of the Jewish Federation of Winnipeg, said "the centre is a wonderful benefit to the community."

Winnipeg has had a Jewish "old folks home" in the north end since 1912. The Sharon Home had been at the same north end address since 1940. The seniors residence there, which was modernized several times over the years, had 157 beds.

Seen at the ribbon-cutting at the Saul and Claribel Simkin Centre dedication is resident Fred Narvey.

In keeping with the growing Jewish community in south Winnipeg in recent years, and the corresponding decrease in the Jewish population in the north end, the community first built a south Winnipeg branch of the Sharon Home – the Saul and Claribel Simkin Centre – in 2002. That facility cost $12 million to build, including $3 million raised within the community, and had 72 beds. Meal were prepared in the north end residence and delivered to the new centre.

The new work on the south end Sharon Home – Phase II of a three-phase process – cost $31 million, $6 million of which was raised in the Jewish community. It increased the number of beds to 200. With the completion of this second phase, all the residents of the north Winnipeg facility were transferred to the south Winnipeg building.

The Kanee Centre is to be used as a government-administered home for people with mental health and/or addiction problems.

At the Simkin Centre dedication ceremony, Sandra Delorme, the Sharon Home's president and CEO for the past six years, pointed out some of the highlights of the expanded facility, including two completely separate kitchens (one for meat and one for dairy), a new synagogue (the synagogue, which was dedicated following the speeches, formerly shared space with the multipurpose room) and areas dedicated to the memories of the Kanee and Simkin Families.

She also spoke about the centre's walking track – the first such walking track in a nursing home in North America – where residents recovering from hip surgery or a stroke can use a sling to relieve the weight on the damaged area while they learn to walk again.

In the latest in resident safety, she said, every resident and every staff person has a computerized badge so that everyone can be tracked at any given time.

Delorme described the welcoming reception residents coming from the north Winnipeg home received on arrival at their new home. "Our entire staff gathered at the front entrance to welcome each group [of about 20] as they arrived," she said.

Speaking for her family, Jacqueline Simkin (one of the late Saul and Claribel's daughters) recalled her parents' long connection with the Sharon Home.

"My baba [on the Simkin side] and my Uncle Joe and Auntie Clara [Saul Simkin's sister] were cared for at the Sharon Home in their latter years," she said. "My father used to visit every Shabbat, and my mother would be there every afternoon."

She described how her father and his brothers built BACM into one of western Canada's largest construction companies.

"My mother was involved with the John Howard and Elizabeth Fry Society (organizations whose goal is to rehabilitate ex-convicts). My father made it a practice to hire ex-convicts."

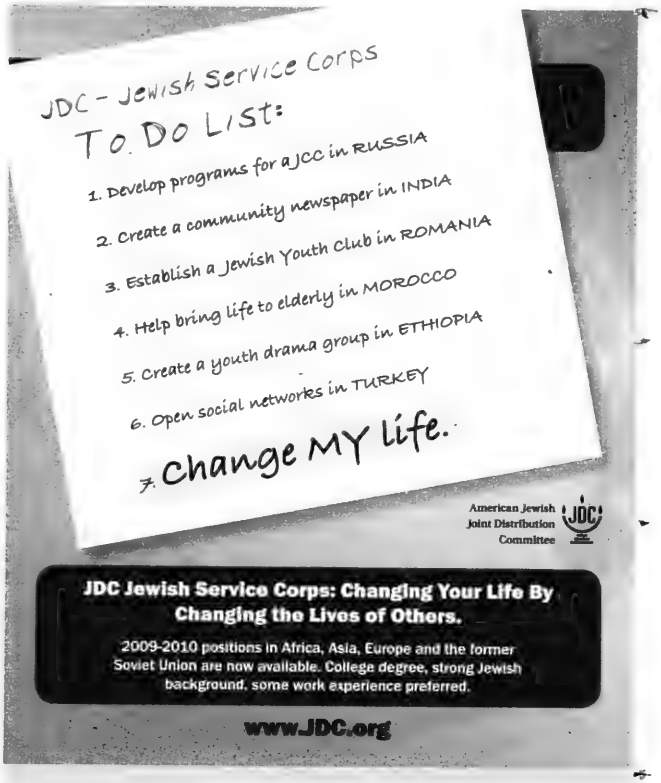
She noted that her mother kept up a correspondence with Albert Schweitzer and helped establish a group home for troubled teenagers.

In the Jewish community, Saul Simkin was a chair of a United Jewish Appeal campaign and a leading member of Rosh Pina Synagogue.

"My parents never forgot their modest origins," Simkin said.

Among the other speakers at the dedication were Leonard Asper, who chaired the Bring Us All Together fundraising campaign, and Real Cloutier, who brought greetings from the Winnipeg Regional Health Authority. Bob Kopstein, chair of the Sharon Home's board of directors, noted that the completion of the physical foundation – the steel and cement – ensures the building's physical stability through the years.

The dedication ceremony concluded with words by the Sharon Home's spiritual leader, Rabbi Neal Rose, and the chanting of *K'El Maleh Rachamim* by Cantor Anibal Maas of the Shaarey Zedek Synagogue. The Torahs were carried in and placed in the Ark of the new synagogue by rabbis Alan Green of Shaarey Zedek and Larry Lander, spiritual leader of Congregation Etz Chayim, Cantor Gerry Daien of Chevra Mishnayes Synagogue and the Sharon Home's Cantor Stephen Hyman.



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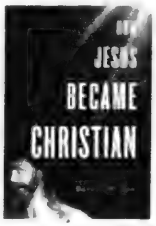

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Health & Lifestyles

Cantor donates kidney to his mom

By SHERI SHEFA
Staff Reporter

To become a parent is to give life to another generation, but no parent ever thinks that their child will end up giving them a second lease on life.

David Rosen, the cantor at Beth Radom Congregation in Toronto, was given the opportunity to help save his mother's life last year by donating one of his kidneys to her.

In 1994, his mother, Sima Rosen, a medical transcriber at Baycrest, began to suffer from kidney failure.

"In my case, they both started to deteriorate at the same time," said Sima, now 63.

"They couldn't really figure out what was going on. There is no history of kidney disease in my family," her son added.

Sima was placed on a waiting list for an organ donation. She was told that the wait would be four to five years, and in the meantime, she'd have to be on peritoneal dialysis, which uses a filtration process to clean the blood inside the body.

"I was on dialysis for only a year-and-a-half. I was very lucky... I got a cadaver transplant. But the kidney started failing. It was good for about 12 years," Sima said.

In 2006, Sima found herself back on dialysis.

"At that time, my mom was on peritoneal dialysis five times a day. She was waking up at 3 o'clock in the morning for her dialysis," David, 31, said.

"It was very invasive on her life and she couldn't really travel. It was very difficult."

His mother was put back on the waiting list for a kidney, but this time, doctors forecasted an eight- or nine-year wait.

Troubled by the idea that his mother would be figuratively chained to a dialysis machine for nine years, he looked into the option of donating his kidney.

"I asked her, 'If I was match, would you consider it?' And she said, 'No, you're not going through with this. You have your life to live,'" David recalled.

In spite of her objections, he got tested to see if he was a match.

"He went behind my back. I didn't want him to do it. I'm a Jewish mother and I didn't want to hurt my son," Sima said.

"I had done a lot of research on it and found out that the only restriction I would really have was that I wouldn't be able to play contact sports, but I wasn't really worried about my football career, because I never planned to have one," David said.

When he told his mother that he was a match, she was hesitant, but she came around after learning about the benefits.

"The kidney lasts 50 per cent longer if it comes from a [relative rather] than a cadaver, and there is less of a chance of it being rejected," David said.

Continued on page 37

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Selfless act changed quality of Sima's life

Continued from page 36

"The chances of dying [from the operation] are less than one per cent. The only other greater risk is possibly high blood pressure later in life, but there are so many other factors that cause that, it's hard to tell [if that is linked to the kidneys]."

He added that there was about an 85 per cent to 95 per cent chance that the donation would be a success.

"We spoke to social workers [at the hospital] and they told us we had nothing to worry about, because we're both healthy. I just worried about his health because if he loses his other kidney, what has he got? He'd be on dialysis… But your positive attitude made me want to take it, too," Sima said to her son during an joint interview with *The CJN*.

Twelve months later, in July 2007, just a year after Sima was put back on dialysis, David underwent the surgery.

"I was back at work in three weeks. It was really nothing in the grand scheme of things," he said.

"The technology is so amazing. My surgery was laparoscopic [a minimally invasive surgery that is performed through small incisions] and my scar is only 2-1/2 inches."

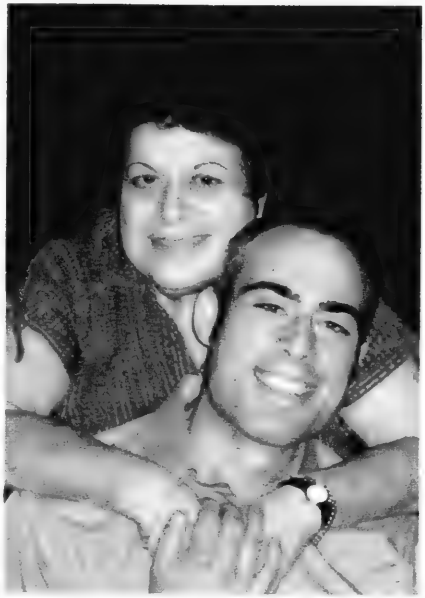
Not only did her son's selfless donation change the quality of her life, but it also motivated her and her husband to take better care of themselves.

David said he made them sign a contract that they would look after their health.

"She's done a great job of that. She exercises regularly… My dad also had to take of himself, and he recently lost more than 90 pounds," David said.

He said he was inspired to share his story after reading a recent article in *The CJN* by Rabbi Reuven Bulka titled "Destroying Jewish myths about organ donation"(July 17, 2008).

In it, Rabbi Bulka wrote that there is a common "presumption made by many that [since] Judaism insists on burial after death, and that by donating an organ, that body part is not buried" that organ donation is prohibited.



Sima Rosen, with her son, Cantor David Rosen

"The premise is correct, but the conclusion is not," Rabbi Bulka wrote.

"[S]aving a life is a vital mitzvah that is praised and encouraged as the most noble deed that we are humanly capable of… If after death, one can save a life with a body part, that is an overriding mitzvah, pikuach nefesh, that pre-empts the other competing mitzvah obligations," Rabbi Bulka added.

The rabbi's views resonate with David, who feels that the mitzvot of honouring your mother and father and of *pikuach nefesh* override any restriction on being buried with all your organs.

"When it's your mother, it's like a double commandment, because it's also *kibud av v'em*, honouring your mother and father. Essentially, she gave me life and if I can help prolong hers, that helped set all the fears aside."

David said he hopes that his story will encourage others to learn more about the issue.

"Before my mom had kidney failure, I didn't know anything about it. I didn't know I could donate an organ while I was still living. So, it's just to inform people and to say that you can do this and you can be tested, and you can save someone's life or make it significantly better and not impede your life very much," he said.

"It impacts your life in that you feel like you did something wonderful. I definitely feel a sense of accomplishment that I did this. It gives purpose in your life and makes you feel like you've done something worthwhile and significant, and hopefully it'll inspire others to do it."

For more information about his story, David can be reached at cantordavid@bethradom.com.

Steinberg legacy lives on

Ben Dobrinsky, pictured here in 2005 at age 91, holds a copy of his painting of the original Steinberg store on "The Main" — St. Lawrence Boulevard. Dobrinsky spent his entire 50-year working career at Steinberg's, and has since been active in celebrating its history.

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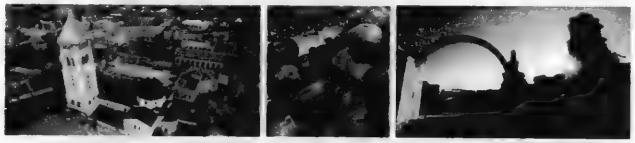

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New Alzheimer's treatment developed by Israeli

By JANICE ARNOLD
Staff Reporter

A potential new Alzheimer's drug being tested by Canadian and Israeli researchers is showing promising results, its discoverer said in Montreal.

Illana Gozes, director of the Adams Super Center for Brain Studies at Tel Aviv University (TAU), calls the research a breakthrough in the understanding of the disease's pathology, which should lead to a treatment that can halt and even reverse its course.

The drug AL-108, which targets the neurofibrillary "tangles" in the brain that characterize Alzheimer's disease, is being developed by the Vancouver-based biotechnology company Allon Therapeutics, which Gozes, its chief scientific officer, founded.

Gozes was in Montreal, at the invitation of the Canadian Friends of TAU and the Alzheimer Groupe, to report on the latest news about AL-108. "It is too early to speak of a cure, but there's hope that we may be able to change the course of the disease" by treating what is thought to be the cause, rather than by reducing its symptoms, as currently available therapies do.

No drug on the market today has any impact on these tangles, or the other hallmark of Alzheimer's, plaque accumulation in the brain, she said.

AL-108 was shown to improve short-term recall and what is termed working memory in a clinical trial involving 144 patients with abnormal forgetfulness, known as amnestic mild cognitive impairment (aMCI), which is considered a precursor to Alzheimer's. The research confirmed that those tangles do indeed seem to interfere with specific types of memory function, perhaps as much as the plaque buildup. The subjects otherwise functioned normally.

Gozes said the human trials are consistent with several animal studies that found that AL-108 reduced the tangles located inside neurons and increased memory function. In animals, AL-108 also reduced the plaque, which is outside neurons.

In people, the drug was found to be safe and produced no serious side effects – a small percentage of the subjects reported headaches, nasal congestion or irritation. AL-108 is administered through the nose in a spray.

The 144 patients, all Americans, were aged 55 to 85 years, and evenly divided between men and women. They were tested at 17 different centres, with the support of the U.S. National Institutes of Health.

They were divided into three groups: one was given a placebo, another AL-108 in a lower dose, and the third AL-108 in a higher dose over 12 weeks. The latter group, which received 15 milligrams twice daily, showed the most significant improvement in their memory, she said.

Before taking the drug or the placebo, the subjects were given widely used tests such as having to remember a series of numbers forward and backward, and picking out an image from a set that had been shown to them a few seconds before.

They were given the tests again at intervals of four, six or eight weeks.

The results were most dramatic in the numbers test, and the improvement, which was observed after only four weeks, was maintained four weeks after the drug was stopped, Gozes said.

They did not, however, show any improvement in tests that involve planning or abstract thinking, which suggests that aMCI is not related to what's termed executive function.

The drug is believed to target the regions of the brain associated with memory: the medial temporal lobe, hippocampus and prefrontal cortex.

AL-108, not only stops the formation of the tangles, but actually untangles them, she said. The drug is derived from naturally occurring proteins secreted by the brain, which have a protective effect against injury.

The tangles are the result of the degeneration of microtubules, the "conveyor belts" inside brain cells. The tangles occur when a protein called tau, which normally acts to hold the microtubules together, converts from a soluble to an insoluble form.

Gozes' animal studies have shown that AL-108 reverses the microtubules' deterioration and restores their density by increasing the levels of soluble tau.

Gozes and the clinical trial's principal investigator, Donald Schmechel, a Duke University geriatrics professor, reported on AL-108 at the International Conference on Alzheimer's Disease and Related Disorders held in Chicago this summer, which brought together more than 5,000 researchers, physicians and care providers from 60 countries.

Third-phase clinical trials on AL-108 are now underway, and the drug may be commercialized within five years. Allon Therapeutics (Allon is Gozes' maiden name) is a publicly traded company listed on the Toronto Stock Exchange.

Allon is now also conducting trials of AL-108 on schizophrenia patients and coronary bypass patients who suffer cognitive impairment.

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And now for something completely different: HEEBONICS

Shir Libeynu cantor doubles as folk band's singer-songwriter

By RITA POLIAKOV
Special to The CJN

Singer, songwriter and cantor Daniela Gesundheit says she is motivated by fear.

To Daniela Gesundheit, a singer, songwriter and cantor, music can be terrifying.

"I like to choose something that scares me," she told *Heebonics* at a dimly lit café in the heart of Toronto's Kensington Market.

Contemplating her repertoire, Gesundheit looked intently into the green tea concoction in front of her.

"Have you ever tried something new?" she asked, taking a sip from her oversized mug.

"For me, it's constantly terrifying. I get to a level, I play the song perfectly, I record a record with that song, and at the end, I have to start over again, write a new song.

"I think, being honest with ourselves, there's no such thing as true mastery. The more you look into something, the more you feel baffled by it. If you finally understand something, there's no reason to live," she said, shrugging.

"Well, I guess you can teach it, but then you'd be new at teaching."

Gesundheit, the founder and lead singer of the folk band Snowblink with bandmate Dan Goldman, grew up in Los Angeles, moved to San Francisco and then moved to Toronto this past summer.

Apart from performing, the 26-year-old is the cantor at Congregation Shir Libeynu, an unaffiliated liberal shul in downtown Toronto.

"I have enormous amounts to learn about Judaism. Every time I go to study it, I feel I really know nothing," she said.

For Gesundheit, Shir Libeynu ("song of our hearts" in Hebrew), which holds services that include ancient and modern prayers and music, is a good fit.

"It's a strange experience to be a new cantor in a congregation and a leader. It's challenging, but [the community] is being very supportive. It's a community that wants to take responsibility for their own Judaism.

"They're not going to shul because they think they have to, they really want to be involved, they want to be moved... and music is a huge focus, that resonated," she said.

"The way I found to communicate with the world is through singing. All the prayers are set to... really beautiful music."

Gesundheit connected to music at a young age. As a child, she would sing sentences rather than say them.

"I went to a Jewish day school and went to synagogue. I always sang. Jewish music was the first music that I learned," she said, pausing to glance at a paper lantern hanging from the ceiling above her.

She continued, saying, "I guess I started writing songs when I was 14."

At that time, her older brother died in a car accident, and then three years later, tragedy struck her again when her first boyfriend died of a brain aneurysm. This caused Gesundheit to step away from religion.

"There was a gap... After my boyfriend passed away, I was just angry about religion. I felt I had to do my own inquiries. I don't know when it turned around, it was just a matter of time passing," she said.

"Halfway through my university career, I got re-interested in Judaism. I got back into studying text and music."

While Gesundheit began to reconnect with her religion, something at shul still bothered her.

"I always found myself attending services and being distracted by the fact that [I thought] 'I can do this better. I can think of so many ways I can make this more meaningful,'" she said.

About a year ago, Gesundheit plunged into her first job as a cantor at a synagogue in Mammoth Lakes, Calif.

"I heard they needed a cantor, I jumped in. I think being a prayer leader was pretty terrifying... My voice had to represent [the congregation's] voice. It all went well, it felt right to be there."

While Gesundheit plans to continue working with synagogues, she also finds time to focus on her music, which she said is influenced by Dolly Parton and Enya, among others.

For Gesundheit, who plays electric guitar, the lyrics in her songs are as important as the melody.

"I'm very concerned with words in music. Choosing the right words is vital. Usually, there's just a lot of time with the dictionary. When writing lyrics, I look up words that I know the meaning to," she said, adding that images are important, as well.

"For me, images are really tangible."

After a pause, she continued, saying, "I've had this problem before. I was finishing a record, and I was trying to say, 'I want this to sound like the paws of a bunny rabbit.'" Another pause.

"I guess you'd think if I were to touch a bunny, it gives me a sensation. Anything you do produces a sensation in your body. [I] should be able to create art that can translate that."

While Gesundheit doesn't write obviously religious lyrics, her spirituality and music often intersects.

"[My music] can easily be compared to prayer. In practice, they're still two separate things. I don't play Snowblink in the synagogue. [But] they totally inform each other, Hebrew phrases will show up in songs," she said.

For more about Shir Libeynu and Snowblink, visit www.shirlibeynu.ca and www.snowblink.org.

Dan Goldman, left, is Gesundheit's bandmate in her folk band Snowblink.

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Israel & the Jewish World

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Jerusalem parade attracts thousands

Some 7,000 Christian tourists visited Jerusalem for Sukkot. They were joined by many Israelis who took part in the festive march through the downtown of the capital. The pilgrims came for the 29th annual Christian celebration of the Feast of Tabernacles, which is sponsored by the International Christian Embassy Jerusalem (ICEJ). The tourists, from all over the world, were expected to inject some $18 million to $20 million into the economy, an ICEJ news release said. "Their [Christian tourists] presence here at this particular time also constitutes a major statement of solidarity with Israel as it confronts the growing threat of a nuclear Iran, while also bringing a major financial injection into the local economy at a very critical moment," said Rev. Malcolm Hedding, the ICEJ's executive director.

[Photo by Orel Cohen/Flash 90]

JORCAJT AND INVESTMENT:
REDISCOVERING JEWISH ROOTS IN HUNGARY

Interview with Mr. Jenő Freund
the leader of the Orthodox Israelite Community in Miskolc, Hungary.

Mr. Freund, please introduce yourself to our readers. What is your family background, how did you become head of the community and what goals motivate you in your work?

I am Jenő Freund, a 61 year-old businessman. I was born into a practicing Orthodox Jewish family in Sátoraljaújhely and my parents and grandparents saw great importance in continuing ancient traditions. I came to Miskolc in 1972, where I was married. My wife's family are also deeply religious and my father-in-law rose to the rank of shochet and enjoyed great respect in the community. Some 20 years ago, I was offered the position of leader (chairman, we call it in Hungarian), which I accepted in memory of my father. Right up until her death, my mother was Mesgiah - supervisor and manager - of the kosher kitchen. Over the past 20 years, I have developed a close relationship with city leaders, and our Orthodox community is known all over the world. In recent years, maintaining religious life has been my main objective, and I have achieved great success through a focus on observing prayers and festivals.

During the decades of socialism, northern Hungary was the country's bastion of heavy industry. In recent years, this sector has been gradually eroded and has now almost disappeared. Nevertheless, figures show that this is now one of Hungary's most dynamically developing regions. What is driving this growth?

The economic drivers of northern Hungary lie in inexpensive labour and untapped natural and cultural resources. The many areas that can benefit from investment in economic infrastructure and tourism are only now being discovered. The region has grown into the fulcrum between the former socialist countries and the EU.

You are a successful businessman and are very familiar with the economy of the region. What sectors or areas would you recommend to foreign investors?

I would emphasise the potential of religious tourism, which has been attracting increasing attention not only in Europe, but all over the world. For example, a great number of tzadik rabbi tombs and monuments can be found throughout the country, particularly in Borsod county, attracting thousands of religious leaders and their followers. These people have great influence - both economically and politically - in the countries they are based. Maintaining the memory of parents, relatives, roots and teachers is very important in the Jewish religion. There is no other way that Jewish identity and tradition can be authentically maintained. These religious leaders can offer assistance to historic towns and villages in memory of their parents. With regard to the region as a whole, the greatest assistance is the creation of jobs, something welcomed with open arms everywhere you go.

The Shoah led to the death of 600,000 Hungarian Jews, many of whom lived in the northern areas of Hungary. Some survived in Hungary, but those that were more fortunate left the country while they still could and settled in happier parts of the world. Why do you think they or their children might be interested in returning to or investing in a country that once rejected them?

Indeed, the Jewish communities of north-eastern Hungary were all but destroyed by the Shoah. Those few that remain, however, continue to observe unique traditions that would otherwise be lost for ever. The people living in these areas maintained centuries of tradition despite the horrors of the 20th century, a great achievement in the eyes of the world's great Jewish communities. The community in Miskolc has worked hard to maintain the respect of the global Orthodox community, whose leaders, with their influence extending beyond religion, believe in our local knowledge and recommendations and can be relied upon for considerable funding. This close contact can only be nurtured through the ancient customs of the Jewish faith.

Latest from ITD Hungary:

In the frame of a roadshow a group of leading Hungarian biotech companies will hold presentations in the largest cities of Canada between 3-7 November 2008. Those interested should write to info@itd.hu. For regular updates about the event visit www.itd.hu.

Jewish soldier attacked at U.S. base

By LORI GROSS
JTA

NEW YORK — All sides agree that a beating last month left a Jewish U.S. Army trainee, Michael Handman, with facial wounds, severe oral injuries and a concussion. What's in dispute is whether the assault – at the base in Fort Benning, Ga. – was carried out by multiple attackers, and if it was the product of an anti-Semitic campaign waged by Handman's superiors.

The military has charged just one person, a fellow trainee, and insists that he was not motivated by anti-Semitism. Handman's supporters, on the other hand, believe multiple attackers were involved and feel the incident was connected to anti-Jewish slurs dished out to Handman by two company drill sergeants.

Military officials declined to make Handman available for comment, and separate efforts to reach him were unsuccessful. His mother, Randi Handman, told JTA that her son only remembers being called into the laundry room to retrieve clothing, being struck and spun on his back while sorting through a pile and then covering his head to shield it from blows before drifting into the blackness of a concussion. He says several recruits were in the room before the beating commenced, his mother added.

Just days before the Sept. 24 assault, the two drill sergeants were issued letters of reprimand, in which they were accused by the military of addressing Handman with anti-Jewish slurs, including "Juden." In the base's mess hall, one of the drill sergeants also demanded that he remove his yarmulke, which he had begun to wear in the few weeks following his induction.

Though army regulation allows for individuals to wear a yarmulke, praying while on guard duty – which Handman was rebuked for – is against regulation, because soldiers must limit their focus to guarding weapons. According to his mother, Handman says that he was not praying, but merely reading Jewish canon – three feet from where another guard had been reading the New Testament undisturbed.

She also said that prior to the assault, she received a foreboding letter from her son, warning her that he would be attacked.

"I have just never been so discriminated against/humiliated about my religion," he wrote, adding: "I just feel like I'm always looking over my shoulder. Like my battle buddy heard some of the guys in my platoon talking about how they wanted to beat the shit out of me tonight when I'm sleeping. It just sucks. And the only justification they have is [because] I'm Jewish. Maybe your dad was right… The army is not the place for a Jew."

The case has attracted the attention of Mikey Weinstein, leader of the Military Religious Freedom Foundation, an outfit that fights alleged religious bias in the U.S. military. Weinstein, whose foundation has launched its own investigation of the beating, says that the drill sergeants referred to Handman as "f… Jew" and kike. According to Weinstein, platoon members attempted to dispirit Handman by ejaculating in his pillow.

Handman's father, Jonathan, contacted U.S. Senator Saxby Chambliss in the hopes that he would take an interest in the investigation, and urge the military to switch his son to a less hostile company. In response to the senator's inquiries, Fort Benning's Deputy Chief of Staff Samuel Selby Rollinson wrote that he does not condone the actions of the non-commissioned officers in slurring Handman and denying him the right to wear a yarmulke or attend Jewish prayer services. But, Rollinson added, their actions were "not meant to be malicious, and were done out of ignorance for regulations and cultural awareness."

Military police have concluded that Handman was attacked by a lone assailant, a fellow trainee who they refuse to identify, citing army regulations. The suspect has been charged by military police with assault and is subject to yet-to-be determined penalties, including 45 days of restricted movement, extra duty, reduction in grade and forfeiture of pay. Military officials denied JTA requests to speak with the private who was charged in the assault.

Handman has been moved out of his original platoon to a rehabilitation platoon to recuperate from his injuries, and is now in a different battalion.

When asked through what method of investigation it was determined that the non-commissioned officers "inadvertently" violated the private's religious rights, a spokesperson for Rollinson, Monica Manganaro, said that they acted "out of character," are experienced drill sergeants and had a superb record of performance up until this incident.

Weinstein said that the military frequently attempts to portray such incidents as one-time occurrences. He criticized the army's choice of Lt. Dan Kim to lead the investigation of the motives behind the assault, saying that he would ultimately be the one accountable for prevalent misconduct.

According to army officials, Kim spent days gathering 100 sworn testimonies from every member of Handman's company, all of whom denied that religious prejudice was pervasive, or that it provoked the beating.

Fort Benning's spokesperson was unaware of the "battle buddy" who Handman said had warned him of a pending assault fuelled by anti-Semitism. According to the spokesperson, Kim and military police officials say they have uncovered another motive during the investigation, but military privacy regulations prohibit her from sharing that information.

Weinstein argued that the sworn testimony of the privates is unreliable, since it was solicited by a lieutenant who ranks above them.

Claims that a conflict of interest exists were dismissed by an army spokeswoman, who pointed out that Kim answers to his superior, the battalion commander, and is obligated to render a truthful investigation.

Weinstein criticized the penalty, saying it was an outrage that the assailant was not even given the lowest form of a court martial. Handman's father called the punishment "cute" and merely a slap on the wrist.

Peres grants Livni extra two weeks to form coalition

© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — President Shimon Peres on Monday granted prime minister-designate, Kadima chair Tzipi Livni, an extra two weeks to form a government coalition.

By law, the prime minister-designate may ask the president for an extension of two weeks, in addition to the four weeks initially given, to form a coalition.

So far, Livni has initialed a coalition agreement with the Labor party. However, talks with Shas and the haredi United Torah Judaism (UTJ) remain stalled.

On Sunday, Shas spiritual leader Rabbi Ovadia Yosef instructed party chair Eli Yishai not to compromise on child allowance payments, as Kadima and Shas party negotiators ended their latest coalition talks without reaching an agreement. The sides were to meet again this week after Simchat Torah.

Shas and the Kadima party negotiating team are trying to find agreement on allowances for family payments in 2009. Kadima has offered Shas an overall welfare package of about NIS 600 million (about $160 million US), to be drawn from various budgetary sources.

Tzipi Livni

Livni's associates said Saturday that she intends to present her government on Oct. 27, the day the Knesset's winter session begins. One possible scenario has her presenting a "narrow" coalition of 59 to 60 members of Knesset, including Meretz MKs, and supported from outside the coalition by UTJ. She would then work to bring Shas and UTJ into the coalition at a later date.

Sources close to Livni said she believes it is important to present the new government on the first day of the Knesset's winter session, but would continue her efforts to bring Shas and UTJ into the coalition in the remaining days.

Senior Kadima officials said Saturday that Livni was willing to compromise on the allowances, but Shas did not seem to want to do so, and the question was whether they had decided not to enter a Livni coalition.

"Shas is important for a wide and stable government, but we can't wait too long or compromise on the entire sum they want," a senior Kadima official said.

Meanwhile, Defence Minister Ehud Barak, chair of the Labor party, warned that the agreement between Labor and Kadima initialed last week might not be signed if Labor's demand for an additional representative on the judicial appointments committee was not met.

Barak hinted that he would not oppose the Shas budgetary demands, although he is against child allowances according to the old system.

Senior Labor party members have been in talks with senior Shas representatives over the past week to persuade them to join Livni's cabinet.

CANADIAN FRIENDS OF YESHIVA UNIVERSITY

The **Annual Board Meeting** of
Canadian Friends of Yeshiva University
will take place by teleconference on
Thursday, November 20th at 12.30-2:00 pm EST.

In Toronto, the live telecast will be hosted in the Lipa Green Building – The Goldstein Show Room, 4th floor

In Montreal, the live telecast will be hosted in the Gelber Centre – The BJEC Classroom, 5th floor

A light lunch will be served in each location at 12:15 pm EST, and the meeting will start promptly at 12:30 pm and adjourn no later than 2:00 pm EST.

Robert Eli Rubinstein,
National President

Samuel Z. Eltes,
Chairman of the Board

Israel Briefs

Acre Arab driver arrested

The Arab driver who touched off days of rioting in the mixed Jewish and Arab city of Acre has been arrested. Jamal Taufik was arrested and charged with reckless driving, endangering lives and offending religious sensibilities. The Haifa District Court also suspended his driver's license for one month. Taufik denies that he drove through a Jewish area on Yom Kippur eve, Oct. 8, in order to incite the city's Jews, saying he was only driving to pick up his daughter. Eyewitnesses told Israeli media that he blasted his car stereo, was smoking and driving at high speeds through the streets. The five days of riots between Jewish and Arab youths resulted in extensive damage to property in Acre. A large police presence continues to patrol the city's Arab and Jewish sectors. Last week, Arab leaders issued a statement condemning Taufik's actions.

Ban slams Hezbollah

Hezbollah is undermining the UN-brokered ceasefire that ended the 2006 Lebanon war, the UN secretary general said. "Hezbollah's maintenance of a major armed component and a paramilitary infrastructure separate from the state, including a secure network of communication, which the group itself deems an integral part of its arsenal, is a direct challenge to the authority of the government of Lebanon and its security forces and prevents their exclusive control over the entire territory of Lebanon," Ban Ki-moon said in his report to the UN Security Council on compliance with UN resolutions aimed at bringing stability to Lebanon.

Third firebomber killed

Israeli troops killed three Palestinian firebombers in three days last week. Israeli forces in the West Bank shot and killed a Palestinian last Thursday as he prepared to hurl a Molotov cocktail at them. The incident took place near the Palestinian village of Kufr Malik, according to *Ha'aretz*. Last Wednesday's deadly incident took place near Ramallah, when a Palestinian mob attacked an IDF position. On Tuesday, IDF troops shot a Palestinian teenager near the Jewish settlement of Beit El. The troops found ten other Molotov cocktails next to the teen's body. Palestinian sources told Ynetnews the youths were throwing rocks, not firebombs.

Benedict may shun Israel over Pius

Israeli President Shimon Peres urged Pope Benedict XVI not to put off a visit to Israel over a disagreement about Pope Pius XII. A Catholic official was quoted by the Italian media as saying that the Pope would not come to Israel as long as a photo caption at the Yad Vashem Holocaust memorial alleging that Pius XII did not act to save Jews from the Nazis remains on display. The Pope has expressed interest in visiting Israel, and Israel recently extended an official invitation. Peres said the Pius issue should not be a barrier. "The visit to the holy country has nothing to do with anger or disputes," he told reporters in Jerusalem. "It's holy all the time, it's holy for all of us." Benedict said last week that he hoped Pius XII, who served from 1939 to 1958, would be beatified, the first step toward sainthood, without controversy.

Israeli Jews and Arabs find hope in microfinance fund

By KARIN KLOOSTERMAN
Israel 21c

JERUSALEM — The cost of housing in Jerusalem is soaring and the disparity between rich and poor is growing wider, while trust between Arabs and Jews remains thin.

The issue of poverty was especially dire for Jerusalem's poorer Orthodox Jews and religious Muslims during recent Jewish new year celebrations and the Muslim holiday of Ramadan.

As in North America during Thanksgiving and Christmas time, the poor in Israel suffer during holiday time. There are reports of food shortages in the local newspapers, and food banks beg for donations. Charitable acts take on a deeper meaning for those who have the means to give – and they do give. But what about the rest of the year?

In the Jewish religion, the highest form of charity is helping a person earn his or her own living. Following this age-old tradition, and merging it to complement Muslim laws in charitable giving, is a new NGO – the Jerusalem Interest-free Microfinance Fund (JIMF) – which has initiated a scheme to give interest-free loans to help Jerusalem's poor start their own businesses.

Borrowing models from the laws in both religions – including prohibitions to accept interest-based loans – the JIMF, founded by two United Kingdom citizens, follows a worldwide trend of microfinancing, especially in the area of the environment.

In Jerusalem, new opportunities for building businesses can break down barriers of suspicion between Israeli Arabs and Jews, reduce religious fanaticism and lead to a more prosperous city and region for all, said JIMF founders Donald Franklin and Michael Pollak. They also hope it will break down barriers in philanthropy, with each faith currently tending to support its own.

According to Franklin, an economist, the JIMF could lead to change, since both Jews and Muslims give a percentage of their earnings to those less fortunate – "tzedakah" in Judaism and "zakat" in Islam. "We want to comply with Halachah [Jewish] and *sharia* [Islamic] law," he said, noting that the words "tzedakah" and "zakat" come from the same root, meaning path or way.

"I was anxious to find a way of extending contact [between Islam and Judaism] which was more constructive," Franklin told ISRAEL21c.

JIMF advisers Fiyaz Mughal and Jafar Sabbah help decide which of the would-be entrepreneurs in Jerusalem will receive some of the $200,000 in financing the NGO has already collected. Part of the JIMF's service will be business training to the borrower, giving the loan extra value, while loan repayment will be enforced by either the Jewish courts – the beit din – or by the elders in the Muslim communities, depending on the recipient.

If the model works, Franklin is hoping that similar micro-loan initiatives can extend throughout the region, maybe even in the Palestinian Authority – where the Al Rafah Microfinancing Bank is set up but is currently unable to provide loans, he said.

Here's a sunny "Shalom" from Israel's first family of surfing. Armour Kanzapolski, shown here with two of his children on the beach at Tel Aviv, a city which celebrates its 100th Anniversary in 2009. Behind him is the 4,000-year-old city of Jaffa where it is said Jonah met a whale. Armour is the son of Shamai "Topsi" Kanzapolski who brought surfing to Israel in the 60's. He is a professional surfing instructor and part of his family's surfboard industry in Tel Aviv. His goal: to make sure the beaches of Israel are always clean and beautiful, the water free of pollution, and that you're always welcome to swim, surf and have a glorious time on the beaches of Israel.

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Israel & the Jewish World

Haider's death adds to political turmoil

By RUTH ELLEN GRUBER
JTA

VIENNA — The death of Joerg Haider, a controversial and charismatic right-wing politician in Austria, has removed one of the country's key players at a time of political turmoil following unprecedented far-right gains in last month's general elections.

Haider, 58, was killed early Saturday when he lost control of his car and crashed while passing another vehicle at nearly 90 miles an hour – twice the posted speed limit.

"For us, it's the end of the world," Stefan Petzner, a spokesperson for Haider's Alliance for Austria's Future party, tearfully told reporters. "Joerg Haider was a politician who changed the face of politics in this country."

Indeed, though he didn't hold national office, Haider was arguably Austria's best-known – and most polarizing – political figure. At the time of his death, he was the governor of the Carinthia province.

Known for his anti-immigrant and anti-European Union policies, Haider was a populist who played on voter frustration with the status quo and an instinctive political animal who knew how to tailor his rhetoric, appearance and demeanor to suit his target audiences.

"By constantly attacking Austria's ruling elite and reminding working-class voters that they were getting precious little indeed from this system, Haider not only made his party a major player, he single-handedly forced the ruling elites to begin tacking ever right-wards," said Edward Serotta, the director of Centropa, a Vienna-based research institute on Jewish life in Central Europe.

Handsome, athletic and perpetually suntanned, Haider was dubbed the "yuppie fascist" by critics. The son of Nazi supporters, he won international notoriety in the 1990s with statements apparently praising the Hitler regime.

Haider led the far-right Freedom Party, or FPO, from 1986 to 2005, when he broke away to form the Alliance. Under his leadership, the FPO won 27 per cent of the vote in 1999, enabling the party to enter the government coalition. This sparked international sanctions, demonstrations and street riots, and prompted calls by Israel and Jewish groups to isolate the country.

Two years later, amid disarray and infighting, the party and its support collapsed.

In the Sept. 28 elections, however, the Alliance and the Freedom Party together made a stunning recovery, capturing 29 per cent of the vote – 18 per cent for the FPO and 11 per cent for the Alliance.

Joerg Haider

The total, nearly triple what the far right won in elections two years ago, was the best showing for the far-right forces in Austria since World War II.

Anti-immigrant and anti-European Union rhetoric was only part of the appeal. Commentators said anger and frustration at the Social Democrats and the conservative Peoples Party, the two mainstream parties that have divided power in Austria since World War II, played a major role.

"To conclude that close to 30 per cent of all Austrians have suddenly ideologically moved to the right is certainly a false assumption," wrote Vienna's *Die Presse* newspaper. "The reasons for the comet-like rise of the right lies, rather, in the behaviour of the long-established people's parties. And this indeed poses a threat for the freedom of opinion and ideas in Austria."

Der Standard newspaper was more succinct: "Angry voters vote for angry parties."

Young voters in particular backed the far right, which many commentators found particularly worrisome.

The far right captured nearly half of the voters younger than 30.

Salzburg-based historian Stan Nadel said this represented the most "shocking" aspect of the poll. These young voters "don't, for the most part, seem to be hard-core fascists, but their willingness to accept the near neo-Nazi backgrounds and statements of the leaders of the two parties is a bit frightening," he said.

"The far rightists' campaign in the discos and among the young and, as a result, are often seen as 'cool' and 'authentic' by a generation whose political education seems to leave much to be desired."

It is too soon to gauge the impact of Haider's death on Austria's political landscape. The electoral results had thrust both Haider and Freedom Party leader Hans Christian Strache into the political spotlight as the Peoples Party and the Social Democrats frantically sought to assemble a viable coalition.

"Strache may be well placed to come in first in the next election if the Social Democrats and the People's Party don't form a successful coalition," Nadel said.

Conversely, Nadel and others said that without Haider's charismatic presence, the far right could "implode."

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Books & Authors

A nostalgic look at Cuban Jews, now and then

By SHELDON KIRSHNER
Staff Reporter

Thomas Wolfe, the great American novelist, coined a phrase when he said, "You can't go home again." Ruth Behar, a professor of anthropology at the University of Michigan, turns that time-worn saying on its head.

Born in Havana, Behar left Cuba with her family after the 1959 revolution, when she was only five years old.

Growing up in New York City, she had no memories of Cuba. But one day, as she gazed at her parents and grandparents' photographs of their lives in Cuba before the dawn of the Fidel Castro era, she was overcome by nostalgia and a desire to go back to her "lost home" on that "beloved island."

In 1979, she finally got her chance, going to Cuba for a week to conduct research for her PhD dissertation. She was there during a brief thaw in U.S.-Cuban relations.

She returned in the 1990s in a personal capacity. "I simply wanted to be a Jew in Cuba," she writes in her poignant memoir, *An Island Called Home: Returning to Jewish Cuba* (Rutgers University Press).

Having whetted her appetite, Behar returned to Cuba again and again. "The more I went to Cuba, the more I needed to go. I had become a Cuba addict. I needed my fix."

She adds, "After a few months of being away from the island, I started to feel an intense desire to return… I missed Cuban voices, Cuban streets, Cuban sunlight."

In *An Island Called Home*, Behar explores Cuba in terms of its history of Jewish settlement and its present-day Jewish community. Her supple text is supplemented by the vivid photographs of Cuban photographer Humberto Mayol.

Like most Cuban Jews, the Behars arrived in Cuba in the early 20th century. Behar's grandmother, Esther, a Polish Jew from the town of Goworowo who died in 2000 in Miami Beach, immigrated to Havana in 1927 at the age of 19, hoping to become a cabaret singer. Instead, she married Behar's grandfather, Maximo, and worked with him in his fabric shop.

Centuries before Esther's arrival, Conversos, or Spanish Jewish converts to Christianity, were the first Jews to set foot in Cuba.

Completely assimilated, they were followed by Jews from the United States in the wake of the 1898 Spanish-American War and by Sephardi Jews from the Ottoman Empire in the early 1900s.

Ashkenazi Jews, mainly from Poland, came next. They made such an impact that Cubans assumed that all Cuban Jews were from Poland. Henceforth, they generally referred to Jews as *polaco*, or Pole.

Behar suggests that many Jews, particularly from Poland, considered Cuba a stepping-stone to the United States. Indeed, they referred to Cuba as "Hotel Cuba," regarding it as a temporary lodging, not a real home.

Until World War II, however, they had few opportunities to settle in the United States due to its restrictive immigration policy.

According to Behar, Jews were not allowed to become Cuban citizens in the 1920s, but when citizenship became attainable in the 1930s, it was too costly for most Jewish immigrants.

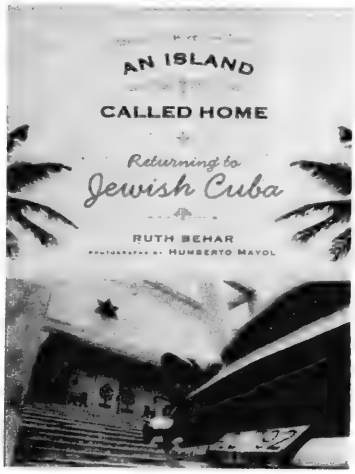
The vast majority of Jews operated mom-and-pop shops in Havana and provincial cities, but a handful were wealthy merchants who ran large stores and wholesale businesses.

By 1959, Cuba was home to about 15,000 Jews in a population of 16 million. The community was anchored by a wide range of social, cultural and educational institutions, and by synagogues in Havana, Santa Clara, Camaguey and Santiago de Cuba.

With Castro's ascendancy, nine out of 10 Jews emigrated, assuming that the revolution and capitalism were incompatible.

Initially, though, most Jews supported Castro's accession to power, Behar claims. "The Jews no longer thought of [Cuba] as Hotel Cuba. They had created a home, and they wanted a new country to arise, unfettered by the rampant corruption that had turned Cuba into a backyard colony of the Americans. They welcomed the reforms that sought to create greater equality."

Eventually, however, Jews soured on the revolution, realizing that Castro's embrace of communism would bring on the nationalization of property and schools, the control of the family by the state and the imposition of atheism, all of which would signal an end to Jewish religious life.



"When the Jews left Cuba, it was truly an exodus, for they fled quickly and en masse – nearly everyone gone by 1965," she says. "They departed with the urgency of a people who believed the sea had parted only long enough to let them go. The dissolution of the community was swift, intense, like a lit candle snuffed out by the wind."

Yet, as Behar discovered, Jewish life never completely disappeared.

Throughout the 1960s and 1970s, synagogues in Havana and Santiago de Cuba functioned with the participation of Jewish elders.

Meanwhile, the Canadian Jewish Congress provided the community with yearly shipments of Passover food. These so-called matzah packages, she observes, became "the last link that Jews in Cuba maintained to their heritage."

By the 1980s, the remaining Jews of Cuba were intermarried and had pulled away from religion. But a 1992 decree declaring Cuba a secular rather than an atheist state emboldened Cubans to return to their roots, Behar says.

"Seeking spiritual solace at a time when revolutionary ideals were crumbling, Cubans began to practise a range of religions," she writes, citing, among other faiths, Catholicism, Protestantism, Islam and Judaism.

Cuba's "new" Jewish community bears no resemblance to the pre-1959 community, "looking a lot like the rest of Cuba, a mix of white, black and everything in between," Behar says.

Most of its 1,500 members are descendants of "the uncounted Jews" who married Christians prior to the revolution and were assimilated.

"Only about 25 Jews in Cuba today are 'pure Jews,' people born of a Jewish mother and a Jewish father, though relative to their size they have played an important role in maintaining Jewish history and memory."

Although they are usually not well off financially, there are many professionals – doctors, engineers and lawyers – in the community.

Since 1992, more than 600 Jews have made aliyah, but only a small number stay on in Israel, acquire an Israeli identity and send their children to the army.

"Israel is too radically different a society for them to feel at home there as Cubans, and so inevitably the Jewish promised land becomes a stepping-stone to reach Miami, the Cuban promised land."

Cuba is officially pro-Palestinian and has had no diplomatic relations with Israel since 1973. But there is "wide admiration and respect for the Jewish people" in Cuba, and Cuban Jews suffer no discrimination, she writes.

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Frost/Nixon is a meditation on politics and media

By KATHRYN KATES
Special to The CJN

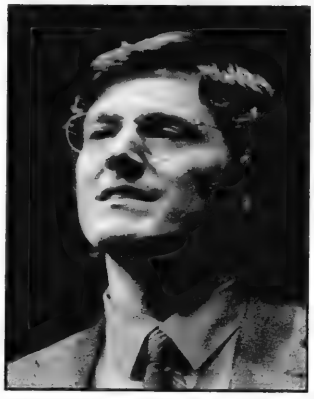
Vancouver actor Ari Cohen stars as American author Jim Reston in the Canadian Stage Company's production of *Frost/Nixon*.

Nominated for three Tony Awards and the winner of one, *Frost/Nixon* was written by the British author Peter Morgan, who wrote the screenplays for *The Last King of Scotland* and *The Queen*.

Frost/Nixon is a dramatization of a series of televised interviews that took place between disgraced U.S. president Richard Nixon and celebrity/playboy, British TV talk-show host David Frost in 1977. It was Nixon's first interviews after the 1974 Watergate scandal that forced his resignation from office. Frost solicited an admission of guilt from the former president, and 45 million TV viewers witnessed it.

Frost/Nixon is "an engaging, thrilling, fast-moving piece of theatre," Cohen says. "It is a meditation on politics and media – it has something to say about the power of the media and image that these days have a lot more prominence than ideas.

"Nixon was convicted in the eyes of public opinion through this media, in a way that the justice system in the United States had sort of failed. He first escaped conviction by resignation, and then, when pardoned by[former U.S. president] Gerald Ford, was then relieved of any responsibility for these crimes. It was an extraordinary moment in media history."



Ari Cohen

Jim Reston is both the narrator and a character in the play. In real life, he was the author of the book *The Conviction of Richard Nixon: The Untold Story of the Frost/Nixon Interview*.

"He was one of the main researchers for David Frost, in preparing the interviews with Richard Nixon," Cohen says. "A big part of how this play came about was [that] he chronicled the interviews while they were going on.

"Peter Morgan had seen an interview with Reston and contacted him. Reston took out the manuscript he hadn't looked at in 30 years and passed it along to Morgan. Morgan then wrote the play, essentially based on that manuscript… and then Reston published the manuscript as *The Conviction of Richard Nixon*."

Frost/Nixon premièred at the Donmar Warehouse in London, England, in 2006 before moving to Broadway in 2007. Cohen played Reston in Vancouver, where *Frost/Nixon*'s run at the Vancouver Playhouse recently ended.

"Reston narrates the story, sets up the framework and fills in background information about Nixon and what was happening in American politics at the time," Cohen says. "It is a vast, complicated story. Reston is there to simplify the events. At one point, Reston asserts himself into the story and the rest of the play. Although he is still narrating, he is a participant as a researcher for David Frost.

"It is an interesting challenge to go in and out of the play and be communicating with the audience, and then drop in and play a scene with a few of the characters. It is certainly something I've never done before. I'm enjoying the experience of helping the audience through the story."

Cohen says that playwright Morgan wants theatregoers to first and foremost enjoy a satisfying, entertaining evening of theatre. Cohen said Morgan thinks the play has great resonance today, in light of the current administration in the United States, and would like audiences to be aware of the parallel.

A television, film and stage actor, Cohen has strong ties to the Jewish community in Winnipeg, where he was born and where some of the members of his family still live, but has been based in Vancouver for four years. He lives there with his actress wife, Lisa Ryder, and their two children, Talia, 3, and Daniel, 1.

Cohen's stage credits include his recent Jessie Award-nominated role in *Noises Off* in Vancouver and Toronto performances in Adam Pettle's *Sunday Father* and in actor-playwright Michael Healey's last two plays, *Generous* and *Rune Arlidge*, at the Tarragon Theatre. Healey also happens to be acting in *Frost/Nixon*.

Cohen has a recurring television role playing Reagan on *Smallville*. He had a part in *The Tracey Fragments*, a Bruce McDonald movie starring Ellen Page, which was filmed in Toronto last year.

Frost/Nixon runs until Nov. 8 at CanStage's Bluma Appel Theatre, 27 Front St. E. For tickets, call 416-368-3110; Ticketmaster, 416-872-1111; or visit www.canstage.com.

Message to CJN Snowbirds

***Spending all or part of the winter outside of Canada? There are three options available to you regarding delivery of your* Canadian Jewish News.**

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Fax changes in your delivery to 905-946-1679 or call the Circulation Department at 1-866-849-0864 allowing a maximum of two weeks notice.

NACHAS: The Leo Baeck Day School's Nachas Club, made up of students' grandparents and relatives, is hosting the movie *Noodle* by Ayelet Menahemi at the Sheppard Grande Theatre on Nov. 10 at 7:30 p.m. Proceeds go to supporting educational programming and the publication of a child-friendly siddur. Pictured is the Leo Baeck Nachas Club Steering Committee. From left, Esther Fairbloom, Carolyn Wagman, Sally Golan, Evelyn Nefsky, Fran Cohen, Elaine Davis, Idan Stein, Gail Debow and Jerry Katzman . For tickets ($36 and $50), contact Linda at labramsohn@leobaeck.ca; 905-709-3636 ext.222.

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Eye on Arts

By BILL GLADSTONE

JEWISH COMMUNITY WELL REPRESENTED AT INTERNATIONAL AUTHORS FESTIVAL

The 29th annual International Festival of Authors, which runs Oct. 22 to Nov. 1 at Toronto's Harbourfront Centre, features some 135 authors from 15 countries in an ambitious schedule of readings, interviews and panel discussions.

Toronto authors include **Cary Fagan**, promoting his latest children's book, *Thing-Thing*. Fagan's novels include *The Animals' Waltz*, *The Doctor's House and Other Fiction* and *Sleeping Weather*; another is due in 2009. He's reading on Thursday, Oct. 30, 12:30 p.m.

Toronto poet **Adam Sol** is reading from *Jeremiah, Ohio*, his politically charged long poem that reinvents the biblical prophet and doomsayer Jeremiah for the postmodern age. Sol is involved in events on Oct. 28 and 31, both at 8 p.m.

Toronto-born **Rivka Galchen**, now of New York City, presents her first novel, *Atmospheric Disturbances*, about a woman who disappears, leaving behind another woman who looks, talks, behaves like, and claims to be, her. Her events are on Oct. 25, 26 and 29.

Ottawa writer **Andrew Cohen** reads from his latest book, *Extraordinary Canadians: Lester B. Person*. It is part of Penguin's Extraordinary Canadians series. Cohen's previous books include *The Unfinished Canadian: The People We Are* and *While Canada Slept: How We Lost Our Place in the World*. Hear him on Oct. 30, 8 p.m.

Out-of-country authors include **David Benioff**, who was born **David Friedman** in New York City: his father, **Stephen Friedman**, is the former head of Goldman Sachs. Benioff adapted his first novel, *The 25th Hour*, into a feature film directed by **Spike Lee**; he also adapted *The Kite Runner* for the screen. In his latest book, *City of Thieves*, which is set during the Leningrad blockade, an imprisoned teenage boy and Red Army soldier must secure a dozen fresh eggs in order to escape the firing squad. He's involved in two events on Oct. 25.

Dutch author **Arnon Grunberg** presents *The Jewish Messiah*, the story of a confused young man from a family with a Nazi past who devotes his life to alleviating Jewish suffering in his own way. "The wit and sardonic intelligence that shine through…make it a continual pleasure to read," said **J. M. Coetzee**. Grunberg appears on Oct. 25, 8 p.m., and Oct. 26, 12 p.m.

Sarajevo-born **Aleksandar Hemon** of Chicago reads from his debut novel, *The Lazarus Project*. The tale interweaves the stories of two young eastern European Jewish immigrants in Chicago separated by a century. Oct. 25, 8 p.m. and Oct. 26, 12 p.m.

Manhattan-born **Nathaniel Rich**'s debut novel, *The Mayor's Tongue*, focuses on a college graduate and a World War II veteran whose parallel stories take them from New York to a fantastical Trieste, Italy, blurring the boundaries between imagination and reality. He's appearing on Oct. 30, 8 p.m., and Nov. 1, 12 p.m. For full festival details, visit the website www.readings.org.

* * *

How Jesus Became Christian: Barrie Wilson, author and professor at York University, discusses his recent book *How Jesus Became Christian*, an examination of how a young rabbi became the head of a religion. Beth Tzedec Congregation, 1700 Bathurst St. (south of Eglinton). Tuesday, Oct. 28, 7:30 p.m. Free admission; sponsored by the Max & Beatrice Wolfe Library.

* * *

Names in the News: The comedic sketch duo **7 Minutes In Heaven**, consisting of Thornhill natives **Josh Saltzman**, 26, and **Laura Cilevitz**, 23, has been nominated for a Tim Sims Encouragement Award. Saltzman and Cilevitz have been writing and performing together for two years. Their troupe appeared at the Montreal Sketch Comedy Festival this summer to rave reviews. They are also members of the sketch troupe The Sketchersons. The Tim Sims Nominee Showcase is at Second City, 51 Mercer St. $10. Monday, Oct. 27. 416-343-0011, www.secondcity.com

* * *

God's Image in Art: Israeli art historian **Gideon Ofrat**, the Koffler Gallery's scholar-in-residence, joins a discussion with artist **Evan Tapper** and **Rabbi Aaron Levy** on "Is God in the Picture? God in Contemporary Jewish and Israeli Art." Presented by the Koffler Gallery, Hillel of Greater Toronto, the Annex Shul and Limmud Toronto. Wolfond Centre for Jewish Campus Life, 36 Harbord St. Wednesday, Oct. 29, 7:30 p.m. Free admission.

* * *

Film Screenings: The Planet in Focus International Environmental Film & Video Festival (416-967-1528, www.planetinfocus.org) which runs Oct. 22 to 26 in Toronto, showcases more than 100 films, including:

• *If Man Could Fly* (Israel, 2007), directed by **Yael Kipper Zaretzky**, about a boy and a man who release captive birds and dream of flying. Canadian première on Sunday, Oct. 26, 11 a.m. Royal Ontario Museum.

• *Birth of Smoked Meat* (Canada, 2006), a 19-minute short, directed by **Paul Zinder**, about the Main Deli Steak House in Montreal. Toronto première on Oct. 24, 7 p.m. Gardiner Museum.

• *Diet Leibovich* (Israel, 2005), a 16-minute short directed by **Avishag Leibovich**, a whimsical look at food and families. Royal Ontario Museum, Sunday, Oct. 26, 7:30 p.m.

* * *

Arts in Brief

• Israeli folk dancing with instructor **Karin Charash** combines Jewish and Israeli dance styles and moves from communities the world over. For ages 18+. $10 per class; $8 students and seniors. Miles Nadal Jewish Community Centre, Sunday, Oct. 26. Beginners 7 to 8 p.m., intermediate 8:15 to 9:15 p.m. Registration, 416-924-6211, ext. 0.

•Klezmer duo **Brian Katz** on guitar and **Jonno Lightstone** on clarinet and flute perform at Mezzetta Restaurant, Oct. 29, 681 St. Clair Ave. W. at Christie Street. Sets at 9 and 10:15 p.m. Reservations recommended for first set. 416-658-5687

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TRAVEL TALK

By BILL GLADSTONE

ISRAEL'S HOTEL SECTOR IS HOPPING

Despite the recent financial downturn, 2008 will still probably be Israel's best year for tourism, and tourism officials were optimistic that the boom will continue. All across Israel, hotels are expanding and upgrading, and new ones are being planned.

"The arrival of these hotels in Israel is an exciting development," said Oded Grofman, director of the Canada-Israel Government Tourist Office.

For instance:

• The Palace Hotel in Jerusalem, which the Waldorf-Astoria hotel group plans to renovate and reopen in 2010, was designed by a Turkish architect and built in 1929 in the heart of Jerusalem. The hotel was converted to government offices in the 1930s. The revamped hotel will add 250 upscale guest rooms and residential apartments to Israel's capital.

• The Dan Boutique is a 129-room hotel overlooking the Old City of Jerusalem, with a contemporary interior design that combines motifs from both East and West. It is located opposite Mount Zion near the old Turkish railway station complex, which is being transformed into an animation centre and entertainment hub.

• The Alrov Mamilla Jerusalem Hotel is also reaching new heights in design and luxury. The five-star deluxe hotel features architecture by Moshe Safdie and design by Pierro Lissoni. Superbly positioned, it is surrounded by fine gourmet kosher restaurants, dynamic bars and cafés, and chic retail outlets.

• The Nobu Hotel and Residences, slated to open on the Herzliya Marina in June 2010, combines luxury hospitality with a fine sushi restaurant in a New Age Japanese Art Deco style. The property is a partnership between chef Nobu Matsuhisa and actor Robert De Niro.

• Tel Aviv's luxurious Hotel Montefiore is an oasis of style and service in a meticulously restored, 1920s heritage building that houses 12 elegant rooms, plus a hip restaurant and bar.

For information on travel to Israel, visit goisrael.com or contact the Israel Government Tourist Office, 416-964-3784.

* * *

Kosher Cruise Down Under: Uniworld Travel & Tours of Toronto, in association with kosher cruise specialists Eddie's Travel of Israel, presents the first deluxe kosher cruise of Australia and New Zealand. Travel dates are Feb. 2 to 16, 2009.

Tourism in Israel is still on an upswing.

Continued on page 53

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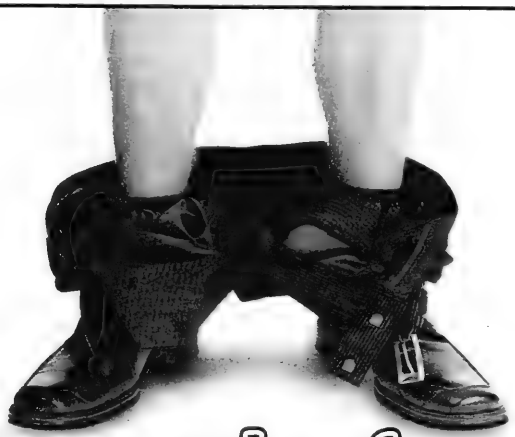
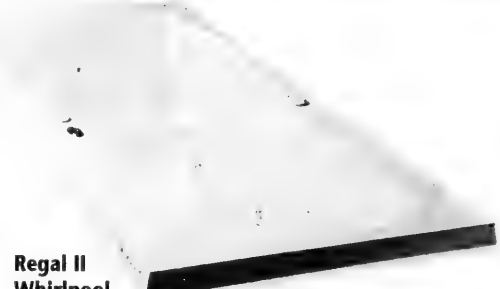


We've dropped a few things!

Some of our most popular products are now reduced in price!



Regal II Whirlpool

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Selection K-Kit 3

It's hip to be square. Contemporary square design includes rain showerhead for a soothing natural shower.

$699

Brushed Nickel $969

KWC Domo Kitchen Faucet

This best seller has been improved. Pull-out spray with swivel spout, priced in chrome.

$389

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We've dropped the prices on lots of great stuff. Mirrors, prints, frames, decorative furnishings and more.

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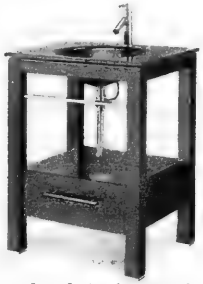
Franke RGX160 Kitchen Sink

1-3/4 bowl undermount goes deep for easy washing. So popular, we've sold thousands! 31.5˝ x 20.5˝ x 9.13˝. Includes stainless steel grid rack.

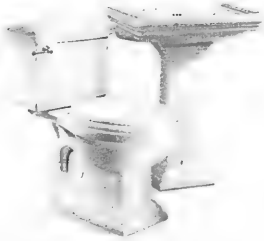
$669



Rassland Venice Vanity

A Venetian beauty in solid birch hardwood frame. 24˝ wide. Includes glass tabletop and sink. Faucet extra.

$1499



Mirabelle Key West Suite

Includes new elongated toilet with slow close seat and 24˝ pedestal basin. Priced in white.

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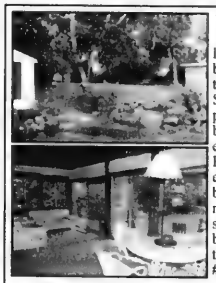

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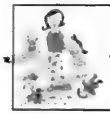

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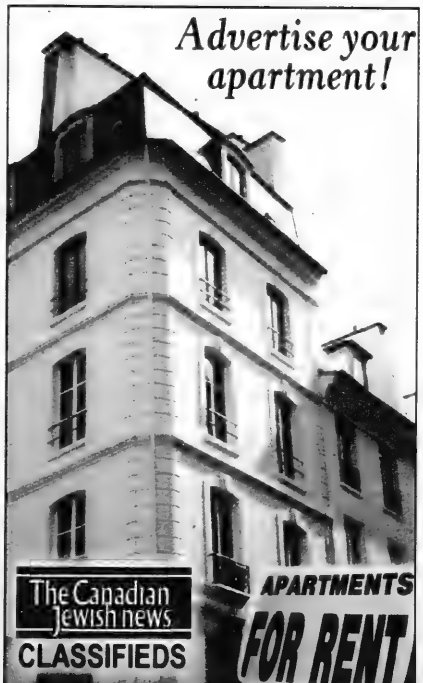

Israel & the Jewish World

Report urges Israel to clean up waterways

By PAUL LUNGEN
Staff Reporter

Mayim Mayim is a Hebrew folksong that celebrates the joys of finding fresh water in the arid Israeli landscape. It would stand to reason that with that appreciation of sweet water, Israelis would conserve and protect their water resources.

Not so, states a recently released report by the Israeli environmental group Zalul. Zalul's 2008 *State of the Sea Report* claims Israeli corporations and municipalities are abusing the country's water supply, depleting it or simply dumping chemical and biological contaminants that find their way into the country's waterways and the Mediterranean.

"Each year over 50 million cubic metres of industrial effluents and sewage are dumped into the coastal waters of Israel by special permit of the Inter-ministerial Committee for Issuance of Discharge Permits without any discharge fee," states the report. "This amount does not include municipal sewage from treatment plants. Actual total effluent and sewage discharges are estimated at over 100 million cubic metres."

The organization calls on the government to impose discharge fees on polluters comparable to other countries, said Sagit Rogenstein, Zalul's deputy director.

"Millions of shekels stay in the hands of corporations rather than towards the application of best available technologies or a government fund for protecting the environment. Issuing permits without demanding any discharge fee results in marine pollution and lack of advanced treatment technologies," the report states.

"Market failure hurts both the national treasury...and the public health." The report calculates, based on a treatment fee of 4 to 16.75 shekels per cubic metre, the government could collect discharge fees in the range of 200 million to 900 million shekels.

Those fees would represent a small portion of Israeli companies' annual profits (1.3 per cent to 5.4 per cent) and should be used by government "to create a fund to protect and improve the coastal environment," the report states.

Rogenstein said a couple of high profile cases have brought the sad state of Israel's waterways to public attention and blackened the country's reputation.

At the 1997 Maccabiah Games, a bridge collapse over the Yarkon River claimed the lives of four Australian athletes and sickened many others. The river's noxious pollution was highlighted by the tragedy, she said.

"In the last couple of years, Acre has been most affected [by pollution]," she continued. The historic town, north of Haifa, is at the mouth of the Kishon River, which carries sewage downriver from Karmiel. Acre Bay has become so polluted that beaches in the area have been closed for most of the past two summers.

Nahal Alexander *[Isranet photo]*

Israeli Navy Seals training in the bay have been found to suffer unusually high levels of cancer, even though most contract it in their early 40s.

Since the Maccabiah tragedy, the condition of the Yarkon has improved, Rogenstein said. "It's amazing what international embarassment can do. The government got on top of that and the pollution stopped," she said. "I wouldn't swim in it, but the river is slowly getting rehabilitated."

Israel has a responsibility as a good Mediterranean neighbour to reduce discharge into the sea. A UN survey found the Dan (central Israel) sewage treatment facility is the sixth largest single polluter of the Mediterranean, Rogenstein said.

Compounding Israel's pollution problems is the dire situation facing the country's water supply. "The water situation in Israel is bad," she said. This past summer, public service messages were aired to encourage water conservation because the Kinneret (the northern lake that provides the bulk of the country's fresh water) was at a dangerously low level.

Drinking water, in short supply, is being pumped for industrial use, she said. With fees attached to pollution, "that would give [polluters] the incentive to treat their water at a higher level."

Israelis are becoming more environmentally aware as they travel abroad and see other countries use their waterways for recreation and pleasure. "It is reaching the top of the national agenda as time goes on," she said.

Zalul was founded in 1999 and is one of Israel's leading environmental NGOs that is dedicated to protecting the seas and rivers of Israel.

Arts & Travel

Continued from page 48

The program includes gourmet glatt kosher cuisine, Jewish heritage excursions wherever relevant, minyanim and lectures, the magnificent natural beauty of New Zealand's fjords and Southern Alps, and the cosmopolitan attractions of Sydney, Melbourne and Auckland. Also included are visits to Tasmania and other ports of call. For details, see the website www.koshertravelers.com.

Uniworld's David Freudmann advises travellers to book early, as space is limited. Contact him at 416-493-3322, ext. 356, or david@uniworldtravel.com.

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Free information night, Bonnie Stern School of Cooking, 6 Erskine Ave., Nov. 4, 7:30 p.m. For more information on this and other upcoming tours, phone 416-636-1880, ext. 472.

* * *

Travel Briefs

• The Blue and White Pages, which document the history of Israel, highlight milestones in Israel's rich and storied history in more than 100 rarely seen original documents, including the diary of Israeli astronaut Ilan Ramon, which miraculously survived the Columbia space shuttle disaster of 2003. At the Israel Museum in Jerusalem thru February 2009.

• New York's Metropolitan Museum of Art is exhibiting a dazzling gold-glass table from Caesarea in its Byzantine galleries. Dating to the late sixth or early seventh century CE, the table was excavated in a Byzantine period mansion in Caesarea, where it was discovered with its face down on a mosaic floor, buried in ashes and debris. Also at the Met, in the Ancient Near Eastern Art Galleries, are several Chalcolithic Period (roughly around 4000 BCE) objects from Israel.

• Traces of Sepharad, a series of etchings of Judeo-Spanish proverbs by Marc Shanker, offers a unique window into Sephardi culture and thinking. The exhibit opens Nov. 10 and continues through February 2009 at the Center for Jewish History, 15 West 16th St., New York City.

• Short Long Journey is a museum and website exhibit that tells the story of a small Jewish community in Slovakia, in the Partizanska (previously Nemecka) Lupca municipality. The multimedia project documents the experiences of the family of Vojtech Gal, who was shot by a Nazi murderer in 1945 during the death march from Sachsenhausen to Schwerin; the group camp in Sered and Terezin are also covered. www. kratkadlouhacesta.cz

• Nine presidential homes, fine wineries, national parks, Civil War sites and much more await travellers on the Journey Through Hallowed Ground, a 175-mile corridor from Gettysburg, Pa., to Monticello in Charlottesville, Va. The region can supposedly be seen in its entirety on just one tank of gas. www.hallowedground.org

•The Canadian Unity Travel Club is a grassroots non-partisan community-based project that encourages Canadians from diverse ethnic backgrounds to get to know one another and learn more about their country. Its Proud2b Canadian blog asks us why we are proud to be Canadian and how Canada has enriched our lives. www.canadianunitytravelclub.ca

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Beth Tzedec beats rival to retain baseball title

By DAVID EISENSTADT
Special to The CJN

Two for two.

That's the Beth Tzedec "Boys of October" record in back-to-back seasons after defeating a team from Beth Sholom synagogue 32-13 to win the 2008 Inter Synagogue Baseball League (ISBL) title. Beth Sholom finished first in regular season play, losing only two games.

For the second year in a row, Beth Tzedec, under team captain Noah Mintz, came through in a big way, despite struggling early in the season. The team won its final three regular season games to finish fifth in the 11-team league.

Steaming ahead, Beth Tzedec dispatched a powerful Junction Shul team two games to none in the quarter-finals, allowing fewer than four runs per game. Beth Tzedec then defeated second place Temple Emanu-El 17-15 in a do-or-die semifinal contest.

The rematch of the 2007 title game with Beth Sholom saw the defending champs – who ended a 20-year drought last season – jump to a 5-0 start as Randy Flom singled home two and son Mike Flom followed with an inside-the-park homer.

After giving up two runs to Beth Sholom, the hit parade continued with consecutive hits from Bill Greisman, Robbie Schachter and David Eisenstadt, who combined for 11 hits on the day. Dan Rethazy hit a bases-clearing triple, but not before Beth Sholom scored five runs to narrow the gap.

Dave Mann, Mike Yermus, Daniel Berholz and Noah Mintz combined to go 17 for 19, each homering for the third straight playoff game. Prior commitments kept stalwarts Adam Dean, Allan Eckhaus and Jonathan Freeman from playing in the final game.

Holy Blossom Temple took the consolation championship on total runs scored despite being defeated by a team from Adath Israel Congregation in their final game.

Beth Tzedec's championship squad, back row from left, David Eisenstadt, Daniel Berholz, Noah Mintz (captain), Bill Greisman, Mike Yermus, Randy Flom, David Mann, Robbie Schachter. Front row from left, Daniel Rethazy, Mike Flom. Not shown, Adam Dean, Allan Eckhaus, Jonathan Freeman, Adam Mintz. [Bill Greisman photo]

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Defensive slip costs Israel in World Cup qualification

By MOSHE BOKER
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JERUSALEM — The Israel men's team last week had another disappointing game against a relatively weak opponent, drawing with Latvia 1-1 in a game they let slip away in the 89th minute. The tie leaves them in second place in European Group 2 World Cup qualification.

Yossi Benayoun scored a beautiful go-ahead goal in the 50th minute, but that seemed to deflate the Israelis as coach Dror Kashtan saw his team lose its fight leading to an 89th minute equalizer by Latvia's Vladimirs Kolesnicenko.

Switzerland's upset of Greece throws Group 2 wide open. While Israel now has a chance to win the group, it could also slide behind Switzerland and completely fade from the World Cup picture. The 2010 FIFA World Cup will be held in South Africa.

"One time you score the equalizer in the 90th minute, and another time you concede a goal in the 90th minute," Kashtan said after the game. "That's soccer."

According to Kashtan, "We controlled the pace of the game, and they didn't get scoring opportunities."

He blamed the miscue on the defence. "We should have kicked the ball forward and not backward," he said. Kashtan explained he had tried to strengthen the team's control on the ball with a late substitution and Benayoun at midfield, adding that "we had the game in hand," but "errors are part of the game."

Benayoun expressed extreme frustration after the game. He said the team worked well and was close to victory. "Two centimetres were the difference between a 2-0 lead and an equalizer," he said, referring to a shot in the 82nd minute by Yaniv Barda that hit the Latvian goalpost. He said that not even the Latvians believed they could score and their goal was very disappointing, considering the hosts hadn't been close to scoring all evening.

"We should have cleared the balls to the offence," he added, "to play the lines, and that was our mistake. And you pay for mistakes."

In four World Cup qualifiers, Israel has two wins and two draws for eight points. Greece leads the group with three wins and one loss, good for nine points. Switzerland is next with two wins, one loss and one draw for seven points. Others in Group 2 include Latvia, Luxembourg and Moldova.

Taking aliyah too far

By YONI GOLDSTEIN

One of the greatest achievements of the State of Israel is its long-standing policy of helping Jews in distress around the world. This custom places Israel among the elite nations that have an acute concern for the well-being of humanity, and, in perhaps the most significant way, emphasizes that Jews everywhere have a welcoming home to which they can return whenever they want to and for whatever reason.

Consider the history:

- Hundreds of thousands of European Jews fled to Palestine before, during and after the Holocaust.
- Operation Moses brought 8,000 starving Ethiopian Jews to Israel in 1984.
- Operation Solomon, the far more dangerous and significant followup to Operation Moses in 1991, saved nearly 15,000 Ethiopian Jews from the fallout of ever-worsening political turmoil in that country.
- About 1.2 million Russian Jews now live in Israel. As many as 90 per cent of them made aliyah during the 1980s and 1990s.

The trend continues to this day, albeit in a different form. Since 2005, more than 6,000 African refugees have made the trek to Israel, usually crossing at the Egyptian border. Many of these new arrivals come from war-torn Sudan, and while they are mostly not of Jewish heritage – and, therefore, are not eligible for citizenship under the Law of Return – the Israeli government has been welcoming.

We have been hearing for some time that the major part of the Diaspora reclamation project, so to speak, is now finished. While it's true that virtually all of the Jews in danger in Ethiopia and the former Soviet Union have been brought to Israel, history tells us that Jews will again, perhaps sooner rather than later, become endangered in their home countries. When this happens, there is no doubt that Israel will be first to lend a helping hand.

But the great zeal to save Jews in peril can be taken too far.

Recently I came across a pamphlet produced by an organization called Yad L'achim. The headline of the leaflet read: "Hundreds of Children like Ahmed Ben Sarah Can Be Learning in Jewish Schools." A blurb below sets out Yad L'achim's creed — to "help" Jewish women who have married Arabs to return to Jewish life.

The brochure continues: "[These children] have been raised in Arab villages, cut off from their heritage. Their mothers, who realize they made the mistake of their lives getting involved with Arab men, are trapped in abusive marriages." Then, Yad L'achim explains how it plans to fix this situation: A "specially trained Yad L'achim team" goes into Arab villages, takes the women and children, provides finances so that the women can fight for custody of the children and, finally, helps to "bring them back to the Jewish people."

As what might be considered a radical kiruv organization, Yad L'achim is doing the sort of work that aliyah proponents must be wary of. This project's generalizing statement — that Jewish women married to Arab men are unhappy with their circumstances or are the victims of abuse — isn't backed by any wide-scale evidence. One wonders whether it is the women or Yad L'achim who believe they have made "the mistake of their lives" by marrying non-Jews.

The ideal of reclaiming Jewish people in distress is the greatest lesson Israel has given to the world. But there is a real danger of degrading the purity of the aliyah project. Yad L'achim's program expresses an agenda that's more concerned with achieving a dangerously partisan goal than helping Jews in distress. It shouldn't hide beneath the umbrella of aliyah.

DARK GINGERBREAD PEAR CAKE

- 1 1/2 c flour
- 1/2 tsp cinnamon
- 1/4 tsp salt
- 1/4 c water
- 1/2 c regular molasses
- 1/4 c grated peeled ginger
- 1 tsp baking soda
- 1/8 tsp ground allspice
- 1 stick unsalted butter
- 1/2 c packed dark brown sugar
- 3 lg eggs
- 1 Bosc pear

Preheat oven to 350°F. Grease a 9" cake pan. Whisk together flour, baking soda, cinnamon, allspice, and salt. In a saucepan, melt butter with water. In food processor, beat together brown sugar and molasses until combined. Add eggs 1 at a time, beating well. Beat in flour mixture at low speed until just combined. Add butter mixture and ginger, beating just until smooth. Pour into cake pan. Peel pear; cut into ¼" pieces. Scatter over batter. Bake about 35 min. or until testing toothpick comes out clean. Cool.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

From church to synagogue to theatre

This rare photograph (circa 1907) shows the former church on Elm Street at University Avenue that housed the historic Goel Tzedec Congregation from 1884 until its move into the grand University Avenue Synagogue in 1907. The building then served as the city's first Yiddish theatre, but closed a year later after a calamitous balcony collapse. Goel Tzedec and a sister congregation, Beth Hamidrash Hagadol of McCaul Street, amalgamated in the early 1950s and moved uptown as the present Beth Tzedec Congregation.

Some ways to make your diet healthier

By LISA WEINBERG

Q. Is buttermilk high in fat? I see a lot of seemingly healthy recipes calling for it?

A. Actually, buttermilk is quite low in fat, although many people are misled because of the name. But buttermilk is the milk left over when butter is made and the fat has been mostly removed. One cup of buttermilk contains approximately 100 calories and only 2 grams of fat, making it similar to 1 per cent milk in fat and calories.

Buttermilk is a popular and great ingredient in muffins and other dishes because of its rich flavour and texture, especially since it is a low-fat choice. A useful tip is that in any recipe calling for full fat ingredients like butter, oil, etc., you can substitute an equal amount of buttermilk, yogurt or applesauce. This is particularly effective in muffins, cakes and quick breads such as banana bread. It will, however, change the texture of cookies significantly.

If you have a recipe calling for buttermilk and do not have any, most cookbooks will tell you how to "sour" regular milk to use in its place by adding some vinegar or lemon juice.

Q. I have noticed the new health check symbol on many products. What does that mean?

A. The health check symbol, a new designation showing up on many products, was developed by the Heart and Stroke Foundation to show consumers which products comply with their standards for foods that offer a healthier choice.

The way this works is that companies can apply to use this label. If a product is approved based on the criteria set out by the Heart and Stroke Foundation for the program, the company can pay a fee and then use the health check symbol on that product. Foods bearing the symbol typically contain less fat, salt, trans fat, etc., than similar products.

If you would like to see the specific criteria, you can visit the foundation's website at http://www.heartandstroke.com.

It's important to note that you still have to consider your own health and personal nutritional goals to see if these foods are appropriate for inclusion in your particular diet, but this is another step toward having more healthful products on Canadian shelves.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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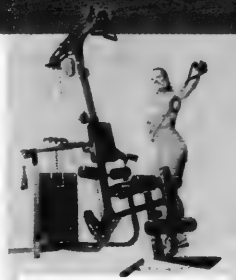

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This Week

National

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Israel headed for elections

JTA

JERUSALEM — Prime minister-designate Tzipi Livni has called for new general elections in Israel, saying she failed to form a coalition government.

Livni, currently foreign minister, won the Kadima party primary in September following Prime Minister Ehud Olmert's resignation. But she was unable to assemble a governing majority, and on Sunday said she would not ask Israeli President Shimon Peres for more time to bring coalition partners on board.

Livni had managed to bring the Labor party, led by Defence Minister Ehud Barak, on board, but she failed to reach an agreement with the Orthodox Shas party or other potential coalition partners, to pass the 61-seat threshold necessary to become prime minister.

Livni made her decision late Saturday night during a party meeting that included her main Kadima rival, Transportation Minister Shaul Mofaz. The meeting was called after Shas and Degel Hatorah, another Orthodox party, said they would not join Livni's government. The Pensioners party also announced Saturday night that it was backing out of negotiations with Livni.

"After the primaries, I said that I believed in stability and was committed to seeing through the process of forming a government," Livni told the cabinet meeting on Sunday. "Recent days have seen coalition demands become impossible, and there was a need to draw the line, to say, 'No more.'

Israel's prime minister-designate Tzipi Livni advised a meeting of the Kadima party on Monday that she saw no choice but to seek new elections. *[Yossi Zamir/Flash90 photo]*

"I was prepared to pass budgets I believe in for needy families and social causes, but when it became clear that every person and every party was taking advantage of the situation to make illegitimate demands – both economic and diplomatic – I decided to put a stop to it and go to elections."

Peres had three days to ask another lawmaker to try to form a new government within 28 days, but on Monday, he announced that would declare new elections at the opening of the Knesset winter session later that day.

The elections will likely be held in February or March. Until then, Olmert will stay on as caretaker prime minister.

Continued on page 42

Iran admits arming terror groups

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A top Iranian Revolutionary Guards commander has said Iran is supplying weapons to liberation armies in the Middle East, a state-run news agency reported.

It was the first official confirmation that the country provides weapons to armed groups in the region.

Gen. Hossein Hamedani, deputy commander of a volunteer militia that is part of the elite Revolutionary Guards, did not provide specific details. But Iran is widely believed to provide weapons to Lebanon's militant Shiite Hezbollah group. The U.S. military has also accused Iran of arming Shiite militias in Iraq.

"Not only are our armed forces self-sufficient, liberation armies of the region get part of their weapons from us," Borna news quoted Hamedani as saying on its website late Sunday.

In the past, Iran – a majority Shiite country – has denied arming Hezbollah, saying it only provided political and financial support. The Iranian government has also denied providing weapons or financial support to Shiite militants fighting U.S. forces in Iraq.

But the U.S. military has said it has evidence that elements of the Mahdi army, an Iraqi militia loyal to anti-American Shiite cleric Muqtada al-Sadr, have been armed by Iran.

Hamedani also said Iran has no shortage of advanced missile systems.

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Obama seen attracting most of Jewish vote – please see page 41

Adath Israel cantor retires after 42 years

By CYNTHIA GASNER
Special to The CJN

On the weekend of Nov. 1 and 2, Adath Israel Congregation, along with friends and cantorial colleagues, will pay tribute to Cantor A. Eliezer Kirshblum, chazzan, educator and community leader, on his retirement after 42 years with the congregation.

Kirshblum is believed to be the longest-serving cantor in Canada.

At a special Shabbat service, the Aron Kodesh in the shul's main sanctuary will be dedicated to Kirshblum. Davening will be led by guest Cantor Paul Kowarsky, and the synagogue's professional choir will be conducted by Charles Heller.

"The congregation is inaugurating the Cantor A. Eliezer Kirshblum Endowment Fund," said Samuel Cohen, who is co-chairing the tribute with Ronald Appleby.

"This fund will enhance our congregation in ways close to Cantor Kirshblum's heart, providing meaningful additional support and programming for youth and young families, education, music and other congregational purposes," Cohen said.

Cantor Kirshblum

"We know that the Aron Kodesh and the endowment fund will provide meaningful legacies of Eli's magnificent lifetime contribution to our congregation," he added.

"Cantor Kirshblum is not your everyday chazzan. He is a model of what a chazzan should be – he's a community leader, an educator, a volunteer and a fun guy who is everybody's friend."

On Sunday, Nov. 2, at 7:30 p.m., the Toronto Council of Hazzanim will present a musical tribute to Kirshblum at the synagogue, featuring 18 cantors from Israel, the United States and Toronto – from Orthodox, Conservative and Reform congregations.

Proceeds will go to Akim Israel, Chai Tikvah Foundation, Zareinu and the Toronto Cantorial Trust Fund.

Kirshblum served four terms as the president of the Toronto Council of Hazzanim and spearheaded educational seminars and concerts that raised funds for a variety of charities and institutions.

Born in Brooklyn, N.Y., Kirshblum graduated from Yeshiva University. After spending a year in Israel, he attended YU's Ferkauf Graduate School of Education and earned a master's of science.

At the same time, he studied chazzanut with renowned Cantor David Koussevitzky.

In 1967, Kirshblum and his family moved to Toronto, where he became the cantor of Adath Israel.

Shortly thereafter, he organized a professional choir and a children's choir.

He has also motivated a number of choir members to undertake cantorial training. Some became professional cantors and serve in congregations throughout North America.

"The children's choirs has produced our daveners as well as motivated so many to pursue careers in rabbinate, cantorate, education, etc.," Kirshblum said.

"Many of these children , after growing up, join our congregation with an appreciation of chazzanut, choral music, Jewish liturgy and nusach."

His cantorial colleagues are full of praise for Kirshblum.

"Cantor Kirshblum has devoted his life's work to 'cantorial art' and to the Toronto Council of Hazzanim," said Cantor Eric Moses of Beth Sholom Synagogue.

"On a personal note," he added, "I attribute my becoming a cantor to his guidance and support."

With his interest in education, in 1973, Kirshblum became the educational director of his synagogue's supplementary religious school. Twelve years ago, he organized the Community Hebrew High School, which serves the entire community.

Kirshblum also helped found and serves as chair of the Toronto Council of Hazzanim's trust fund. As well, he serves on numerous boards and committees of many community institutions.

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The other Rabbi Lau leads an Orthodox 'evolution'

Spiritual leader to address Torah in Motion conference

By FRANCES KRAFT
Staff Reporter

Rabbi Benjamin (Benny) Lau, a leading voice of modern Orthodoxy in Israel, believes in "evolution, not revolution."

When it comes to human rights, women's rights, treatment of animals and other issues not necessarily considered in the religious realm, Rabbi Lau – the 47-year-old director of the Center for Judaism and Society as well as the Institute for Social Justice, which he founded at Beit Morasha of Jerusalem – is at the forefront precisely because of his religious convictions, he said in a phone interview from Israel.

"It's a big mistake in the Jewish world when rabbis feel their business is [only] the relationship between man and God," he said. "It's completely wrong. It's a Jewish statement that to be a religious Jew means to care about your community and your state. We read the newspapers to see the real needs, and ask ourselves what the Torah has to say about them."

"The Orthodox world can bring to the world new ideas, and they don't need to break the rules [of Jewish law] to find the solutions," Rabbi Lau said.

The rabbi – whose uncle, Rabbi Israel Meir Lau, was Ashkenazi chief rabbi of Israel from 1993 to 2003 – will be in Toronto on the weekend of Nov. 8 for Torah in Motion's seventh annual Renewing Our Spirit conference.

He will speak at three sessions, including the opening night panel titled "Is Jewish Unity a Myth? The Fragmentation of Orthodoxy in Israel and Beyond." He will also be speaking in Montreal on the evening of Nov. 9.

Although the term modern Orthodoxy is used more often in a Diaspora context, Rabbi Lau typifies its philosophy.

"Modernity in the western world means I want to be part of human rights. I want to be in a position of democratic ideas, tolerance and pluralism. I am part of that, and at the same time I am Orthodox. It means I [accept] the law of the Jewish people… I don't want to cut this line."

Rabbi Benjamin Lau

Rabbi Lau said he is not the only Orthodox rabbi in Israel who believes that "we have to be part of modernity."

An article in *Ha'aretz* last year noted that Rabbi Lau was willing to form an alternative beit din for conversion to Judaism, which would be more user-friendly than the existing ones that are controlled by haredi rabbis.

"Officially, steps have not been taken yet, but we are working very hard," he told *The CJN*.

Regarding the current system, he said that "the ultra-Orthodox world put themselves in a very aggressive way against people who convert who are not 100 per cent religious. We saw that the religious high courts… closed the gates to thousands of people, most who come from Russia."

Those olim, who identify as Jewish and made aliyah under the law of return, are not Jewish according to Jewish law because their mothers are not Jewish, he explained.

Rabbi Lau has said publicly that his uncle, as chief rabbi, "excelled in inaction in the conversion field." Explaining that quote, which also appeared in the *Ha'aretz* article,

Continued on page 27

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Where timeless meets present

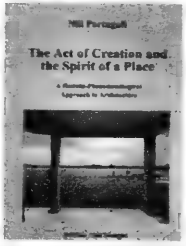
From the editor's desk

If anyone could understand that each place on earth has an intrinsically unique character worthy of respect, but that some places have an especially compelling aspect to that character, it would surely be someone whose family has been from Tsfat (Safed) for seven generations.

Tsfat, the enchanting city of mystic lore nestled in the high hills and sylvan steppes of northern Galilee, is one of the four sacred cities of Israel.

And although she lives in Tel Aviv today, the memories of holidays, synagogues, alleyways, colours and stories of Isaac Luria, Joseph Caro, Moshe Cordovero, Haim Vital and their secret wisdom-seeking cadre of teachers and students have so informed Nili Portugali's personality that they have led her to believe in certain universal axioms about the power of place.

Portugali has been an architect in Israel for more than 30 years and a lecturer in the department of architecture at the Bezalel Academy of Art and Design in Jerusalem. She studied architecture at the Technion Institute in Haifa, at the Architectural Association School of Architecture in London and at the Centre for Environmental Studies in Berkeley, Calif.



Portugali was in Toronto last week on her way to Ottawa to speak at the Azrieli School of Architecture and Urbanism at Carleton University, and then on to the United States.

She met with *The CJN* at a midtown coffee shop to talk about her work, the philosophy that instructs, if not actually infuses, it and the book she recently wrote that expounds on both.

Portugali speaks with urgency and passion about her beliefs.

"My great-grandfather painted the lions on the Aron Kodesh, the Holy Ark, in the synagogue of the ARI, Isaac Luria.

"Intuitively, even as a youngster, I *grasped* the city of Safed. But if I look at that phenomenon today as a scientist, I see it [grasping or being moved by the city] more clearly.

"In younger days, one doesn't know or understand how or even why to connect to the many layers of memory, interest and experience that become the essence of a place. But later in life, the pieces start to fit together."

With her enthusiasm rising above the level of the other conversations in the room, Portugali elaborates. "I am talking about bringing together the recurring patterns, universal codes [as she calls them] to be in harmony with the context of a place: its history, culture, geography, geology, materials and broad nature of a site."

Portugali is aware that she uses terminology and describes concepts that can be associated with the quasi-philosophies of the modern age.

"I do not want to sound New Age," she emphasizes. "I simply want to make the point that architecture is for human beings and that there are absolute truths in architecture that can be applied to make the place – the space and the environment – the best it can be for human beings."

Portugali's portfolio is varied. It includes public buildings, residential and mixed developments, master plans and private houses.

The thread that ties and unifies all of her work is the belief that "beyond the need to achieve beauty, comfort and harmony, there is a truth that underlies the experience of a place that touches us emotionally.

"I always thought that attractions [to a place or a structure or a locale] were subjective, but as I saw how people from all over the world, from different cultures and

Nili Portugali

life experiences, reacted in similar ways to those spaces, I understood that there must be something more here than a personal attraction.

"There is a timeless aspect to all such places that compels us to return again and again. Something in them – codes, innate patterns of space, of the structures of the mind – touch us emotionally. They create a spirit of the place."

She emphasized again that she did not mean any New Age references.

"I try to respect the spirit of the place in a holistic way, which means simply to be aware of the environment of the entire space."

This is the message Portugali imparts very elaborately and very effectively in *The Act of Creation and the Spirit of a Place* (Edition Axel Menges, 2006; Stuttgart, London).

The book chronicles her personal affirmation that a building is more than a collection of discrete design fragments. It chronicles her lifelong efforts "at creating a meaningful dialogue between a contemporary building [or function] and the entirety of the context of the place of that building."

One need not be a student of architecture to grasp that the essence of Portugali's approach and philosophy can be applied to all realms of life: the place (broadly defined) in which we stand should influence if not actually determine how we stand.

Whether we stand and, of course, why we stand, must be answered first. *–MBD*

MADRID TALKS SET PRECEDENT

In the aftermath of the fall of the Iron Curtain and the end of the Gulf War, the government of Spain hosted a conference dedicated to the peaceful resolution of the Middle East conflict. The three-day meeting convened in Madrid on Oct. 30, 1991. Direct bilateral talks began between Israel and Syria, Lebanon and Jordan. The Palestinians were part of the Jordanian delegation. Multilateral negotiations were launched on arms control, security, water, refugees, the environment and economic development. The conference was precedent-setting, in that Arab states met with Israel and agreed to enter direct talks with the Jewish state. In the photo, then-Israeli Prime Minister Yitzhak Shamir addresses the assembly. [IGPO photo]

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Web hate report released by FSWC

By PAUL LUNGEN
Staff Reporter

Friends of the Simon Wiesenthal Center (FSWC) last week honoured Toronto Police chief Bill Blair and York Region chief Armand La Barge for their efforts in promoting tolerance.

In a ceremony at the Center's North York offices, the two chiefs were lauded for enforcing hate-crime laws and in promoting officer sensitivity training.

At the same time, the FSWC released its latest report, *Digital Terrorism & Hate 2.0*, an interactive CD that identifies 8,000 online sources of hate and terrorism. That represents a 30 per cent increase over 2007.

"Chief La Barge and Chief Blair demonstrate determination and a commitment to reduce hate crimes, promoting community education about the consequences hate campaigns can have on the lives of innocent people in Toronto and the GTA," said Avi Benlolo, president and CEO of the FSWC.

"We honour them for promoting tolerance and human rights at a time when Internet hate appears to be on the rise in Canada and beyond."

Fifteen years ago, the Center identified only one site that could be characterized as promoting hate. Since then, the number of such sites has exploded, and many web locations now offer recruitment and instruction in terrorism, said Leo Adler, director of national affairs for the FSWC.

An estimated 1.3 billion people have access to the Internet, but it only takes one person to "cause havoc, death and destruction" by learning how to commit terrorist acts from the web, Adler said.

Pointing to the 1995 Oklahoma City bombing – America's worst case of domestic terrorism – Adler noted that the same bomb-making formula used in that attack was available on the web and that domestic terrorism suspects were planning to employ that same type of bomb in Toronto, though three times more powerful.

"For all its good, [the Internet] has the potential for evil as well" and terrorists need not rely on large numbers to have a tremendous impact, he said.

In its *report – Online Terror + Hate: The First Decade*, released with the CD, the FSWC proposed a 10-point action plan addressed to families and online users to identify and curb the dangers posed by Internet terrorism and hate.

Parents are urged to stress that "hate is never cool," even if it's on the web. Children must also be warned about online postings that seem educational but that vilify religions and groups. Parents must actively take an interest in what their children are viewing on the web and not treat the Internet as a babysitting service, the *ireport* suggests.

Cartoons and games may not be as innocent as they appear, Adler suggested. There are online games that allow the user to shoot blacks or Mexicans crossing the U.S. border, while others are homophobic or glorify the Columbine shooting.

Few of the problematic sites are located in Canada. "We have been very successful bringing these sites to their [Canadian Internet service providers] attention, and very often they remove them," Adler said.

Sites hosted in the United States and other countries, however, are readily available in Canada, he added.

The Internet is increasingly being used "as a propaganda and recruitment tool of major hate groups worldwide, such as Hamas, KKK, Al Qaeda and various neo-Nazi groups," FSWC said in a release.

In an interview with *The CJN*, La Barge said there were "no instances" in York Region of such recruitment by either Hamas or Al Qaeda. York Region police co-operate with RCMP, CSIS and other law enforcement agencies to investigate extremist groups.

"Islamic terrorist groups are being investigated and other terrorist groups," La Barge stated.

Blair said the ideologies of Hamas and Al Qaeda are actively promoted on the Internet, and Toronto police "continue to monitor Internet activity" among some young people.

Benlolo said the CD and its companion *ireport* will be distributed to law enforcement officials, politicians, educators and journalists.

KIEVER SHUL HONOURED: On Oct. 19, Heritage Toronto presented the Kiever Shul with a plaque commemorating the Kensington Market synagogue's enduring presence in the community. The congregation, formally named the First Russian Congregation of Rodfei Sholem Anshei Kiev, began meeting in 1912 in "The Ward," an area east of University Avenue and south of College Street. In 1917, the shul relocated to its current site at 25 Bellevue Ave. It's one of the last remaining synagogues in Kensington Market. Pictured from left, are David Pinkus, president of the Kiever; Eti Greenberg, aide to area councillor Adam Vaughan, and Heritage Toronto board member Eric Slavens. [Heritage Toronto photo]

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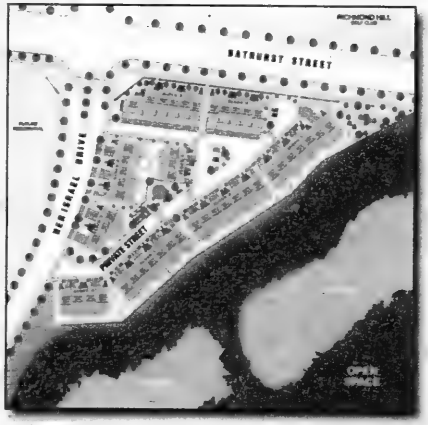

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Impious over Pius XII

The delicate and disturbing possibility of the canonization of Pope Pius XII has been much in the news lately. Recently, a Vatican official suggested that a planned visit to Israel by Pope Benedict could be delayed, if not cancelled, due to the offence caused the Catholic Church by a caption accompanying a photograph of Pius in a display at Yad Vashem. The caption claims that Pius "abstained from signing the Allied declaration condemning the extermination of the Jews" and "maintained his neutral position throughout the war."

The implied threat in the official's statement was denied by other officials in the Vatican. But the utterance understandably roiled Israeli sensibilities. President Shimon Peres intervened to try to still the heaving waters of Israeli-Vatican relations by urging the Vatican not to let the photo caption impinge on the proposed visit.

But the possibility of Pius' elevation remains a sore point between the Vatican, Israel and Jews around the world. At a commemoration on Oct. 9 of the 50th anniversary of Pius' death, Pope Benedict said he prayed the process that could lead to Pius' beatification "can proceed happily." Four days earlier, the chief rabbi of Haifa, Shear-Yashuv Cohen, told Benedict during a synod that Jews "cannot forgive and forget" that some major religious leaders at the time did not speak out against the Holocaust. Rabbi Cohen was the first Jew to address a synod.

Prompted by the public statements generated by renewed debate, leaders of the Jewish communities of Italy and France have also recently spoken out against the canonization of Pope Pius.

Even the United States Holocaust Memorial Museum last week urged the Vatican to delay the canonization of Pope Pius XII until it opens up its World War II archives for comprehensive inspection and study.

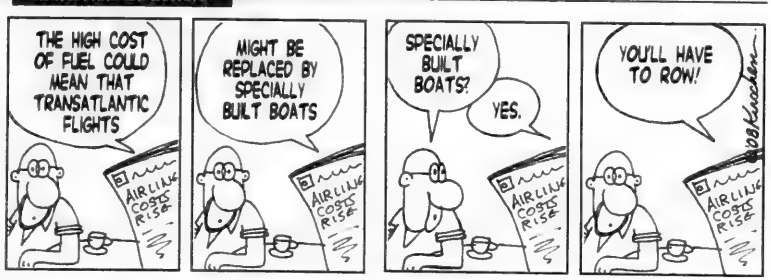
Angelo Pacelli – Pope Pius XII – was Rome's bishop, the highest Roman Catholic temporal and spiritual authority during World War II. To this very day, some historians ask why he failed to speak out publicly against the genocide being perpetrated all around him by the Nazis.

To that very doleful question the Vatican has never delivered a satisfactory reply. Pius was reluctant to speak out publicly, the Church has always said, because he feared the Nazis would take vengeance against it and its own worshippers. But, in any event, the Vatican adds, Pius did secretly save thousands of Jews. Pope Benedict has forcefully defended Pius, saying he "spared no effort" on behalf of Jews during World War II. The evidence however for these assertions has been flimsy, since the Vatican has not opened the entirety of its archives on the subject.

Whether the Vatican proceeds with the canonization of Pope Pius XII is for the Vatican to decide. But it should not delude itself into thinking that the merely internal Vatican decision would be without consequences externally. Until the entire truth of Pius' wartime record is shared, his elevation to saintly status would cause great pain to the Jews around the world and cast into doubt the *bona fides* of past overtures by the Church to the Jewish people.

25 years ago in *The CJN*

Jim Keegstra, the former Eckville, Alta., teacher who was fired in December 1982 for teaching that the Holocaust was a hoax and that there was a worldwide Jewish conspiracy, lost his bid for re-election as Eckville's mayor. In a 278-123 vote, Keegstra, then 53, lost to former mayor Harold Leach.



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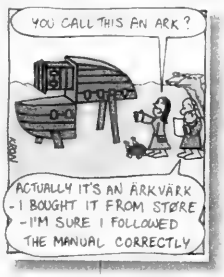
Rabbi Phyvle Rosensweig led Kitchener

The article "Kitchener shul celebrates centennial" (*CJN*, Oct. 16) mentioned Rabbi Yosel Rosenzweig, the spiritual leader of Congregation Beth Jacob, but it failed to mention the late Rabbi Phyvle Rosensweig (no relation to our current rabbi) who was our rabbi for 36 of the shul's 100 years. He and his wife, Gittel, who taught in our Talmud Torah for most of those 36 years, were instrumental in forging our success as a synagogue and as a community.



Rabbi Phyvle Rosensweig came to Kitchener as a young man of 26 and almost immediately directed Beth Jacob on the path of Jewish learning and ritual. I, as well as others, have committed ourselves to the longevity of Beth Jacob mostly because of him.

Gordon Strauss
Co-president, Congregation Beth Jacob
Kitchener, Ont.

* * *

Claims conference and survivors

While watching two Israeli documentaries, *Paying for Justice* and its sequel, *The Struggle Continues* ("Films expose the problem of impoverished Holocaust survivors in Israel," *CJN*, Oct. 16), I wondered how many of the Claims Conference dignitaries in the documentaries had actually talked to the survivors – the subject of their gathering. Sitting around the breakfast table in the five-star Sheraton Hotel in Tel Aviv, they greeted the wounded cries of the needy survivors with stony faces. In response to them, one dignitary thrust his hand into his pocket and retrieved a few denominations in a cynically bravado gesture to presumably show that he, too, was poor.

I know many of these conferees who were nibbling croissant, and I've known some of my supplicating fellow survivors. They have lived worlds apart. Three years after they made it out from the concentration camps and the woods, the survivors fought in the Israeli War of Independence and took part in the building of the country. Unlike them, many of the Sheraton conferees vicariously experienced the travails and pains of Israel's birth and growth. Consequently, when they see a shooting star against the blue Israeli skies, they run for shelter, taking it for an enemy missile.

Watching these films hurt my Jewishness, and it shamed my humanity.

Eli Pfefferkorn
Toronto

* * *

TJFF screened controversial films

Sidney Zoltak is correct when he states that both his committee, the Canadian Jewish Holocaust Survivors Committee, and the Canadian Jewish Congress wrote to the Toronto Jewish Film Festival (TJFF) and the board of the festival with their concerns about our screening of the film *Paying for Justice* and its sequel, *The Struggle Continues* ("Claims conference wrongly depicted," *CJN* letters, Oct. 23).

The festival and its board read the letters – both of the letters seemed, by their letterhead, to emanate from Congress – and we decided to go ahead with the screening. A court of law in Israel will be the one to determine the accuracy of the allegations made in the films.To the best of our memory, Sidney Zoltak did not ask for a response.

What he failed to mention, however, was that *at least* two members of his own committee were fundamentally opposed to the position taken in the letter. These members felt that to *not* show the film would be insulting to survivors. He also failed to mention that Congress has a local member on the Claims Conference Allocations Committee, which precludes them from having independent opinions on the issues raised.

Let me further state that they were invited to participate in an open forum discussion with the filmmakers and a moderator, but declined.

Helen Zukerman
Executive Director
Toronto Jewish Film Festival

* * *

Survivors should see films

I am a member of the Canadian Jewish Holocaust Survivors Committee. For the sake of accuracy, mine was a dissenting voice in the issue of a letter sent by the committee, asking the Toronto Jewish Film Festival not to show the film *Paying for Justice* and its sequel, *The Struggle Continues*. ("Claims conference wrongly depicted," *CJN* letters, Oct. 23).

I haven't yet seen the films, but having recently read the report about the present findings of an Israeli state investigative committee on the plight of the aged, poor and poorest Holocaust survivors living in Israel versus the application of monies received (or not) from the Israeli representatives on the Claims Conference, I, as a an 80-year-old survivor of three camps, feel a strong solidarity with the survivors' case, as does the investigative committee in Israel, because to be silent is to be complicit.

In light of the foregoing, I was of the opinion that the survivor community here in Toronto should have the same fundamental right as that of those living in Israel to see these films and make up their own minds or debate it as vigorously as they wish, pro or con, in an open forum. Isn't this what our Canadian democracy is or ought to be about?

Judy Weissenberg Cohen
Member
Canadian Jewish Holocaust Survivors Committee

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Israel eyes regional peace push, U.S. talks with Iran

By LESLIE SUSSER
JTA

With the governments in Washington and Jerusalem set to change, Israeli leaders are reassessing policy in two key areas: Middle East peacemaking and Iran.

On peacemaking, both President Shimon Peres and Defence Minister Ehud Barak are coming out strongly in favour of a new regional approach – and Prime Minister-designate Tzipi Livni is listening.

On Iran, the Foreign Ministry – the government department Livni heads – is preparing for the possibility of U.S. dialogue with Tehran, especially if Barack Obama becomes president. If that is the turn U.S. policy takes, Israel will try to convince the new U.S. president to insist on one condition: that Iran suspend uranium enrichment before talks begin.

For some time now, Peres has been arguing that it was a mistake for Israel to conduct separate negotiations for separate deals with the Syrians and the Palestinians. Instead, he says, Israel should be negotiating with all the Arab states and the Arab League for a comprehensive regional peace.

In separate negotiations, Israel often makes major concessions in return for relatively little, Peres says. For example, Israel's opening of peace talks with Syria already has resulted in the rehabilitation of the Syrian regime in the international arena, but Israel has received nothing in return.

But a regional approach could enable greater flexibility in solving problems and deliver a real end to the Arab-Israeli conflict, Peres says.

Behind the scenes, in meetings with Arab and western leaders, Peres quietly has been promoting the regional approach. Peres went public with this strategy only in his mid-September address to the UN General Assembly in New York, when he appealed directly to Saudi Arabia's King Abdullah by declaring that Israel was ready to discuss the 2002 Arab plan for regional peace.

In a meeting last week with Egyptian President Hosni Mubarak in Sharm el-Sheik, Peres was expected to outline his ideas in more detail.

Although Peres serves in a ceremonial position – Israel's presidency comes with virtually no executive powers – the Israeli president's actions carry weight. This is partly because of Peres' reputation and experience, but more because his moves on the regional front have been co-ordinated closely with Livni.

Barak also has picked up this approach. He says Israel needs to come up with a regional peace initiative of its own and present it to the Arab world. The Arab and Israeli initiatives together then could create a basis for a serious regional peace dialogue.

He points out that Israeli and Arab moderates share concerns about containing Iran, Hezbollah and Hamas. And he agrees with Peres on the need for a more comprehensive regional approach, particularly since the separate talks with Syria and the Palestinians have made little headway.

The advantages of the regional approach are manifold: Israel could make trade-offs on and between key issues. It could bring countries such as Lebanon, Syria and Jordan into a solution of the Palestinian refugee issue. Israel would have the added assurance of knowing that any agreement would be underpinned by the entire Arab world. And the Jewish state could negotiate a credible end to the Arab-Israeli conflict precisely because the entire Arab world would be signed on to it.

But how would regional peacemaking actually work? Wouldn't the framework be too large and cumbersome? Wouldn't the more radical voices on the Arab side set the tone?

On the face of it, it would seem more logical for regional peace to follow agreements with Syria and the Palestinians, not produce them.

The way Israeli officials see it, regional talks could be held in parallel with negotiations with Syria and the Palestinians, not instead of them.

Photo opportunities, such as this, after each session of bilateral discussions between Israelis and Palestinians, may be increasingly a thing of the past if the future Israeli leadership prefers a regional rather than bilateral approach to peace talks. From left are Israeli Foreign Minister Tzipi Livni, Prime Minister Ehud Olmert, Palestinian Authority President Mahmoud Abbas and Palestinian negotiator Ahmad Queria. [RNS photo]

Whether or not the regional effort leaves the ground, the Foreign Ministry is considering other bilateral peace initiatives, including a long-term non-belligerency pact with Lebanon.

The thinking is that full peace with Lebanon will not be possible until there is peace with Syria, so why shouldn't Israel push for a more limited agreement on non-belligerency in the interim?

Israel is gearing up as well for a more conciliatory U.S. approach to Iran. Israeli strategists assume that whoever wins the U.S. election in November will seek to talk to Tehran, though Obama might do so without any preconditions.

For months, the Foreign Ministry, the Mossad, the National Security Council and the Israel Atomic Energy Commission have been discussing a range of possible Israeli responses.

The emergent consensus is that Israel will press the next U.S. president not to engage in open talks with Tehran until Iran suspends its uranium enrichment program. This is in line with a current proposal by the 5 Plus One powers – the United States, Russia, Great Britain, France and China, all permanent members of the UN Security Council, and Germany – that Iran stops the enriching process, receives a package of incentives for doing so and only then may talks start.

In any event, Livni seems quite willing to give dialogue a chance, as long as it is not used by the Iranians as a smokescreen to push ahead with their nuclear program.

Yitzhak Ben Yisrael, probably the Knesset member closest to Livni, says bluntly that if the world does not prevent Iran from going nuclear, Israel will have no choice but to take military action.

But, he says, Israel would much prefer that Iran be stopped by peaceful means, and he reckons there is still time. By his count, Iran is about three years away from producing a nuclear weapon: two years from fully mastering its uranium enrichment technology, and then another year from producing enough fissionable material to manufacture a bomb.

This seems to contradict a late September report to the cabinet by the head of research in military intelligence, Brig.-Gen. Yossi Baidatz. That report said that Iran was mastering enrichment technology, already had produced one-third of the fissionable material needed for a bomb and that the western world was blind to the urgency of the situation.

Despite Baidatz's alarm bells, Livni now seems to be ready to give fresh, focused diplomacy a chance. Talking to Iran while it continues to enrich uranium would, in her view, be a disaster. But getting Iran to suspend enrichment activities while talks are carried out could be the best way forward.

Non-aggression treaty with Lebanon?

By BARAK RAVID
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Foreign Ministry is examining an initiative aimed at reaching a long-term non-belligerence pact with Lebanon to prevent renewed fighting along the northern border.

The initiative was first revealed three weeks ago during a strategic discussion over the future of the Middle East peace process that was held as part of the ministry's evaluation of regional developments.

The evaluation is the first of its kind, and was initiated by ministry director-general Aharon Abramovich and later supported by Foreign Minister Tzipi Livni.

Livni's close advisers and senior ministry officials participated in the discussion. Given the officials' close relationship with Livni, the evaluation's recommendations are likely to turn into official policy should she succeed in forming a government.

Eran Etzion, the head of the Foreign Ministry's political planning section, said a full peace agreement with Lebanon can only come in the wake of a similar deal with Syria. Still, he said, Israel can try to advance on a separate political track with Lebanon, the end result of which could be a long-term non-belligerence pact.

The agreement would be signed by both governments, and its focus would be a reciprocal agreement on the route of the border between the two countries. The deal would include a solution to the dispute over the Shebaa Farms border area and the divided village of Ghajar, as well as a number of small border adjustments demanded by Lebanon.

The recommendation would provide for a co-ordination apparatus between the Israel Defence Forces and the Lebanese army, as well as the United Nations Interim Force in Lebanon (UNIFIL) over border patrols and other monitoring activities.

Israel is expected to ask Lebanon to significantly reduce Hezbollah's weapons stores and to extend the Lebanese army's authority across the entire country, with a special emphasis on the area south of the Litani River, which is the closest area to Israel. In return, an agreement would have to be reached over Israeli overflights in Lebanese airspace.

The discussion also dealt with the Syrian and Palestinian diplomatic tracks, and officials present argued over which track should receive first priority.

Those in favour of dealing with Syria first agreed that the only tenable option on that track would involve negotiations over a final-status agreement with an Israeli withdrawal from the Golan Heights.

Supporters of this strategy said an agreement with Syria would be easier to reach than with the Palestinians, the chances for its success are greater and the strategic dividend Israel would receive is bigger. They also said such a deal would greatly change the balance of power in the region by removing the threat posed to Israel by the Syrian army, placing distance between Damascus and Iran and possibly engendering a deal with Lebanon.

Supporters of the "Palestinians first" strategy argued, however, that without solving the Israeli-Palestinian conflict, Jerusalem will be unable to advance peace talks with even a single moderate Arab state.

One official subscribing to this view said, "Every Arab person we talk to says the central issue that bothers him, and that they give priority to over everything else, is the Palestinian issue."

Opinions

Junk food for the soul

Rabbi Chaim Steinmetz in Montreal

Nike. Hermes. Pepsi. Versace. Starbucks. Mercedes. Armani.

You know these names, and so do millions of people worldwide. They are "brands," exclusive trademarks used by manufacturers. Brands are a multibillion dollar economic juggernaut that drives the global economy.

Brands may be great for business, but they're bad for the soul. They used to be about quality and style, and a good brand meant a reliable, high-quality product. (And a brand that lost its reputation was mocked – I remember when a certain car company was ridiculed by saying it's name stood for "Fix or repair daily"). But contemporary brands are more about image than quality. The logo on the front of a polo shirt is a substitute for personal identity.

It's usually wise to avoid judging a book by its cover (or as the Mishnah puts it, judging a wine by the bottle). But with brands, we're encouraged to believe that changing our cover will change our personality. Ads imply that a brand's image will become our own. If we drink Pepsi, we will "think young," and if we buy an Apple computer, we will "think different."

Nike sneakers proclaim that you are a proactive person who will "just do it," and true love requires a diamond, because "a diamond is forever." As Susan Fournier, a Harvard University business professor, put it: "People look at brands as carriers of symbolic language and forget that a brand's first purpose is to close the sale."

Brands are junk food for the soul. The search for identity is a powerful spiritual force that encourages people to live meaningful lives. Even when people have all their other needs met, they still need to create a spiritual identity.

As the prophet Amos says: "Behold, the days come, says the Lord, that I will send a famine in the land. Not a famine of bread, nor a thirst for water, but a hunger to hear the words of God."

But a store-bought brand identity substitutes ersatz meaning for spiritual depth.

The glamour of brands makes them far more attractive than old-fashioned spirituality. People contort themselves in order to buy a Porsche or a Rolex. Among young, upper-middle class couples, there is what I call a "baby versus BMW dilemma." Should they have another child and live more modestly, or should they have fewer kids in order to afford "the ultimate driving machine?" In a materialistic, brand-intoxicated culture, too many people choose BMWs over babies.

Like junk food, brands are a tasty little pleasure when enjoyed in moderation. But brands aren't a substitute for a healthy spiritual diet.

You can't fill your soul with fashionable but hollow designer vanity.

Unfortunately, too many people have sold their souls for a logo.

We should all turn toward Israel

Gil Troy in Montreal

Five times a year, Israelis witness a strange sight. As they return to work after the first and last day of Sukkot, the first and last day of Passover, and the Shavuot holiday, some visiting North American and European Jews still observe the strictures of the "chag," the holy day.

That these Diaspora Jews stick to their Galut – exile – practices in the Jewish homeland when even the most pious Israelis have ended the holiday is absurd. The holiness of Eretz Yisrael, the land of Israel, should prevail.

The bizarre practice of visitors to Israel observing the second days of holidays there highlights two disturbing trends. The Orthodox world suffers from a kind of autism about ritual, an inability to read subtle cues, to distinguish minor from major. More broadly, many Jews exhibit a condescending attitude toward Israel, forgetting Israel's primacy within Judaism.

For starters, accompanying Orthodoxy's welcome resurgence over the last few decades has been a disturbing stringency about far too many minutiae. Some – but not all – rabbis have lost their bearings. Some hector their congregants about the most picayune rules of kashrut while ignoring major sex scandals or other ethical lapses among congregants. Some gossips condemn neighbors in harsh, hateful and even violent terms for wearing dresses they might deem immodest by centimetres.

In fairness, the genius of Halachah, the Jewish system of law, lies in its focus on details. The strict attention to seemingly minor rituals has sustained Judaism through the millennia, preserving continuity, maintaining legitimacy and fostering an intensity in Jewish tradition. But focusing on details should enhance, not obscure, the major principles looming behind the minor acts. When ethical guidelines are ignored – or sacrificed – and when bigger principles are violated, ritual is distracting rather than reinforcing.

Rabbis must educate congregants about proportionality and intentionality. Maintaining the purpose behind the ritual is essential, and Jewish law should facilitate the broader quest to achieve a good, meaningful and ethical life. I once asked a rabbi what he thought about Orthodox Jews who observed the Sabbath obsessively yet acted in business immorally. He answered: "They are not Orthodox." This rabbi understood that if you can't pick and choose when it comes to rituals, you can't pick and choose when it comes to ethics, either.

Of course, visitors observing the second day of holidays in Israel are not obscuring any lapses, ethical or otherwise. Still, maintaining this particular ritual diminishes the Holy Land, thus undermining a major Jewish principle to adhere to a more minor ritual.

Alas, more and more Jews seem to forget Israel's primacy. Forgetting the blessings that flow from living in Israel, all too frequently, free, comfortable western Jews feel they are better off than their poor Israeli cousins. Too many fundraising appeals that caricature Israel as needy seemingly confirm this perception.

In truth, Orthodox Jews in the Diaspora face a major contradiction that most of them simply ignore. Despite devoting their lives to following every jot and tittle of Jewish law, they overlook the many mitzvot associated with living in the land of Israel. Before Israel became independent in 1948, Jews felt forced to remain in exile. Today, how can someone dedicated to following all of God's commandments as fully as possible justify choosing to live outside the Land of Israel?

I'm well aware of how explosive a charge this is, and how sensitive the aliyah issue is, so allow me to make a more modest proposal that will help restore some proportionality to the relationship. All Jews today should put the study of modern written and conversational Hebrew at the top of both communal and individual agendas. Studying modern Hebrew necessarily reorients people toward Israel, helping all Jews engage with Israel better.

And perhaps even more important for Diaspora Jews, putting Hebrew front and centre can prove humbling. Rather than demanding that our Israeli brothers and sisters speak to us in the particular language of our exile, we should make the effort – however trying – to speak the language of our people.

The great Zionist philosopher Achad Ha'am said that just as the Jews preserved the Sabbath, the Sabbath preserved the Jewish people. Similarly, let future historians note that just as the Jewish people preserved Hebrew, Hebrew preserved – and redeemed – the Jewish people today.

Distortions equate victims with perpetrators

Sara R. Horowitz in Toronto

Anyone partaking of the many moving, informative and profound programs mounted to mark Holocaust Education Week will find some recent developments in several areas of the former Soviet Union disturbing. While not quite Holocaust denial, the growing trend to "investigate" Holocaust survivors for crimes against humanity during World War II threatens to distort the way that the war is remembered in several of the regions where the Nazi genocide was perpetrated.

Some of you have followed the news in Lithuania, for example, where three Jewish former partisans have been under investigation. Their wartime resistance to Nazis, collaborators and the genocidal machinery has been construed as mass murder. This comes as part of an inquiry into an attack on the Lithuanian village of Kaniukai (formerly Koniuchy) in January 1944 by Soviet partisans who were acting on outdated information that German troops were being harboured there. Almost 40 villagers were killed during the battle that ensued, and contemporary Lithuania looks back on it as a massacre of innocent people by the Soviets, the equivalent to mass murders perpetrated by Nazis against Jews.

Like many countries with a complicated history during World War II, a history that may include both co-operation with Nazi persecution and the murder of Jews, and – simultaneously – victimization by Nazi or Soviet forces, contemporary Lithuania is engaged in a project to shape its history – that is, to shape the way it looks back at the past, and the role of its country and its inhabitants.

Lithuania has not made a strong effort to investigate and prosecute Nazi collaborators for war crimes. Its focus on what it construes as inhumane killings by Soviet partisans allows it to portray itself as doubly victimized during the war, rather than address its more complicated history.

Now, in focusing on three aging Jewish former partisans, Lithuania is, in essence, asserting a moral equivalence between Nazi war crimes – that is, the humiliation, torment and mass murder of Jews – and the defensive activities of Jewish partisans, who may have participated in resistance operations that resulted in civilian casualties. The three survivors include Yitzhak Arad, an Israeli historian and former chairman of Yad Vashem, who has written about Lithuanian wartime atrocities.

Lithuania is not the only place where such a recalibration of historical memory is taking place. While this reshaping of history is not the same as Holocaust denial – that is, it doesn't dispute what happened to the Jews of Europe at the hands of the Nazis – the net effect is a dangerous distortion of the historical record.

As part of a national project to reconstitute a history that they can live with, countries downplay or ignore the ways many inhabitants collaborated with genocide, and, at the same time, emphasize the ways these inhabitants have been victimized by historical forces. In characterizing Jewish resistance – resistance to being murdered – as simply another kind of war crime, no different, in essence, from Nazism itself, such reinterpretations of history place everyone – Jews, Nazis, collaborators, resisters – in the same pot, with perpetrators and victims being virtually indistinguishable.

While historians disagree about whether such recasting of history is motivated by anti-Semitism, or simply by the desire of certain countries to reconfigure their past in a way that helps solidify national pride, all agree on the outrageous misplacement of justice in accusations aimed at Jewish resisters to the murderous forces that destroyed their very families and communities.

In some ways, such distortions are more dangerous than out-and-out Holocaust denial, because rather than denying facts that are easily verified, they "cook" the facts into a different kind of stew, and, thus, may seem more persuasive.

It will be the task of the future to pay attention to such insidious revisions of history and to correct them. Our best tools will be – as they always have been – testimonies and memoirs of survivors, the work of researchers, and ongoing Holocaust education.

The Kirshner File

Templers from Germany brought modernization

Kaplan Street in Tel Aviv is one of the busiest thoroughfares in a crowded, bustling city, leading to the Israeli government media centre, the Ayalon expressway, the Arlozozroff railway station, the Ministry of Interior and the Azrieli towers (the vision of Montreal-based Israeli Canadian architect and real estate developer David Azrieli, who pioneered the concept of the indoor mall in Israel).

On Kaplan Street, you will also find what, until quite recently, was a tree-shaded, walled government compound known as HaKirya, which was largely the preserve of the Israeli army and guarded by sentries. It was off-limits to passersby unless they were authorized to enter.

Sheldon Kirshner in Israel

As a neighbourhood, HaKirya seemed different due to the architecture of its yellowish buildings. They exuded an air of both Europe and the Middle East and their roofs were made of maroon tiles. I invariably felt that they were transplants and had, in a sense, been parachuted into Tel Aviv.

Now the walls have fallen and HaKirya, at least one side of it, has been transformed into a municipal park. This development took place as Kaplan Street was widened.

There are several empty buildings on the site – which was once called Sarona – and the oldest one dates back to 1870.

Sarona, in the heart of Tel Aviv, was one of the earliest Templer settlements in Palestine. The Templers, driven by millennial fervour and a belief that the Second Coming of Christ was inevitable, were evangelical German Christians who settled in the Holy Land starting in the late 1860s.

A restored Templer building in Sarona

Their intention was to build a new social order grounded in traditional Christian values. A sect founded by the Wuttemburg theologian Christoph Hoffmann (1818-1885), the Templers were a breakaway group from the Protestant Lutheran church.

Apart from Sarona, they established settlements in Jaffa, Haifa, Jerusalem, Wilhelma, Galilean Bethlehem and Waldheim, erecting their last outpost in 1907.

Never numbering more 1,700 members, the Templers are credited with having played an instrumental role in the modernization of Palestine in such key sectors as construction, agriculture, commerce, industry and transportation.

Zionist settlers were no doubt influenced by their love of the land and work ethic.

With the British conquest of Palestine, the Templers were deported as enemy aliens. But after World War I, they were allowed to return.

The Templers, in general, had cordial relations with the Jews of Palestine, since their respective interests were not at odds. But with the rise of Adolf Hitler's National Socialist regime in Germany, some Templers began identifying with Nazism and joined local branches of the Nazi party.

During World War II, Britain interned Templers and later deported them to Australia. And in one particular prisoner exchange, they were swapped for Jews held in Germany.

Israel confiscated their property, officially bringing the Templer period to a close. Yet their ghosts linger on through their buildings, many of which have been stylishly renovated by new owners.

Sarona, one of the first modern agricultural settlements in Palestine, was constructed on land purchased from a Greek monastery. It was inaugurated in 1871, when Palestine was still a possession of the Ottoman Empire.

The first German colonists in Sarona experienced hardship as they battled the weather and an outbreak of malaria. More than 10 per cent succumbed to disease in 1872.

Yet they persisted as farmers, planting orchards, vineyards and vegetable patches and tending to livestock. An account of their lives, by Helmut Glenk, was published in *From Desert Sands to Golden Oranges*.

More than 200 Templers lived in Sarona in the final decade of the 19th century, amid a sprawl of 70 private and community buildings, barns, workshops and sheds.

By the 1920s, Sarona had a population of nearly 500. One hundred and ninety eight of the residents were removed to Australia in 1941, when Gen. Erwin Rommel's Afrika Korps threatened Palestine. The remainder were subsequently placed in internment camps. Gotthilf Wagner, Sarona's mayor, was assassinated in 1946.

With the end of the British Mandate in 1948, Sarona was taken over the Israeli government, and HaKirya, a serene oasis in a throbbing metropolis, was born.

Plans to demolish HaKirya were drawn up, but preservationists rushed in and prevented its wholesale destruction. City hall finally agreed to save 18 of the structures containing distinctive architectural flourishes.

Among them were the Friedrich Haring and Immanuel Steller buildings. Four of the buildings had to be moved to accommodate the widening of Kaplan Street. Today, Sarona, a leafy park with benches and tables set aside for picnics, has been completely gentrified and integrated into Tel Aviv's cityscape.

Further north, in the port of Haifa, another remnant of Templer culture exists in the German Colony on Ben-Gurion Boulevard, which is dotted with restaurants, cafes and boutiques.

Looking toward the heavily forested Carmel mountain range, you see the stunningly beautiful Baha'i gardens and shrine, one of the wonders of modern Israel. Looking in the other direction, you see ships in the harbour and the glint of the Mediterranean Sea.

The Templers arrived in Haifa in 1868, when it was a small, insignificant town inhabited by Muslims, Jews and Christians and just beginning to expand beyond the confines of its 18th century walls.

Purchasing land far from the centre, the Templers wanted to build the first planned agricultural community in Palestine. Their fields stretched into Kiryat Eliezer, these days a middle-class neighbourhood of apartment blocks shaded by eucalyptus trees.

Hard working and resourceful, the Templers opened workshops and an olive soap factory and created a tourist industry by building the first hotels and a road up to Mt. Carmel.

According to the Haifa Tourist Board, the Templers were among the city's most prominent doctors, merchants and engineers.

The community reached its apogee in the early 20th century, when Haifa was home to about 750 Templers.

A renovated Templer home in Haifa
[Sheldon Kirshner photos]

By all accounts, the German Colony, with its neat homes and gardens, was a model of urban planning and an example to the rest of the population.

Typically, a Templer dwelling was fabricated of soft limestone taken from a quarry on Mt. Carmel. The house itself was on three levels. On the first storey was a kitchen, dining room and living room. Sleeping quarters were on the second floor. A cellar was used to store water and food.

Right after the Six Day War, when I visited Haifa for the first time, the former Templer quarter was rundown and seedy, totally neglected. As buildings crumbled, a coalition of preservationists persuaded the powers that-be that its revival could pay economic dividends, besides brightening up a blighted part of Haifa.

The effort has paid off in spades. The neighbourhood has been revitalized and has been a tourist draw for some time now.

As I strolled down Ben-Gurion Boulevard one sunny day, admiring buildings that once belonged to the Duck, Krafft, Ruff, Unger, Keller and Struve families, I conjured up images of industrious Germans working their fields and tending to their workshops and hotels in the New Jerusalem.

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Israeli religious school network upgrades art school

By FRANCES KRAFT
Staff Reporter

Tzvia, a network of religious high schools in Israel, has two priority projects for which it's currently raising funds: scholarships for needy students and a new building for its arts high school in Jerusalem.

Rabbi Efraim Grinfeld, Tzvia's director of educational affairs, and Yehoshua Adler, director of development for the Tzvia Educational Network, were in Toronto last month to meet with supporters here.

The network consists of 20 girls' schools (*ulpanot*) and five yeshivot for boys from Grade 7 to 12, serving a total of 6,000 students. Among them are about 300 Ethiopians, 100 olim from English-speaking homes and a handful of North Americans, although there is no program per se for overseas students.

Among Tzvia's schools is a 10-year-old arts high school for girls that Rabbi Grinfeld – who pioneered the program – says is unique in Israel for its combination of religious studies, academics, and the arts.

It reflects Tzvia's philosophy, based on that of the late Rabbi Tzvi Yehuda HaCohen Kook, which emphasizes, among other things, a love of God and community.

"We think that art is a very good binding to the world – to the history of the world, to the nation's history, and to [one's own] history," said the rabbi, a veteran educator with 32 years in the field, the last 15 at Tzvia.

Another Tzvia program of note is a three-year-old pre-med program in Haifa. The school is the only religious school among 10 Israeli high schools to participate in the pilot program, which includes a focus on science and medicine, along with hospital visits and even observation of surgical procedures, the rabbi said.

Yehoshua Adler, left, and Rabbi Efraim Grinfeld, were in Toronto recently to meet with supporters of Tzvia, a network of religious high schools in Israel.
[Frances Kraft photo]

Also, he added, Tzvia is the only religious school in Israel – and one of only two in the country – that offers architectural engineering, a field whose practitioners can be licensed to build buildings of up to four floors.

It empowers women, providing them with an opportunity to work from home and earn a good income, he said.

Adler noted that religiously observant women in Israel have made strides in areas such as broadcast journalism in the past 10 or 15 years. Sarah Beck, a reporter for Israeli television's Channel 2 – who, as a religious, married woman, covers her hair – is a Tzvia graduate, he said.

Other Tzvia graduates include doctors, lawyers and high-level civil servants, he noted.

Most of Tzvia's female students enter Sherut Le'umi (national public service in lieu of army service) after high school, and volunteerism is a significant component of their Tzvia education.

"We think that one of the most important issues in education is to be involved," said Rabbi Grinfeld. "This is a part of our religious education – not to be closed in a ghetto of religious people. We need to go to our community."

About 60 per cent of Tzvia's budget comes from the Israeli government. The other 40 per cent is derived from tuition revenue – about $3,500 (US) per student, per year – as well as donations.

For further information about Tzvia, contact Mizrachi Canada at 416-630-9266, or Yehoshua Adler at 416-400-9072.

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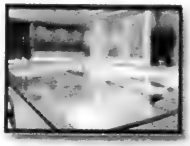
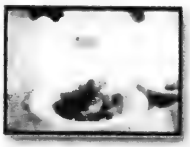

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Raising a glass to celebrate kosher wine

By SHERI SHEFA
Staff Reporter

It was both an education and a celebration of kosher wine last month when about two dozen people gathered for the "Raising a Glass" event.

Heebonics and *The Canadian Jewish News*, along with The House organized a wine tasting event that brought Rabbi Mordechai Levin, executive director of the Kashruth Council of Canada, to The House to speak about the kosher wine-making process and what makes wine sacred.

"In the kosher world, wine and meat are one of the few items that are especially sensitive as far as the productions and the actual process is concerned according to Jewish law," said Rabbi Levin, after the guests had a chance to taste wines from Israel, Argentina, Australia, Italy and Chile and to enjoy sushi provided by Umami Sushi.

He said that when it comes to blessing fruit, we always say the brachah, *borei pri ha'aretz*, except when it comes to wine. Wine has it's own blessing: *borei pri hagafen*.

"The Mishnah says that when we change the characteristics of the grape and elevate it, it becomes more than just a grape."

Rabbi Levin said that there is a debate about other foods that take on another form when processed, such as olive oil.

"Olive oil also goes through a similar change, but we don't change the blessing for it… There is something more characteristic of the wine, something that we are getting from it that elevates it to a special category," he said.

"There are two distinguishable characteristics that wine has which other foods like olive oil do not, and that is that it satisfies ones hunger and that it gladdens the heart. It makes one happy, it makes one feel good. It has the added attributes that the others don't have."

Also, he said, rabbis have chosen wine to sanctify the Sabbath and holidays, and as a result, the kosher wine-makers have to follow very strict guidelines.

For instance, kosher wine can only be handled by religious, shomrei Shabbat Jews from the time that the grape is pressed until it is sealed in the bottle.

"Historically, grape wine was used as a pagan ritual libation and wine was used for idolatry," Rabbi Levin said.

"We have to handle our wine differently because it is something that is *kadosh*, it's holy, something that we use for sanctity purposes."

He said that not only are non-Jews and non-religious Jews not allowed to handle the wine, but there are certain ingredients that effect the kosherness of the wine.

Many wine makers use gelatin that comes from animal fat or animal bones, or egg white, to give the wine clarity, he said. But most kosher winemakers use a substance called bentonite to drag particles to the bottom of the barrel.

He also spoke about the difference between mevushal (cooked or boiled) and non-mevushal wines.

When a wine is mevushal, it means that the wine is chemically different from non-kosher wine. Even if it is handled by a non-Jew after it is mevushal, it will still retain its kosher status.

But if a wine is non-mevushal, and it's opened, poured or handled by a non-Jew, it is no longer kosher.

"In order to get the wine at a certain level to put it in the bottles, they have to taste it, they have to sample it. If it is not mevushal, if it hasn't been pasteurized yet, it has to be done by a religious Jew because what causes the wine not to be kosher is any movement by a non-Jew," Rabbi Levin said.

"If [a non-Jew] picks up the bottle, if he opens the tap and the wine comes out the tap and he takes a sample, that in itself… according to Jewish law could make the whole vat not kosher."

He said that there is another restriction that is not halachic: that a non-Jew should not even look at the wine.

"It is an extra restriction that a lot of wineries follow because there are a lot of Chassidim that do want wine that hasn't been looked at by a non-Jew."

Rabbi Levin also spoke about other restrictions that arise during a shmittah, which just happened last year.

Every seven years, the land is left to lay fallow and all agricultural activity is forbidden according to Jewish law.

He said that new vines cannot be planted during shmittah, but grapes from existing vines can be harvested. However, wines produced during the shmittah will not be given kosher certification by most rabbinic organizations because there are many restrictions involved in the handling of those grapes.

"That is the reason why you won't find so many wines in the coming year with a kosher stamp on it."

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Israeli, Canadian vets to be feted at Shabbat service

By SHERI SHEFA
Staff Reporter

Inspired by the national recognition Canadian soldiers get each year on remembrance day, George Stern wanted to honour Israeli and Jewish Canadian war veterans in his own way.

Stern, a Hungarian-native who survived the Holocaust as a hidden child and fought in Israel's War of Independence in 1948, said he got the idea to organize a special Shabbat service for Jewish war veterans when he saw Prime Minister Stephan Harper attending a televised remembrance day service.

"I saw the prime minister and it touched me how much they are sensitive to remembering every year. That is when I started to think that we have to do it," Stern said.

Canadian and Israeli war veterans and their families are invited to Beth Tikvah Synagogue at 9 a.m. on Nov. 1 for a Shabbat service in their honour. Following the service, Israel Consul General Amir Gissin will deliver a speech, as will Beth Tikvah Rabbi Wayne Allen.

"It will be special because we've gathered many veterans, Israelis who fought in the '48 or '56 or any war and they are now living here," said Stern, who is on the board of Beth Tikvah's ritual committee.

He said the invitation extends to all war veterans from any Canadian or Israeli wars and he expects to attract about 200 to 300 people.

"It doesn't matter if they are younger and fought in the '67 war or '73 war, every war was important. We defended our country, Israel. The Canadian veterans... there were a lot of Jewish veterans from World War II."

He said that within the group of Canadian Jewish war veterans, there are many who are machalniks, volunteers who fought in Israel's War of Independence after serving in World War II.

With help from Norman Gardner, former chair of the Toronto Police Services Board and a member of the Jewish War Veterans of Canada, Stern said he was able to extend an invitation to many Canadians, but tracking down Israeli war veterans living in Canada was more difficult because they are not as organized. He said he had help from the Israeli consulate in Toronto but he hopes that those he was not able to reach will hear about the event through word of mouth and will come to the service.

"There is a group, my friends, about six or eight people who fought in Israel. I know them personally and I invited them personally," Stern said.

Among the many veterans Stern expects are Joseph Warner, a machalnik who served in an anti-tank unit, Sam Wasser, who volunteered for Israel in the 7th brigade and Ben Ocopnick who served in Israel's army, navy and air force and played a role in the Aliyah Bet campaign, the illegal immigration movement that brought Jewish refugees to Israel.

Stern said that some of the veterans have promised him that they will bring archival photos from the wars they fought in.

"Whoever will give me pictures, I will put them on display," he said.

Stern, who has organized this event for the third time in as many years, said that honouring war veterans is just as important as honouring Holocaust victims.

"I think it's very important for young people, the new generation, to know about what happened, that people sacrificed their lives and their health," he said.

"The veterans are dying. There are not too many left in all of Canada, and we're doing it for the same reason that the Canadian government does it, to remember that they are worthy, to thank them. They deserve some appreciation in the last years of their lives. I feel this strongly."

For more information, Stern can be reached at 416-223-7481.

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Koffler women honoured by Mount Sinai

By FRANCES KRAFT
Staff Reporter

When Marvelle Koffler was diagnosed with breast cancer 15 years ago, she was sent to Princess Margaret Hospital, where she recalls sitting in a "dark basement area."

That experience – along with a talk she heard by Evelyn Lauder, who had just founded the Evelyn Lauder Breast Center at New York's Memorial Sloan-Kettering Cancer Center – served as the catalyst for her to found a warm, inviting centre specializing in breast health and breast care at Toronto's Mount Sinai Hospital.

The Marvelle Koffler Breast Centre, which opened in 1995 and now serves 33,000 patients a year, was designed to help women who have breast cancer move forward with their lives, both emotionally and physically, in the best way possible, Koffler said in a joint interview with her daughters Theo Koffler and Tiana Koffler Boyman.

On Sept. 22, the three women, along with Marvelle's daughter-in-law Anna Koffler, were honoured jointly by the Mount Sinai Hospital Auxiliary at its Living Legacy Endowment Fund luncheon, an event held every four years.

The fund generates interest for specific hospital-related projects, and this year's beneficiary was the breast centre, which opened in 1995.

Anna, who had to miss the joint interview and spoke separately to *The CJN* by phone, said that "environment plays a key role in people's therapy and getting better."

Of the four women, Anna is most directly involved with Mount Sinai, having served on various boards there for more than 20 years. In addition to fundraising for a variety of other organizations, she and her husband also funded the Tom and Anna Koffler Tolerance Training Centre at the Toronto offices of the Friends of Simon Wiesenthal Center.

Anna credited her own mother with sparking her interest in Mount Sinai and said that Marvelle has been "a great role model" for her in terms of giving back to the community.

"I consider fundraising my full-time work," Anna said.

The breast centre was the first of its kind in Canada, offering an array of services such as yoga, multilingual resource literature, nutritional counselling, coffee and tea served by volunteers, and support for male partners, Marvelle said.

It also serves male breast cancer patients, a small and sometimes overlooked population.

"Men may feel something and not associate it with breast cancer," Marvelle said. "Some of them think it will go away, and when they wait too long, they, too, die. For men, it can come up as a little blister on their nipple."

Recalling an early visit to the New York centre with her husband Murray and several Mount Sinai staff members, Marvelle said that Lauder had done "what I would have loved to have done.

"She created this atmosphere where you sink into lovely chairs. People are there to say hello. Their volunteers are special. They're trained to see if anyone is in such a state that they need an arm around them, or if someone is weeping in a corner, they try to bring them through it, or call in [a medical professional]."

Theo, who lives in San Francisco, said that from an early age, she recalls her parents – who support culture, health and education-related charities – saying that it's more important to give than to receive. She added that their philosophy has been passed down to their five children and 16 grandchildren.

Theo's philanthropic focus – her two "passions," she said – are therapeutic riding for the disabled, which she was instrumental in establishing in Israel in the 1990s, and her year-old non-profit, called Between Four Eyes.

The organization teaches mindful awareness in communities affected by conflict, including Rwanda, the Palestinian territories and Jordan. Its rationale is that inner peace will play a role in living peacefully.

Tiana, who is president of the Koffler Centre of the Arts, has chaired three women's golf tournaments that benefited Mount Sinai, and she has served on a patient and family advisory committee for the centre. She calls her mother the centre's "guiding light."

Likewise, she said that her parents' example has motivated her to become involved in the community and focus on projects that will become "lasting legacies."

Marvelle's own entrée into community work was the result of being asked by a family friend as a newlywed in 1951 to establish a "brides' group" for Hadassah-WIZO. "That was my first taste of getting involved in an organization."

She went on to become involved at high levels with UJA Federation of Greater Toronto and the Weizmann Institute.

These days, Marvelle said, she is "backing off" from all but a very few involvements. She said that younger leaders "have to have room to lead, and room to breathe."

From left, Tiana Koffler Boyman, Anna, Marvelle and Theo Koffler were honoured by Mount Sinai Hospital.

Holocaust Education Week 2008 Exhibitions

November 2 to 16

Cologne artist Willy Fick (1893 - 1967) created symbolic paintings during the dark rise of Nazism - works that gave voice to feelings the Nazis wished suppressed. Incredibly, in spite of the Nazis, fire and bombing, the works remain as photographic witness, opening a dialogue about the role the arts play in society.

Exhibition curator and Fick's grandniece, Angelika Littlefield, worked with nine Toronto Holocaust survivors and nine young people, diverse in age and culture, to create contemporary responses to feature in *The Art of Dissent* as signage and original art. The exhibition features 12 archival photographs, six of Fick's original works and 12 responsive works by student artists.

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Dr. Doris Bergen, U of T

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An Insider's View of *The Art of Dissent*
Angelika Littlefield

Carl Lutz and the Legendary Budapest Glass House

November 4 - December 4

Wednesday, November 12 - 2 pm
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Artist Panel, Guest Moderator, Yossi Klein Halevi, Senior Contributing Editor, The New Republic

Thursday, November 13 - 1 pm
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Jason Grant, Author

Swiss diplomat Carl Lutz saved 62,000 Jews during the Holocaust by issuing them protective letters and housing them in buildings known as the Glass House. In the midst of persecution, terror and death, the Glass House became an international symbol of the indestructibility of humanity during the darkest of times.

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Saturday 1:00 pm - 9:00 pm
Sunday 7:00 am - 6:30 pm

koffler centre of the arts

Rabbi moves back to classroom at CHAT

By FRANCES KRAFT
Staff Reporter

Last month, Rabbi Lori Cohen became the first female rabbi and likely the first non-Orthodox rabbi to teach at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto.

Her hiring does not reflect a change in policy at the school, but rather its existing policy of "seeking out the most inspirational teachers regardless of denomination," said director of education Paul Shaviv.

Rabbi Cohen, 50, was a teacher long before she became a rabbi. After earning her B.Ed. from the University of Toronto in 1986, and her special education certification from York University in 1987, she worked as a special education teacher in Scarborough and then York Region for 10 years.

She now balances her half-time position at Tanenbaum-CHAT's Wallenberg (Wilmington Avenue) campus, where she teaches grades 10 and 11 Tanach, with part-time duties as spiritual leader of Temple Shalom, a Reform congregation in Waterloo, Ont. She also teaches Torah and Talmud once a week to residents at Baycrest.

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From 2001 until earlier this year, she served as associate rabbi at Temple Sinai Congregation of Toronto.

A lesson from the teacher: *"The ability to ask questions is more important to me than answers, because I think there are so many things in life that we don't have the answers to. The ability to see something from many different perspectives is important."*

A native of Toronto who studied religion and philosophy at the University of Toronto as an undergraduate, Rabbi Cohen followed her mother's footsteps into the teaching profession after having done "a lot of volunteer work with kids" when she was growing up.

Her route to rabbinical school was somewhat more unusual. The rabbi, who converted to Judaism in her late 20s, spent six months on an Israeli kibbutz after she received her BA – the beginning of her journey to Judaism.

Later, she founded Or Hadash, a synagogue in Newmarket, and served as a lay leader there. She found she enjoyed studying, running services and leading the community, and was inspired to apply for rabbinical studies at Hebrew Union College.

A single mother at the time, she was accepted into the program and moved with her three sons – now 19, 21 and 26 – to begin her studies in Israel for a year, with four subsequent years at HUC's Cincinnati campus. While there, she also served as principal of Mercaz Conservative High School, a supplementary school for teenagers, from 1997 to 1998. She was ordained in 2000, and received an MA in Hebrew Letters from HUC in 1998.

With her current mix of work, Rabbi Cohen feels "very balanced." In the classroom, she wants to make Tanach relevant to her students' lives and encourages them to "ask more questions, not just regurgitate answers."

From left, TanenbaumCHAT students Danielle Arje, Shira Strauss and Mira Blumenthal joined Rabbi Lori Cohen to help build a house for a needy family through Habitat for Humanity.

"I want them to be creative in solving the challenges the Torah poses for us," she said. All her classes start with a blessing for the study of Torah.

On a strictly academic note, Rabbi Cohen said that she wants students to try to identify their learning styles. "If it's important for them to take notes, they should do that [even] while they're having a discussion."

Outside of the classroom, the rabbi continues to be involved in interfaith work with Muslim and Christian colleagues and their communities. Earlier this month, she helped organize a "Women of Faith Build" for Habitat for Humanity through the Canadian Centre for Diversity. Although most of her students at TanenbaumCHAT do not meet the minimum age requirements to participate in such projects, Rabbi Cohen took three Grade 12 students with her to help build a home for a needy family. She wanted them to experience women coming together from different backgrounds – and not incidentally, different generations – to work for "a common good."

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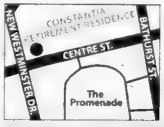

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Greater Toronto Area

Seen at Moss Park are, from left, Jim Telfer, president of the Gord Summers Memorial Hockey League, CHAT students Marlon Rosenberg and Joshua Smith, and league vice-president Will Wade.

CHAT students find way to help other kids

By CYNTHIA GASNER
Special to The CJN

Bins overflowing with hockey equipment may not be the first items we think of when our day school students decide to collect something.

But two Grade 12 students at the Wilmington campus of the Anne and Max Tanenbaum Community Hebrew Academy of Toronto (TanenbaumCHAT) wanted to give something back to the community and initiated a project to do just that.

Joshua Smith and Marlon Rosenberg, co-presidents of the Toronto Maple Leafs fan club at TanenbaumCHAT, looked for a project that would be of interest to their fan club and would also be an exercise in tikkun olam (repairing the world).

Smith says that after their research and many phone calls to community organizations and hockey leagues, they contacted the Gord Summers Memorial Hockey League.

"We found out that it is the last free hockey organization in Canada where they give equipment and ice time to anyone that walks through the doors of the [Moss Park] Arena," says Smith.

Smith and Rosenberg established the CHAT Hockey Equipment Drive, to collect used and new hockey equipment for underprivileged children.

They prepared flyers that were posted in the school and they sent out e-mails to their family and friends.

"Within 2-1/2 weeks, we collected more than 12 overflowing bins of hockey equipment," Smith says.

The Gord Summers Memorial League has been in operation for 50 years. It is a non-profit organization operated by volunteers that gives children in the Moss Park and Regency Park areas a chance to participate in Canada's national sport.

With the help of parents, Smith and Rosenberg delivered four full carloads of equipment to the league, which is run out of the Moss Park Arena at Sherbourne and Queen streets.

"The president of the league, Jim Telfer, and vice-president, Will Wade, met us at the arena," Smith says. "They were overwhelmed by the amount of equipment that we had collected at CHAT and complimented us on the effort we put forward for the underprivileged children.

"They were very happy to receive the equipment, and Marlon and I are very happy that this project was such a success. We're considering other projects in the future that will help less fortunate young people."

Along with hockey equipment and free ice time, donations to the Gord Summers Memorial Hockey League help purchase sweaters and other equipment, and the league provides for a banquet for the children at the end of the season.

Smith notes that any equipment not used by the Gord Summers Memorial Hockey League is redistributed to the Council Fire Indian Association.

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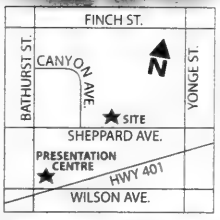

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Jewish Toronto

TopBunk: Camping out for Jewish identity

By Daniel Horowitz

There are many ways to ensure that our children are given the opportunities to connect to Jewish life while they are young, but one that might come as a surprise is quickly gaining momentum.

Research shows that only a few weeks at an overnight Jewish camp is a powerful and increasingly popular way to nurture Jewish identity, and the Toronto Jewish community is putting this idea to the test.

On October 17, UJA Federation of Greater Toronto launched TopBunk, an innovative incentive program designed to reach out to families less connected to the community and engage them through a summer of fun and a lifetime of memories.

By the program's close on February 15, grants worth $1,250 each will be awarded to first-time campers who attend one of the nine qualifying camps in the program. Children who return for a second year will receive a grant of $750.

U.S. research shows that Jewish camp alumni are 50 per cent more likely to join a synagogue, 90 per cent more likely to join a Jewish community center and twice as likely to donate $100 or more to their local community than Jewish adults who never went to a Jewish camp.

"Currently, 12 per cent of children eligible for this grant send their children to Jewish camps," said Dr. Ron Polster, director of UJA's Jewish Camping Initiatives. "We feel camp is an important portal to our community and a great way to inspire identity. Our goal with TopBunk is to triple the number of kids within our target market going to these camps within the first three years of the program."

UJA is not the only one which believes camp to be a critical community builder. A team that includes Toronto business and philanthropic leaders Joe Lebovic, Neil Nisker, and Ab Flatt are ensuring this becomes a funding option of choice for donors, with a fundraising campaign already underway.

"The earlier you get kids connected to their heritage the better. For me, it was Jewish summer camp that gave me that connection. Without it, I don't know where I'd be," said Lebovic. "This is a viable, and economically feasible way to carry on Jewish sustainability."

TopBunk provides a meaningful and fun Jewish summer camp experience

Karen Goldstein, a grandmother from Thornhill, couldn't agree more. Her 8-year-old granddaughter Raena, recently enjoyed her first overnight Jewish camp experience.

"We scheduled her for two weeks, but Raena stayed for an entire month, because she was having the time of her life," Goldstein says with a smile. "She accomplished so much, and it showed on her face when she returned home. She was confident, self-assured and proud – very proud of herself. There are great pictures of her laughing with friends, water-skiing, rope climbing. She tells us of Shabbat, and the morning services that she enjoyed, because the services were of history, stories she had never heard before."

The funds raised in Toronto will be added to $15 million in matching grants across North America for incentive programs like TopBunk being given by the U.S.-based Foundation for Jewish Camp.

For more information visit www.topbunkca

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Philanthropy is more important than ever says Professor Jack Carr

Economy will pick up again, assures Toronto economist

By Daniel Horowitz

According to University of Toronto Professor Jack Carr, the current economic downturn is one of many recessions we've experienced over the decades and one which will end with better times.

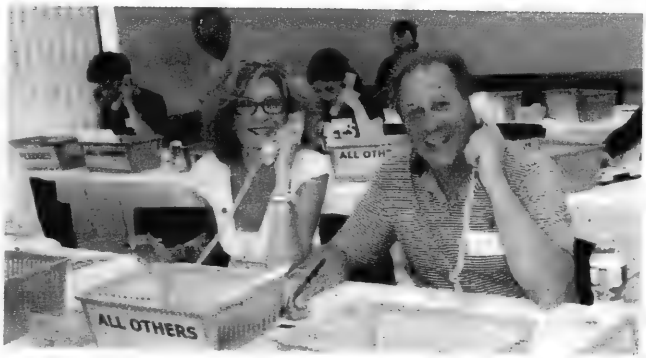
Carr should know. Besides being an active supporter of the Jewish Community for more than thirty years along with his wife Honey, he is also a well respected Professor of Economics.

"Despite the fact that we see constant economic horror stories when we turn on the television or pick up a newspaper, we must remember, this is not 1929; this is a recession - one of many we've had - usually every ten to fifteen years," said Carr. "Although the recession may affect people's incomes, they must be sure to put it into the broader, proper perspective that the bad times will end and the good times will return. And, like in those times, economic growth and prosperity will resume."

Carr also says the current economic climate makes philanthropic giving more – not less - important than ever. "When people are thinking about their annual charitable giving, they may be hurting from this economic downturn, but they have to understand that the needs of the Jewish community here in Toronto, and in Israel, are also hurting," explained Carr. "That makes it more important now than ever to give whatever you can to support the programs and initiatives of United Jewish Appeal and their partner agencies."

That's a view shared by David Koschitzky, Chair, UJA Federation of Greater Toronto.

"An unfortunate reality is that economic downturns are a double whammy," said Koschitzky. "They negatively affect the ability of our donors to give, while significantly increasing the needs of the agencies we support. This is not the first downturn the Toronto community has faced, and in the past, there have always been many within our community who have answered the challenge positively, by proudly stepping forward and saying *hineni*, I am here to help with community needs. Given the nature of our community, I am confident that this downturn will be no different."



United Jewish Appeal volunteers continue to receive generous donations from donors despite the economic downturn.

So far, Koschitzky's confidence in Jewish Toronto has been rewarded as Campaign 2009 – chaired by Fran Sonshine and Henry Wolfond – is over $40 million

"It is a tribute to our campaign leadership, and to our community. But frankly, we are only at the beginning of the downturn, and we cannot lull ourselves into a state of false security," cautioned Koschitzky. "There will be challenges that we will need to face, and tough decisions that we will need to make, but together we will do it, in a manner that conforms to the Jewish tradition of tzedakah and community that is so ingrained and important to all of us."

Jodie Kaufman Davis, a volunteer with Impact Toronto, the UJA division representing young professionals, says that she is inspired by the community response so far to the recession. "Toronto's Jewish community exemplifies the notion of *tikun olam* (repairing the world). In the face of adversity, the community pulls together and digs within itself to come up with more resources. The strength of the community is remarkable. The Toronto Jewish community inspires me, as a younger member, to give back and be involved."

UJA initiative helped to get out the vote

By Howard English

Vote early and vote often. It's an old joke, which during the recent federal election was partially true for members of the Jewish community. They didn't vote more than once, but there were strong signs that Jewish voters cast their ballots in large numbers at advance polls, which were significant because federal Election Day fell on the first day of Sukkot.

Many responded to a mass call-out campaign by UJA Federation of Greater Toronto, urging Jewish community members to vote for the candidate of their choice. The UJA initiative contacted nearly 20,000 homes.

"Our community's ability to make an impression on political leaders from all parties is dependent on the extent of our participation in the political process," said UJA Federation president and CEO Ted Sokolsky. "A strong Jewish voter turnout strengthens our voice as a community and in the democratic process."

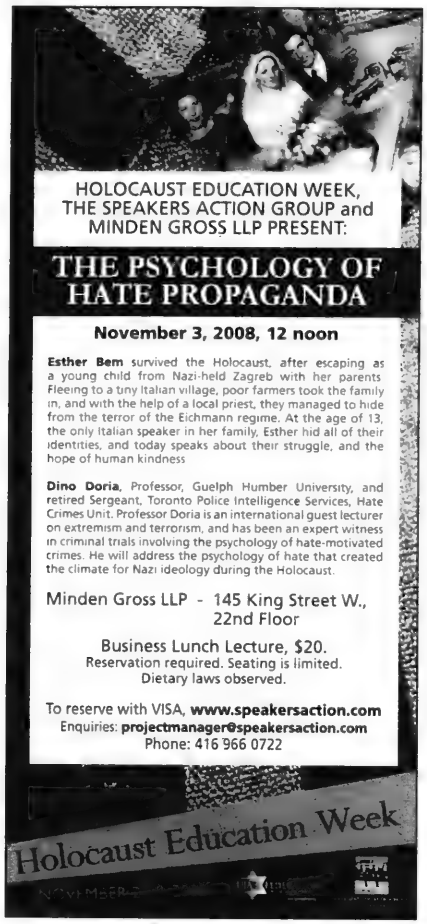
Many voters reported long line-ups at advance polling stations in ridings with large Jewish populations. On Friday, October 10, some advance voters in Thornhill and other ridings waited so long to vote they had to leave because of the onset of Shabbat.

Preliminary figures show some 10,000 advance voters in Thornhill alone. Statistics also demonstrate high Jewish voter turnout in the last provincial election. However, more detailed returning office voting figures from the federal election will not be available until at least mid-November.

(l-r) Moderator, CTV news reporter Naomi Parness, Conservative MP Jason Kenney, Secretary of State (Multiculturalism and Canadian Identity), Liberal MP Joe Volpe, Rosemary Frei, Green party candidate and NDP candidate Susan Wallace took part in an all party political forum at Toronto's Shaarei Shomayim Synagogue prior to the election. The forum was sponsored by UJA Federation, CJPAC, Canadian Jewish Congress Ontario Region and the Canada Israel Committee.

UJA Federation worked closely with affiliated organizations to not only get out the vote but also to keep the community informed about issues that mattered most to Jewish voters, through several avenues. Among them was a Jewish Community Political Forum featuring Conservative, Liberal, NDP and Green Party representatives. The forum was organized by UJA, CJPAC (Canadian Jewish Political Affairs Committee), Canadian Jewish Congress Ontario Region and the Canada Israel Committee.

"Increasingly, governments at all levels are helping to make it possible for us to meet community needs. Extensive Jewish voter participation sets a foundation for successful discussions with government leaders," noted Sokolsky.



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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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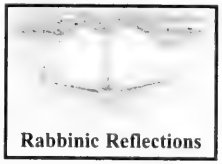
Lessons from Noah, and *Evan Almighty*

By RABBI HARVEY W. MEIROVICH

In the story of Noah and the Flood, we actually know very little about the reactions to Noah's grand carpentry scheme.



Try to imagine what went through Noah's brain upon hearing the divine command to build the Ark. Did he immediately believe God's transmission? How did his family react to seeing him with hammer in hand? Did he – or they, perhaps – think he was on the verge of mental collapse, a sure candidate for the psychiatrist's couch? What kind of reaction did he stir up among his neighbours?

Answers to these kinds of questions come to the fore in the recent adaptation of Noah's dilemma in the film *Evan Almighty* (2007). Buffalo, N.Y., newsman Evan Baxter is elected to Congress on the slogan "Change the World!" (This sounds all too familiar as we tune in to the upcoming U.S. election.) He's tapped by a corrupt senator to co-sponsor a land-grab bill that would lead to ecologically damaging development in national parks.

But in steps God, who gently orders Evan to build an ark (à la Noah) and to prepare for a personal flood. TV reporters and neighbours gather to belittle his antics. Drought grips Washington, D.C., his family deserts him, but still Evan believes. With conscience and faith working at full throttle, he risks family, career and his sanity.

In one sober scene, God lays down the primary spiritual lesson of human free will: "Let me ask you something. If someone prays for patience, you think God gives them patience? Or does he give them the opportunity to be patient? If he prayed for courage, does God give him courage, or does he give him opportunities to be courageous? If someone prayed for the family to be closer, do you think God zaps them with warm fuzzy feelings, or does he give them opportunities to love each other?"

Sages would have surely said amen to movie's spiritual insights

I have long contended that if the talmudic rabbis were living in our day and age, they would become movie producers, directors and, for sure, actors. Like the written genre of midrash, the medium of film so very often conveys deep insights about humanity. Movie-making at its best is privileged to delve into the complexities and perplexities of the human condition.

Here, then, are some spiritual insights from *Evan Almighty* to which our Sages would have surely said amen:

• Freedom to choose blessing or curse is God's gift to us as humans.

• Translation: it is our privilege to make a "green" heaven on earth, or to ruin the earth's sensitive ecosystem.

• How do we change the world? Through one single act of random kindness at a time.

• Like Noah of old, and Evan in the film, listen to your conscience, and be true to yourself!

Rabbi Harvey W. Meirovich is a rabbi at Beth Tzedec Congregation in Toronto.

The biblical 'trophy wife'

By RACHAEL TURKIENICZ

Often times we read the narratives of the Torah and are filled with questions about the actions of God and humanity. The narrative of Noah and the Flood are no exception. We wonder about a corruption of creation that could be so astounding as to necessitate almost total annihilation. The midrash is filled with descriptions of this corruption within nature itself, including both animals and vegetation. One of the human corruptive acts, according to Genesis Rabbah, was that men started to take multiple wives.

Lamech is said to have taken two wives, one named Zillah and one named Adah. Through an interesting usage of the root words for these names, the midrash concludes that one wife was meant for procreation while the other wife was made sterile so she could be kept for pleasure alone. The midrash in Genesis Rabbah clearly states "this is what the men of the generation of the flood would do" and this action plays a part in God's decision to destroy the world. Yet, there are other narratives that involve multiple wives – in fact, two of our matriarchs, Rachel and Leah, are co-wives within one marriage.

The problem with Lamech is not that he took a wife to solve a fertility problem or that he, like Jacob, was tricked into a marriage. Rather, Lamech took two wives in order to redefine each woman from a complex being into a simple, single purpose being. One wife was intended only for procreation, defining the woman as mother, while the other wife was intended only for pleasure, defining the woman as lover. Lamech has set up an "either/or" definition for the women that is contrary to their natural composition.

When Jacob marries Leah and subsequently marries Rachel, it is through twists and turns of fate and balance that result in Jacob being tricked in parallel ways to his choosing to trick his father, Isaac. God makes Leah fruitful after she is married. She is not married for procreation alone. The text creates a tension between the women as they argue and struggle to define themselves. Leah strives to be lover as well as mother, and Rachel likewise strives to counterbalance her role as mother as well as lover.

While the family struggles internally for two generations to try and reconcile this issue, the text does not want us to find resolution. There is never a question that both Rachel and Leah stand together equally as Jewish matriarchs. If it were Leah alone, the Jewish woman would define by her model, meaning the Jewish woman is most fulfilled as mother. If it is Rachel alone, the Jewish woman would be most fulfilled as lover. The text maintains them both as matriarchs to affirm without question that women are complex beings, composites of mother and lover.

Lamech tries to redefine the woman within creation by taking two wives and deliberately forcing each to only manifest half of who they are. This action is seen as a self-indulgent corruption of creation.

And while the book of Genesis teaches us of the corrupt extreme in Lamech, the *Zohar* describes the ideal. According to the *Zohar*, "He who wins a wise woman by his own worth has won the greatest victory in life."

Jewish Life

The Axial Age

By ALEX GROPPER

What has been called the Axial Age was one of the major breakthroughs in the intellectual history of mankind. It occurred from roughly the eighth to the third century BCE, a period that saw the radical transformation of the world's intellectual horizons.

Throughout the world, this was a time of restless intellectual ferment. In both India and China, there was a revolution in outlook with the ideas of Buddha and Confucius. The impact of both men has been enormous throughout the centuries and continues up to the present.

Past Forward

In the Mediterranean basin, the eighth century BCE saw the birth of the foundations of western civilization. Tradition tells us that the Phoenicians brought the alphabet to Greece in the early eighth century BCE. Shortly thereafter, Homer would use it to write down his immortal epics, the *Iliad* and the *Odyssey*. According to tradition, it was also in the eighth century, in 776 BCE, that the first Olympics were held.

In Italy, according to legend, the eighth century also saw the traditional establishment of Rome in 753 BCE. At the same time, in Israel, we saw the emergence of some of the greatest prophets, including Micah, Hosea and Amos. To the south, in Judah, the incomparable Isaiah came along at the end of the eighth century BCE, just in time to advise Hezekiah, the king of Judah, to resist the invasion of the Assyrian juggernaut of King Sennacherib. The Assyrians had destroyed the northern kingdom of Israel a scant two decades earlier and sent some of its people into captivity, giving birth to the legend of the Ten Lost Tribes.

Archeology gives vivid testimony to these activities. In Jerusalem, we have the broad wall that Hezekiah built, as well as the tunnel underneath the City of David that still bears his name. According to the eminent biblical scholar and archeologist Baruch Halpern, Hezekiah did much more, and archeology has left us traces of Hezekiah's activities.

Halpern argues that Hezekiah began the process of state centralization when he gathered up the population of the Judean countryside and brought the people to Jerusalem, to be protected by the walls of its newly constructed fortification system. Since the Six Day War, some of the fortification system has been excavated by Nachman Avigad and others in the Jewish Quarter of the Old City.

Between the destruction of the northern kingdom of Israel in 722 BCE and the siege of Jerusalem by the Assyrian king Sennacherib in 701 BCE, Jerusalem underwent tremendous growth in population. Some of this growth can be ascribed to the arrival of refugees from the northern kingdom of Israel. (Apparently, not all of the population was carried off into captivity.)

Halpern also comes up with a brilliant hypothesis in which he looks at the change in the architectural layout of Judean towns and villages and sees this as a reflection of Hezekiah's centralization, in which the old clan system in operation since the conquest of Canaan has been superseded by a new social framework that sees the king asserting central authority.

Hezekiah's grandson, Josiah, completed this process of centralization that involved religious reforms as well, in which worship was purified of pagan influences. When I excavated the City of David in Jerusalem in the late 1970s and early '80s with Israeli archeologist Yigal Shiloh, we found numerous votive statues of pagan gods, providing a clear reason for the necessity of religious reform.

Archeology has provided us with even more evidence of these reforms. Throughout the country, we have discovered various cult sites where altars were destroyed. At the same time, Jerusalem was built up as both a cult centre and a royal capital.

It was Josiah who was reputed to have discovered ancient texts that led to his purification of the Temple, in which he called on the people to re-dedicate themselves once more to their religion. Here was an ancient example of the Past moving Forward toward the Future.

In search of Israeli cuisine

By MARK MIETKIEWICZ

A food war has been launched by the Lebanese Industrialists Association against Israel. The business association claims that Israel has stolen traditional Lebanese dishes such as hummus, tabbouleh and baba ghanoush. It wants to sue Israel to stop the marketing these foods as Israeli and is seeking the sole right to the names of these dishes. **[tinyurl.com/guardianfood]**

Not surprisingly, the story has caused headlines around the world. You can see how the controversy is being played to home markets by Beirut's *Daily Star* **[tinyurl.com/dailystarfood]** and by Israel's *Ha'aretz*. **[tinyurl.com/haaretzfood]** The *Ha'aretz* version has heated comments below the story. A brief sampling:

• Abu Firas Al Quds in Jerusalem: "Even food is not safe from the clutches of Zionism…"

• Ben in Toronto: "Claiming these things to be Lebanese would be like Israel claiming olive oil to be its own."

• Vijay in Boston: "Why not just enjoy the food and enjoy each other's cultures and stop hating each other?"

I'll leave it to the courts to decide – if it ever gets to that point – whether the Lebanese industrialists have a legal leg to stand on. In the meanwhile, I was curious about what food writers have to say about Israel'sindigenous cooking. So I scoured the web in search of Israeli cuisine.

"But what is Israeli cuisine?" asks food writer Judy Nathan. "A cuisine is usually defined as cooking that derives from a particular culture. Since the Jewish population has essentially been dispersed throughout the world, Jewish food, and by extension that of Israel, while centred in the Jewish dietary laws, subsumes the cuisines of countries throughout most of the globe… In Israel the 'new food' is a hybrid, inspired by every corner of the world, but with an increasing emphasis on native ingredients." **[tinyurl.com/nathanfood]**

Jodi Kantor traces the influences on the early Zionists in her *New York Times* article, A History of the Mideast in the Humble Chickpea. "The newly arrived Jews needed a cuisine to suit their new identities and surroundings. 'Their native food was inappropriate for the weather and the produce,' [food writer Claudia] Roden said. Not surprisingly, they were enchanted by the smoky eggplant dips, rustic breads and aromatic spice mixtures of Palestinian cuisine. As Najwa al-Qattan, a Palestinian-American and a professor of Middle Eastern history at Loyola Marymount University in Los Angeles, put it, 'If you were given the choice between falafel and gefilte fish, which would you choose?'" **[tinyurl.com/timesfood02]** Ouch.

Speaking of which, gefilte fish, cholent, kishke and knaidlach were brought to Israel along with the Jewish immigration from central and eastern Europe, as Israeli food and wine writer Daniel Rogov points out. It would be hard to make the argument that these are indigenous Israeli foods. **[tinyurl.com/foodrogov]**

So is there an indisputably Israeli food whose pedigree would stand up in the court of public opinion, as well as in the International Court of Justice? Yael Zisling says that "many of the dishes that are often thought of as Israeli, including the finely cut Israeli salad, can often be traced to the Middle East in general, Mediterranean, North African or the Balkan regions. I subscribe to the school of thought that believes that a real local cuisine has not yet developed." **[tinyurl.com/iscuisine]**

Writing in *Ha'aretz*, Doram Gaunt does mention a couple of contenders. "Israeli couscous" is made from hard wheat flour and is oven-roasted – unlike North African couscous that is made from semolina. The bead-shaped food – *ptitim* – made its debut as a substitute for rice during the early days of the state. **[tinyurl.com/haaretzfood02]** You can see a delightful ad for Osem ptitim on YouTube **[tinyurl.com/ptitim]**

And Doram Gaunt's other candidate for the quintessential Israeli food? Bamba, a peanut-butter-flavoured snack that makes up 25 per cent of the country's snack food market. **[tinyurl.com/bamba1]** Something tells me that the makers of Bamba need not be overly concerned about a protest from the Lebanese Industrialists Association.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Iran suffers a pair of setbacks

According to Reports

By PAUL MICHAELS

Iran continues to make news, most recently because the United Nations rightfully denied it a seat that it had eagerly sought on the Security Council.

On Oct. 18, Iran lost its bid to gain a seat as a non-permanent member of the Security Council, representing the Asia region, to Japan. (The council has five permanent and 10 non-permanent members. The latter, determined by geographical region, sit for two-year terms.)

On Oct. 18, Reuters reporter Patrick Worsnip supplied the details of the vote in the General Assembly.

He wrote: "As expected, heavyweight Japan defeated Iran for an Asian seat coming vacant on Jan. 1, but the scale of its victory – a crushing 158-32 votes from the 192-member assembly – delighted western countries at loggerheads with Tehran."

Britain's ambassador to the UN, John Sawers, was thrilled that Iran gained so few votes. "Its comprehensive defeat, a thrashing of Iran, is a very important signal of the whole membership's concern about Iran's actions," he said.

An additional benefit is that Japan, a western ally, replaces Indonesia, the only current non-permanent council member that opposes sanctions against Iran.

A brief Agence France-Presse report, "Israel cheers Iran's rejection" (Montreal *Gazette*, Oct. 20), described Israel's reaction to the news.

AFP quoted Israeli prime minister-designate Tzipi Livni as saying: "The simple fact that Iran was able to present its candidature was unacceptable. By rejecting it, the United Nations spared itself embarrassment."

AFP added: "Livni said Iran was defeated because it is under UN sanctions for refusing to comply with demands to suspend nuclear enrichment amid fears by the West that Tehran is developing nuclear weapons."

Iran's sound defeat at the UN coincided with worries in Tehran about the steep decline in crude oil prices. Iran has relied on high prices to prop up its faltering economy, which is strained already by inflation and the impact of limited UN economic sanctions.

While none of this might force Iran to desist from its nuclear development program right away, according to some experts ("Iran scrambles to stem oil price plunge" *Los Angeles Times*, Oct. 20), Iran might be forced, if economic conditions continue to worsen, "to moderate." One expression of this could be the election in June of a replacement for President Mahmoud Ahmadinejad, who came to power on the promise of economic prosperity.

* * *

Regarding the Oct. 10 "According to Reports" column examining Hamas' involvement in underground smuggling from Egypt, further interesting details were recently provided by Toni O'Loughlin in "Hamas exploits boom in Gaza smuggling tunnels" (*Guardian*, Oct. 22):

"Hamas is receiving a steady revenue licensing illicit tunnels in Gaza's south to smugglers and businesspeople who are importing fuel and other items from Egypt to meet shortages created by Israel's blockade of the Palestinian territory…

"Smuggling has become a lucrative and entrenched part of the economy. Omar Shaban, a Gaza economist, estimates that smuggling comprises about 90 per cent of market activity in the territory and is worth around $30 million (18 million pounds) to $40 million [US] a month…

"Last month, Hamas began charging tunnel owners a 10,000-shekel annual licence fee. Most tunnels are located in Rafah, and its mayor, Issa al-Nashar, said there are now about 400 of them. Other sources, however, estimate the number is closer to 600 – and that the fees comprise 20 per cent of the Rafah municipality's revenue… .

"Hamas security forces patrol the tunnels, while the municipality has set up a committee to collect the fees. Rafah also requires the owners to pay 1,000 shekels for electricity and is now pressuring them to sign contracts promising to pay up to $40,000 to the families of tunnel workers killed on the job. Forty people have died working in the sandy, unreinforced underground passages so far this year."

However, along with many others reporting from Gaza, O'Loughlin refers only to Israel's "blockade" as motivating the smuggling. He ignores the fact that during the "ceasefire" with Hamas, Israel has been shipping, on average, over 100 truckloads of goods into Gaza daily, except when rockets and mortars are launched into Israel. Yet the smuggling continues to grow, because, apparently, it's a very lucrative business, especially for the "incorruptible" Hamas.

Paul Michaels is communications director for the Canada-Israel Committee.

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Yossi Klein Halevi is a Senior Fellow in the Shalem Center's Institute for Zionist History and Ideas, and is the Israel correspondent for the *New Republic*.

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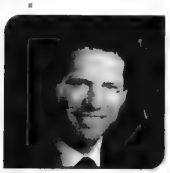

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Daycare worker gets damages in holiday dispute

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Quebec Human Rights Tribunal has ordered a daycare owner to pay $2,000 in moral damages to a former Jewish employee who insisted on taking off two days – unpaid – for the High Holidays.

Judge Pierre Audet ruled in favour of Daniela Strauber, a former employee at the Garderie Educative Le Futur de l'Enfant Inc., owned by Evangelia Kalogrias. He found that the daycare owner discriminated against Strauber on the basis of religion, a violation of the Quebec Charter of Human Rights and Freedoms.

Strauber, who now lives in Victoria, B.C., filed a complaint in October 2004 with the Quebec Human Rights Commission after she said she was fired for refusing her employers' demand that she take off just one of the days of Rosh Hashanah.

Owner ordered to pay $2,000

Kalogrias testified that she could not find a substitute for both days. She also denied that she fired Strauber, saying the latter quit of her own accord, giving two weeks notice.

The tribunal found that Kalogrias violated Strauber's right to equality and dignity "without distinction, exclusion or preference" based on religion and failed in her duty to accommodate her employee's religious beliefs.

In effect, the tribunal said that an employee should not have to choose between keeping a job and violating his or her faith, unless an employer has taken all reasonable steps to avoid this.

The tribunal, however, rejected the commission's recommendation that the daycare pay Strauber the total sum of $8,059.29, including $2,059.20 in material damages for lost salary and $6,000 in moral damages.

Because of the contradictory testimonies, the tribunal could not establish if Strauber had, in fact, been dismissed, so it didn't award any material damages. It also reduced the recommended moral damages by two-thirds, stating that the final amount is "just and reasonable" under the circumstances.

Strauber, a Romanian immigrant, was hired by the daycare in November 2003 as a temporary educator for a group of two-year-olds, replacing a staff member who was on maternity leave until October 2004.

Strauber testified that toward the end of August of that year, she asked Kalogrias if she could be absent Sept. 16 and 17, without pay, to celebrate the Jewish new year. She said she had never in her life worked on Rosh Hashanah, even in Romania.

At the same time, another educator Mery Benoualid, who was responsible for children the same age, also asked for the same days off for the same reason.

The tribunal heard that Kalogrias said she would think about it and get back to them.

On Sept. 10, 2004, she informed Strauber and Benoualid that she could not allow both of them off on the same two days, citing difficulty in finding substitutes. She proposed that Strauber and Benoualid take off one of the two days each, of their choosing, or both take Thursday, Sept. 16, only, because she could not find a substitute for Friday.

On Sept. 13, Strauber told Kalogrias that her religion required her to not work on either day and that it was out of the question to be off for only one day.

According to Strauber, Kalogrias replied that her decision was final, and that Benoualid had decided to be absent on Sept. 16 only, adding that if Strauber didn't show up, she would be suspended for three days without pay.

Strauber said she was surprised and upset by the response and felt like she was being punished like a child, but she suggested the name of a possible substitute or that Kalogrias herself look after the children for one day.

Kalogrias refused to change her mind, so Strauber said she would take off the two days and accept the suspension.

Later the same day, Strauber testified, Kalogrias called her into her office, where Kalogrias' husband, Chris Didaskalou, was also present.

He said she was being let go because the couple found her behaviour unacceptable, that her acceptance of the suspension showed she had little interest in her work and that she was causing a disturbance among her co-workers.

Strauber said she was given a letter to sign terminating her employment, but she refused to sign it.

The next day, Strauber called the Commission des norms du travail and Canadian Jewish Congress concerning her rights.

She testified that losing her job was very disturbing to her, especially on the eve of the holidays. She said she felt like she was back in Romania, where she hid her Jewishness, and never thought she'd be in the same situation in Canada.

On Nov. 1, 2004, she found a job in another day-care centre.

Rabbi David Bitton was a witness for Strauber, confirming the importance for Jews to refrain from working on Rosh Hashanah.

Kalogrias gave a different version of events in her testimony. At the time of Strauber's employment, the daycare had nine educators and one substitute educator for about 80 children, aged 18 months to four years and divided into nine groups.

She said she tried to find a substitute for both days of Rosh Hashanah, but could only find one for the first day and not the second, which was a Friday.

She also said September, the beginning of the year, is a difficult month at a daycare because the children cry more and parents are more anxious. Also, that summer, an educator had resigned and she was short-staffed.

She said she told Strauber she would be suspended for only one day for taking the two holidays off. She described Strauber as aggressive and impolite.

Kalogrias said it was Strauber who quit and gave two weeks notice.

Kalogrias told her to not come back to work because of the "tension" she was causing within the daycare, but said she was paid for the two weeks.

She said she did not give Strauber a letter to sign, but asked her to submit in writing her resignation.

Toronto cantor retires

Continued from page 2

Kirshblum and his wife Linda have also led 12 bar bat mitzvah family tours to Israel.

"Many of the children from these tours have ended up by taking their undergraduate and graduate studies in Israel, and some have married and made aliyah," the cantor said.

He added that "while I will be retiring from the *amud* at Adath Israel Congregation, I plan to remain involved in the daily life of the synagogue.

"I have no regrets and will always remain open to new challenges that may present themselves, for I am surrounded by a wonderful family and friends, and I have truly been richly blessed by HaShem."

The Kirshsblums have three children, Risa, Shari and Jonathan, as well as five grandchildren.

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ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

מחשבות פאַר תפילת נעילה

פון אַלעק סילווער

עס איז שוין ביי מיר געוואָרן אַ „טראַדיציע", אַז יעדעס יאָר, אינעם קורצן איבעררייס צווישן מנחה און נעילה טראָגן מיינע געדאַנקען מיך צוריק צו די יאָרן פון מיין יוגנט און צום לעבן אין קליינעם שטעטל סטאָפּניץ, ווו איך בין געבוירן געוואָרן און אָפּגעלעבט מיינע קינ־דער־יאָרן. אין היינטיקן יום־כיפּור איז עס געווען די יזכור־תפילות, וועלכע האָבן אַרויסגעברענגט די זכרונות. היינט האָבן מיר געזאָגט יזכור. אין אַרום עלף טעג, שמיני עצרת, וועלן מיר ווידער זאָגן יזכור.

מיינע זכרונות זיינען אַריבער צו די צייטן ווען איך בין צען־פערצן יאָר אַלט געווען. איך זע מיך נאָך איצט, ווען איך בין געשטאַנען ביים שטענדער לעבן מיין טאַטן ע"ה און מיט אומגעדולד געוואַרט ביז מען האָט אויפגעהערט לייענען די תורה. מיר יינגוואַרג האָבן געוואַרט אויפן קלאַפּ אין באַלעמער, אַז מען גייט אַנהייבן יזכור.

אַלע קליינע, יונגע, און אַ ביסל עלטערע, וועלכע האָבן נאָך געהאַט טאַטע־מאַמע זיינען אַרויס פון שיל, ווי אַ פייל פון בויגן. אויך די מיידלעך זיינען אַראָפּגעקומען פון דער ווייבער־שיל. פון אַנדערע „שטיבלעך" זיינען געקומען די חברים פון מיינע יאָרן, מיט וועלכע איך פלעג גיין אין חדר, אין „שקאָלע" אָדער „אַרומגעלאָפן" — ווי מיינע טאַטע־מאַמע ע"ה פלעגן עס אָנרופן. דער שיל־הויף איז געוואָרן פול. מיר האָבן זיך צוזאַמענגענומען אין גרופּקעס און דערציילט מעשיות אָדער באַוווּנדערט די נייע מלבושים און שיך, וואָס מיר האָבן באַקומען פאַר די ימים־טובים און אַפילו געוואָרפן אַ בליק צו די מיידלעך.

עס איז באמת געווען אַן אָטעם־צוג פון פרישער לופט צו זיין אויפן הויף און נישט אין דער שיל, ווו עס האָט געהערשט דער גערוך פון חלבנע ליכט, דער שווייס פון די מתפּללים און די אומעטיקע אַטמאָספערע. פאַרשטענדלעך, אַז אין אונדזערע גרופּעס זיינען נאָר געווען די יינגלעך מיט וועלכע מיר האָבן פאַרברענגט אַ גאַנץ יאָר. דאָס האָט זיך איצט ווידער דערוועקט אין מיינע זכרונות און דאָס וויל איך היינט דערמאָנען.

דאַנקען גאָט, אַז אַ צאָל פון די דאָזיקע חברים זיינען אַרויס לעבעדיקע פון דער שואה, פון די קאָנצענטראַציע לאַגערן און באַהעלטענישן. נאָך דער מלחמה האָבן זיי עמיגרירט אין פאַרשיידענע לענדער און איינגעשטעלט נייע לעבנס מיט קינדער און איניקלעך. אַ צאָל פון זיי זיינען שוין אַוועק פון דער וועלט, אָבער מיר ווייסן ווי אַזוי און ווו זיי זיינען געשטאָרבן. זיי האָבן איבערגע־לאָזט מצבות און נייע דורות, וועלכע קענען קומען אויף זייערע קברים און זאָגן יזכור נאָך זיי.

עס זיינען אָבער געווען אַ צאָל חברים, וועלכע זיי־נען אומגעקומען אין די ערשטע יאָרן פון דער מלחמה דורך די נאַצישע מערדערס. מען ווייסט נישט ווי אַזוי, ווען און ווו זיי זיינען אומגעברענגט געוואָרן. מען ווייסט נישט ווו זייער געביין איז אַהינגעקומען, ווייל זיי האָבן קיין מצבות נישט געלאָזט.

וויל איך היינט, מיט אייער דערלויבעניש, דערמאָ־נען אַ צאָל נעמען וועמען איך געדענק נאָך און זאָלן מיינע ווערטער זיין אַ יזכור־געבעט פאַר זייערע נשמות. צווישן די דאָזיקע מאַרטירער־חברים זיינען געווען: מאיר שומאכער, אלטער ראַטענבערג, קיווע (דער געלער) וויטעס, כאַסקל באַרכאַוויטש, נפתלי וואַרגא און נאָך עטלעכע, וועמענס נעמען, ליידער, געדענק איך שוין נישט. זיי האָבן קיינעם נישט איבערגעלאָזט, וואָס זאָל זיי באַוויינען און זיי מזכיר זיין. וויל איך אין היינטיקן יזכור־טאָג, באַוויינען זייערע פרי־פאַרשני־טענע לעבנס, זייער יוגנט און מיין חברשאַפט מיט זיי.

Coast to Coast

STROKES FORE STROKE: Seventy-two golfers hit the links for the Baycrest Foundation's Strokes Fore Stroke golf tournament on Sept. 10 in Goodwood, Ont., which raised a record $500,000 for the Louis and Leah Posluns stroke and cognition clinic at Baycrest. Here, the tournament's organizing committee present their cheque to the Baycrest Foundation.

A proponent of ethical kashrut

Continued from page 3

the rabbi said that his uncle, with whom he said he has a close relationship, made a decision to focus on other areas and that his "partner" at the time, the Sephardi chief rabbi, Rabbi Eliyahu Bakshi-Doron, served as a strong positive force in dealing with conversion issues.

A proponent of ethical kashrut before the issues at Agriprocessors – the kosher meat processor in Postville, Iowa, that faces charges for alleged child labour and immigration violations – became commonly known. Rabbi Lau said that a *teudat kashrut* (certificate of kashrut) for restaurants in Israel refers to food only.

"It's not enough," he said. "If we want to go in and have a coffee, I want to check if the manager in the restaurant gives his waiters complete rights. I want to check that people with disabilities have the ability to go inside that restaurant. How can I as a religious Jew sit in a restaurant that my friends cannot go in?"

He said about 200 restaurants in Israel have a certificate of ethical kashrut from an NGO called Maaglei Tzedek (Circles of Justice) in partnership with Beit Morasha.

Similarly, Rabbi Lau said, he is working with Maaglei Tzedek to look at ways in which synagogues and yeshivot can be more inclusive.

He believes that change "will take many years… but we can see a bit here, a bit there.

"We need to be part of the process."

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Jewish Foundation of Greater Toronto

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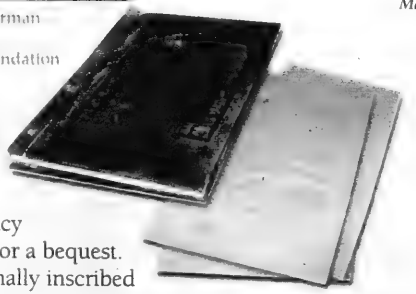
What is yours?

Celia Tessler & Harvey Atkin
Book Launch

Lynn Belzberg & Harry Krakowsky
Chairs,
Book of Life

Honey Sherman
Chair,
Jewish Foundation



The Book of Life includes 172 inspirational stories from individuals, families and societies who have opened an endowment fund, left a legacy through a gift of life insurance or a bequest. Their stories have all been formally inscribed in the actual Book of Life permanently housed at the Lipa Green building at 4600 Bathurst Street. Stories and details about the Book of Life program can also be seen at **www.jewishfoundationtoronto.com.**

Richard & Clara Cooper

Lisa & Philip Draper &

Marilyn Cornwell,
***Marilyn Green** & Judy Midgley*

Carol & Stephen Handelman

Al Speisman, President
Queenie Berman, Financial Secretary
Ostrovtzer Independent Mutual Benefit Society

Gloria Shulman & Dia

Over 300 guests witnessed the signing of 22 new stories for inclusion in the Jewish Foundation's Book of Life on September 23, 2008. The celebration included entertainment by renowned actor, radio personality and comedian, Harvey Atkin.

Every life has a story... what is yours?
If you would like to find out more about how you can include your story in the Book of Life, please contact the Jewish Foundation at **416-631-5703.**

**Bolded names indicate 2008 honourees.*

Maurice & Elise Benzacar & Family

Saul Berman

Lorne Cohn & Miriam Blumstock

Elsa & Howard Chandler

amily

Susan & Allan Fenwick

Sydney G. Frankfort

Karen & Sydney Goldenberg

*Lisa Borden & **Pearl Goodman** (right)*

Evelyn Levine (far right) & Family

Morland Brown and Glennie & Nathan Lindenberg

Miriam Mozes

Joanne Nisker & Darryl Ura

nne Saxe

Paula Pastor Schonberger

Elizabeth & Boris Shields

*Elizabeth Yan, Mattea Spindel Duprey & **Andria Spindel** (far right)*

David E. Spiro

Photography by Rosemary Goldhar

JEWISH FOUNDATION
OF GREATER TORONTO

Israeli-Palestinian peace key to relations with Islam: Blair

By JANICE ARNOLD
Staff Reporter

MONTREAL — Solving the Israeli-Palestinian conflict is the single most important step in improving relations between the West and the Islamic world, former British prime minister Tony Blair said last week in Montreal.

"If we are able to resolve the Israeli-Palestinian dispute, protecting the security of Israel and [creating] a state for the Palestinians, nothing will do more to say to that region that we in the West do not have a double standard, that justice is not only for those of the Judeo-Christian tradition, it is also for the Islamic people," he said.

It will also be a powerful symbol in promoting Western values elsewhere in the world where allies are needed, added Blair, who has been special envoy of the so-called "quartet" of Middle East peace negotiators – the United Nations, European Union, United States and Russia – since July 2007, shortly after leaving political office.

Blair, the guest of TD Bank Financial Group, spoke to about 1,000 people at the Palais des congrès under heavy security that included an electronic search of everyone entering the room.

"I'm absolutely convinced that there is no way we can tackle this global menace of Islamic terrorism unless we are capable of persuading people in that region of our ideas and values," he said.

"Yes, they are about freedom and democracy, but we stand for more. The idea of justice and equity is what our societies are about, not just getting and spending, but compassion for the less fortunate," he said.

Tony Blair

That altruism extends beyond our borders, he added.

"Our values are not just right for us, but are what is best for mankind, not because they are superior but because they are the values free people choose, and what people want today is to be empowered, not to have the state sitting on them."

Virtually every country in the world today faces the threat of Islamic extremism, he said, and many Arab countries are just as fearful as the West, including Libya, Algeria, Yemen and the Gulf states. He called this extremism a "perversion of Islam," and said he believes that many Muslims are still moderate and want peaceful co-existence with the West.

The rapid global economic downturn has demonstrated dramatically the interdependence of nations in the world today, he said, calling for the strengthening of international alliances and institutions to find global solutions.

"The challenges are global, and countries can't exist in isolation politically, economically or on security anymore. The worst thing we could do is disengage and shut ourselves off from others. We must be more open than ever before."

The United Nations, he said, is not capable of the global response that's needed, because it is operating as if it was still 1948.

He underlined the need to strengthen relations between Europe and North America.

Canada can play a pivotal role because it understands the perspectives of both Europe and the United States, Blair said.

"Without strong alliances across the Atlantic, strategies against terrorism are not going to work," he said.

"Being an ally with the United States can be difficult, but it has stood us in very good stead over the years."

He later said that the reason he was so supportive of America after 9/11 is that he viewed the attack as one on the West as a whole.

"If it's true that no country today is strong enough on its own to guarantee solutions to these problems and that it is true we must build alliances, then the idea of pursuing narrow national interests is simply wrong – not morally, but because it is not realistic," he said.

Later, in conversation with former New Brunswick premier Frank McKenna, now deputy chair of the TD Bank Financial Group, Blair urged Canada to keep its troops in Afghanistan.

"This has got to be won, because if we retreat from Afghanistan we will be pushed back everywhere. If we do not stand up and fight for what we believe in, Hamas, Hezbollah, the Shiite militia and Al Qaeda will all take heart in it.

"They will lose heart if we stay and get the job done... We have no option but to see this through."

He added that the battle "cannot only be won with weapons, but by the force of our ideas."

McKenna also wondered how long it will be before Israel feels "it has no choice but to act unilaterally against Iran," an comment to which Blair did not respond directly.

Blair said he felt U.S. President George W. Bush and Secretary of State Condoleezza Rice have made some progress in the Middle East conflict in the past year. "We now have a strategic understanding of how to move the process forward."

The next U.S. president should be a strong leader who is able to take tough positions, he said, but he should also be able to listen.

SF Partnership, LLP
Chartered Accountants

Announcement

We are pleased to announce that

Brook Scarr, HBA, CA

has joined the Firm as
Director, Canadian Taxation

Brook brings with him over 20 years of experience providing taxation services in the areas of tax planning and compliance including Canadian, US and International tax, mergers and acquisitions and litigation support.

We extend our congratulations to Brook and his family.

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TORONTO JEWISH FREE LOAN CASSA
(G'milath Chasodim) Association

Notice Of Annual General Meeting
Take Notice that the Annual General Meeting of the Members of Toronto Jewish Free Loan Cassa will be held at 4600 Bathurst Street on
November 18, 2008 at 7:30 p.m.

Annual General Meeting TJFLC
November 18, 2008
at 7:30 p.m.
4600 Bathurst St.

for the following purposes:
(a) Hearing and receiving the reports and statements required by the Corporations Act to be read and laid before the Society at an Annual Meeting
(b) Appointing the auditor and fixing or authorizing the Executive to fix his or her remuneration and
(c) Transacting any other business properly brought before the meeting

Upon the completion of the above, the Board of Directors will convene to review suggested amendments to the Constitution and Loan Committee policies.

call: 416-635-1217
www.tjflc.com freeloan@ujafed.org

Coast to Coast

חדשה בקנדה

נינה שנהב

"נו, אז את מתקשרת אליהם, או לא?" מאיר, בעלי, מביט בי בחושר סבלנות.

"בסדר, בסדר" אני אומרת בעודי מחיינת את המספר של יניב ואפרת, ידידינו החדשים. "מענה קולי," אני לוחשת למאיר "להשאיר הודעה?" "עזבי עזבי." כך מאיר ואני מנתקת.

זה היה למני ערב סוכות. הריטואל הזה כבר הפך לשגרה בשלושת הימים האחרונים. תבינו, זה אמור היה להיות חג סוכות הראשון שלנו בלי משפחה בקנדה, ונזרא פחדנו להישאר לבד.

מאיר ישב במיטה וניסה לקרוא איזה מגזין באנגלית. אני צפיתי בטלוויזיה באיזו סדרה משפחתית ומחמסת לב. אלא שאת הלב הסדוק שלנו היא רק קיוררה.

"אני לא מתכוון לשבת פה בבית לבד. אני רוצה לשבת בסוכה בערב החג." התייע לי מאיר. "נכון, אין לנו כאן משפחה, אבל הכרנו כמה זוגות חביבים למדי. בואי נתחיל להתקשר אליהם כדי לאחל חג סוכות שמח, ולדרך אגב, נקשיב היטב ובריכוז, ואולי לא בכוונה, מישהו יזמין אותנו כאושפיזין".

וכך עשינו. התקשרנו לשלושה זוגות חברים, מסרנו איחולים חמים, ומייד אחרי זה הקשבנו היטב ובריכוז, אבל אף אחד בינתיים לא הזמין.

"צריך לשנות טקטיקה." החלטתי למאיר, בעודי מזפזפת בעצבנות (בסדרה המשפחתית, כולם ישבו סביב שולחן האוכל, ובדיוק הנכדים ניסקו את הסבתא החיינית, והבן דוד חיבק את האחיין התינוק. וגם האח של האבא נישק שם מישהי שלא היתה אישתו, אבל זה ממש לא העניין כרגע, נכון?).

"אנחנו צריכים פשוט להיות אסרטיביים. להוביל את השיחה להזמנה, ברגע של היסוס וחוסר ריכוז מצידם, ישר לצעוק: 'כן! בואו!' נשמח להתארח אצלכם בערב סוכות!' פשוט מאוד." אני מסכמת.

מאיר מהנהן ומביט בי בסימפטיה רבה. הוא מושיט לי את מכשיר הטלפון "קדימה, נמרה!"

אני מחיינת לגלית וירון.

"היי גלית!" אני מצייצת בשימחה נדולה "רצינו לאחל לכם חג סוכות שמח!" והנה גלית שואלת: "אז איפה אתם בסוכות?" אני מסמנת ו זהיר לעבר מאיר הנרגש, ועונה "בשום מקום. אין לנו סוכה, אנחנו די לבד. הילדים נזרא מסכנים. כנראה שנאלץ לשבת בבית בערב החג לחלום על המשפחה המפוארת שחוגנת בישראל בעתנו כאן, לבד..." גלית שותקת לרגע ואז אומרת "אוש, מסכנים. נקווה שבכל זאת יהיה לכם נחמד. אנחנו מוזמנים לחברים מהעבודה של ירון. זה כזה כייף. יש לו איזה ארבעה קולנות יהודיים, אז כתבו חוגגים יחד!"

אני מנתקת לגלית בפרצוף, מאיר נאנח.

אנחנו מתקשרים לנידי ושרון. אני מאחלת איחולים נרגשים, ומספרת כמה עצוב לנו לקראת החג, לבד. שרון דווקא לא שותקת לרגע "כן..." היא עונה ברגש "אני זוכרת כמה שזה היה קשה בשנה הראשונה שלנו כאן." וממשיכה באמפתיה ונברת. "נם אנחנו ישבנו לבד בבית כמו כלבים. לא סוכה, לא כלום. לכן השנה, כדי שזה לא יקרה, כבר בתחילת אונוסט שגרתי עם שני זוגות חברים שאנחנו עושים את זה ביחד! בוי!" אני מנתקת נם לה בפרצוף. מה, לא מגיע לה?

כך עובר לו ליל השימורים, כשאני מתקשרת לכל מי שאי פעם הכרתי בקנדה וכולם עונים לי בחדווה שהם כבר מתארחים ואיזה יופי להם.

"את יודעת מה?" אומר לי מאיר "מי צריך אותם בכלל! למה שניראה לכולם מסכנים ובודדים? זה לנמרי לניטימי. אנחנו בקושי שנה אחת פה. חייבים להיות חיות חברה מהרנע הראשון! הרי בישראל היו לנו מיליון חברים."

"נכון," אני מסכימה "הכרנו את החבר'ה האלה עוד מהתיכון, צריך לתת לעצמנו איזה קרדיט."

"אנחנו לא מרחמים על עצמנו יותר! מעכשיו, כששואלים אותך איפה אנחנו בחג, את אומרת בשטון ובשמחה: אנחנו כבר מסתדרים, מתארחים ומאושרים!"

"נכון." אני מסכימה נוטלת בנבורה את השפורת ומחיינת ליניב ואפרת (אלה מתחילת הכתבה, שבחיים לא בבית). הפעם אפרת דווקא כן עונה. אני כולי איחולים, התלהבות ושמחת חיים. כשההתעניינות המהוססת מניעה מצד אפרת, אני כבר מדקלמת: "הו, מרוב הזמנות, פשוט התלבטנו איפה להיות. הזמינו אותנו כל כך הרבה חברים, ובסוף התלטנו על ארוחה נדולה עם כולם. אנחנו כל כך מאושרים!" אפרת קצת שותקת, ואחר כך אומרת בשקט: "אה, יופי. אני שמחה בשבילכם. כי לנו אין שום תוכניות, וחשבתי שיהיה נורא נחמד אם תבואו אלינו לסוכה, ככה בערב החג, ונחנוג יחד. אבל אתם כל כך משתרים, מילא..."

בטח שמייד ניתקתי לה בפרצוף. קשה להמשיך לדבר עם קול חנוק...

nina.shenhav@gmail.com

CULTURAL GATHERING: Grade 6 students at the Paul Penna Downtown Jewish Day School recently met with members of the Native Canadian Centre of Toronto, who led an interactive workshop focusing on the dance, music and history of First Nations people in Canada. As part of their unit on aboriginal peoples, the students class will participate in several more workshops over the school year.

JEWISH HEALING PROGRAM

(formerly known as The Toronto Jewish Healing Project)

Strengthening Your Spirit

A group for those who want to strengthen their spirit
while dealing with the loss of a loved one, despair and disruption

Facilitated by Rabbi Rena Arshinoff & Amira Posner, MSW

Monday Evenings, November 3, 10, 17 & 24, 2008 - 7:30 to 9:30 p.m.

Jerome D. Diamond Adolescent Centre, 196 Keewatin Avenue

$125 (fee reduction dependent on ability to pay)

To register or for more information, contact :
Laila Clein Friedman, Coordinator, Chaplaincy Services
Jewish Family & Child
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YORAM PERI

Professor Peri will speak on

Tzipi Livni's Way Forward

Yoram Peri is the Chair of the Chaim Herzog Institute for Media, Politics, and Society and a Professor of Political Sociology and Communication at Tel Aviv University.

He is currently Visiting Israel Scholar at American University in Washington, D.C. He has served as political adviser to Israeli Prime Minister Yitzhak Rabin and as spokesman of Israel's Labor Party.

He is a former president of New Israel Fund, and currently serves on its International Council.

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Na'amat Canada TORONTO

ADMISSION IS FREE Monday, November 3rd at 7:30 pm
Borochov Cultural Centre 272 Codsell Avenue

Tali Nizic appointed as Chair of Reena

Tali Nizic has been named Chair of the Board of Reena. She has been a member of the Reena Board since June 2005 and will take up this two year appointment on September 7, 2008.

"I am delighted and honored to be appointed to this prestigious position at such exciting times," Nizic said. "Reena is such a valuable organization dedicated to integrating individuals with development disabilities into mainstream society with the emphasis on providing Judaic programming and a Jewish environment."

As a Reena Board Member, Nizic chaired the agency's Continuous Quality Improvement (C.Q.I.) committee of the Board which ensures that the quality of care and services provided by Reena are reviewed on a proactive and progressive basis to best serve client needs. In 2004 she was a key player to Reena's Family Forum Committee on 'Empowerment', was a member of Reena's Family Involvement Committee and also served as a member of Reena's Education Task Group.

"My goal as chair will be to promote Reena's vision about choices, commitment and partnerships; choices for individuals who want greater say in the direction of their lives and for families who need assistance in planning and providing supports in the future" Nizic explained. "These are exciting times as Reena embarks upon a multi-million dollar campaign to build the Reena Community Residence at the Joseph and Wolf Lebovic Jewish Community Centre in Richmond Hill. Reena is the lead agency in this unprecedented model of shared service delivery with four partner agencies in the Toronto area: Chai Tikvah, Circle of Care, Jewish Family and Child and Kehilla. The residence will provide affordable, supportive housing for 84 persons with disabilities."

Tali Nizic is President and CEO of Controllers On Call, a niche staffing organization specializing in the placement of middle to executive level accounting, finance and human resources professionals in contract and full time positions. Prior to her current position, she worked with CA firms, and was the Director of Finance and Administration for the Donwood Institute, as well as the Director of Corporate Services for JVS of Greater Toronto. Her particular expertise is in understanding how business and how Non-Profit organizations work.

ABOUT REENA

Reena is a non-profit social service agency dedicated to integrating individuals who have a developmental disability into the mainstream of society.

Reena was established in 1973 by parents of children with developmental disabilities, as a practical alternative to institutions. Reena strives to create and maintain an environment that respects and promotes dignity, individuality, independence and freedom of choice within a framework of Jewish culture and values. In 1977, Reena began receiving funding from the Ministry of Community and Social Services and, since that time, has grown rapidly.

Health & Lifestyles

JVS program helps homeless

By CAROLYN BLACKMAN
Staff Reporter

After battling addictions and losing custody of his young son, Andy took part in an innovative JVS Toronto project and got his life back together.

Reena Kronitz

Funded by the City of Toronto's Homelessness Partnership Initiative, the project – it began in 2007 and was recently renewed for another year – provides pre-employment and vocational support for recently housed individuals who are preparing to enter the workforce.

Reena Kronitz, JVS chief psychologist, said clients are referred to them by workers who think the clients could benefit from such a program to help them move forward with their lives.

The JVS assessment is comprehensive, she said, and includes a cognitive evaluation and a look at learning aptitude, mental health issues and vocational aptitude.

"At the end, we come up with recommendations about how each individual – mostly men ages 21 to 60s from a variety of ethnic groups – can move on."

She said they address such issues as physical and mental health, education, training, pre-employment skills and an exploration of career opportunities.

"They all come in at different places in their lives, so some are able to move on to employment while others may find success receiving disability support."

JVS psychologist Hadley Koltun said they work with each client individually for about three months to work through their action plan.

"We're talking about people who have had trouble making it to one appointment, and they come back and back to work on their action plan. It's a huge achievement for them.

"We have to entice clients to come, so in order to get them in the door, we feed them and give them a transportation voucher. The staff also puts them at ease."

He said most people they have seen have moved forward in terms of what they need to do to function in a healthy way.

Speaking at last month's JVS annual general meeting, two years to the day since he was off drugs and alcohol, Andy said that when a counsellor recommended the program in March 2007, he had been sober for six months but was living in a shelter for men while his son was in the care of the Children's Aid Society.

"They didn't know what to do with me, I was in such rough shape. I jumped at the chance to find out who I was, and why I had become that person."

When he met Koltun and JVS staffer Ivanka Burazin, he said, "I didn't know they were going to be a big part of a dream I had, [which was to totally] rebuild myself.

"They came up with 13 recommendations, and I've accomplished 12 of them. [JVS] has been part of my life for the past 18 or 19 months."

Through Burazin, he said, he was hired by Goodwill on a part-time basis, and then volunteered at the Furniture Bank, where he was eventually hired.

"Without a job, I felt like nothing, but then I started gaining control of my life. I started respecting myself and other people, and my self-esteem grew."

Now, he said, he is living his dream. "I have my own place, and my son lives with me. Working didn't just help me, it helped my son."

Health & Lifestyles

Cancer researcher gets the Gold Medal

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — For Dr. Aaron Schimmer, the awards just keep on coming.

At the recent annual meeting in Ottawa of the Royal College of Physicians and Surgeons of Canada, he received the Gold Medal in Medicine, which recognizes original research conducted by a physician in the first 10 years of his or her practice.

In a relatively short number of years in practice, Schimmer – a cancer researcher at Toronto's Princess Margaret Hospital and a 1987 graduate of the Community Hebrew Academy of Toronto – has amassed a steady stream of awards and honours, including a listing last year as one of Canada's Top 40 Under 40 – from Caldwell Partners, a national search firm – and recently being named a scholar in clinical research by the Leukemia and Lymphoma Society of America.

And Schimmer, who holds five patents for new cancer treatments is still – just barely – under 40.

"It was quite an honour to receive the award, considering that past recipients include many illustrious Canadian physician-scholars," Schimmer said of the Ottawa ceremony, which was attended by his wife, Ettie, and their two children, and was also the convocation for new specialists in medicine and surgery.

"The evening was certainly filled with much pomp and ceremony. The platform party, of which I was a member, was dressed in full academic robes in the colours of the universities we graduated from, and we were led into and out of the ceremony accompanied by a bagpiper."

Schimmer received the gold medal for his research identifying a protein called FLIP, which can be found at higher levels in cancer cells and allows them to metastasize, and he was also recognized for his drug research.

"The {FLIP] discovery was a team effort and included work done by six individuals in my lab, as well as collaborators at Princess Margaret and centres in the United States," Schimmer said.

"I think this work, like the other projects in my lab, demonstrate how important breakthroughs in medical research can be achieved by bringing together scientists from diverse backgrounds, including molecular biology, chemistry, clinical medicine and imaging. Together we can make contributions that exceed what an individual or a single laboratory can accomplish."

Because it takes many years for a new drug to progress from the lab to being used in a clinic and investigating its effectiveness on humans, Schimmer and his colleagues have been working on identifying older drugs that have been approved for other purposes, but may also have previously unrecognized anti-cancer effects.

Clinical trials with these "repurposed drugs" can be launched within two years of discovering such attributes, as opposed to more than 10 years for new drugs.

"One of the drugs we identified is ciclopirox olamine. It's currently used for the treatment of topical fungal infections. We demonstrated that it kills cancer cells and shrinks tumours in mouse models of cancer," Schimmer said.

"With the aid of the Leukemia Lymphoma Society of America and Kansas University, we are creating an oral version of this drug. Clinical trials with the oral version of the drug should be starting at Princess Margaret Hospital in the middle of 2009. The initial trials will be conducted in patients with blood cancer for which other treatments have not worked."

GYM DEDICATION: Debbie, left, Samantha and Warren Kimel display the Toronto Raptors basketball that was used to officially open the Kimel Family Gymnasium at United Synagogue Day School's Beth Tzedec campus. More than 300 people attended the festivities, which featured the Toronto Argos' mascot and cheerleaders and a video presentation with congratulatory messages from members of the Toronto Maple Leafs and the Raptors. [Kevin Viner, Elevator Digital photo]

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

**Happy birthday to you!
Jonathan Altman, five years old,
and Elle Altman, three years old.**

**"Rose is a rose is a rose..."
Mazel tov Rose Halpern...Happy 90th!
We love you,
Vera, Russ, Judy, Rob,
Cory, Kristin, Jamie and Kailee.**

**Doug & Stacey
announce the birth of their daughter,
Alexandra Hayden (Shayna)
Liberman, born Aug. 14.
Grandparents
Fran & David Knecht,
Joan & George Liberman.**

**Lots of love Zaide Bert
on your 75th birthday.
Love from the
Leavens and
Raphaels.**

**Happy first Birthday
Presley Eden Katz.
Love Brandy, Lee, Ryder
and the whole family... We love you.**

**Congratulations Ricky & Janelle
on your wedding.
Love from daughter Marissa,
family and friends.**

ISRAEL
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What's New

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What's New deadlines: Monday, Nov. 3 is the deadline for the Nov. 13 issue and Monday, Nov. 10 is the deadline for the Nov. 20 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

THE JEWISH BOOK FAIR

This year's fair runs Nov. 1-9 at the Leah Posluns Theatre. Authors featured include **Alan Dershowitz, Gerald Tulchinksy, Lisa Alcalay Klug, Bonnie Stern** and **Rabbi Elyse Goldstein**. Full listing at www.kofflerarts.org.

HOLOCAUST ED WEEK

Holocaust Education Week runs Nov. 2- 9 offering educational and cultural programs, including a series of first-hand testimonies from survivors, throughout the GTA. www.holocausteducationweek.com or 416-635-2883, ext. 5301. Following is among the programs:

The Speakers Action Group presents "The Psychology of Hate Propaganda" with survivor **Esther Bem** and Guelph Humber University professor **Dino Doria**, at a business lunch lecture Monday, Nov. 3, noon at Minden Gross LLP, 145 King Street W. $20. Reservation required. www.speakersaction.com.

Medina Theatre presents a reading of *The Sand* by **Marion Andre**, a story of the Holocaust as seen through the eyes of a child's flashbacks. Monday, Nov. 3, 7:30 p.m. at Temple Sinai Congregation. Free. Info, **Rochelle** 416-633-2057.

Shaar Shalom Synagogue presents **Dr. Robert Satloff** on "Among the Righteous: The Holocaust's Reach into Arab Lands." Monday, Nov. 3, 7:30 p.m. 905-889-4975.

Beth Tzedec Synagogue presents "Ghosts of the Past: Stories from Rwanda" with panel discussion with **Maj. Brent Beardsley**, formerly of the United Nations Assistance Mission to Rwanda; **Shavlu Salva** of Shout; **Yoni Levitan** of STAND; and **David Berkel** of Project Equity. Wednesday, Nov. 5, 7:30 p.m. 416-781-3514.

The Jewish Genealogical Society presents **Jerrold Landau** on "Holocaust Testimonies and Eastern European History: What Can you Learn From Yizkor Books?" Wednesday, Nov. 5, 7:30 p.m. at Beth Lida Congregation. www.jgstoronto.ca.

Beth David Congregation presents **Joseph Kertes**, author of the novel *Gratitude*, speaking about his Hungarian roots. Thursday, Nov. 6, 7:30 p.m.

The Miles Nadal JCC will host the following programs: "Women in the Holocaust," survivor and educator **Judith Weissenberg Cohen** discussing her personal experiences and general history of the Holocaust, Saturday, Nov. 1, 12-2 p.m.; "Tales of Courage from the Kingdom of the Night," Jewish story-telling with **Eli Rubenstein**, Sunday, Nov. 2, 11 a.m. Info, ext. 154 or jewishlife@mnjcc.org; *2 or 3 Things I Know About Him*, documentary filmmaker **Malte Ludin** strips away the secrets obscuring his family history, exposing guilt, memory and Holocaust denial. Sunday, Nov. 2, 4 p.m. and 7:30 p.m. at the Al Green Theatre. $15. Info, ext. 606 or film@mnjcc.org.; The play *Kindertransport* by **Diane Samuels** tells of events between 1938 and the outbreak of war when almost 10,000 children were sent unaccompanied from Europe to Britain by following one family's story. Nov. 4-23 at the Al Green Theatre. Tickets, 416-366-7723 or www.hgjewishtheatre.com.

Thursday, Oct. 30

THE MITZVAH TECHNIQUE

The Toronto Public library offers a workshop with **Susan Green** on mitzvah technique designed to improve posture and release tension and stress. All ages and fitness levels welcome. 7-8:15 p.m. at the Barbara Frum Library.

TALKING DEPRESSION

Temple Har Zion presents "A Secret Best Not Kept: A Discussion on Depression" with **Fran Brown** sharing her personal story of loss, grief, healing and hope. 7:30 p.m.

Continued on page 35

Baycrest
Aging, Innovation & the Mind THE SPEAKER SERIES

Technology and the Aging Boomer:
How technology will impact the way you age

Believe it or not, you don't have to be technically savvy to use modern technology! Learn how today's technology can compensate for memory changes, how your parents can age at home and remain socially connected, and how future technology will help you remain independent as you age.

Tuesday, November 18, 2008 7:00 - 8:30 p.m.

Winter Garden ~ Baycrest ~ 3560 Bathurst Street, Toronto
Free admission and parking ~ Light refreshments
Limited seating. RSVP by November 13

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Beth Emeth Bais Yehuda Synagogue
Honours
Rabbi Joseph Kelman
Recipient of the "Precious to the Community" Award
for 50 years of Dedicated Service
Wednesday November 12th, 2008 | 6:00 pm
Yakir Hakahal Award Dinner

To reserve a table, or place a greeting in our Tribute Book, please call Andrea Levine ~ 416.633.3838 x 232
Dinner ~ $180 per person

Beth Emeth Bais Yehuda
100 Elder Street, Toronto, ON
www.beby.org

What's New

Continued from page 34

THE JOYS OF KIDDUSH

Rabbi Wayne Allen will teach the traditional words and melody of the Shabbat kiddush to those who have never mastered it or for those who simply need a refresher. Hebrew fluency is not required but is an asset. 8 p.m. at Beth Tikvah Synagogue.

Sunday, Nov. 2

ISRAEL'S SECURITY

Beth David Synagogue presents "Israel's Security in the Middle East" a breakfast lecture with **Yaakov Katz**. 9:15 a.m. $5. Register in advance, 416-633-5500 or www.bethdavid.com

KIRSHBLUM TRIBUTE

The Toronto Council of Chazzanim presents cantors in concert, "A Tribute to **Cantor A. Eliezer Kirshblum.**" 7:30 p.m. at Adath Israel Congregation. $36. Tickets, 416-635-5340.

CAMPBELL STRING TRIO

Congregation Bnai Torah presents the Campbell String Trio in a program of light classical music and refreshments. 8 p.m. Tickets, 416-226-3700, or 416-663-5976.

Monday, Nov. 3

KOL DODI DOFEK

Rabbi Chaim Strauchler begins the weekly class on "Fate and Destiny: *Kol Dodi Dofek*," **Rabbi Joseph B. Soleveichik**'s philosophical work dealing with the Holocaust and the State of Israel. 9:30 a.m. at Shaarei Shomayim Congregation.

JEWISH HEALING PROGRAM

The Jewish Healing Program offers "Strengthening Your Spirit," a group for those dealing with the loss of a loved one, despair and disruption facilitated by **Rabbi Rena Arshinoff** and social worker, **Amira Posner**. Mondays beginning today-Nov. 24, 7:30-9:30 p.m., Jerome D. Diamond Adolescent Centre. $125 (fee reduction dependent on ability to pay) Registration, 416-638-7800, ext. 287 or lfriedman@jfandcs.com.

PERSONAL CANCER JOURNEY

L'Chaim Cancer Support Group for Jewish Women presents "I'm Still Here And So Is My Hair," comedian **Marla Lukofsky's** personal cancer journey with inspirational, practical suggestions for making it through treatment. 7:30 p.m. at The National Council Building, 4700 Bathurst St. $5. 416-630-0203

Tuesday, Nov. 4

LUNCH AND LEARN

Beth Tikvah Synagogue Lunch and Learn hosts **Gerald Ziedenberg** speaking on the life of **Elie Wiesel** and his impact on Holocaust recognition. Lunch at 12:15 p.m. Program at 12:45 p.m. Reservation required, 416-221-3433, ext. 352.

HATS OFF TO YOU

Beth David and Adath Israel Sisterhoods host "Hats Off To You" with hat experts **Rebbitzen Fran Saltzman** and **Karen Loomer** and hatmaker **Gail Osaduke** at Beth David Synagogue. Non-members $5.

ISRAEL TRIP INFO NIGHT

Join **Rabbi Elyse Goldstein** and **Bonnie Stern** for an information night about Kolel's "Israel Food For Thought Trip," that will travel Feb. 15-24. 7:30 p.m. at 6 Erskine Ave.

Wednesday, Nov. 5

PHILOSOPHY OF HESCHEL

Beth Tikvah Sisterhood presents a series discussing **Rabbi Abraham Joshua Heschel**'s theology using the text *I Asked for Wonder* with **Rabbi Wayne Allen**. Wednesdays, 9:30-11 a.m. through Dec. 10. $25, non members $36.

FATHER AND SON CONCERT

Cantor Naftali Herstik, of the Jerusalem's Great Synagogue, and his son **Cantor Netanel Herstik**, of The New York Synagogue, perform "*L'Dor Vador*: Father and Son in Concert" at the Beth Sholom Synagogue. 8 p.m. $18. 416-783-6103.

PROSTATE HEALTH TALK

Beth Emeth Synagogue presents **Dr. Keith Jarvi** discussing "Prostate Health" and **Rabbi Joseph Kelman** on "The Jewish View of Health and Wellness." 7:30 p.m.

Other News

STUDY OPPORTUNITIES

Shaarei Shomayim Congregation offers a wide variety of Torah, Hebrew, Yiddish, prayer, simchah dancing classes and more. Visit www.shomayim.org for full details.

SENIORS TORAH STUDY

Chabad Markham offers senior Torah discussion and breakfast for men and women with **Rabbi Meir Gitlin**. Women's class Wednesdays, 10:30-11:30 a.m. and men's class Fridays, 10-11 a.m. 905-886-0420, ext. 223.

CONNECTING TO GOD

Mekorot offers "Building a Sanctuary in Your Heart" with **Rabbi Michael Skobac**, study a text written to develop a constant consciousness of connection to God. Thursdays, 10-11:15 a.m. at Ulpanat Orot. Nov. 6-27. Registration, www.mekorot.ca or 416-877-0258.

PARTNERSHIP MINYAN

A new halachic minyan with expanded roles for women will meet Saturday, Nov. 8, 9:15 a.m. at the Toronto Heschel School. www.sites.google.com/site/torontopartnershipminyan

TORAH STUDY WEEKEND

Temple Har Zion hosts **Rabbi Emily Korzenik**, Scarsdale, N. Y. Nov. 8-9. Study the weekly parshah *Lech Lecha*, Saturday at 9 a.m. Enjoy havdalah, a program comparing the Joseph story in the Bible and the Koran, and dessert at 7 p.m. (non-members $5) On Sunday at 10 a.m. view the film *Spark Among the Ashes*. Korzenik will speak about her role in the film. 905-889-2252

FASHION & BOUTIQUES

Beth David Synagogue presents their annual fashion show and boutiques, Sunday, Nov. 9. Boutiques open at noon. Show at 2 p.m. Fashions highlight men's, women's and children's wear. Prizes. Tickets $25 at door or call 416-633-5500.

COLOROSO ON PARENTING

USDS and The Family Institute present **Barbara Coloroso** on "Parenting and Teaching with Wit and Wisdom: Raising Children to Be Responsible, Resourceful Caring Individuals." Monday, Nov. 10, 7 p.m. $20. Tickets, 416-224-8737, ext. 110 or 416-785-1107, ext. 204.

***NOODLE* AT FILM NIGHT**

Leo Baeck Day School's Nachas Club hosts a Jewish Film Night screening the Israeli film *Noodle* by **Ayelet Menahemi**. 7 p.m. at the Sheppard Grande Theatre. Tickets, $36 and $50, 905-709-3636, ext. 222 or labramsohn@leobaeck.ca.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

When You're About to Separate: What to Tell The Kids. A workshop for parents about to separate or in the early stages of separation, on how to best meet your child's needs. Tuesday, Nov. 4, 9:30 a.m.-noon at The Promenade Mall, #313

Widow/Widower 65+ Bereavement. Six sessions for men and women who have recently lost a partner or spouse to discuss coping with grief, loneliness, changing relationships and new beginnings. Begins Tuesday, Nov. 4, 1-2:30 p.m. 4600 Bathurst St.

Adult Children Losing a Parent. Six-session group which will discuss coping with grief, loss and legacy and resolving unfinished business. Begins Tuesday, Nov. 4, 7:30-9 p.m. 4600 Bathurst St.

Successful Step-Parenting. Six sessions for couples in blended families. Discuss myths and realities of step-families, and helping children adjust. Begins Tuesday, Nov. 4, 7:30-9 p.m. at The Promenade Mall, #313.

Looking Ahead. Six-session group for newly separated or divorced individuals wanting to deal with loss, anger, loneliness and wanting to move forward. Begins Wednesday, Nov. 4, 7-9:30 p.m. at 4600 Bathurst St.

Living With Teens. Six sessions discussing setting limits, letting go, parents rights and responsibilities, drugs, alcohol, dating, sexuality and more. Begins Thursday,Nov. 6, 8-9:30 p.m. 4600 Bathurst St.

The Challenge of Anger for Women. Six sessions for women to learn to express their anger in an assertive, non-aggressive way. Begins Thursday, Nov. 6, 7:30-9 p.m. 4600 Bathurst St.

FOR SENIORS

55+ Forward for Seniors at the MNJCC hosts **Rabbi Tina Grimberg**, Thursday, Oct. 30, 1:30 p.m. Info, **Phyllis Fien** at 416-924-6211, ext. 155 or phyllisf@mnjcc.org.

Beth Tzedec Congregation Haverim Program presents **Molly Kirsh** on "The Life and Exploits of ***Chiune Sugihara***," a Japanese diplomat who saved thousands of Jews during WWII. Monday, Nov. 3, 1:30 p.m. $2. 416-781-3511

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

PD Day, Monday, Nov. 10 kids enjoy swimming, crafts, cooking, Judaic programming and more. Register in advance, ext. 235. Info, ext. 390.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Hebrew and Yiddish language classes begin the week of Nov. 4, courses offered, Modern Hebrew For Beginners: Level A/Aleph from Scratch, Modern Hebrew Level B, Modern Hebrew: Intermediate Level, Modern Hebrew Conversation, Yiddish for Beginners, Register, ext. 0, info, ext. 154.

SINGLES EVENTS CAN BE FOUND ON PAGE 38

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Jack Katz	Oct 11/08	83 Dundurn Cres
Norma Sweet	Oct 11/08	24 Euphrasia Drive
Sophia Friedberg	Oct 13/08	645 Castlefield Ave.
Elsie Green	Oct 14/08	20 Shallmar Blvd.
Philip Roth	Oct 14/08	177 Redpath Avenue
Aaron Laufer	Oct 14/08	4978 Yonge Street
Esther Singer	Oct 15/08	7460 Bathurst Street
Ella Stoch	Oct 15/08	4264 Flitter Court
Victor Guth	Oct 16/08	265 Ridley Blvd.
Dov Wagner	Oct 17/08	12 Altamont Roa
Howard Binstock	Oct 16/08	314 Niemann St
Sara Goldberg	Oct 17/08	456 Glengrove Avenue W.
Rhoda Goldstein	Oct 17/08	6 Kempsell Cres
Ruth Malinsky	Oct 17/08	429 Walmer Road
Sholem Altman	Oct 17/08	7 Coldstream Crescent

HEBREW BASIC BURIAL

Al Dubin	Oct 9/08	4 Forest Laneway
Sophie Milgram	Oct 13/08	645 Castlefield Avenue
Jeanette Heller	Oct 16/08	110 The Esplanade

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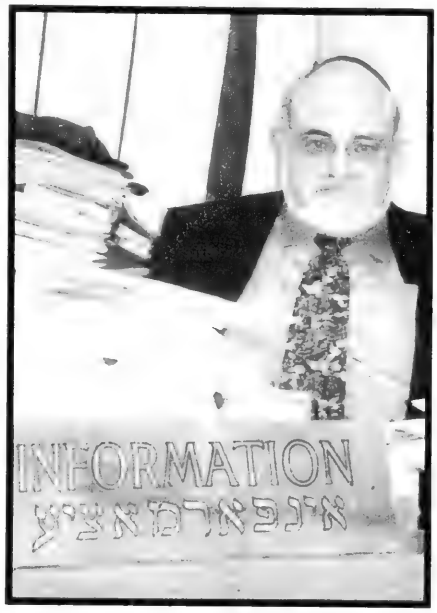
Obituary



Stephen Speisman is seen at his desk at the Ontario Jewish Archives in 2001. [CJN file photo]

Archives founder was known for walking tours

By FRANCES KRAFT
Staff Reporter

Stephen Speisman, who founded the Ontario Jewish archives in 1974 and had an unparalleled knowledge of Toronto's Jewish history, died Oct. 22 of a heart attack at his home in Thornhill. He was 65.

Speisman retired in May of this year as executive director of Toronto Hebrew Memorial Park/Pardes Shalom Cemetery following a medical leave of absence that began almost three years ago after he underwent surgery for cancer.

He had taken on the cemetery position on a part-time basis in 1999, and left the archives two years later to devote himself to the job full time.

A native of Toronto who grew up near Bathurst Street and Dovercourt Road before moving to North York as a young teenager, Speisman was educated at the University of Toronto, where he studied American history as an undergraduate, changing focus for his PhD.

His doctoral thesis served as the basis for his book, *The Jews of Toronto: A History to 1937*, a winner of the 1980 City of Toronto Book Award.

An active member of Adath Israel Congregation in his teenage and young adult years, Speisman taught bar mitzvah and Sunday high school classes there. In a 2004 lecture, he credited the shul "in great measure" for his observance of mitzvot.

Rabbi Erwin Schild, rabbi emeritus of Adath Israel, recalls Speisman's "enthusiastic participation" in services.

Continued on page 37

Obituary

The 'consummate chasan Torah'

Continued from page 36

On a personal note, he told *The CJN* about a family car trip to Florida when the Schilds invited the then-teenage Speisman, who was friendly with their son, to join them. "It was admirable how he knew the historical significance of all the cities we passed through... It was so enjoyable to travel with him and hear his commentary. He was a very great mind, a wonderful historian and a very reliable person."

Although Speisman was "strictly Orthodox in his private life," he understood and related well to people who were not, his wife, *CJN* reporter Leila Speisman, said in an interview.

As well, she recalled, he stood behind her when she reported on controversial issues, taking pride in her work.

The son of a klezmer musician who later became a barber, Speisman was a fan of chazzanut and classical music, especially baroque. He was also a family man who invented fanciful bedtime stories for his three now-grown daughters, telling them about the adventures of three little girls who lived in a magic land.

More recently, he took his oldest grandson to visit a fire station, and he also planned to visit his daughter Joanna Stavsky's Grade 3 class at Eitz Chaim Schools to talk to her students about Jewish pioneers.

Speisman was the "consummate chasan Torah" in terms of his passion for learning and the way he "lived Torah," said Rabbi Baruch Taub of Beth Avraham Yosef of Toronto Congregation in a eulogy, referring to one of two special honours given on Simchat Torah, the day of Speisman's death.

As well, said the rabbi, Speisman was a "chasan Bereshis" who demonstrated by example that one could "be a Torah Jew in the world at large. Steve insisted with tenacity that both were holy."

Speisman's funeral was held at the synagogue, where he was an active member from the day it opened, serving as gabbai, chevrah kadisha member and the shul's longest-standing board member. As well, he led prayers for almost three decades, the rabbi said.

In the larger community, Speisman was known for the walking tours he gave of old Jewish Toronto, creating impressions that were so vivid "one could see the mothers bustling on Friday preparing for Shabbos," Rabbi Taub said.

Seymour Epstein, senior vice-president of UJA Federation of Greater Toronto's Centre for Enhancement of Jewish Education (the Mercaz), knew Speisman as a teenager from their days in Adath Israel's youth group.

"He was a pretty serious guy. He was always excited about history. I think what really came through was the sweetness of his soul," Epstein recalled.

Speisman leaves Leila, his wife of 36 years; daughters Joanna Stavsky, Tammy Speisman and Shevi Urbach; grandchildren Yitzchak and Eliezer Stavsky, and his sister Susan Lebow.

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colleague and friend

Leila Speisman
on the passing of her husband,

Stephen Speisman ז"ל

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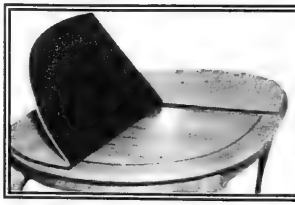

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On Campus

Workshop takes aim at campus anti-Semitism

By SHERI SHEFA
Staff Reporter

Friends of Simon Weisenthal Center (FSWC) presented a workshop late last month to help Jewish and pro-Israel students become better equipped to deal with hostile anti-Israel campus groups.

Avi Weinryb, FSWC's campus associate, presented the workshop, titled "Anti-Semitism on campus," to about a dozen students.

He spoke about the "new anti-Semitism," which he said often appears in the guise of anti-Zionism. Holocaust denial and unfair or hostile condemnation of Israel or Israelis.

"When someone criticizes Israeli policy or questions decisions made by the government, this is legitimate criticism… When someone calls for the dissolution of Israel, or holds it responsible for crimes it never committed, this crosses the line."

Weinryb showed images from anti-Israel events on Canadian campuses.

Avi Weinryb presents workshop on anti-Semitism on campus

He said that in February, anti-Israel groups held a rally at McMaster University as part of Israeli Apartheid Week there.

He said the chanting went from "Death to Israel" to "Death to Jews" and "Viva jihad."

Hamilton police investigated whether this was a hate crime, and in August, they charged some of the demonstrators.

"When you're walking around campus, it's not fun to see… It's very disheartening," Weinryb said.

He said that while university administration can't stifle free speech as long as it doesn't cross the line into hate speech, anti-Israel groups have learned to talk around hate speech.

"When they say death to Israel, they really mean death to the concept and everyone who supports it."

During his presentation, Weinryb showed images from the University of Western Ontario from last February, when students carried signs that said, "The genocide goes on. Gaza needs your voice now."

"Genocide is a very heavy accusation and it's clearly inaccurate," Weinryb said. "Israel is not committing a genocide… Why would kids at Western use such a word? Because words have power."

He said the sentiments that are prevalent around campuses all over the world generally don't paint a positive picture of the State of Israel, and when negative terms and images are repeated, they stick.

"If you've come down from Thunder Bay and you've never met a Jew in your life… and you hear these things, it has an effect."

Another image from UWO showed a student holding a sign that said, "Gaza is the world's largest concentration camp."

"This is an example of Holocaust trivialization… In a concentration camp, people were systematically murdered or worked to death… People were branded and treated like cattle, exterminated. So to say that Gaza, where people can walk around freely and shop, work, people can play on the beach, it is a very unfair comparison, and it trivializes the Holocaust," Weinryb said.

"I don't want to say that Gaza is all fun and sunny, because it's not, but to blame it all on what's going on in Israel isn't fair, because they need to look at other factors, like the corrupt Hamas government."

He asked the students in attendance how they would react to specific scenarios, such as finding a swastika scrawled on a bathroom stall, seeing a sign for Israeli Apartheid Week, or hearing a professor refer to Israel as Palestine during class.

One student said that the reaction to some scenarios would differ depending on the school.

He said that if he heard a student in class refer to Israel as an oppressive state that was guilty of ethnic cleansing at a school like Ryerson University, where class sizes tend to be smaller than those at schools such as York University or the University of Toronto, he would most likely know the student who made the comment and would feel more comfortable pulling them aside after class to set them straight.

Weinryb shared a story about one of his professors who referred to Israel proper as Palestine. He said it bothered him, but he didn't speak up.

"I sympathize with students who feel like their grades can suffer from speaking up, because they can."

Weinryb said that while a student may feel too intimidated to voice their concerns at an anti-Israel rally, it might help to be present and record what happens so he or she can report back to authorities if need be.

He also said it's important for students to control their emotions and not take part in a shouting match. He said filing a formal complaint with university administrators, getting involved with Jewish campus groups such as Hillel or getting an article published in the campus press is more effective.

"Be proactive, not reactive. Advocate and keep up with the facts," he advised.

Weinryb said he hopes to make the community more aware of what Jewish students face on campus and to persuade university administrations to step up and say that anti-Israel events on campus are not acceptable.

"It may not qualify as hate speech legally, but it creates a toxic environment on campus and makes it uncomfortable, and we need to take a responsible approach to this."

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Felicia Bryn, Holocaust survivor and author of *Never Forget to Lie*, is an eloquent and courageous writer and speaker. Ms. Bryn will recount her experiences as a hidden child saved by a family of Righteous Poles, as well as her long and arduous return to her Jewish roots.
Shalmi Bar-Mor has designed Holocaust curriculums for Israeli and American Jewish high schools and is the founder and past director of Holocaust Education at Yad Vashem and current Director of ECHO (Education Culture Heritage Origins). Mr. Bar-Mor will tell this story from the perspective of the Israeli diplomat who figured so prominently in Felicia Bryn's life, and will also discuss the unique experience of the hidden child during the Holocaust.
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Israeli food and history in eyecatching new book

By SUE EPSTEIN
Special to The CJN

Janna Gur's gorgeous new book, *The Book of New Israeli Food* (Shocken Books, September 2008), puts Israel on the culinary map – exactly where it deserves to be.

This book is a feast in every way. The recipes and photography are awesome. Not only are the recipes well-written and easy to follow, it is also a fascinating pictorial history of modern Israel. If you aren't actually in Israel, you'll want to hop the next flight to Tel Aviv! And even if you're not a cook, this book would make a wonderful souvenir to bring home with you.

Gur is the founder and editor of Israel's leading food and wine magazine. "In less than 30 years," Gur writes, "Israeli society has graduated… to a true gastronomic haven.

"Twenty to 30 years ago, the only memorable culinary experience tourists might have had was a good hummus in the Old City of Jerusalem or a hearty Israeli breakfast at a hotel."

Today they can experience world-class wines, excellent locally produced cheeses that rival those of Europe, sophisticated cuisine created by celebrated Israeli chefs, and delicious local ethnic food.

With full-colour photographs of both the food and the places, this book is cookbook, guide book and history book. Recipes include standards such as falafel, shawarma, pita and cholent, as well as updated dishes like Figs Stuffed with Bulgur and Cranberry Salad, Fish Ceviche with Eggplant Cream and Chocolate and Halva Coffeecake, many of them coming from Israel's top restaurants chefs.

Information on open air markets, fishing in Israel and the Israeli Shabbat add to the book's appeal. A section on special ingredients identifies the unusual, although most are easily obtained and will be at least somewhat familiar to most cooks. Beautiful and comprehensive, this book will become an immediate favourite with anyone who has even a passing interest in Israeli cuisine.

The author also does a good job of explaining all the differences between ingredients, all the equipment you might need and recipes for spice mixes and condiments that may be difficult to find outside of Israel.

FIGS STUFFED WITH BULGUR, CRANBERRY SALAD

Figs, fresh or dried, with their sweet luscious flesh and firm skin, are perfect for stuffing. Here is a light, healthy dish to start off a meal.

10 fresh figs
pomegranate concentrate, for serving
3 1/2 oz. bulgur wheat
water
1/2 cup dried cranberries, chopped coarsely
1 cup carrots, grated coarsely
2-3 tbsp. fresh coriander, chopped
1 tsp. sesame seeds, roasted
3 tbsp. pecans, chopped
2 tbsp. pomegranate concentrate

Soak the bulgur wheat in water for 4-5 hours, until it swells up and softens. Or add half a cup of water to the wheat and cook in a microwave oven for 3-4 minutes until the bulgur softens and absorbs the water. Allow to cool.

Mix the bulgur with the other salad ingredients. The preparation up to this point may be done in advance and the salad kept in the refrigerator. Halve the figs and scoop out some of the flesh, which you can add to the salad. Place two fig halves on each plate, heap on the salad, sprinkle with pomegranate concentrate and serve. Serves 10.

TURKISH SALAD

This red piquant booster to your pita is prepared with fresh vegetables that "cook" in the refrigerator.

1 large onion, chopped
2 tomatoes, diced finely
2/3 cup fresh parsley, chopped
1 sweet red pepper, diced
1 tbsp. tomato paste
1 1/2 tbsp. ketchup
salt and freshly ground black pepper
1 tbsp. olive oil

Mix the onion, tomatoes and chopped parsley and add the red pepper, tomato paste and ketchup. Season with salt, black pepper and olive oil. Refrigerate overnight.

Take out of the refrigerator half an hour before serving. Serves 4-6.

Sue Epstein is the author of Budget Cooking-Elegant Dining *and* Simply Delicious.

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Polls show Obama making big gains with Jewish voters

By ERIC FINGERHUT
JTA

WASHINGTON — Presidential candidate Barack Obama is making significant gains among Jewish voters, according to two new polls.

The polls suggest that after months of hovering around 60 per cent, Obama appears to be within striking distance of the 75 to 80 per cent of the Jewish vote won by the three previous Democratic nominees for president.

A Gallup tracking poll of 564 registered Jewish voters, taken over the first three weeks of October, found Obama leading Republican John McCain by a 74 to 22 per cent margin. That was a 13-point increase in support for the Democratic nominee since Gallup's July poll, which had Obama leading 61 to 34 per cent.

Gallup also released Jewish data from tracking polls in the two previous months showing a steady rise for Obama. The Illinois senator garnered 66 per cent in August and 69 per cent in September, with McCain at 25 per cent for both months. The margin of error for the October survey is plus or minus five per cent.

Meanwhile, a Quinnipiac University poll taken Oct. 16 to 21 in Florida found Obama winning 77 per cent of Jewish voters in that state with just 20 per cent for McCain. While the Jewish statistic was based on a relatively small sample size of 87, and has a margin of error of plus or minus 10.5 per cent, the finding is notable because some leading Jewish Democrats in the state had publicly worried this summer about resistance to Obama among South Florida Jews.

Barack Obama

Obama's progress comes despite the Republican Jewish Coalition's barrage of negative ads painting him as a dangerously inexperienced candidate who has surrounded himself with anti-Israel advisers.

But some Democratic operatives say that such concerns over Obama's experience seem to have been overtaken in some Jewish voters' minds by worries about the inexperience of Republican vice-presidential candidate Sarah Palin, as well as the Alaska governor's conservative political views on hot-button social issues such as abortion.

Ira Forman, the executive director of the National Jewish Democratic Council, said that while he saw a few reasons for Obama's rise among Jewish voters, he felt "the single biggest factor" was Palin.

An American Jewish Committee survey in early September found that just 34 per cent of the Jewish community approved of McCain's pick for running mate and 57 per cent disapproving.

Forman also cited what he said were numerous anecdotal and media reports of Jewish voters in swing states who were unhappy with the McCain choice.

Jewish feelings about Palin appear to match those of the overall electorate. An NBC News/*Wall Street Journal* poll released last week found 55 per cent of voters believe Palin is not qualified to serve as president. Her lack of qualifications was seen in the poll as the biggest concern about a McCain presidency.

Matt Brooks, the executive director of the Republican Jewish Coalition, rejected the idea that Palin – who has voiced staunch support for Israel and a hard line on Iran – was a factor in the recent swing toward Obama among Jewish voters. "I don't believe this has anything to do with Sarah Palin whatsoever," he said. "Nobody I know is voting for vice-president."

Brooks attributed the decline in support for McCain in the Jewish community to the "volatility" in the electorate during the recent economic crisis. He argued that as Obama gained ground in the country as a whole in recent weeks, he naturally also gained ground among Jews. Saying he expected the race to tighten nationally, Brooks predicted that McCain's numbers in the Jewish community would bounce back as well.

Still, the Palin pick may have nullified McCain's greatest strength in the Jewish community, Democratic observers said.

In addition to citing the Palin selection, both Forman and Democratic pollster Mark Mellman emphasized the extensive efforts by Obama and his campaign to introduce the Democratic nominee to the Jewish community. The campaign has sent dozens of Jewish surrogates – including Jewish members of Congress and well-known figures such as former mayor of New York City Ed Koch and former special Middle East co-ordinator Dennis Ross – to key states to talk about Obama's background and his views on Israel and the Middle East.

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CJPAC

Ahmadinejad denies rumours of ill health

Continued from page 1

"Our chemical engineers have upgraded Iran's missile capability," he was quoted as saying.

Hamedani didn't elaborate, but Iranian officials have said they successfully tested a solid fuel motor for the medium-range Shahab-3 ballistic missile, a technological breakthrough for Iran.

Experts say solid fuel increases the accuracy of missiles in reaching targets. But many in the West have expressed doubt about Iran's professed military accomplishments.

Iran launched an arms development program during its 1980-88 war with Iraq to compensate for a U.S. weapons embargo. Since 1992, Iran has produced its own tanks, armoured personnel carriers, missiles and a fighter plane.

Last week, the Iranian speaker of parliament, Ali Larijani, declared that Iran was proud of its support for the Palestinian Hamas and Lebanese Hezbollah movements, rejecting claims that it could be considered support for terrorism.

He said the support was part of Iran's commitment in the region to assist its neighbours in fighting occupation, and he accused the United States, the West and Israel of contradicting the values of freedom and democracy.

"They are freedom fighters fighting to defend their country and independence. That is not terrorism," he said about Hamas and Hezbollah.

In related developments, Iranian President Mahmoud Ahmadinejad said on Sunday he was healthy, countering reports suggesting he was ill and suffering from exhaustion, and that his political future could be threatened.

Ahmadinejad, who was elected president in 2005, has not said whether he will seek a second term in the June 2009 presidential race, but he is widely expected to run.

Asked on state television about his health, he said: "We are human like all others and catch colds. No, I am not ill."

A member of parliament and close associate of Ahmadinejad, Mohammed Ismail Kowsari, told the official news agency IRNA on Saturday that some websites had spread rumours about Ahmadinejad's health and had suggested it could harm his chances of running for president again.

"Any human might come down with weakness as a result of workload and pressure. This is something natural," Kowsari said, adding that those who used such a "psychological ploy" of spreading rumours would fail.

The president has been criticized for surging inflation, which has hit 29 per cent, and now faces the added challenge of tumbling oil prices, which are cutting into Iran's main source of revenue.

Late Saturday, Kowsari told IRNA that Ahmadinejad was feeling under the weather because of the strain of his position, saying, "The president will eventually get well and continue his job."

Kowsari accompanied Ahmadinejad last month to the United Nations General Assembly. "Every human being can face exhaustion under such a workload," he added.

He gave no further details about the state of the president's health.

Ahmadinejad, who rarely misses meetings and public appearances, cancelled a speech last Wednesday and did not appear at a cabinet meeting the same day. But the president, who turns 53 on Monday, did attend a religious ceremony on Saturday in Tehran, though he looked tired as he greeted supporters.

On Sunday, Iranian state TV also showed him receiving credentials from three foreign ambassadors.

In recent weeks, some supporters of Ahmadinejad have been discussing potential candidates for the June 2009 election, implying that the sitting president is not their automatic choice.

Since the 1979 Islamic revolution, every Iranian president has been re-elected to a second term, except the first one, Abolhasan Banisadr, who fled the country in 1981.

The months ahead are critical for Ahmadinejad if he wants to try to rebuild his political base and rebut critics who point to his unfulfilled campaign promises, including extending Iran's oil revenues to poorer provinces around the country. With more than 10 per cent unemployment and 30 per cent inflation, Iran was unable to bask in record-high oil prices earlier this year.

Criticism over his management of the country has increasingly come from his erstwhile conservative backers.

Ahmadinejad is also confronting questions about his uncompromising stance with the West over Iran's nuclear program, which has severely soured international relations. The United Nations has placed three rounds of sanctions against Iran since Ahmadinejad took office in 2005 over Iran's refusal to halt uranium enrichment.

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Elections likely early next year

Continued from page 1

In related news, a poll by the Dahaf Research Institute showed Livni's Kadima party would win 29 of parliament's 120 seats, the same number it has now, and Benjamin Netanyahu's Likud taking 26, if elections were held today. A TNS Teleseker survey gave Kadima 31 seats to Likud's 29.

Both surveys said Labor, which now holds 19 seats and is the second-largest party, would win only 11 if elections were held this week.

"I stand at the head of a rooted, values-oriented party, and I invite every citizen to think of what Kadima has brought us in its three years of existence," Barak told Israel Radio Monday, rejecting suggestions that his party was considering a joint list with Livni's.

Earlier in the day, Labor cabinet minister Benjamin Ben-Eliezer told a Tel Aviv radio station that "there's not much difference between Kadima and Labor," adding that in the current political reality, parties "must run as blocs and not run separately."

The surveys showed the country's right-centre and left-centre blocs fairly evenly split, a deadlock that has paralyzed peacemaking in the past.

Livni tried to avoid propelling Israel toward its third national election in six years by keeping the current government intact. But coalition partners, most prominently the 12-seat Shas party, used the situation to press for new demands that she refused to accept. In a meeting with President Shimon Peres on Sunday, Livni said she would not give in to what she called political blackmail.

Elections are expected to take place early next year, a year and a half ahead of schedule.

The surveys published Monday suggested that the public approved of Livni's tough stand against the political horse-trading and did not reproach her for failing to marshal a coalition. But the advantage was narrow and could easily evaporate, especially if new Israeli-Palestinian violence erupts.

Netanyahu, who has been pressing for new elections for months, did not comment publicly after Livni officially abandoned her coalition-building efforts, but he was to have a wide forum when, as opposition leader, he addressed the nationally televised opening of Parliament's winter session later Monday.

Commenting on the polls, Likud faction head Gideon Sa'ar said the contest between the two leaders would be tough.

"But I believe the majority of the public wants a new course… that will improve the country's economy and security," he told Israel Radio.

With files from Ha'aretz.

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Israel Briefs

Training flight crash

A military plane crashed in southern Israel, killing a pilot-in-training and his flight instructor. The double-engine plane, on a routine Israeli Air Force school practice flight, crashed near the Tze'elim military base in the Negev Desert. The plane, a French-made Fuga Magister, called a "Zukit" in Israel, has been used by the Israeli Air Force since 1957, and is set to be replaced by the American-made T-6A. It is the second aircraft crash during a routine flight in two months. A Cobra helicopter crashed in early September while on a drill in the Jezreel Valley, killing the pilot and co-pilot.

Four die in small plane crash

Four people were killed in a plane crash near Moshav Batzra in the Sharon plain last Friday. Paramedics who arrived at the scene declared the pilot of the Cessna 172 model plane and her three passengers dead. After departing from Herzliya in the afternoon, communication with the plane was lost. The cause of the disaster was not known by press time. Transportation safety inspectors and police were investigating.

Qassam lands near Ashkelon

A Qassam rocket launched from Gaza by Palestinian terrorists landed near Ashkelon last Tuesday. In response to the attack, Defence Minister Ehud Barak ordered all crossings between Israel and Gaza closed the next day. The Hezbollah-Palestine organization claimed responsibility. More than 20 Qassam rockets have been fired from Gaza at Israel since an Israeli-Hamas ceasefire went into effect four months ago.

Nasrallah poisoned?

Hezbollah denied a report that its leader was poisoned and by Israel. The state-affiliated Iraqi website *Almalaf* reported that Hassan Nasrallah was poisoned last week and Iranian doctors rushed to Lebanon to save him. Israel was responsible for the assassination attempt, the site said, citing its sources. The report said Nasrallah continues to feel ill after being in critical condition for several days.

Knighthood for Peres?

Britain's Buckingham Palace is considering awarding President Shimon Peres honorary knighthood during his expected visit next month. If knighted, Peres would join a long and distinguished list of international philanthropists and social figures given the title over the last few years, including Microsoft founder Bill Gates, U2 singer Bono, former French president Francois Mitterrand, former German chancellor Helmut Kohl and former New York mayor Rudolph Giuliani. Peres would not be able to use the title "Sir," however, as he is not a British national.

- *JTA*

Kristallnacht ceremony vetoed

JTA

BERLIN — The German town of Goerlitz is refusing to allow its Jewish community to hold its own ceremony marking Kristallnacht.

Instead, the only ceremony marking the 70th anniversary of the Kristallnacht pogrom will be held in the town's restored synagogue by representatives of the local Protestant church, whose commemorations have traditionally focused on all victims of the Third Reich.

The small Jewish community had planned to bring a Torah scroll from Dresden into the newly renovated synagogue, which dates from 1909. It's the only synagogue to have survived Kristallnacht in the state of Saxony.

But the city insists that ceremonies must be secular and inclusive. The former synagogue was deconsecrated after the 1938 pogrom. Following its six-year renovation, the structure now has room for 230 guests.

"The city has cancelled the entire event planned by the Jewish community and the Society for the Promotion of the Synagogue," which was to include several performances and speeches, Alex Jacobowitz, cantor and chairman of the town's tiny Jewish community, told JTA.

He insisted that the Jewish community's program would be inclusive.

The Society for the Promotion of the Synagogue is a secular group authorized to hold ecumenical events in the building. It co-operates with the Jewish community. Now, only the ceremony run by the local Protestant church is still scheduled to take place in the building.

The city bought the synagogue from the remnant Dresden Jewish community in 1963, and then formally purchased it again from the Claims Conference after German unification, according to Jacobowitz, a musician who came from New York to Germany in 1991.

The approximately 30-member Jewish community has held services in a small sanctuary within the building for about a year, Jacobowitz said.

Argentine prosecutor calls for Iran embargo

JTA

BUENOS AIRES — Argentina's chief prosecutor accepted a request from a survivor of the AMIA bombing for an embargo of Iranian assets.

The survivor, whose name remains classified, was severely injured in the 1994 terrorist attack on the Buenos Aires Jewish centre and is demanding $1 million (US) in reparations.

The embargo would prevent Hezbollah from using its money and assets in the country or moving it until a judge decides whether or not to attach it to a verdict in favour of reparations.

The survivor alleges the attack was planned by former leaders of the Iranian government and carried out by the Lebanese terror group Hezbollah.

Prosecutor Alberto Nisman agreed to the embargo based on accusations by the Argentine justice department against the Iranians and Hezbollah regarding responsibility for the attack.

While the judge in charge of the case, Rodolfo Canicoba Corral, will ultimately decide whether to accept the prosecutors demand, Iranian officials in Argentina say they have no obligation to co-operate.

The Jewish Public Library proudly Jewish Book Month 2008 announces this year's winners of the

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"Elabrek: lider fun nayem yortoyznt"

English Fiction and Poetry Prize on a Jewish theme:
Leonard Cohen
"Book of Longing"

English Non-Fiction Prize on a Jewish theme:
Mayer Kirshenblatt & Barbara Kirshenblatt-Gimblett
"They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland before the Holocaust"

French Literature Prize on a Jewish theme:
Anne Élaine Cliche
« Poétiques du Messie : L'origine juive en souffrance »

Translation Prize of book with a Jewish theme:
Pierre Anctil
Translation from French into English of Sholem Shtern's book « Nostalgie et tristesse »

Canadian Jewish Studies Prize
Ira Robinson
"Rabbis and Their Communities"

Michael Moskovitz Prize in Film/Video on a Jewish theme:
Ina Fichman
"Six Days in June"
and Dov Okouneff
"Montreal Jewish Memories"

Jacob Zipper Prize in Education:
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The J.I. Segal Awarrds of the Jewish Public Library were established in 1968 to honour and perpetuate the memory of the great Canadian Yiddish poet J.I. Segal (1896-1954) with awards to encourage and reward works on Jewish themes and to recognize contributions to Jewish education.
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Syria has become Hezbollah's de facto arsenal: MI chief

By BARAK RAVID
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Military Intelligence Chief Amos Yadlin told the Israeli cabinet on Sunday that Syria was continuing to arm Hezbollah and that it had become the Lebanese militia's arsenal.

"[President Bashar] Assad is continuing to throw open the doors of Syria's warehouses for Hezbollah, and has become 'Hezbollah's arsenal.' Assad trusts Hezbollah more than his own army, and Hezbollah operatives act in Syria as if it's their own [country]," said Yadlin.

A key Israeli demand in indirect peace negotiations with Syria is that it cut its ties with Hezbollah, and in particular, cease supplying the group with weapons.

Yadlin did actually say he believed Assad was interested in a peace deal with Israel "on his conditions," but was waiting for the establishment of a new administration in the United States.

Yadlin added, "The Syrians have removed almost every restraint. In their irresponsible behaviour, they are giving Hezbollah possession of almost every strategic capability they own."

When asked about a car bombing in Syria in September that left 17 dead, Yadlin said, "Those who sleep with dogs shouldn't be surprised when they wake up with fleas."

"This was an attack carried out by global Jihad... which is aided by the Syrian regime, which gives [terrorists] immunity and free passage to Iraq and Lebanon."

Yadlin also said that Hezbollah is still seeking to avenge the death of its former deputy chief, Imad Mughniyah, who was killed in a bombing in February that shook a residential neighbourhood of Damascus. No one has claimed responsibility for the blast, but Hezbollah says it was orchestrated by Israel.

Yadlin said that Hezbollah is holding off from an attack only out of their fear of a harsh Israeli response and that it is pursuing indirect means of attacking Israel. One way, he says, has been by increasing their activities in the Gaza Strip, from where they could potentially attack the Israeli home front or target Israelis travelling in Sinai. Yadlin added that such meddling in the Gaza Strip is not in the interests of Hamas, which is seeking to preserve a fragile ceasefire with Israel in Gaza.

In related news, a Syrian diplomat called a U.S. helicopter strike on a Syrian village near the border with Iraq on Sunday an "outrageous crime," adding that Syria reserves the right to respond accordingly.

Eight civilians were killed in the strike, which Syria said targeted a civilian building under construction.

A U.S. military official, who confirmed the strike, said Sunday that the attack targeted elements of a robust foreign fighter logistics network and that due to Syrian inaction the U.S. was now "taking matters into our own hands."

The Syrian state-run news agency SANA reported that Syria has also called on the Iraqi government to carry out an immediate inquiry into the attack and to ensure that Iraq was not used for "aggression against Syria."

Qaim, across the border in Iraq, had been a major crossing point for fighters, weapons and money coming into Iraq to fuel the Sunni insurgency.

Last Thursday, the commander of U.S. forces in western Iraq said in a briefing with Pentagon reporters that American troops were redoubling efforts to secure the Syrian border, from where some fighters were continuing to enter Iraq.

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Toronto harpist plays on *Passchendaele*'s soundtrack

By SHERRY SMITHER
Special to The CJN

With a career that spans more than three decades, harpist Erica Goodman has played on countless television, radio and film productions, including the current film *Passchendaele*.

"I love playing music for film because it's very disciplined – it teaches you to play very accurately, the microphone is close, so you have to play cleanly, precisely and in time," said Toronto-born Goodman.

The score for Paul Gross' World War I drama was written by Polish composer Jan Kaczmarek, who is best known for his 2004 Oscar-winning score for *Finding Neverland*.

"The music in *Passchendaele* is austere, gripping yet magical in a special way," said Goodman. "Kaczmarek has an interesting style known as minimalist. It's repetitive – you do the same phrases over again, and then it changes slightly. It sounds easy, but it's quite difficult to play very beautifully. You need to have control."

Goodman, principal harpist with the 45-piece Esprit Orchestra conducted by Alex Pauk, recorded the *Passchendaele* soundtrack over four days of recording sessions at CBC's Glenn Gould Studio, while Kaczmarek and Gross looked on. Goodman played in a sound booth to isolate the harp, so it could be phased in and out during sound editing. "Even when you're playing with the group, you're playing like a soloist – they can really hear what you're doing. You're not blending in," she added.

In September, Goodman and the Esprit Orchestra recorded music composed by Alexina Louie and Pauk for Rhombus director-producer Larry Weinstein's upcoming documentary *Inside Hana's Suitcase*, a remarkable Holocaust story about how Hana Brady's suitcase forever changed the lives of Hana's brother, George Brady, in Toronto and Fumiko Ishioka in Tokyo.

Goodman, a Juno Award winner, also records with smaller ensembles such as the Mirage Quintet, which includes violinist Jacques Israelievitch, former Toronto Symphony Orchestra concertmaster, and flutist Robert Aiken of the New Music Group Ensemble. They are currently finishing an album. "It's mostly French impressionist music. It's like listening to a Monet painting – it's brushstrokes, perfume, theme and colour," she said.

Erica Goodman

Other CDs on which Goodman plays are also to be released. They include a tribute album for contemporary composer Elliot Carter's 100th birthday, on which she plays with Aiken, and an album of Canadian composer Marjan Mozetich's works. On it, Goodman accompanies cellist Coenraad Bloemendal on *Reflections Romantic Duets for Cello and Harp*.

Goodman, along with Temple Sinai's Cantor Gershon Silins and concert saxophonist Daniel Rubinoff, performs the music of Leonard Bernstein and Kurt Weill at Temple Sinai on Nov. 28 at 8:00 pm, in memory of Goodman's friend and colleague, the trumpeter Paul Brody.

"The last project I did with Paul was an album of pieces he dearly loved. They're beautiful melodies, very accessible," said Goodman of *Bel Canto*, her upcoming CD featuring Brody playing the music of George Gershwin, a *West Side Story* medley, *Kol Nidrei* and *Ave Maria*.

Goodman's upcoming concerts include an appearance with the Amadeus Choir for a Christmas concert on Dec. 13, and she performs Canadian composer Chris Paul Harman's harp concerto with the Esprit Orchestra at the Jane Mallett Theatre on May 1, 2009.

Goodman's website is www.ericagoodman.tripod.com.

A biting satire on Hollywood's movie industry

By SHELDON KIRSHNER
Staff Reporter

Barry Levinson's biting satire on the Hollywood film industry, *What Just Happened*, which opens in Toronto on Oct. 31, is mercilessly amusing.

The film's central character, Ben (Robert De Niro), a harried Jewish producer, is desperately trying to mollify a conceited director and satisfy a hard-as-nails studio boss as he attempts to reconcile with his ex-wife.

Although Ben, played with effortless panache by De Niro, is one of Hollywood's most powerful players, he instinctively knows when to be accommodating.

Jeremy (Michael Wincott), the temperamental British director he is working with on a film starring the real-life Sean Penn, goes ballistic when Lou (Catherine Keener), the studio president, orders him to modify the unacceptably violent ending. In an uproarious scene, Jeremy, sporting a "chai" tattoo in Hebrew letters on his neck, rants and raves in reaction to her take-it-or-leave-it edict.

Ben, accustomed to egotistical outbursts from his prickly associates, calms him down and assures Lou that the revisions will be made so that the movie can be screened at the forthcoming Cannes festival. In another comical sequence, Ben is called upon to convince a stubborn, self-absorbed actor (Bruce Willis) to shave his beard for a new project.

As these zany developments unfold, Ben, living alone since his divorce from Kelly, his second wife (Robin Wright Penn), discovers that he longs for her embrace and that he needs further therapy to ease the shock of the separation.

As if he does not have enough on his plate, Ben flies into a rage upon finding out that a colleague (Stanley Tucci) is secretly sleeping with Kelly, and that his daughter from his first marriage is not as sexually innocent as he imagined.

For Jewish viewers, perhaps, Levinson throws in two Israeli characters who converse in rapid-fire Hebrew.

Levinson handles these situations quite adeptly, skilfully integrating Ben's stressful movie career with his convoluted personal life.

In Levinson's hands, Hollywood is shark pool, a Darwinian cutthroat town where friendship is merely a word and the bottom line is everything.

Just What Happened, with credible performances from a stellar cast, is consistently funny and perceptive.

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Eye on Arts

By BILL GLADSTONE

TEATRON PRESENTS AN AMERICAN MUSICAL ABOUT ISRAEL

Teatron Toronto Jewish Theatre presents *A Glimpse of the Light*, **Ben Finn**'s musical love story spanning the events leading to the birth of Israel, from illegal immigration to life on a kibbutz, as told by a group of Holocaust survivors.

Director **Ari Weisberg** calls the musical a "historical romance" and notes that it has been well received in various previous productions in New York and across the United States. "I was taken by this gripping story of human travel both in space and emotions," he said. "The heroes of this musical leave behind not only their hometowns and country, but families and a way of life that were destroyed. Would they be able to find new life and a new family in their new country?"

The music is an eclectic blend of styles: Eastern European (shtetl), Israeli and American 1940s-style pop. The production features eight original dance routines. Cast members include **Jack Ossof**, **Gloria Valentine** and eight others.

Teatron's production, the first outside the United States, is at the Leah Posluns Theatre, Bathurst Jewish Community Centre, 4588 Bathurst St. Nov. 12 to 23. $22 to $44. 416-781-5527. www. teatrontheatre.com

* * *

Children's Concert: Singer-actor **Jen Gould** presents *Music Soup*, a children's concert. Winner of a Juno Award for her bestselling children's album *Music Soup*, Gould is well-known for her hit song *Gina Meana*; she's a veteran of the Stratford Festival and played leading roles in *Much Ado About Nothing*, *Gigi*, *Cinderella* and *Miss Spider*. She's at Beth Tikvah Synagogue, 3080 Bayview Ave. Sunday Nov. 9, 2 p.m. $8-$10; children 2 and under are free. 416- 221-3433, ext. 354

* * *

Drabinsky in Conversation: The Harold Green Jewish Theatre Company presents legendary theatre producer and entrepreneur **Garth Drabinsky** in Conversations On The Green, a one-on-one discussion hosted by journalist **Ralph Benmergui**. Jane Mallett Theatre, St. Lawrence Centre for the Arts. Sunday, Nov. 16, 7:30 p.m. $15; $10 for subscribers. 416-366-7723, www. hgjewishtheatre.com

Upcoming personalities in the series include writer **Michele Landsberg**, singer **Sophie Milman** and actor **Hal Linden**. "The series' goal is to illustrate how our guests' Jewish background has influenced their art," said co-artistic director **Avery Saltzman**.

* * *

Dramatic Notes

• *Frost/Nixon*, written by **Peter Morgan** and directed by **Ted Dykstra**, features **Len Cariou** as former U.S. president Richard Nixon and **David Storch** as TV talk-show host David Frost, who solicits an apology and admission of guilt from the disgraced president over Watergate. The Canadian Stage Company production is at the Bluma Appel Theatre until Nov. 8. 416-368-3110, canstage.com

• Solar Stage Children's Theatre presents *Thumbelina*, an interactive musical adaptation about a tiny being discovered in a flower, for ages 3 to 10. Nov. 1 to 29. $13. 4950 Yonge St., three blocks north of Sheppard. 416-368-8031, www. solarstage. on.ca

• Businessman **Alex Schnaider** is co-founder of Show One, a theatrical series that contributes to the Princess Margaret Hospital Foundation and other charities. Its production of the Argentine hit show *Tango Free* is at the Winter Garden Theatre, on Nov. 8, 2 and 8 p.m. $39 to $120. 416-872-5555, www.ticketmaster.ca/showone

• New Voices for Yiddish presents *Shhh, The Curtain Rises*, a tribute to Yiddish theatre by **Nathan Garnick**, with **Jeannette Stein, Faye Zeidman, Gloria Valentyne** and **Michael Mandel**, as part of the Jewish Book Fair. Leah Posluns Theatre, Sunday, Nov. 9, 1:30 p.m. $5. 416-636-1880, ext. 368

The cast of *A Glimpse of The Light* which runs at the Leah Posluns Theatre Nov. 12 to 23.

* * *

Music & Poetry

• McGill University professor **Eugene Orenstein** speaks in Yiddish and English about the Yiddish poetry of **Morris Rosenfeld** and about **Marc Miller**'s recent book on Rosenfeld. Also, **Hindy Abelson** reads Rosenfeld's poetry and **David Wall** and **Marilyn Lerner** perform Yiddish labour songs. The Jewish Book Fair event is co-sponsored by the Committee for Yiddish, Friends of Yiddish, Workmen's Circle, Morris Winchevsky School and United Jewish People's Order. Leah Posluns Theatre, Sunday, Nov. 2, 1:30 p.m. $5. 416-636-1880

• Music in Exile, a celebration of the music of Jewish composers forced to flee the Third Reich and German composers who resisted the Nazi regime, is being performed by Artists of the Royal Conservatory. At the Royal Conservatory of Music, 273 Bloor St. W. Nov. 7, 8 p.m. $30 (students $10). www.rcmusic.ca, 416-408-2824, ext. 321

* * *

At the Galleries: Till We Have Faces: Art & Theology in Dialogue, an exhibit of works by Ontario artists, is at the Toronto School of Theology until Nov. 14. A panel discussion on theology and art takes place Tuesday, Nov. 4, 6:30 to 8 p.m. Details at www.tst.edu.

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The Photographer gets inside the doomed Lodz ghetto

By SHELDON KIRSHNER
Staff Reporter

The Photographer, a Polish documentary about the Lodz ghetto, will be screened on Monday, Nov. 3 at 7 p.m. at the Cineplex Odeon Sheppard Grande theatre as part of Holocaust Education Week.

Admission is free, but pre-registration is required and can be obtained by calling 416-635-2883, extension 5286.

Dariusz Jabolnski's film is extraordinary in every respect, from its providence to its contents.

Twenty one years ago, 400 colour slides, taken by Walter Genewein, the Nazis' chief accountant in the ghetto, were found in a second-hand book shop in Vienna. Genewein's slides amount to an insider's view of the ghetto, which was liquidated in August 1944.

Genewein, an avid amateur photographer of Austrian Catholic descent, had access to every corner of the ghetto and snapped an amazing variety of photographs of everyday life there.

Thanks to these invaluable slides, an on-camera interview with a Jewish doctor who witnessed events there, and testimony from Germans who knew what was going on in Lodz, Jablonski draws a nuanced portrait of the ghetto.

Chaim Rumkowski

The ghetto, housing more than 300,000 Jews, was converted into one giant workshop that produced goods for the German army. The ghetto's administrator, Chaim Rumkowski, believed that he could save Jewish lives by meeting German production quotas.

For several years, the arrangement worked. The chief German representative in the ghetto, Hans Biebow, a former coffee importer, was satisfied with the ghetto's industriousness.

Yet even during this period, deportations took place and hunger and disease were rampant, as the film suggests.

In fact, the Nazis regarded the ghetto as a "temporary solution," since their ultimate objective was to murder its Jewish inhabitants, whom one Nazi functionary compared to a deadly plague.

Genewein arrived in Lodz in the winter of 1940 and stayed to the bitter end. He seems to have been an efficient and conscientious bureaucrat, but he was coldly indifferent to the terrible conditions under which Jews laboured. His slides, at once simple and unaffected, are chillingly powerful.

The testimony by the Jewish doctor, Arnold Mostowicz, is clinical. He recalls terrible odours, the sight of people wrapped in rags and paper and German roundups.

He thinks that Rumkowski – a controversial figure in the annals of the Holocaust – simply had no choice when he acceded to Nazi orders to deport children, as well as the sick and the elderly.

There was "no escape" from German decisions, he says with resignation in a weary voice, adding that Jews preferred not to know the awful truth.

When the ghetto was finally liquidated, 68,000 Jews were sent to Nazi death camps, while 870 Jews were left behind to "clean it up."

As these roundups occurred, Genewein, the bureaucrat and photographer, bought his wife a diamond ring, presumably confiscated from a Jewish deportee. It appears that the mass murder of Jews did not bother him in the least.

Such was the moral climate in which the Holocaust unfolded, and *The Photographer* captures this mood perfectly.

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Lies about my Nazi father

By SHELDON KIRSHNER
Staff Reporter

2 or 3 Things I Know About Him, due to be presented by the Toronto Jewish Film Society on Nov. 2 during Holocaust Education Week, packs quite a punch.

Malte Ludin's 85-minute documentary is a portrait of his father, Hanns, a Nazi war criminal hanged after Germany's defeat in World War II.

Ludin, a German, describes his film as the story of a son trying to clear up the "unpleasant truth" about his dad.

Hanns Ludin, an early supporter of the Nazi party, was an admirer of Adolf Hitler, claiming that his goals were great and that his motives were pure.

Joining the party in 1930, a full three years before Hitler was appointed chancellor, Ludin was arrested for his political activities on behalf of the Nazis. Following his release from prison, he joined the SA brownshirts.

Ludin then joined the the foreign office, and in 1943, he was appointed Germany's ambassador to Slovakia, the fascist, anti-Semitic republic aligned with Germany.

As part of his duties, Ludin signed deportation orders that sent thousands of Slovak Jews to labour and concentration camps.

Arrested after the war and extradited to what was then Czechoslovakia, Ludin was executed on Dec. 9, 1947.

In the film, topics ranging from memory to guilt are explored at length. Interviewees include the filmmaker's mother, Erla, and his sisters.

What emerges from these interviews is Hanns Ludin's conviction that he committed no crimes and that he was merely following orders.

His daughters have fond memories of him, one saying she had a happy childhood while her father was still alive and another one claiming he was not a war criminal.

The truth, of course, is more complex, and Ludin's son deals with these issues with unflinching honesty as his film unfolds.

2 or 3 Things I Know About Him strips away lies and half-truths and leaves us with a picture of a deeply conflicted family.

In short, this is a courageous film by a painfully honest filmmaker.

Hanns Ludin

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Books & Authors

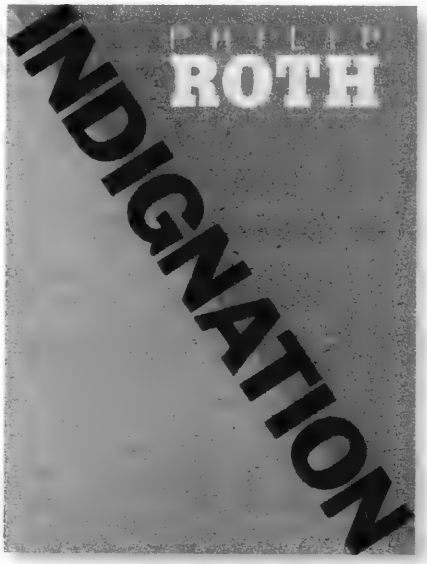
Philip Roth returns to the American heartland

By NORMAN RAVVIN
Special to The CJN

Philip Roth's *Indignation* can be read as an antiwar novel, an indirect attack on U.S. President George W. Bush's America, and at war indefinitely. Roth places the action of *Indignation* in 1951, when a young man lacking an education deferment could be called for service on the Korean front, where thousands of American were dying in Chinese offensives.

Norman Ravvin

Roth's narrator is Marcus Gessner, a college-age, New Jersey-raised son of a kosher butcher, who tries to escape his father's watchful eye by enrolling at idyllic "Winesburg, a small liberal arts and engineering college in the farm country of north central Ohio." Winesburg represents to Marcus all that is safe, secure and "square" about the home front, though his year is haunted by the threat of death on a battlefield far away.



Indignation (Viking Canada) might be considered a dark second act to Roth's breakthrough fiction of 50 years ago, the brilliant novella *Goodbye, Columbus*, which opposed downtown Jewish Newark to the lives of suburban strivers who could afford nose jobs for their daughters and the cost of sending their sons to Ohio State. In that early work, the key themes are young love and the suburban-urban divide in postwar Jewish life. *Indignation* is a novel of death and madness. Crisply paced, itself a short work built of cinematic scenes, *Indignation*, like Roth's recent *Everyman*, hurtles toward death as the final inevitable fact.

Marcus, in the tumultuous year of his life that Roth describes for us, thinks of himself as a kind of dupe, an unknowing victim of chance and error. He makes decisions that, with hindsight, make little sense, and indignation, a rage for principled action, contributes to his undoing.

Marcus is among Roth's most extreme characters. There is humour in *Indignation*, but it is resolutely dark, as in the conclusion of an argument that breaks out when Winesburg's dean invites Marcus into his office: "I vomited then, though luckily not onto the dean or his desk. Head down, I robustly vomited onto the rug. Then, when I tried to avoid the rug, I vomited onto the chair in which I'd been sitting and, when I spun away from the chair, vomited onto the glass of one of the framed photographs hanging on the dean's wall, the one of the Winesburg undefeated championship football team of 1924."

In *Indignation*, even sex, a source of humour in much of Roth's fiction, is linked with death. Marcus' object of desire at Winesburg is the elusive Olivia Hutton, on whose wrist he notices the telltale "gash" of a suicide attempt. Drawing a wilfully perverse connection between this and his father's trade, Marcus considers "what Olivia had tried to do, to kill herself according to kosher specifications by emptying her body of blood. Had she been successful, had she expertly completed the job with a single perfect slice of the blade, she would have rendered herself kosher in accordance with rabbinical law. Olivia's telltale scar came from attempting to perform her own ritual slaughter."

Even college life, so idyllically evoked in *Goodbye, Columbus*, breaks down into bizarre violence, as naive pranks in the midst of a record-breaking snowstorm end with "drunken boys, their garments, their hands, their crew-cut hair, their faces smeared blue-black with ink and crimson with blood." This is the home front as carnival, unknowingly making itself ready for the horrors of the enemy assault on a "spiny ridge in central Korea," where the novel shudders to a halt.

Indignation provides breathless, eye-opening reading. It is a vital burlesque of youth and the waste of war. As a bookend to the shelf of work that Roth began with *Goodbye, Columbus*, it is among the finest writing about post-World War II America.

Norman Ravvin's books include the story collection Sex, Skyscrapers and Standard Yiddish *and* A House of Words: Jewish Writing, Identity and Memory. *He is chair of the Concordia University Institute for Canadian Jewish Studies.*

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7 ELDORA AVENUE! $699,900!
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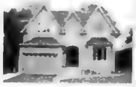

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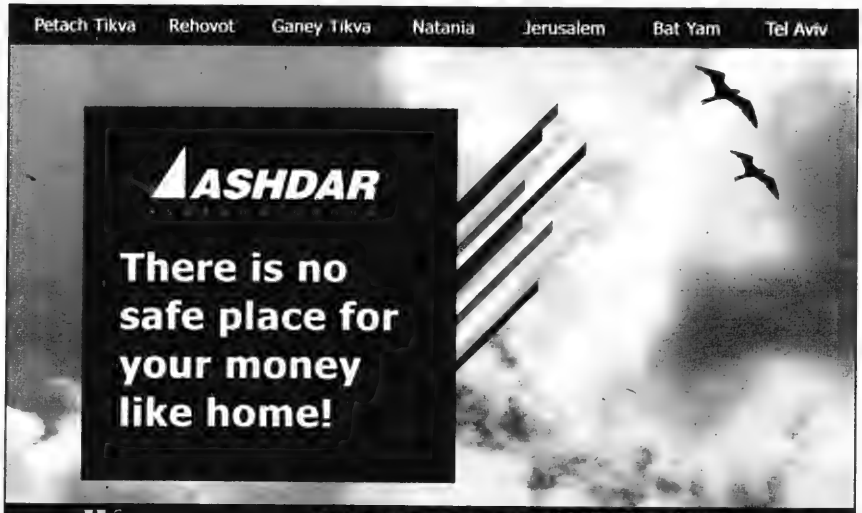

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Winnipegger sees 30 MLB games in 30 parks

By HARVEY ROSEN
Special to The CJN

WINNIPEG — It's a fantasy shared by many baseball fans – to travel around North America to see a game in every Major League city.

For most, the dream never becomes a reality.

But south Winnipeg resident Matthew Leibl's wish came true when he departed the Manitoba capital on June 16 for an 11-week coast-to-coast visit of all 30 big league ballparks.

Matthew Leibl

The 2003 graduate of Joseph Wolinsky Collegiate, Winnipeg's Jewish high school, fulfilled his aspirations for the most part.

Unfortunately, fate didn't co-operate completely.

"I had been saving for the trip for several years," the 23-year-old said. "Since I was 10, my zaida and I talked about taking the trip together. It was a childhood dream."

Leibl's grandfather, Harold Pollock, was a respected teacher and administrator in the Winnipeg School Division.

"One day in March, my grandfather phoned and told me he was very sick, but I should still plan on taking the baseball trip and that I should go for both of them. I knew when I set out that it was 99 per cent that he wouldn't be there when I returned," Leibl said.

"Almost three weeks into my trip, on July 1, he died. I interrupted my travels and flew in from Toronto to be at the funeral. Several days later, I returned and continued on from that point."

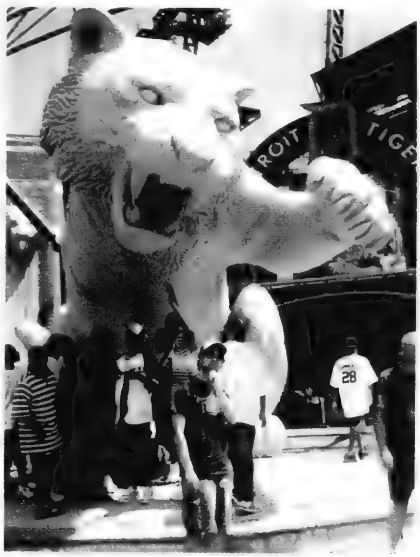
How did Leibl, who played baseball for 10 years up to midget level and who describes himself as "a weak hitter and pretty good fielder," manage to co-ordinate a trip so complicated that it might lead a travel agent to drink?

"It took real hard-core planning that started in February," he said. "I stared at the schedules on my computer, and finally, after several days, I came up with a route that worked. Then it became an issue to find places to stay.

"I was traveling all alone and I didn't have a car. I used public transit in the cities and took buses, trains, and planes. I figured that I could stay in hostels or cheaper hotels, but even that would cost a lot of money."

Leibl networked with friends and relatives, asking who might know other people in the American cities who would offer lodging to a certified baseball nut for a night or two.

Before long, the hotel and hostel businesses lost a potential customer. Matthew the Magician batted .961 in managing to locate accommodation on 74 of 77 nights.



Matthew Leibl outside Comerica Park, home of the Detroit Tigers.

Several of this hosts on the road were rabbis who were contacted by Rabbi Larry Pinsker of Shaarey Zedek Synagogue.

"I worked as the assistant cantor on the bimah for three years," Leibl said of his connection to the shul. "Every Saturday, I would read from the Torah. I also taught about a dozen students at any given time their Maftirs, plus a host of other duties."

Leibl is also well known to the Shaarey Zedek sisterhood, which invited him to be the main speaker for their opening function on Sept. 18. On that evening, he shared the story of his baseball journey with a crowd of about 60.

Seeing the various teams was, of course, the highlight of the trip. As for tickets, Leibl said that with the exception of the all-star game in July and two games at Yankee Stadium, for which he bought seats in advance, he managed to purchase the others at the gate or from scalpers.

He also took a few side trips to the Rock and Roll Hall of Fame ad Museum in Cleveland and the Baseball Hall of Fame in Cooperstown, N.Y.

Leibl discovered that despite travelling alone, fans at the ballparks were always friendly, since they all speak the language of baseball. He was even fortunate to retrieve a baseball hit into the stands at an Arizona Diamondbacks game in Phoenix.

In Pittsburgh, he met and had his photo taken with former Pittsburgh Pirates star catcher Manny Sanguillen, who today works a barbecue stand in front of the stadium.

Leibel – who says he loves baseball more than any other sport because of its tradition, history, and statistics – was only back in Winnipeg for a short stay. Earlier this month, he headed to Halifax, where he will work for the Atlantic Jewish Council, the local Jewish federation.

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Maher pokes the beehive

ALMOST FAMOUS

BY JACOB MEDJUCK

U.S. comedian Bill Maher first came into my life via his popular late night talk show *Politically Incorrect*. It's good fun to watch famous people stuff their fancy feet into their surgically perfect-smile mouths and oversimplify complicated topical issues of every kind.

His on-the-spot craftsmanship of language and inciting political comedy is truly a stylized art, one that he's perfected. The man paints with a political brush, dabbing and jabbing bright stokes on the TV canvas, and as such, he's definitely an artist.

Most paintings increase in value when the artist dies. So, if you have an old 2003 DVD of *Bill Maher: Be More Cynical*, you're in for a minor windfall this year when the always-entertaining comic gets shot by one of the subjects of his latest film, *Religulous*.

This documentary is sharply funny. I'm sure that I'll even see it again. But let's not be fooled: the film is directed by Larry Charles, who directed the blockbuster hit *Borat*, and should be appreciated as well-crafted storytelling. It's about "story," not necessarily objective fact.

But try telling that to Maher's subjects, most of whom are religious fanatics – of all faiths.

Maher repeatedly pokes his fingers into a beehive of Islamic and Christian fundamentalists, and the results are absolutely hilarious. But as I watched him tickle this rattlesnake, I wondered at what personal risk was he doing so? Fanatics, after all, are labelled as such for a reason. They should wear signs reading: "Caution – fanatics at work. Do not feed the fanatics."

Maher stomps all over the norms of courtesy, asking the toughest questions. He folds religious people like origami with his quick wit until they find themselves eating their own sandals.

I have to say that Jews got off the lightest. Yet he didn't seem to be pulling punches – not for his Jewish director, Jewish producers, Jewish financiers or Jewish distributors, or even for his mother, who is also Jewish.

Maher, the product of a Jewish mother and Catholic father, preached what he describes as militant atheism: the need for active atheism in American politics and the world. His thesis is that religion has brought more conflict than order to the world, and that people should stand up for nothing. Literally.

I won't spoil the details of the film and reveal which religions get what flavour of pie in their faces, but I did take away one lingering fact.

Mid-film, Maher held up a population chart of planet Earth. Apparently, the Earth has 14 million Jews. (That's a lot of latkes to make – and more if we each take two.)

The world also has nearly one billion Muslims. That's one billion Muslims and 14 million Jews.

I'll put that in perspective:

The world is roughly .014 per cent Heeb, which means there are fewer Jews in the world than the allowable amount of arsenic in Perrier. There are fewer Jews than the amount of rat poop that's legally permissible in a box of cereal.

We are, mathematically, but the tiniest volume of rat poop in a beverage the size of Muslim planet Earth.

It's humbling and terrifying.

His intention was clearly to promote a human race, and not a humanity of competing races, and to urge us to take the frictional energy we waste at the borders of our faiths and use it more productively.

The movie is informative, entertaining and daring, but it's also only a glossy and edited piece of investigation. And while there's always truth in art – art is a gesture of life, a comment – it should only encourage discussion, not assassination.

So Maher should be fine.

That is, unless the film is released on DVD with a cover image of Muhammad, in which case late fees would quickly become the least of his concerns.

MEDITERRANEAN COUSCOUS SALAD

- 3 tbls. olive oil, +1/4 c
- 1 lb. Israeli couscous
- juice of 2 lemons
- 1/2 tsp salt
- 1/4 c dried cranberries
- 1/2 c chopped fresh mint leaves
- 1/4 c slivered almonds, toasted
- 2 cloves garlic, minced
- 3 c chicken stock
- 1 lemon, zested
- 1/2 tsp ground black pepper
- 1 c chopped fresh basil leaves

Warm 3 tbls. olive oil over medium heat in saucepan. Add garlic; cook for 1 min. Add couscous; cook until toasted and lightly browned, stirring often, about 5 min. Carefully add stock, juice of 1 lemon; bring to a boil. Reduce heat and simmer, covered, until couscous is tender, but still firm to the bite, stirring occasionally, about 8-10 min. Drain couscous. In large bowl, toss cooked couscous with remaining olive oil and lemon juice, zest, salt, pepper and let cool. Once couscous is room temperature, add herbs, dried cranberries, and almonds. Toss to combine and serve.

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FITNESS CORNER

BY FELYCE ZOMPARELLI

I know how hard it is to balance business and family life as well as find the energy and time to eat right, get enough sleep and exercise as we should.

I'm here to tell you it is not as hard as you think. If you keep some simple rules in mind, daily exercise can be an incredibly rewarding experience.

Set short- and long-term goals, make sure they are achievable, start small and move up. You always get motivated when you accomplish something. Move every day for 30 minutes, even if it is just walking up and down your stairs at home consistently for those 30 minutes. Repeated behaviours become habits, and everyone can find 30 minutes in a day to create a positive habit.

Put variety into your workouts – buy a new workout tape, bike instead of walk, join a community exercise class, alternate between resistance and cardio training, or hire a personal trainer to spice up your home workouts.

Book yourself an appointment to work out and keep it – book your day around it. Be honest with yourself and book a good time that works for you. For example, if you know you are always tired at the end of the day, don't schedule your workout at that time. Use your lunch hour or wake up 30 minutes earlier to get your exercise in every day.

Stretch often. Stretching helps improve flexibility, circulation and muscle repair, which are important for overall fitness.

Monitor your progress on paper – it's a great way to motivate yourself. It gives you a fast visual record of the results you are getting, which helps keep you on track. You will not only find that you have more energy, you will also accomplish more with your day and feel fantastic doing it. So go on, set yourself a goal, write it down, look at it often and just do it.

E-mail me with your questions at felycesfitness@rogers.com.

Winnipeg rabbi served in the marines, navy

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Rabbi Karen Soria, the first female rabbi ever to have served in the United States Marines, is the new spiritual leader of Temple Shalom, a Reform congregation in the city.

Rabbi Soria, who served in the marines from 1992 to 1996, was also the second female rabbi to serve in the U.S. Navy, a position she held from 1992 to 2003.

She was Australia's first female rabbi and served with congregations in Melbourne from 1981 to 1989.

Rabbi Soria arrived in Winnipeg a year before taking over the pulpit at Temple Shalom.

Rabbi Karen Soria
[R. Spivak photo]

"My partner in the armed forces was transferred here a little over a year ago." Rabbi Soria told the *Jewish Post and News*.

She told *The CJN* that as rabbi of Temple Shalom, she would be willing to perform same-sex marriages.

Rabbi Soria predicted that the temple's congregation will grow because the shul's services "have the best [live] music that touches people's souls and we have such diversity and are open to such diversity."

One of her areas of interest is working with people who choose Judaism as adults, she said.

Growing up near Chicago, Rabbi Soria graduated from the Hebrew Union College in 1981. After serving as a rabbi in Australia, she was the rabbi for two congregations in Florida.

She then decided to enlist in the U.S. Navy as a chaplain. "A friend convinced me that this would be a good thing to do. I chose the navy because the navy's application was on the top and the navy was the fastest getting back to me," she said.

In 2003, Rabbi Soria said that she was ready to get out of the navy and "got an honourable discharge."

While in the navy, Rabbi Soria met a number of Jews "who weren't at morning High Holiday services because they didn't feel comfortable asking their commanding officer to take off work. I had an overwhelming sense of duty to those people to pray on behalf of them," she said.

"This was a defining moment. It can be very difficult to be Jewish in the U.S. forces, and some people that I knew were not confident to observe [Jewish holy days] as otherwise they would have liked to."

She remembers one Jewish sailor who said that one of the reasons he was estranged from the Jewish community was because he was a sailor. "He said, 'What Jewish parent ever wants their kid to be a sailor?'

"[It made me realize] that as a community, we have less tolerance than we should of the very different ways that people can work productively."

Rabbi Soria said that her synagogue will be starting a chesed committee and an adult education committee.

In addition to acting as a part-time rabbi for the Temple Shalom congregation, she will work part time as the Jewish chaplain at the Health Sciences Centre.

URBAN WRITER

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This Week

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LEST WE FORGET

The remarkably detailed Shalom memorial window at the Ben Weider JCC in Montreal expresses gratitude and appreciation for the sacrifices of the members of the Jewish community who served in the Canadian Armed Forces during World War II. On the eve of Remembrance Day, we publish an essay by Jewish studies scholar Barbara Weiser, who explains the window's origins and significance. *Please see page 9.*

Israel's new envoy presents credentials

By DIANE KOVEN
Ottawa Correspondent

OTTAW— Miriam Ziv is the first female ambassador of Israel to Canada, just one of many "firsts" she has experienced in her career.

Upon entering Israel's foreign ministry in 1972, following her studies in English linguistics and political science at Tel Aviv University, Ziv was considered to be the "pioneer" woman cadet. She was later the first deputy director general (for Africa), and has generally been breaking the glass ceiling throughout her career.

Not only has Ziv been a trailblazer in the number of "female firsts" in her career, she has also managed to do so without sacrificing her family life.

"I am a very atypical diplomat," she said in a recent interview. "I spent more time in Israel than abroad."

She and her husband, retired diplomat Ariel Kenet, are the parents of twin sons, now 24, who have remained in Israel to continue their studies.

"I decided to pattern my life according to my sons. It never hindered my career. I could allow them stability, which was very important to me. They were seven when we left for Rome and we returned to Israel for their bar mitzvah. The boys went to high school in Israel."

The posting to Rome in 1991 was an exciting time for Ziv. She was No. 3 at the embassy, her husband No. 2. Ziv's responsibility was to be the contact with the Vatican. In that role, she said, "we managed to reach an agreement with the Holy See and establish relations… a very special thing," she said.

Ziv has been in Ottawa for less than two months, but her arrival was like a homecoming of sorts. Her first foreign posting, in 1974,

Continued on page 42

Israel's new ambassador to Canada, Miriam Ziv, presented her credentials to Gov. Gen. Michaelle Jean at Rideau Hall last week.
[Jean-Francois Neron photo]

Lech Lecha
Candlelighting: 4:42
Havdalah: 5:48

Greater Toronto Area

Denmark may join boycott of Durban II – please see page 43

Canada

Kent In Cabinet

TORONTO — Former broadcast journalist Peter Kent, the newly elected Tory MP in what is believed to be Canada's most Jewish riding, was named to a junior cabinet post last week. The MP from suburban Thornhill – which has an estimated 32,000 Jews, comprising one-third of the riding – was named minister of state of foreign affairs (Americas) in Prime Minister Stephen Harper's new cabinet. In the Oct. 14 election, Kent beat Liberal Susan Kadis, who had been the riding's MP since 2004.

Quebecer Woos Livni

MONTREAL — A Quebec man tried to woo Israeli Foreign Minister Tzipi Livni with an 18-carat gold diamond ring, Ynetnews reported. Laurent Belanger couriered the ring, along with a photo of himself, to Livni with a note written on personal stationery that read, "I am aware of what I'm doing." Livni's security opened the package cautiously, fearing a bomb. Livni, 50, who is married with two adult sons, told her staff to send the gift back with thanks.

Israeli Firm Gets $

WATERLOO, Ont. — An Israeli software maker is one of three firms to receive the first major investments from the $150-million BlackBerry Partners Fund, a venture capital pool that helps developers create software for smart phones like the BlackBerry. Lod-based WorldMate Inc. – which was formed in 2000 and makes travel software that lets people check weather and book hotels on their Blackberry – will get $8 million. Two U.S. firms, Buzzd and Digby, will get $3.2 million and $5.5 million, respectively. The fund was set up last May by RBC Venture Partners, Thomson Reuters, JLA Ventures, and Research in Motion, which makes the BlackBerry.

Oldest Rockette Dies

TORONTO — The world's oldest living Rockette, a Jewish woman from Paris, Ont., died Oct. 16 in Toronto at age 97. Jeanette Heller moved to New York in the early 1930s to join the troupe at Radio City Music Hall that became the Rockettes. After 11 years, the 5-foot, 4-inch dancer came back to Toronto to care for her mother during World War II. She later returned to New York, where she was a dancer and producer. She came back to Canada in 1975. She never married or had children, the Toronto Star reported.

World

Agriprocessors Arrest

POSTVILLE, Iowa — The ex-manager of the kosher meatpacker Agriprocessors was arrested on charges related to the hiring of illegal workers. Sholom Rubashkin allegedly conspired to harbour illegal immigrants at the Agriprocessors plant in Postville, Iowa. U.S. immigration officials also say he abetted the use of fake identification documents and identity theft. Rubashkin is the highest-ranking company official to face criminal charges stemming from the May 12 federal immigration raid at the company's Postville plant, when more than one-third of the firm's workforce was arrested. Nathan Lewin, an attorney who represents Rubashkin's father, company owner Aaron Rubashkin, dismissed the arrest as unnecessary and motivated by federal law enforcement's desire for good publicity. The arrest came a day after Iowa's state labour regulatory body announced it would levy nearly $10 million in fines against the company for alleged labour infractions.

Dubin Remembered For Johnson Inquiry

TORONTO — Charles Dubin, the former chief justice of Ontario who headed a royal commission into drug use in amateur sports in the wake of the Ben Johnson scandal, died Oct. 27 of pneumonia in Toronto. He was 87.

The Hamilton-born Dubin, who was renowned as one of the country's top lawyers, was appointed to the Ontario Court of Appeal, the province's top court, in 1973. He became chief justice in 1990, staying on until 1996, when he rejoined his old law firm, Torys. He was named an officer of the Order of Canada in 1997.

Dubin also headed a 1981 royal commission into airline safety that recommended more stringent safety measures, and he headed one of two inquiries into baby deaths at Toronto's Hospital for Sick Children.

But he is perhaps best remembered for heading the 1989 royal commission on doping in amateur sports – known as the Dubin Inquiry – which was convened after Johnson lost his Olympic gold medal in the 100-metre sprint at the 1988 Seoul games when he tested positive for steroids.

In 1944, he married his wife, Anne, who was also a lawyer. She died last year. The couple had no children.

ADL Helps Foil Plot

NEW YORK — The Anti-Defamation League said it helped secure the arrests of white supremacists who allegedly plotted to kill Barack Obama. The ADL, which tracks hate groups, gave U.S. federal agents details on Daniel Cowart, 21, of Jackson, Tenn., and Paul Schlesselman, 18, of West Helena, Ark. The men allegedly planned to kill 88 blacks and Obama, the Democratic presidential candidate. The ADL was familiar with them partly because of Cowart's links to the Supreme White Alliance, a group the ADL monitors.

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Jews, Somalis launch mentoring program

By PAUL LUNGEN
Staff Reporter

Its proponents didn't quite bill it as a light unto the nation, but they came pretty close.

Last week, representatives of Jewish and Somali community organizations announced a joint mentorship program that they suggested could serve as a model of ethnic cooperation for other Canadians.

Spokespeople for Canadian Jewish Congress (CJC), UJA Federation of Greater Toronto and the Canadian Somali Congress (CSC) gathered at Kipling Collegiate Institute in the city's west end to announce the partnership. The project was initiated under the auspices of the Canadian International Peace Project (CIPP), one of whose governors, law professor Ed Morgan, is past president of CJC and an honourary patron of the CSC.

"The Jewish-Somali project presents a paradigm shift in our approach to multiculturalism wherein two very different and diverse groups are working together to assist in building stronger communities," said Mark Persaud, president and CEO of CIPP. "For Canada to avoid the serious problems of integration of diaspora communities as currently being experienced by European and other countries, it is imperative that as Canadians we exercise bold and innovative leadership to promote greater social cohesion. The CIPP is providing such important leadership."

The Jewish-Somali Project launched last week at a Toronto high school. Announcing the initiative were, from left, James Morton, Mark Persaud, Bernie Farber, Howard English and Digal Haio.

Howard English, vice-president of corporate communications for UJA Federation of Greater Toronto, called the program "a breakthrough" and said the initiative represented an example of Canadian values at work at a time when "strife is taking place around the world."

The initiative could serve as "a role model" for other Canadians, while permitting the Jewish community to "give back... by helping other communities facing the challenges we did decades ago." It also marked the "first formalized relationship between two such diverse communities," he said.

Bernie Farber, CEO of Canadian Jewish Congress, said "in no other place in the universe could it happen.

"Many Canadians might be surprised the Muslim and Jewish communities are coming together for this project, because often when we talk about the issues, sadly it

Continued on page 27

בס"ד
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Elections here and there

From the editor's desk

Once again, on the eve of an important election, this time in the United States, we advise our readers that this issue of The CJN went to press on Monday, Nov. 3, one day before the election.

We will, of course, provide coverage of the results of the American presidential elections in the next issue of the paper.

As these words are being written, two days before the voting, the autumn air below the border can be observed to virtually crackle with election electricity.

Last stop rallies by the candidates attract thousands; vast spaces in the weekend newspapers are filled with election stories; television and radio pundits nearly fall over themselves to get the last word predicting results; and even the Sunday football games were felt by some to have been a distraction rather than a relief from the final, frenzied campaigning.

What cannot be denied about the soon-to-end, seemingly endless campaign is that it has generated a great deal of interest and energy among American voters. Indeed, the turnout at many advance polls in various states has been reported to have thus far surpassed any such early polling in the past.

Alas, and to our obvious embarrassment, the same observation cannot be made about the Canadian federal election of Oct. 14.

Only 59.1 per cent of eligible Canadian voters actually voted. Some 13.8 million out of a possible 23.4 million voters took the time and made the effort to mark their ballot. This figure represents the lowest percentage of eligible voter turnout ever in Canadian history.

Anyone who cares about preserving and strengthening the deep sinews that sustain Canadian democracy should be alarmed at this shockingly low voter turnout.

Far more alarming, however, is the fact that the low turnout appears to be part of a trend that has taken root in the past number of years.

Prior to this year's election, the lowest ever election turnout – 60.9 per cent of eligible voters – occurred merely two elections ago in 2004. Some 64.7 per cent of eligible voters voted in the election two years ago, in 2006.

The two federal elections in the '90s attracted nearly 70 per cent of eligible voters. The three elections in the '80s attracted 69, 75 and 75 per cent respectively. In the '70s, the elections drew about 75 per cent, and during the '60s, turnout was as high as 79 per cent.

The number of actual voters as a percentage of eligible voters has been steadily, yet markedly, declining.

The question that must be asked is – why? Why are large numbers of eligible Canadian voters not bothering to vote?

The phenomenon of the non-voting Canadian – the apathetic four out of every 10 – must be studied and understood if the country's democratic institutions are to truly thrive.

With such a substantial number of non-voters, we cannot assume that those missing are young Canadians too busy or too uninterested to follow the traditional ways of the traditional parties or to support leaders with whom they do not or cannot connect. It was not only the youth of Canada who did not vote last month.

It is, therefore, a situation that should concern all Canadians.

One group of voters that it seems safe to say was not apathetic in the Canadian election, and that it is certainly safe to say is not apathetic in the American election, is the Jews.

Jews tend to get involved in relatively large numbers and we vote in large numbers. This has been the case in every society since even before civic and constitutional rights were conferred upon Jews. The well-being and good governance of the state in which Jews have resided have always been a central concern for its Jewish citizens.

Like Jewish communities around the world, the community in the United States has demonstrated that it is neither monolithic nor homogenous in its political affiliations.

As in Canadian elections, but even more so due to the global significance of American foreign policy, the candidates' respective policies on Israel attract a great deal of Jewish interest and attention. The JTA recently published an article that lists the identities of the advisors who might be most instrumental in formulating Israel-related policies.

Some of Barack Obama's top advisors are said to be:

• *Dennis Ross*, "who played a lead role in peace talks during the first Bush and Clinton presidencies";

• *Anthony Lake*, "Clinton's first national security adviser"; and

• *Daniel Kurtzer*, the former ambassador to Egypt and then to Israel.

Some of John McCain's top advisors are said to be:

• *Senator Joe Lieberman*, whom McCain has said would be one of his "top foreign policy advisors";

• *James Woolsey*, who, "like Lieberman, is one of a small army of 'Scoop' Jackson Democrats" (those who support a strong international presence for the United States); and

• *Richard Williamson*, President George W. Bush's special envoy to Sudan.

Irrespective of the outcome of the American election, history will be made. *–MBD*

See IN CELEBRATING 60 YEARS OF ISRAEL

THE MURDER OF A PRIME MINISTER

On Nov. 4, 1995, Israeli Prime Minister Yitzhak Rabin was assassinated by Yigal Amir. Rabin had just participated in a massive peace rally in the main square of Tel Aviv in which he reiterated his determination to carry forward with the peace process. Amir was opposed to negotiations with the Palestinians and shot Rabin in the back as the prime minister was walking to his car. Ironically the theme of the rally was "Yes to Peace, No to Violence." The photo is of Rabin's funeral on Mount Herzl in Jerusalem. [Israel photo]

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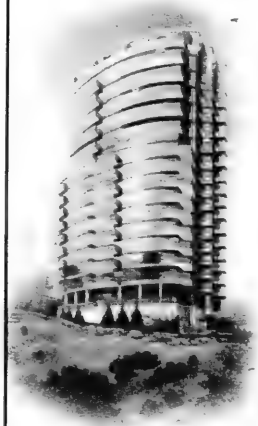

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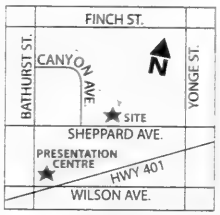

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Abella links Holocaust, battle for human rights

By SHELDON KIRSHNER
Staff Reporter

Canadian Supreme Court justice Rosalie Silberman Abella declared last week that the best way to pay tribute to Holocaust survivors is to ensure that the battle for global human rights is won.

Abella, who was born in a displaced persons camp in Germany to Holocaust survivors, said that democratic values must be promoted to prevent injustice and further atrocities.

Holocaust Education Week

The first Jewish woman to be appointed to the Supreme Court, she delivered her comments during Holocaust Education Week at a forum under the auspices of the Holocaust Centre of Toronto and UJA Federation of Greater Toronto.

Addressing a capacity audience at Beth Sholom Synagogue, the 62-year-old jurist spoke in measured tones, but momentarily choked up with emotion toward the close of her speech.

Observing that the Holocaust left a "searing imprint in our collective consciousness" and ushered in modern human rights law, Abella said that the world must do everything in its power to prevent genocide.

Rosalie Abella

Abella – whose brother was murdered in Treblinka and whose father was the only person in his family to survive the Holocaust – spoke of the importance of upholding the values of democracy, decency, integrity and compassion in a universe where the most basic forms of human rights are constantly flouted.

Despite the enactment of the Universal Declaration of Human Rights and the convening of the Nuremberg war crimes trial in the wake of World War II, she noted lamentably, terrible abuses have occurred in places ranging from Rwanda to Darfur.

Warning that indifference to the plight of the oppressed leads to a denial of human rights and even genocide, Abella said that the promotion of democracy is essential to combat such developments. In too many corners of the globe, she mused, democratic values and tolerance are given short shrift.

In a blistering critique, Abella said that the international community appears to be reluctant to confront injustice. Yet silence in the face of injustice fosters intolerance, she warned.

Words of justice are not enough, she added, saying that democratic norms must be enforced.

Decrying the fact that the "never again" slogan has been continually disregarded since the Holocaust, she said this is inexplicable, unforgivable and an insult to Holocaust survivors.

Abella started her speech with a Yiddish phrase expressing pleasure to have been invited to Holocaust Education Week.

Saying she was moved by the size of the audience, Abella voiced pride at being a child of Holocaust survivors.

Abella said she is still in awe at the strength and tenacity of survivors who rebuilt their lives in Canada after the war.

Survivors, such as her own parents, were always grateful for the freedom Canada offered them.

In a brief survey of the events that led up to Kristallnacht 70 years ago this month, Abella suggested that the Holocaust was the end result of the world's indifference to the Nazi persecution of Jews.

Abella commented that the postwar generation has a moral obligation to keep alive the memory of Holocaust victims.

HAIR DONATION: Rachel Zaltz, a Grade 5 student at Bialik Hebrew Day School, recently donated her hair to Angel Hair for Kids, a Canadian non-profit that provides wigs to children who have lost their hair as a result of chemotherapy, radiation therapy, burns and other medical conditions.

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When glass shattered and Nazis laughed

Only to the very young does the reach of 70 years seem so far away as to be, essentially, beyond time. But even we who were born in the second half of the last century well understood by the occasional tears in our parents' eyes, that sometimes even 70 years could seem as yesterday, so fresh are the unhealed and unhealable wounds of memory.

Thus, it is with what for most of us is an entry in the history books but for some is still yesterday's horror: the memory of the frenzied pogrom of rioting, looting, hatred and murder by the Nazis against the Jews of Germany and Austria on Nov. 10, 1938.

In one ugly, horrific night, 267 synagogues were destroyed, 7,500 stores were ransacked, 30,000 Jewish men were sent to concentration camps and 91 Jews were killed.

Above the screams of terrified men, women and children, and the derisive laughter and taunting of the Nazi thugs, and the constant crackling of cinders from the bonfires of the pagan burning of holy books and other personal possessions of the humiliated Jews, one could hear throughout Germany the crash and splinter of the ubiquitous shattering of glass.

The synagogue in Baden-Baden burning

The Nazis themselves called that nightmarish night *Kristallnacht*, the night of shattered glass. Renowned historian Martin Gilbert has written of that name: "For the perpetrators of the destruction the name reflected their sense both of triumph and contempt: triumph at what they had destroyed, laugher at the thought of the sound of breaking glass." It is an unsavoury oddity of history that the name we use today to speak and write about that night is the one given to it by the howling, sadistic Nazis themselves.

Two days after the pogrom, Hitler fined all of German Jewry the sum of 1 billion Reichmarks for the damage caused to the state by the Nov. 10 disturbances. The money was collected, as Gilbert also wrote, "by the compulsory confiscation of 20 per cent of the property of every German Jew."

Three days later, Jewish children were prohibited from attending German schools.

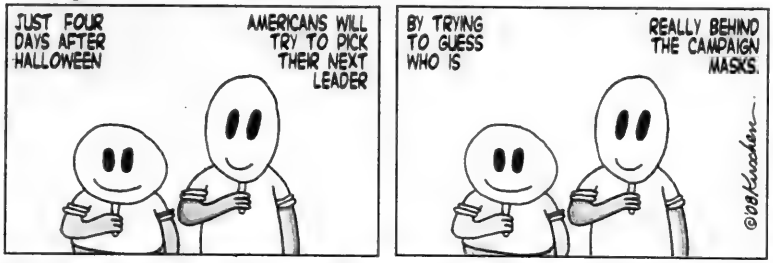
The Nazi "excesses" of Nov. 10 and the ensuing decrees against the Jews finally opened the eyes of the international world to the violent, racist, xenophobic nature of the Nazis.

But even with eyes wide open, the world did not fully see and truly comprehend. That is why we recall that day 70 years ago as if it were yesterday. Because we do remember.

25 years ago in *The CJN*

By a majority of 34 to 8, the faculty of the Jewish Theological Seminary voted to admit women to its rabbinical school. It was the only seminary in North America authorized to ordain Conservative rabbis at the time. The move stemmed from a 1979 report to the movement's Rabbinical Assembly, which recommended that women be admitted.

Dry Bones



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Debunking Arab myths

Kudos to Ed Morgan for realizing what a fool's game the Arab students are playing ("Live and learn: confessions of a Jewish professor," *CJN*, Oct. 23).

There is no way Morgan or any other pro-Israeli speaker could obtain a fair hearing at any "conference" by the pro-Palestinian groups on campus or elsewhere. Their purpose is to spread their myths and propaganda, and no sense of equity or fair play is part of their agenda. I have a suggestion for the students at York University and Morgan. Hold a conference on the same day and call it the "DAM" conference – "De-bunking Arab Myths".

For starters, let's look at the myth of the Palestinian refugee camps; second, the myth of Israeli apartheid; third, the myth that Israel should be a unitary state together with the Palestinian territories, and fourth, the myth started by former Palestinian Authority president Yasser Arafat that the Jews had no connection to Israel prior to 1948.

Morgan is, of course, correct when he argues for a separate conference. He is well aware of all these facts. The problem is, how do we get the message out?

We have to learn to fight lies with truth.

Charles Cohen
Toronto

* * *

Recognizing Hamas not helpful

In "Change is needed" (*CJN*, Oct. 23), Jesse Mintz's main point is that Hamas speaks for the Palestinians, and therefore, they must be included to make any peace dialogue "legitimate." History offers an evident contrary "paradigm," to use Mintz's word. Hitler, for example, was also elected democratically. He, like Hamas, dismantled the foundations of democracy, ruled through terror and disregarded negotiated agreements with neighbours. Hitler was elected on a platform of "change" – he proceeded to change everything. Today, it is hard to find a German who will say that getting rid of Hitler and the Nazi party was bad for the German people. I hope that the day will soon come when the Palestinian Arabs will be free of Hamas and its ideology of hate. Recognizing the legitimacy of Hamas does not seem like the first step to that result.

Tom Samek
Westmount, Que.

* * *

Hungary doesn't deserve our support

This is with regard to the advertisement from the Hungarian Investment and Trade Development Agency ("Jorcajt and investment: rediscovering Jewish roots in Hungary," *CJN*, Oct. 23).

My parents were both born in Hungary and lost their parents, siblings and extended families in the war. My mother was in Auschwitz, and my father was in a forced labour camp. My father lived in a small town near Miskolc. His parents were rounded up and taken to the train station platform, and their gentile neighbours stood by, applauding.

I was very disappointed to see the concept of yahrzeit invoked in this context, on the day after I recited *Yizkor* for my mother in synagogue. As a matter of fact, the whole notion of promoting trade with Hungary under the pretext of promoting Judaism and Jewish values is more than slightly repugnant.

It is Jeno Freund's personal decision and right to offer himself as a token Jewish poster boy for the Hungarian government. The country that "once rejected them" as the advertisement so coyly mentions, does not deserve the support of the Jewish community, and especially not of those of us whose families suffered such losses because of the active complicity of the Hungarian people.

Peter Mann
Hampstead, Que.

* * *

Montreal shul needs men for minyan

Temple Solomon (Bagg Street Shul), an Orthodox synagogue dating back to the 1920s, is the last remaining shul in the downtown area of Montreal. The shul holds weekly Sabbath services as it has for over 80 years, despite a great drop in attendance. If the synagogue is to keep up this tradition, more men are needed to attend Saturday in order to ensure we have a minyan. Services start at 9 a.m., the address is 3919 Clark St., one block south of Duluth Avenue, and the atmosphere is very relaxed, with a kiddush afterward. On a personal note, I attended services on Simchat Torah, and we had to wait an hour for a 10th man until one of the worshippers went out to drag somebody from their house. If you're ever in Montreal, please attend.

Leslie Lutsky
Montreal

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A unique monument to Canadian Jewish war veterans

By BARBARA WEISER

My many visits to synagogues, cemeteries and Jewish community centres across the country reveal a small number of memorials dedicated to Canadian Jewish war veterans.

There are wall plaques in some Jewish community centres in Western Canada and a few cenotaphs in Jewish cemeteries and parks across the country. But the most noteworthy examples of monuments devoted to the memory of Jewish Canadian war veterans are two stained glass windows – one at Holy Blossom Temple in Toronto and the other at the Ben Weider Jewish Community Centre in Montreal (formerly the YM-YWHA). (To complete the inventory, there is a Jewish star in the chancel at the church of St. Andrew and St. Paul in Montreal in memory of a veteran who served in the Black Watch in World War I, while at St. Matthew's United Church in Inverness, N.S., there are three stained glass windows memorializing Jewish war veterans from that community.)

It appears that Canadian Jewish communities have a preference for grave markers rather than artistic representations as monuments for reflection.

Before World War I, stained glass was promoted as one of the most permanent and beautiful ways to remember the sacrifice and gallantry of the men and women who gave their lives for their country. After World War II, Christian churches across Canada installed memorial windows honouring their congregants, including 41 in Montreal alone by stained glass artist William Kelsey.

Jews did not adopt the custom on a widespread basis.

The Jewish community immediately after the war was preoccupied with settling poor immigrants who were arriving from eastern Europe. In the book Canada's Jews: a People's Journey, Gerald Tulchinsky notes that about $3 million was spent on integrating some 46,000 Jewish immigrants who arrived in Canada between 1946 and 1960. Finding homes and schools for the new arrivals far outweighed the need to have esthetic memorials to Jewish veterans.

In this light, the Shalom window in the lobby of Montreal's JCC represents not only a lasting memorial for the 153 Y members who died in the war, but it's also a unique example of a community pooling its resources to create a memorial for future generations.

The building at 5500 Westbury Ave. in Montreal that houses the Shalom window was completed on May 14, 1950. The distinctive images and themes incorporated in the window match the commitment of the Y to the moral sensibilities of the Jewish community. The YM-YWHA, which runs Montreal's Jewish community centres, has linked generations of Jews in a secular Jewish manner. It provides recreational facilities that offer communal and educational programs which promote the social, cultural, recreational, physical and intellectual needs of its members.

During World War II, the Y offered outreach programs to support the war effort, and now the Shalom window holds a prominent place above the lobby, with the universal theme of "shalom" written in Hebrew script at its centre. The inscription on the top reads "shalom – peace – for our country and human freedom."

Hebrew lettering has a rich iconographic history and is considered to be a privileged object of meditation. Hebrew letters were God's vehicles for realizing His imagined universe. Around the margins of the windows are the insignias of various armed forces. The representation in the centre of an oversized chanukiyah has many interpretations, most commonly referring to the rededication of the Temple in Jerusalem during the Maccabee revolt in the second century CE.

Most Jews think of the chanukiyah in relation to the Chanukah story, in which the miracle of light helped transform a military triumph into a theological lesson on the power of faith and the miraculous acts of God. The story of Chanukah also relates to the struggle for national and religious freedom against overwhelming odds. The lower inscription reads, "Dedicated to our members who served in the armed forces 1939-1945."

The Shalom window was inaugurated in May 1953 and was funded by members of the Y, who made donations of not more than $100, enabling every member to participate. Children donated pennies from their allowances to help build it. The studio and designer are unknown, but judging from the Christian-style oil lamp on a pedestal and the rays of light emanating from behind the chanukiyah, it appears the artist was of Christian origin.

In June 2005, the window was rededicated and a memorial roll of names was added. The rededication was part of the the federal Department of Veteran Affairs' designation of 2005 as the Year of the Veteran, recalling the contributions and sacrifices of all Canadian veterans. The Y has a tradition of serving and remembering servicemen, and every year, it holds a memorial service for fallen soldiers that includes flag bearers, a candlelighting ceremony and representatives from the Jewish War Veterans of Canada, the Royal Canadian Legion, the B'nai Brith Maple Leaf Lodge, the Holocaust Resistance and Partisan Fighters, Jewish clergy and community leaders.

The window at the Y refers to the teachings of Judaism, even though it's located in a secular space. Even as a mere footnote within Canadian Jewish history, it represents the values of the Jewish community from a time when that community made few funds available for visual culture. It's only in the 1990s that we begin to see a trend toward investing in the visual arts in synagogues and community centres across the country. In the '90s, most synagogues would have paid off their mortgages, after having put up new buildings in the suburbs in the 1960s, as was the trend in every major Canadian city.

In this regard, the Shalom window was an achievement in Jewish Canadian material culture, because of its historical context and because it was the result of a communal fundraising effort. By comparison, the window at Holy Blossom Temple in Toronto, titled Enlightenment, was completed a little bit later, in 1958, and contains themes related to the period of Emancipation. As well, it was commissioned by the Rohr family of Toronto, who lost two sons in the war.

Canadian Jews do not appear to have a lack of interest in material culture, as evidenced by a burgeoning interest in the esthetics of sanctuaries. Hand-made Torah mantles and parochets (the curtains that cover the Aron Kodesh in a synagogue) are being commissioned, along with stained glass windows, across the spectrum of Jewish congregations.

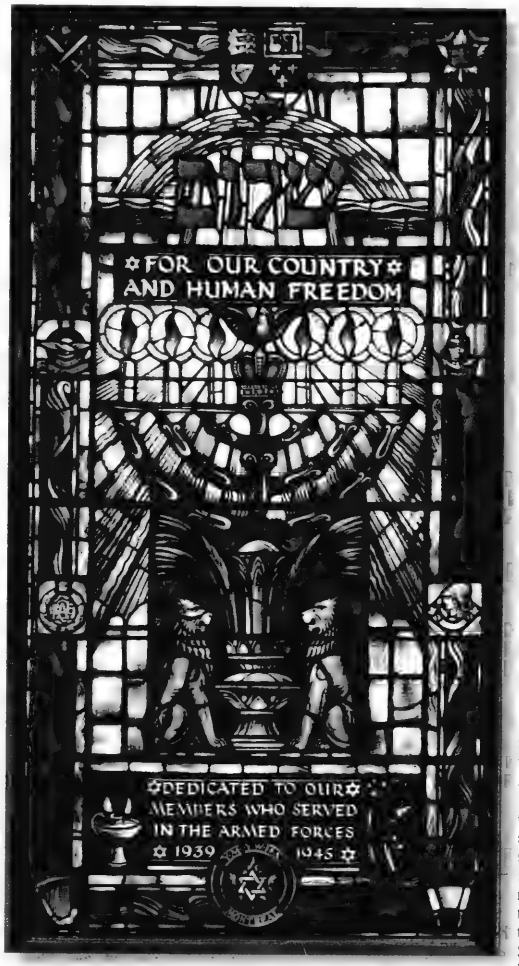
In light of this interest in esthetic expression, some might wonder why there are so few war memorials of any kind in Jewish public spaces across Canada. The answer seems to lie with the communal interest in settling Holocaust survivors after the war.

Within a short period of time, artistic renderings appeared on Holocaust memorials in cemeteries, and into the 1990s, on the grounds of synagogues. As Frank Bialystock notes in Delayed Impact, the patrons of Holocaust memorials were different from the families that lost loved ones in the war effort, who might have considered the Roll of Names on the national monument in Ottawa to be a suitable and sufficient commemorative marker. Any other national representation – such as a cenotaph or some form of artistic expression – would have involved raising money to fund public statues. This proved to be contentious and required leadership, which was hard to muster, since the families of veterans were dispersed all over Canada.

The groundbreaking ceremony for the Daniel Libeskind-designed memorial to Jewish war veterans, Flames of Memory, to be located in Toronto's Earl Bales Park, took place in 2005, but the national campaign to fund it seems to have sputtered to a halt. More than 60 years after the end of World War II, Canada does not have a national monument to commemorate the service of Jewish war heroes.

During the 1990s, many Canadian congregations installed stained glass windows, suggesting a growing trend in this direction. But for the most part, they are dedicated to family members lost in the Holocaust. Therefore, the Shalom window at the Ben Weider JCC in Montreal should be recognized as an achievement within the context of Canadian Jewish material culture. It represents the sentiments of acculturated Canadian Jews in the 1950s whose Jewish value of *zachor* was incorporated within what is still a location for memorial services. It evokes the memory of a group of Canadians who gallantly safeguarded our country. The window doesn't represent wealth, but rather the devotion of people who upheld Jewish values within the context of national pride.

Barbara Weiser recently earned her master's in Jewish studies from Concordia University. Her work documenting Jewish ritual art can be found at www.cjvma.org/e/.



Opinions

Conciliation hasn't worked

Lawrence Hart in Hamilton

While participating in a panel discussion on campus anti-Semitism in Toronto recently, it again struck me that Hillel organizers seem still to be clinging uncritically to strategies that may not be working and that have not been seen to protect Jewish students against the abuse and intimidation that all too often comes their way from those who seek to delegitimize Israel and demonize supporters of Jewish statehood.

It is well recognized that there has been an alarming increase in the number and intensity of anti-Zionist activities at universities and colleges around the world over the past few years, and there is little to suggest that we might see this waning in the foreseeable future. And while it is true that Canadian campuses, on the whole, have been relatively less affected than some schools in the United States and England, for example, this is certainly not a reason for complacency. The problems we face are not insignificant, and we can't afford to ignore them.

There are obviously valid differences of opinion on the meaning and process of advocacy – and there are usually very reasonable defences for one or another approach, depending on what the objectives might be at a particular time. But when such approaches, regardless of their perceived robustness, fail to produce their intended outcomes, honest review is needed and more effective models need to be explored.

In its interpretation of advocacy, Hillel appears to rely heavily on the constructs of "shared values," "dialogue" and "outreach." And while each of these in turn – when applied appropriately – likely has some merit in the promotion of Israel and the interests of Jewish students, none of them is especially helpful in countering the highly organized and usually very aggressive anti-Zionist campaigns that continue to pollute our campuses.

So when I sit and listen to a past associate director of Hillel of Greater Toronto admitting that she is hesitant to discuss anti-Semitism on campus because she prefers to "focus on building bridges through dialogue with other members of the campus community," and when I hear her talk, in all seriousness, about a "successful" Hillel program that involved Jewish and Arab students making pudding together, I am, regrettably, left with a better understanding of why so many Jewish students are so poorly equipped to deal with the realities of campus anti-Zionism.

It must surely be apparent that fundamental changes are required in the way that Israel advocacy is conducted on our campuses. What's needed is an entirely different paradigm, one that vigorously promotes responsible activism and empowers our students to more confidently stand up for their rights as Jews.

Conciliation, in whatever form, has run its course, without much success. Something new and proactive now needs to be tried.

Gal Luft gives America the real story on oil

Karin Kloosterman in Jerusalem

Gal Luft advises American senators and presidents on how the United States can end its dangerous dance with foreign oil. Growing up in Haifa, Israel, where he was born, and later in South Africa, Luft became all too aware of how oil is used as a weapon for war.

Newsweek magazine has called Luft a "tireless and independent advocate of energy security," while Esquire magazine called him one of America's Best and Brightest in 2007.

"When 9/11 happened, I immediately realized that this was going to be a long war," says Luft, who was doing a PhD at John Hopkins University when terrorists blew up the World Trade Center towers, and with them America's belief that the country was far from the violence of Middle East fanatics.

"In my childhood in Israel, I saw how oil can be used as a weapon," he says, referring to the 1973 Yom Kippur War and how oil-producing countries banned oil sales to Israel, with most of the free world kowtowing to these demands. "Only Holland and the U.S. stood by Israel."

This experience changed his life and started him thinking about energy vulnerability.

"It's close to me on a personal and intellectual level," he says. "It's clear to me that part of the war on terror should have an economic dimension."

And oil is a major issue, since the entire U.S. economy is built on oil, explains Luft, who is now an American citizen.

After finishing a PhD in strategic studies, he sought out Washington D.C.-based think-tanks that deal with energy security. At the time, not one of them was independently funded or specifically dealing with the issue.

"I realized that people working on energy were being funded either by the Saudis or oil companies," he says.

The obvious conflict of interest struck him. Today, Luft directs the Institute for the Analysis of Global Security, an independent think-tank on energy security that doesn't take a dime from the oil or energy industries. He also co-founded the Set America Free Coalition, an alliance of national security, environmental, labour and religious groups that promotes ways for America to free itself from dependence on foreign oil.

"People believe in the cause and fund it. We give Americans the real story – not moulded by industry and interest groups," Luft says.

While Americans are feeling the pinch of costly oil at the gas pumps, as well as its effects on global warming, Luft has been devising a way out.

Security and energy independence go hand in hand, but it's not easy to suddenly stop using oil, even though the United States no longer uses the fuel in power plants, he says.

"Without petroleum, there is no American way of life. You can't buy a loaf of bread or see your doctor without oil. Countries that have oil will forever be in the driver's seat of the global economy. And these countries will be able to have disproportionate political power," Luft says.

He believes that America must break its dependence on oil – which he says is largely produced by a dangerous cartel of 13 oil-producing governments – and turn it into just another commodity.

The United States' oil reserves are barely a drop in the world bucket, comprising only three per cent of the global supply. Using educational strategies and by lobbying in the U.S. Senate, Luft is promoting a future in which Americans will have a fuel choice.

"That means cars and trucks that can run on petroleum or something else."

He proposes that every car sold in America be a "flex fuel" car that can run on both gasoline and alcohol-derived fuel.

Decision-makers are listening. His organization was the first to highlight the importance of plug-in hybrid cars and brought the idea to Washington in 2006.

Research into new energy sources, he says, is not the burning issue. "What we need to do is focus on deployment. Flex fuel's been around for 100 years. We have to enable these vehicles to compete, to use the forces of the free market to break [oil's] monopoly."

In his efforts to help pass America's energy bill in 2007, Luft and his team created a blueprint for energy security that was instrumental in changing the minds of senators and congressmen, he says.

"We worked with presidential candidates, on Congress briefings on [Capitol] Hill. We also work internationally with a variety of countries to work and educate their political leaders to show them this is an international issue."

It may well take an Israeli who knows the dangers of mixing oil and terror only too well to keep America's economy strong, safe and free from dependence on foreign oil.

Karin Kloosterman is associate editorial director of ISRAEL21c, a media organization focusing on 21st century Israel.

Double standards and other 'occupations'

Gerald Steinberg in Jerusalem

In contrast to most of my colleagues, I am one of the pragmatists among Israeli political pundits – neither left nor right on issues of territory and borders.

In my vision of Zionism, the central goal is to maintain and strengthen Jewish democratic sovereignty in the Land of Israel, within the existing international and regional framework. I don't see how borders that reflect biblical Israel, and encompass millions of Palestinians, further this objective, but neither do I find evidence that a return to the armistice lines set after the 1948 Arab invasion, including a divided Jerusalem, will bring us lasting peace based on mutual acceptance.

Which leaves a realistic, as distinct from messianic, middle ground to be defined and carefully nurtured.

Based on this pragmatic and non-ideological perspective, I have lost patience with the torrent of self-righteous and hypocritical condemnations of Israeli "occupation" and false cries of "apartheid."

The scale of Islamic (or Arab) occupation, settlement and racism around the world is far greater than anything that Israel is accused of, but this is never mentioned in polite or diplomatic company. The Arab tribes that followed Muhammad spread their conquest and settlement activities throughout the Middle East, and then kept going to central Asia, western Europe (Spain and Portugal), eastern Europe (to Kosovo and Albania), northern Africa, and east to Asia, including parts of India, (and what is now Pakistan), Malaysia, Indonesia, and southern Thailand.

In these jihads, anyone who didn't accept Islam was simply killed – there was no "resistance," because no one was left to resist. Unlike Israel in 1948 or 1967, these occupiers and settlers did not have the excuse of fighting for their lives against a powerful enemy sworn to "drive them into the sea."

After many centuries (not decades), this Arab and Islamic occupation continues to be characterized by intolerance for different faiths and opinions. The brief period of enlightened Islamic rule, under the Umayyad Caliphate beginning in the 10th century in Spain (Al-Andalus), still left Christians and Jews as second class citizens – dhimmis – who were tolerated, at best, and often persecuted and expelled. But none of this is mentioned by the politically correct defenders of Islam in the United Nations (as it prepares for its Durban Review Conference), nor is it discussed by so-called "human rights" organizations, journalists, and academics and activists on campuses (York University being a case in point).

Some Christian leaders and groups are no better in their obsessive attacks on "Israeli occupation," such as retired South African archbishop Desmond Tutu, as well as the current Archbishop of Canterbury, Lutheran leaders campaigning for divestment, the Mennonite Central Committee, Christian Aid, Caritas and others.

They deign to preach to Israel while ignoring the history of occupation, mass murder of "non-believers" and expulsion in the histories of their own institutions. As the successors to the occupying armies that massacred and brutally persecuted Jews, they are certainly in no position to moralize or preach to Israelis. Europe and its former colonies are largely Christian societies today as a result of this violent and intolerant history – the "occupation" continues.

The claim that Muslim and Christian occupation and intolerance is all ancient history – and, therefore, irrelevant – while Israel's so-called "crimes" are recent is another canard designed to excuse the double standards. If morality (or rather immorality) had a statute of limitations, how many years would it take before these various occupations became legitimate and settlers turned into citizens? Would 20 years be enough? Or 60? Or perhaps 200 years?

The bottom line is that pseudo-moral rhetoric should have no place in political considerations. Stripped of the self-righteous posturing, the emphasis on Israeli "occupation" and "settlement" should be recognized as simply another form of the ongoing racism and anti-Semitism that seeks to prevent the Jewish people from maintaining sovereign equality among the nations of the world.

The Kirshner File

Nazi war criminals present their views in testimonies

Leon Goldensohn, an American physician and psychiatrist, joined the U.S. Army in 1943. When World War II ended, he found himself in Nuremberg, Germany, where the trials of major Nazi war criminals would take place. Six weeks into the proceedings, he was given the responsibility of monitoring the mental health of the accused and defence and prosecution witnesses who had been Nazi officials themselves. For the next seven months, he spoke to them on a regular basis, recording his conversations on a tape recorder.

Sheldon Kirshner in Toronto

These interviews were soon forgotten and, for the next 50 years, gathered dust. When the historian Robert Gellately, a specialist in the Nazi period, discovered the tapes, he was amazed. Goldensohn's interlocutors, ranging from Hermann Goering to Julius Streicher, had apparently been quite frank, and Gellately quickly realized that their testimonies represented an important addition to the Nuremberg war crimes tribunal.

Gellately, a professor of history at Florida State University and the author of Backing Hitler: Consent and Coercion in Nazi Germany, transcribed, edited and annotated the interviews. Now they can be read in Nuremberg Interviews (Alfred A. Knopf), a valuable addition to the historiography of that frightful era.

Hermann Goering, the commander of the Luftwaffe and the president of the Reichstag, was one of Hitler's closest associates. Goering claims that "race politics" in Nazi Germany became important due to the views of officials such as Heinrich Himmler, the SS chieftain, and Joseph Goebbels, the minister of propaganda. Goebbels, he observes, hardened Hitler's anti-Semitism, and used it as a means to achieve power.

Goering reveals himself as a true anti-Semite, despite his assertions that anti-Semitism "played no part in my life" and that it was not the element that persuaded him to join the Nazi party. Goering believed that Jews had too much influence in business and the arts, and that Jews and Germans could not coexist. However, despite his role in the Holocaust, he describes the extermination of Jews as "unjustifiable." He adds, "I would never have made this policy."

Goldensohn assesses Julius Streicher, the founder and editor of the newspaper Der Sturmer, as a paragon of anti-Jewish animus whose favourite topic is anti-Semitism. Describing himself as a student of Jews, Streicher boasts, "I know more about the Jews than the Jews do themselves."

He denies any personal animosity toward Jews, saying that he knew nothing about anti-Jewish riots in Nuremberg – his hometown – in 1938, and claiming that the resettlement of Jews in Madagascar or Palestine would have been preferable to mass murder. "It's perfectly understandable and proper for one to be an anti-Semite," he says, "but to exterminate women and children is so extraordinary… No defendant here wanted that."

Rudolf Hoess, the commandant of Auschwitz from 1940 to 1943, estimates that 2.5 million Jews were murdered there. He says that he was only following Himmler's orders. "Himmler told me that if the Jews were not exterminated… then the German people would be exterminated for all time by the Jews."

When Hoess' wife learned of the murders, she protested. "She was very upset and thought it cruel and terrible. I explained it to her the same way Himmler explained it to me. Because of this explanation, she was satisfied and we didn't talk about it anymore." Nevertheless, she urged Hoess to leave Auschwitz and find another position.

Hans Frank, Hitler's personal lawyer and the governor-general of occupied Poland, admits that his father was strongly opposed to Nazism and had many Jewish friends. He claims that anti-Semitism was not the reason he joined the party and says that "the criminal step of exterminating the Jews physically was taken by Hitler" at the urging of Martin Bormann (his aide), Goebbels and Himmler. Frank says that the party program "merely" called for the removal of Jewish influence in Germany.

Joachim von Ribbentrop, the foreign minister from 1938 to 1945, says that he opposed "the anti-Jewish attitude of the party." As he puts it, "I myself was always of the opinion that the Jewish question was a temporary political one that would find its own solution. I never conceived of the Jew as the great danger, such as Hitler later claimed, and which led to Himmler's atrocities. If I had known about them, even at the end of the war, I would have committed suicide. The first I ever heard of extermination was late in 1944, when the Russians recaptured the region in which Camp Majdanek was installed."

To Von Ribbentrop, the Holocaust would always be a blot on Germany. In his estimation, Hitler initiated a genocidal policy because he had "lost his sense of proportion" and went "wild" on the subject of Jews.

Karl Doenitz, Hitler's designated successor and the admiral of the navy, says he knew nothing about the Holocaust because he was so preoccupied by the war. But he acknowledges that he was aware of Kristallnacht. Goldensohn's verdict is that he deliberately blocked out the crimes perpetrated by the regime. "He rejects the atrocities, the killing of millions of Jews, the barbarism of the SS, the entire criminal modus operandi of the Nazi party. He sees only that he was innocent of any crime, past or present..."

Hermann Goering

Hans Frank

Julius Streicher

Joachim von Ribbentrop

Alfred Rosenberg, the minister of the occupied territories and the editor of the Volkischer Beobachter, effectively blames Jews for their misfortunes. "The Jews are a nation… and should be in their own homeland." He accuses German Jews of having "spat" at German culture by virtue of having "controlled" theatres, publishing companies, stores "and so on."

Walther Funk, the minister of economics from 1937 to 1945, claims that he had many Jewish friends and "never adhered to racial theory." But in the next breath, he argues that "there was too high a percentage of Jews" in Germany's cultural and economic sectors. "But I was not a radical," he notes. "I did not foresee the mass murders or the extermination programs."

Wilhelm Frick, the minister of interior from 1933 to 1943, criticizes Hitler for his "lack of moderation" and faults him for having listened to "criminals of the worst kind" such as Himmler and Bormann.

Hans Fritzche, a senior official in the ministry of propaganda, condemns the "criminal extermination of innocent millions of men, women and children." He distances himself from the crude anti-Semitism of Streicher, but admits he "resisted the Jewish influence in the press and theatre" and says he would have been in favour of "bringing Jewish influence to a percentage… in accord with their relative numbers." Fritz Saukel, the minister of labour, basically concurs with this view.

Otto Ohlendorf, the commander of an Einsatzgruppen killing unit on the eastern front, describes Nazi racial laws as "correct," but excuses himself from guilt by saying that he was under strict orders to carry out his orders. He feels no remorse and claims that since Jews were shot in "true military fashion," no atrocities or brutalities actually occurred.

These testimonies ring true, and what they reveal, in essence, is the ease with which normal, well-adjusted individuals can commit crimes against humanity without even batting an eyelash or recoiling in horror. The depths to which human beings can descend seems bottomless, and this by far is the saddest aspect of Nuremberg Interviews.

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Orthodox minyan has Torah honours for women

By FRANCES KRAFT
Staff Reporter

At least 80 people showed up for an inaugural meeting of the Toronto Partnership Minyan last week, reflecting a desire for, or at least an interest in, a halachic prayer service that will offer increased ritual participation for women, including aliyot and Torah reading.

The minyan's mission statement reads, in part, that the community "follows the approach of those Orthodox rabbis who have argued that the dignity of human beings (*kavod ha-briyot*) is a crucial halachic value that permits us, and in fact obligates us, to expand the roles of women."

Services will be held for the first time on Saturday, Nov. 8, at the Toronto Heschel School, and again on Dec. 6 at Congregation Beth Haminyan, 70 Ridge Hill Drive.

At the meeting, held at the Toronto Heschel School, Rabbi Martin Lockshin discussed a variety of Jewish sources that validate women's participation. An alumnus of Yeshivat Mercaz HaRav Kook with a PhD from Brandeis University, Lockshin is a former director of York University's Centre for Jewish Studies, where he has been on the faculty for the past three decades.

"I'm very excited about the creation of this minyan," said Rabbi Lockshin. The innovations are "not just for the sake of the women, but for the sake of Judaism."

He is among a dozen founding members ranging in age from their mid-20s to their mid-50s, and he was involved in establishing a similar minyan in Jerusalem during a sabbatical last year.

His vision for the minyan – which he said is "remarkably close to being on the same page" as that of the other founders – includes a spirited and spiritual atmosphere, "moving" davening, lots of singing, and a sense of community. It will be based on a partnership between men and women, similar to Kehillat Shira Hadasha in Jerusalem and about 20 other such congregations, mostly in the United States.

Rabbi Martin Lockshin

The minyan, which is expected to be community-led, is not egalitarian and will have a mechitzah, Rabbi Lockshin noted.

"Some duties are done only by men," he said, "but [the minyan] expands the role of women considerably" compared to other Orthodox synagogues and – although he didn't comment on it – to some of Toronto's Conservative congregations.

Halachic values do evolve, Rabbi Lockshin said. As an example, he said that in halachic literature there is no expectation that a parent will support a child beyond the age of eight or 10, but rabbis in Israel agreed unanimously to change the age until which parents must support their children.

Also, he noted, if a parent decides to forego a halachic honour such as having their children stand when they enter a room, the honour is not obligatory.

"Sociologically speaking, we've bought into a different model of honour," he said.

Referring as well to the Babylonian Talmud's prohibition against women reading the Torah "because of the honour of the community," he noted that it's "possible for a community to come together and say our honour consists of something different than what the rabbis thought it was."

He based part of what he said on an article by Rabbi Mendel Shapiro titled Qeri'at ha-Torah by Women: A Halakhic Analysis, which appeared in the Edah Journal, a modern Orthodox publication, in 2001. (Links to Rabbi Shapiro's article and other sources can be found at www.jofa.org/social.php/ritual/synagogue/partnershipm.)

The Edah article "has led to some serious changes in the way people are thinking," Rabbi Lockshin said.

He added that Rabbi Shapiro didn't want revolutions in any existing synagogues. "But if a new community comes together that says, 'We would be honoured if women have aliyot and read from the Torah' then the problem has disappeared," Rabbi Lockshin said.

In his own lifetime, Rabbi Lockshin, who is 57, has seen "tremendous changes" in the area of women and Halachah.

"When I was young in Toronto, [the celebration of] bat mitzvah was basically almost unheard of, even in Conservative circles," he said, citing just one area of change.

In 1975, he said, there was only one place where women could study Gemara intensively. "Things have changed radically since then," he added, noting that one of his three daughters teaches the highest-level Gemara class at New York's Drisha Institute for Jewish Education.

Rabbi Lockshin also cited Rabbi Daniel Sperber, a Talmud professor at Bar-Ilan University, who argues that there was a period in history when women were called up to the Torah.

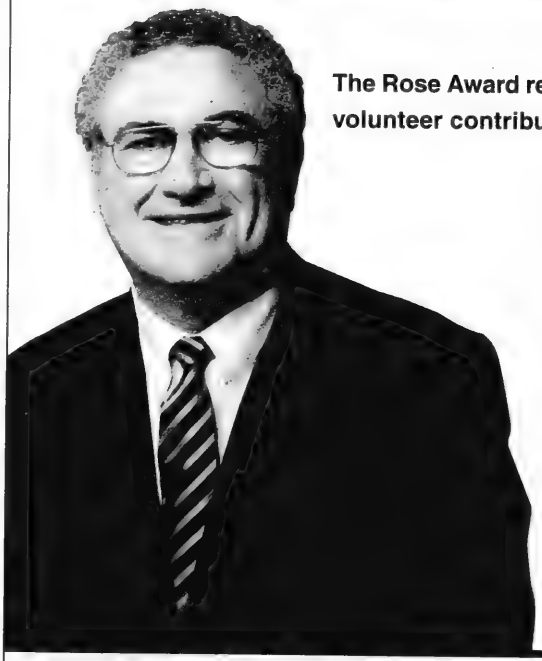
The hesitancy to innovate sometimes leads to absurd situations, Rabbi Lockshin said, referring to older responsa forbidding heating and electric lights in a synagogue because they had never been used in that context before.

Jay Nathanson, a 37-year-old father of two young daughters who was at the meeting, said it's important for him not to have them excluded. As well, he told The CJN, "it's crucial for me to raise my [six-year-old] son in a community where every possible effort is made to treat women with as much dignity and respect as is feasible within the rigid confines of traditional halachah."

A unique feature of the congregation, according to Barry Gang, one of the founders, is that organizers are not looking to find a permanent home. "We want to travel around the city, without taking anybody out of their existing congregations," he told The CJN.

For more information, visit http://sites.google.com/site/torontopartnershipminyan/.

Congratulations to Dr. Marvin Tile, inaugural recipient of the Sunnybrook Rose Award



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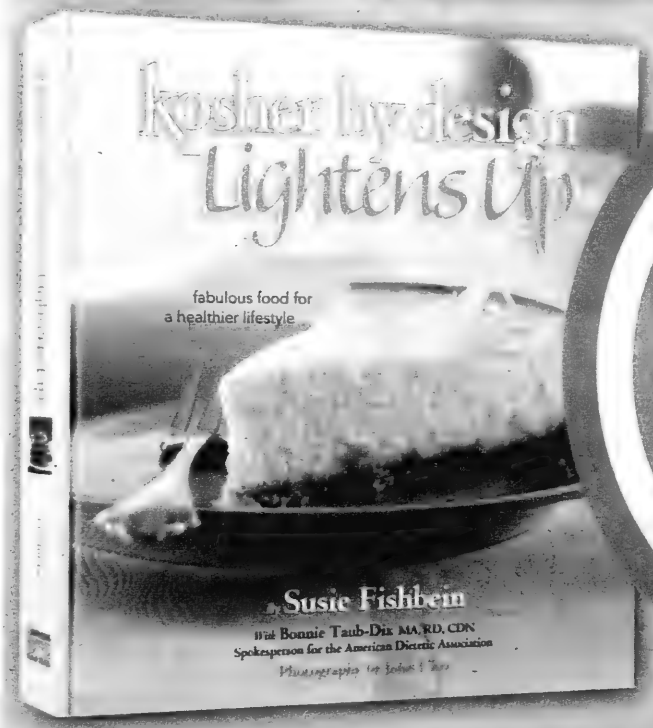

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ROY THOMSON HALL NCSY

Greater Toronto Area

New women's group holds fundraiser

By BARBARA SILVERSTEIN
Special to The CJN

Some 400 people were on hand to celebrate two milestones at a film fundraiser recently at the Sheppard Grande Cinema.

Indeed, it was an afternoon of firsts with the opening of the first Toronto Israeli Film Festival and the public debut of Women in Motion (WIM), a new Jewish women's group.

The screening of Noodle on Oct. 26, the opening film of the festival, was a fundraiser held by WIM in support of the One Family Fund, an Israeli-based charity for victims of terror.

Irit Zoran of WIM, the producer of the fundraiser, told The CJN that when she got the green light to hold the event, she had no idea if the fledgling group of about three dozen members would be able to sell the 400 tickets to fill the theatre.

Ahuva Ratner, left, and Irit Zoran [Barbara Silverstein photo]

As it turned out, all the tickets sold so quickly for the first screening of Noodle, that there weren't enough tickets to meet the demand, she recalled. "So many people were interested in attending the event, we directed them to the second screening the next day. That show also sold out."

She said she is grateful to Eran Bester, organizer of the Israeli film festival, for giving WIM the opportunity to hold the fundraiser, even though the group did not have a track record of previous events.

WIM founder Ahuva Ratner thanked Bester for allowing the group "to be part of a new experience of bringing Israel's rich cultural heritage to Toronto."

Ratner, who also serves as co-chair of the Israeli-Canadian division of UJA Federation of Greater Toronto's 2009 campaign, established WIM to bring Canadian and Israeli Jewish women together. "One of our goals is to support causes in the Jewish community," she said.

Bringing greetings to the film festival from the State of Israel, Consul General Amir Gissin praised WIM. "Women in Motion is not just another community organization. It's an attempt within the Toronto Jewish community to bring together the established Jewish community and the Israeli community," he said.

These women are showing the rest of the community "the right way," he said. "The work of this wonderful group of devoted women is bearing fruit."

Pam Albert, executive director of the One Family Fund, thanked WIM and Bester for their support. "It means a lot to the Israeli victims of violence to know that people in the Diaspora care," she said.

Financial aid from One Family funds many projects, including sending children to camp in Canada and holding support groups and retreats for bereaved siblings and parents, Albert said.

For Ratner, the event was the culmination of a lot of hard work by WIM members, but she singled out Zoran for her dedication. "This event could not have happened without you," Ratner said. "You were on call 24/7."

She also thanked Ellis Jacob, CEO of Cineplex Entertainment, for providing the venue.

Ratner said she felt a strong affinity to the Israeli victims of terror, noting that the screening marked the 35th anniversary to the day of her brother's death during the Yom Kippur War. "I feel especially connected to those people who have lost their loved ones to acts of terror," she observed.

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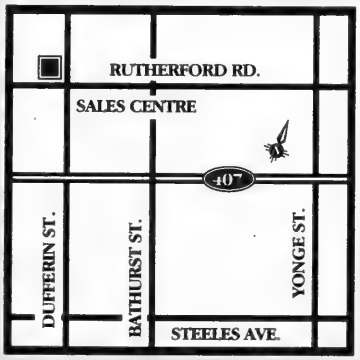

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Greater Toronto Area

Joint's doctor provides non-sectarian care in Ethiopia

By PAUL LUNGEN
Staff Reporter

Rick Hodes's first contract with the American Jewish Joint Distribution Committee (the Joint) was to last only six weeks. That was more than 20 years ago but the American-born doctor is still at his post, ministering to the sick and frail in Ethiopia.

For years, Hodes' patient base consisted of Beta Israel and in more recent times, the Falash Mora, descendents of Beta Israel who converted to Christianity generations ago.

The Beta Israel have left Ethiopia, mostly for Israel, and the Jewish state has cut off the Falash Mora immigration.

Nevertheless, the Joint, which closed its clinic in Addis Ababa serving the Falash Mora, will continue to operate in Ethiopia, though it will shift its focus to the wider population, Hodes said.

Dr. Rick Hodes

Hodes was in Toronto last week to meet select groups of UJA supporters and Birthright alumni, update them on the Falash Mora immigration and raise money to support the Joint's works. He also visited Jewish communities in Washington, D.C., Columbus, Ohio, Memphis, Tenn., Houston, Tex. and Cleveland, Ohio.

Hodes said he'll continue to minister to the sick and frail in Ethiopia despite the Joint's shift in emphasis. The Joint still operates a clinic for the Falash Mora in Gondar, in northern Ethiopia, where the Beta Israel lived for centuries. The Joint clinic there is staffed by a local doctor and nurses and provides medical services for a few thousand Falash Mora. "It's not clear whether all will end up in Israel or not," said Hodes, who travels to Gondar every few weeks.

In the meantime, Hodes will focus on providing medical services to Ethiopians of all religions – whether Christian or Muslim. While that has been part of Hodes' mandate for years, with the end of aliyah, it has become the predominant part of his practice.

"The Joint is staying in Ethiopia and working in the non-sectarian development field, as am I," he said.

Among its projects, the Joint sends Israeli doctors to Ethiopia to teach and brings Ethiopian doctors to Israel for training. It builds schools, educates girls and digs wells.

Hodes works part of the week in the Mother Teresa Mission in Addis Ababa, focusing on spinal conditions, cancer and heart disease. He recently arranged for eight Ethiopian youngsters to travel to Ghana for spinal surgery.

Hodes said "I need at least $250,000 per year just to maintain things as they are." The Joint, which is funded by Jewish communities around the world, only supports the office and staff in Ethiopia. Hodes is looking for other sources of funds to operate the medical scholarships, the Ghanian operations and other activities.

"We're funding this from outside the [Jewish] federation system," he said. Federation supporters would have to designate funds specifically for the Joint's Ethiopian projects. North American Jewish federations provide the Joint with its core budget, though federation funds do not go to the agency's non-sectarian programs.

That makes Hodes a part-time fund raiser, applying for grants, soliciting assistance from contacts abroad and by efforts like last week's meet and greet.

"A lot of Jews are interested in helping more than just the Jewish community," he said. "A lot are not interested in helping Jews but would help Africans."

The upside from that approach is that "it can actually bring them into the community and into the Jewish system."

Jennifer Kraft, director of community relations for the Joint, noted that even in its earliest work in Gondar in the early 1980s, the organization provided benefits not just to Jews but to the wider Ethiopian community. That raised the level of trust from the Ethiopian government, allowed the Joint to become entrenched in local society and helped a wide variety of people.

"The Joint builds bridges, performs mitzvot, fosters good will and helps rescue the Jewish community...Rick Hodes is the epitome of mitzvot," she said.

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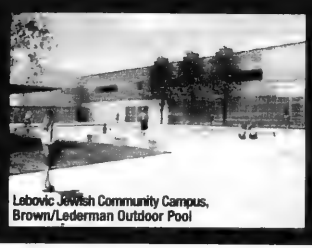
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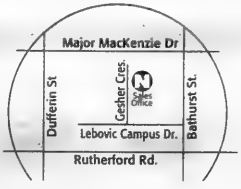

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Jewish Life

Claims Conference fights for Shoah survivors

By JULIUS BERMAN and BERNIE FARBER

Guest Voice

Since 1951, the Claims Conference has waged a historic and unprecedented campaign for a small measure of justice for Jewish victims of Nazism. For more than 55 years, the Claims Conference has continuously negotiated with the German government and other entities for payments and return of assets to Nazi victims and their heirs.

The organization has the fundamentally impossible task of reconciling the greatest moral challenge in history, the Shoah, with society's basest element, money. No amount of money can compensate Nazi victims, but the Claims Conference has attained recognition for their suffering and losses while also working to ensure that those who perpetrated or assisted in the Holocaust do not continue to profit from it.

The Claims Conference has obtained more than $60 billion (US) for Jewish victims of Nazism and has created numerous programs to pay and assist more than 500,000 Holocaust survivors in 87 countries.

An Israeli film that negatively depicts the Claims Conference was recently reviewed by the CJN. This film is based on mistruths and distortions, using sensationalist tactics and outright lies in order to besmirch the Claims Conference. The CJN reviewer, unfortunately, presented the film as fact and did not attempt to verify the filmmakers' untrue claims. Canadian Jewish Holocaust Survivors and the Canadian Jewish Congress both condemned the movie.

The review also did not mention that the Claims Conference has filed a defamation lawsuit in Israel against the filmmakers. A 28-page rebuttal to the film is on the Claims Conference website, www.claimscon.org.

Also on the Claims Conference website is comprehensive information on programs for Jewish victims of Nazism and detailed information about Claims Conference activities and finances.

For decades, the Claims Conference worked alone on behalf of Nazi victims, when their needs were not a priority for Jewish organizations or for the government of Israel. In recent years, the needs of elderly victims of Nazism have become acute and well known, with the Claims Conference still the primary organization addressing those needs.

In 2007 alone, the Claims Conference distributed or allocated approximately $630 million (US) to and for the benefit of Jewish victims of Nazism and their heirs, the largest amount handled by any Jewish organization worldwide. Total allocations in 2007 for social welfare services for Nazi victims in Canada came to approximately $2.2 million, more than triple the $640,000 allocated in 1995 when the Claims Conference began funding such programs.

The film states, untruthfully, that the Claims Conference has $1 billion (US) in assets at its disposal that it is not using for the benefit of Holocaust survivors. The facts are in the financial statements of the Claims Conference, which are audited by Ernst & Young and available on the Claims Conference website. The movie producers were told that the $1 billion figure was wrong, but they did not allow facts to get in the way of compelling filmmaking.

More importantly, the work of the Claims Conference steadily continues. Recent Claims Conference negotiations in Germany resulted in one-time payments for approximately 6,000 Jewish survivors of the Nazi siege of Leningrad and one-time payments for approximately 6,000 survivors of Nazi-occupied Budapest. Annual negotiations with Germany have increased the number of survivors receiving Claims Conference pensions from 25,000 to more than 100,000, as well as increasing the amount of those payments several times.

In 50 countries, Jewish victims of Nazism have received vital social services with Claims Conference allocations, such as food packages and hot meals, medical care, home care, winter relief, and emergency cash grants to help pay rent and utilities.

Since its establishment, the Claims Conference has been the primary advocate for the rights of Jewish victims of Nazism and their heirs, and it will continue to be so as long as needed. However, Claims Conference resources are finite and will decrease significantly in the coming years. We ask the rest of the Jewish world to join our efforts in assisting survivors, as many of them will be with us for years to come.

Julius Berman is chairman of the Claims Conference. Bernie Farber is chief executive officer of Canadian Jewish Congress.

Getting past baseless hatred

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

The Talmud's statement that "the Second Temple was destroyed because of baseless hatred" is well known. Yet many of us in the Jewish community who purport to mourn the loss of what that Temple represented at the same time embody and repeat the underlying mistake behind its destruction, which is that we lambaste other Jews.

The Jewish world today, as in the past, is ripping itself apart with theological and sociological debates, debates that range from the macro, such as what will Israel look like in five years, to the micro, such as how does one person in Toronto or Montreal view another person's level of religiosity.

What should be an aid in the quest for God – the power of the community to invigorate and renew one's striving for the divine – can often turn into an impasse if a community becomes mired in religious politics, name calling, a lack of communication and cold-hearted judgmentalism.

Rabbi Avraham Yitzchak Kook, the first chief rabbi of Palestine and one of the most creative thinkers in Jewish history, speculates that the essential difference between the First and Second Temple periods was a decline in the life of the collective and the rise of individualism and individual religious consciousness.

He writes that during the Second Temple period, with the "receding of the great universal light, the divine idea began to take on features of individuality." Rabbi Kook believed that the ultimate spiritual power for Jews lies in our collective strength, as opposed to individual fulfilment.

As if anticipating Christopher Hitchens and Richard Dawkins, Rabbi Kook, in his essay The Pangs of Cleansing, had this to say about the search for truth and God: "Atheism has a temporary legitimacy, for it is needed to purge away the aberrations that attached themselves to religious faith… to uproot the dross that separates man from the divine light, and in the ruins wrought by atheism will the higher knowledge of God erect her Temple. Out of the clash of these two opposites will mankind be aided greatly to reach an enlightened knowledge of God, which will bring near its temporal and eternal happiness."

How do we relate to Jews of all kinds? Are we willing to engage others religiously without necessarily trying to convert them to our sense of the truth? Although we may not necessarily share their point of view, they are still part of the Jewish people, and we need each other to be complete.

We can't talk about the destruction of the Temples – and the hatred that precipitated the crisis – and then, in all good equanimity, cut ourselves off from Jews who don't share our views. After all, as Rabbi Eliezer Berkovits has commented, although Orthodoxy believes that Halachah is divine, "it is still after all, a personal belief. No matter how convincing our reasons and our proofs for the faith may be for us, they still will be no more than reasons and proofs for us."

First we cut ourselves off from people in a different denomination, then from people in the same denomination.

Soon there will be no one left to talk to at all.

Jewish Life

Anti-Semitism among Canada's elite

Exiles From Nowhere, The Jews and the Canadian Elite, by Alan Mendelson, Robin Brass Studio.

Books
Bernard Baskin

Political and religious philosopher George Parkin Grant was born into an aristocratic Canadian family. He certainly had *yichus*. When he attended Upper Canada College, his father was headmaster. When he moved on to Queen's University, he could point to his paternal grandfather who had been principal from 1877 to 1902.

When he was awarded a Rhodes Scholarship and set out for Oxford University, he was aware that his uncle and maternal grandfather had been deeply involved in the history of the scholarship scheme.

Alan Mendelson, the author of Exiles From Nowhere, The Jews and the Canadian Elite, writes, "The more I read about Grant, the more I was struck by stark contrasts between him and his family, on the one hand, and contemporary North American Jewish immigrants and their families, on the other. The Grants and their confrères may have crossed the paths of Jewish immigrants in Toronto or elsewhere, but it was as if they inhabited different worlds."

Mendelson, a professor emeritus of religious studies at McMaster University in Hamilton, points out that Grant's eminent relatives upheld a doctrine of Christian superiority "to support a narrow religious nationalism in which Judaism was relegated to an inferior position." Grant, who became a professor at McMaster University and was well-known for his book Lament for a Nation, couldn't escape the influence and opinions of his relatives, including those of his uncle, Vincent Massey, who was part of Canadian prime minister McKenzie King's inner circle, which conspired to exclude Jewish immigrants from Canada.

The book begins with an account of Goldwin Smith, who in the 19th century, tirelessly churned out anti-Semitic articles for a group of well-regarded journals.

It continues with the anti-Jewish politics of French-Canadian nationalist Henri Bourassa and those of King. The major portion of the book, however, is concerned with Grant, whose intellectual heroes included the historian Arnold Toynbee, who characterized modern Jewry as a parasitic "fossil" race, and the German philosopher Martin Heidegger, who refused to repudiate his Nazi associations.

Another of Grant's heroes was philosopher Simonê Weil, a tragic victim of Nazi brutality who remained ambivalent about her Jewish roots and background.

An engrossing section of the book deals with young Matt Cohen, a well-known Canadian novelist, who became Grant's Jewish protégé. In time, Cohen left McMaster and spoke of Grant as a bundle of contradictions.

As a rabbi in Hamilton, I knew Grant and would second Cohen's appraisal of him. He was drawn to Jews and was often friendly to me, but it was difficult to maintain a close relationship. Once, he told me rather excitedly that McMaster's department of religion had appointed a Jewish scholar – a traditional Jew, he explained, not one of the secular variety.

Grant often remarked that he didn't want to fall into gutter anti-Semitism. Unhappily, his pernicious views veered from the genteel.

Mendelson has done a prodigious amount of research in shaping his continually informative story of some of Ontario's Anglo elite of a previous era.

* * *

Transliterated English-Hebrew Dictionary (Biblical Lexicon), Seventeenth Section, by David Harduf.

David Harduf of Toronto is one of Canada's foremost scholars. His contributions to Hebrew and Yiddish scholarship have been prolific and outstanding.

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Milk and honey, falafel and more

By MARK MIETKIEWICZ

Last week, we set out on the quest to find the definitive Israeli cuisine. Many Israeli gourmands feel the country hasn't really developed a unique cuisine yet. Rather, the country has become a melting pot for the styles and tastes brought to it by immigrants. Today, a taste of some of those foods and flavours.

Like most things in Israel, you can look to the Torah to put things into perspective. Food is no exception. While the Land of Israel is blessed with many fruits, seven of them have special status. "God your Lord is bringing you to a good land… of wheat, barley, grapes, figs and pomegranates, a land of oil-olives and honey." (Deut. 8:8-9) **[tinyurl.com/torahfoods]**

Although there are countless recipes that take advantage of some of those ingredients, I was able to track down a couple that use *all* of them. There's the Seven Species Salad. But that really doesn't seem like much of achievement, since all you have to do if throw everything into a bowl. **[tinyurl.com/speciessalad]** On the other hand, somebody had to do some real planning to come up with the Seven Species Pie. **[tinyurl.com/speciespie]**

Last week, I mentioned Daniel Rogov, one of Israel's foremost food writers, who had difficulty pointing to indigenous Israeli foods. That doesn't mean he thinks the country is bereft of incredible tastes and aromas. His web page is full of fascinating articles, followed by recipes on practically any food or cooking style enjoyed in Israel. Titles include:

- Doing it right with goat's cheese
- Paprika, goulash and the good table
- A mania for meze
- Hyssop – the biblical herb
- Dragons, hot sauce and chicken wings: The foods of Ethiopia **[tinyurl.com/rogovrecipe]**

The Jewish-food Israeli Archives boasts dozens of recipes, including Sabra Chicken, Falafel Eggplant Parmesan, Meurav Yerushalmi (Mixed Meat, Jerusalem Style) – and two versions of Israeli salad. **[tinyurl.com/isrrecipes]** A few years ago, the New York Times called Israel "the culinary crossroads of the disparate people who hug the Mediterranean coast." The article concludes with recipes and a glossary of foods that have made their way into the Israeli diet including bagels, chelba, fattoush, harissa, hilbeh, sabras, labaneh, lafah and zaatar. **[tinyurl.com/timesfood01]**

If you believe that food is a universal language, then you will enjoy some of the eye-popping Israeli food websites – even if you don't speak Hebrew. Giora Shimoni at about.com has done a roundup of the best ones, including Bishulim.co.il ("the comprehensive, dynamic and well-organized Israeli cooking site of the Bishulim magazine"), Hashulchan.co.il ("rich in background content about cooking, and the recipes are primarily professional, gourmet") and Matkon.net ("recipes submitted by enthusiastic cooks in Israel"). You'll find more links at tinyurl.com/isrfoodblogs. And if you prefer to surf in English, check out an Israeli blog called My Mom's Recipes and More. **[momsrecipesandmore.blogspot.com]**

One unique Israeli food experience really doesn't involve unique food – just plenty of it. Visitors rarely forget their first Israeli hotel breakfast. Although the word "breakfast" is used, this smorgasbord of fresh fruit, green peppers, tomatoes, herrings, eggs, cottage cheese, omelettes, yogurts, potato salad, pastries, etc., really has little in common with the cup of coffee and bowl of cereal North Americans wake up to. You can relive the event vicariously, thanks to one patron who videotaped the offering at a hotel in Eilat. **[tinyurl.com/isrbreak]**

Not to be outdone, Tel Aviv hotels banded together a while back to host a breakfast buffet on the beach that included 20 tons of assorted cheeses and nine tons of yogurt. The crowd of 70,000 polished it off in an hour. **[tinyurl.com/telavivbreak]**

I don't know how they felt after their breakfast, but if you're going to indulge in a medley of Israeli foods, you may be asking yourself about the bottom line. That is, what effect will these foods have on your bottom? The Ben-Gurion University's Israeli Food Nutrient Database should answer your questions. **[tinyurl.com/bgufood]** That site's nutrition information is based on 100-gram portions. If you'd prefer to digest the news according to portion size, try this database. **[caloriecount.about.com]**

Betayavon!

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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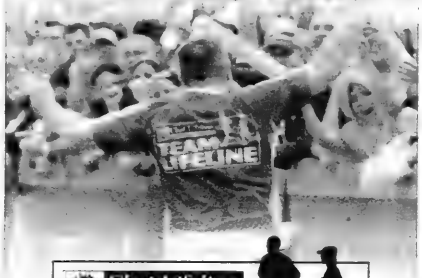

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Greater Toronto Area

Camp George celebrates 10 years

By FRANCES KRAFT
Staff Reporter

Camp George, Reform Judaism's only Canadian overnight camp, recently celebrated its 10th anniversary with a birthday bash at the eZone, an indoor sport and games facility in Etobicoke.

More than 100 alumni, parents and staff members took part in activities ranging from whirly ball to mini golf, ate birthday cake, and sang a new camp song written by children's entertainers Judy and David together with camp staff. The popular singers spent more than a week as part of the camp faculty last summer.

Rabbi Daniel Gottlieb of Thornhill's Temple Kol Ami, founding rabbi of the camp and then-executive director of the Canadian Council for Reform Judaism (CCRJ), also spoke at the birthday event.

Since its inception a decade ago, the camp, which opened in 1999, has grown from 135 to almost 500 campers per summer. Located on 220 acres at the site of the former Northland-B'nai Brith camp on Maple Lake, Ont., just east of Parry Sound, the camp is named in memory of George Reisman, father of Toronto developer Sam Reisman.

Gavin Herman, Camp George's founder and a lay leader in the Reform movement at the time, recalls that he suggested creating the camp after his children returned from a Union for Reform Judaism camp in Okonomowoc, Wisc.

The experience "basically transformed their lives, and gave them a much deeper appreciation for living Judaism," he told The CJN.

Jeff Rose, camp director, said that the camp has completed Phase One of a new fundraising project, which is not a 10th anniversary project per se. So far, $75,000 has been raised, and it is expected to be matched dollar for dollar by the Harold Grinspoon Foundation, based on the amount of money raised in Phase Two. The funds will be used to build a new junior camper "village" for students between grades 2 and 5, probably in 2010, he said.

He estimated that the current buildings are about 30 years old.

Unlike many of its URJ camp counterparts in the United States that have swimming pools because they are not on a waterfront, Camp George is on a lake, offering activities including water-skiing, canoeing, kayaking, sailing and windsurfing. As well, there are daily prayers and experiential educational activities with visiting rabbis and educators, said Rose.

Karen Kollins, left, and Jeff Rose gave away 10 ipod shuffles in a raffle at Camp George's recent birthday bash.

The camp serves children and teens from Michigan, Buffalo, Rochester and Cleveland, as well as Ontario.

"We're continually evaluating our program, making it fun and engaging," said Rose.

Karen Kollins, senior assistant director, has been with the camp since its inception, first as program director and director of education. She met her husband, Daniel Abramson, at the camp in 1999.

Among the changes she's seen are new elements in the camp's ropes course, new cabins, and development of the camp's Jewish education program.

"We worked hard to develop an informal Jewish education program that's integrated through everything we do at camp," she said. Older campers can choose to focus on issues like Israel, social action or a women's track.

"I think we've built an amazing community of campers, staff, alumni and parents."

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Greater Toronto Area

Hadassah-WIZO bazaar ends 84 year run

The 84th and final Hadassah-WIZO bazaar – known officially as the CHW Toronto Bazaar – was a day of shopping and nostalgia as about 9,500 visitors searched for bargains in everything from wedding gowns to kitchen gadgets to cleaning supplies, and reminisced about past bazaars. Organizers hope to raise about $300,000 for Hadassah-WIZO projects. [Carolyn Blackman photos]

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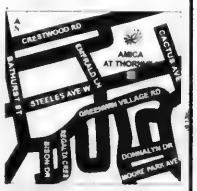
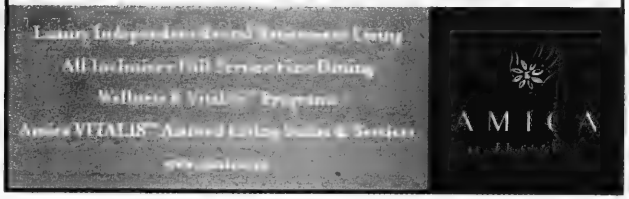




Jewish Toronto

Holocaust Education Week explores the Art of Dissent

By Daniel Horowitz

During the rise of Nazism, a Cologne artist named Willy Fick decided to capture the dark images of the time by creating symbolic paintings that – through the use of metaphors – explored suppression, dehumanization, victimization, randomness and isolation.

Today, in spite of the Nazis, fire and bombing, the works remain as photographic witness, opening a dialogue about the role the arts play in society.

The archival photographs and a number of original works were discovered in an old shed in Fick's backyard by his grandniece in 1967, the year of the artist's death. Some of these works are now permanently housed in the Fick-Eggert Collection of the Art Gallery of Ontario, a donation from the family.

As part of UJA Federation's 28th annual Holocaust Education Week which ends November 9, exhibition curator and Fick's grandniece, Angelika Littlefield, worked with nine Toronto Holocaust survivors and nine young people, diverse in age and culture, to create contemporary responses to feature in The Art of Dissent as signage and original art.

The Art of Dissent, which runs from November 2 to 16, is housed at Toronto's Lonsdale Gallery, located at 410 Spadina Road.

"We have Jennifer Ritter, the director of the Holocaust Centre, to thank for this groundbreaking exhibit. She enabled me to renew my Uncle Willy's important message about protecting democracy," said Ms. Littlefield.

The Art of Dissent runs from November 2-16 at Toronto's Lonsdale Gallery.

"The contemporary responses of these young artists and the Holocaust survivors, model the vital interface between learning the lessons of the past and thinking about their implications for the present," explained Ritter.

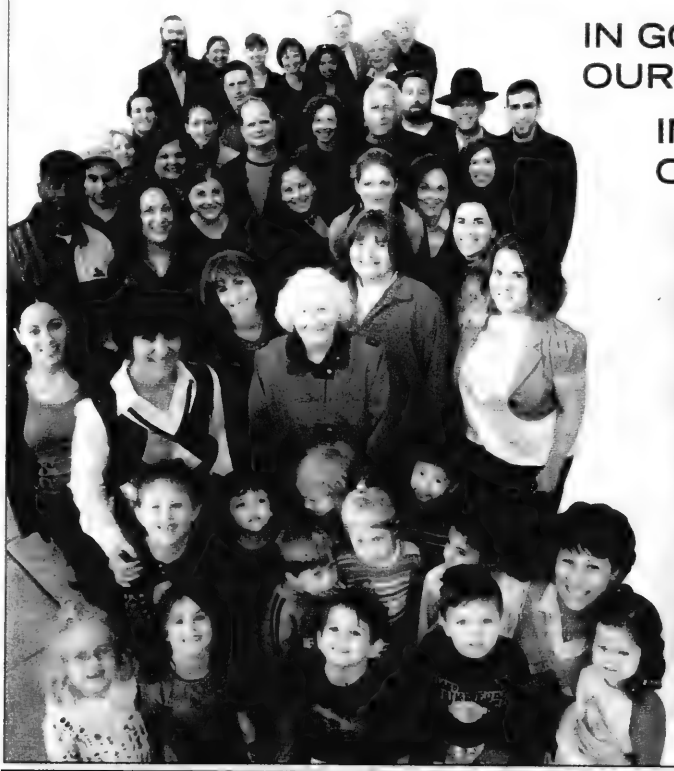
"Toronto's Holocaust Education Week has a proud history," said Chad Wolfond, principal of the Lonsdale Gallery. "We are pleased to be a part of something new, in supporting the Holocaust Centre's endeavour to create an exhibition that explores the meaning of Fick's dissenting art for today's society. The exhibition showcases the talent and depth of our community's young artists."

One of the world's most comprehensive Holocaust education events – Holocaust Education Week, coordinated by the Holocaust Centre of Toronto, UJA Federation, offers more than 160 timely and thought-provoking educational and cultural programs, including a series of compelling, first-hand testimonies from survivors.

"We trust that this year's Holocaust Education Week program inspires our community to continue to support our work and stand up for the humane values of tolerance, understanding and respect for the inherent dignity of all," said Lorraine Sandler, Chair, Holocaust Centre of Toronto.

The chairs of the 2008 Holocaust Education Week Committee are Robert Buckler, Rachel Iskov, and Lesley Schwartz.

For more information about this, or any other Holocaust Education Week program, call 416.635.2883 X 5301 or visit holocausteducationweek.com



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UNITED JEWISH APPEAL
OF GREATER TORONTO

Campaign 2009 surpasses the $43 million mark

Donors stepping up in spite of current economy

By Daniel Horowitz

Just past the midway point, United Jewish Appeal Campaign 2009 has reached an impressive milestone in spite of today's economic climate, having recently surpassed the $43 million mark.

"Many donors have stepped up beyond levels they have committed to in the past, in light of the inevitably greater needs," says Bruce Leboff, chair, along with Ken Tanenbaum, of UJA's Bay Street Division. "UJA agency partners ranging from Jewish Family & Child, Meals on Wheels, JVS, and others are preparing for tremendous potential increases in demand for help by members of our community. It falls to the rest of us that as a community, we ensure that we have the capacity to respond. United Jewish Appeal donors have responded meaningfully to this ideal. It is a privilege to be a part of this strong, responsible community."

"It is clear that we cannot take the approach to wait out this storm – because that storm isn't passing anytime too soon," explains Lisa Draper, chair of UJA's Women's Campaign & Advocacy. "So, the calls continue and it has been my experience that our incredible donors are still digging deep and giving to the campaign – almost without exception. This really does set our community apart from others.

Campaign 2009 – chaired by Fran Sonshine and Henry Wolfond – is comprised of four strategic initiatives:

Inspiring Jewish Identity in the Next Generation
Standing with the People of Israel
Transforming Lives
Engaging a Growing and Dynamic Community

"While each donor must consider their own situation, the needs of the community grow and the most vulnerable members of our community are impacted the worst, whether it be from the higher cost of basics like food and clothing, or in some cases, the financial security of our seniors," says Leboff. "That is why those who are able must step forward and do all they can. A strong commitment at a time of economic uncertainty is a tremendous statement of commitment to the principles of tzedakah."

"It is times like these when our support is even more important," says Draper. "United Jewish Appeal is anticipating this increased need and is relying on our donors to shine in these difficult times. As donors, we can be assured that UJA will continue to invest our dollars very carefully and strategically. It is a matter of trust. I trust that the dollars my family donates will be well spent."

Donors to United Jewish Appeal continue to support Campaign 2009 in spite of the current economic climate.

Reaching out to Toronto's Russian community through the arts

By Daniel Horowitz

There are approximately 40,000 Russian-speaking Jews living across the Greater Toronto Area and one young woman is about to find out if the arts truly represent a universal language that will connect them to Jewish life in the city.

Neta Golshtein, 27, a resident of Tel Aviv, recently joined the staff of the Koffler Centre of the Arts to begin her two-year appointment as its Israel Emissary through the Jewish Agency for Israel (JAFI).

Her task, made possible thanks to funding provided by UJA Federation, is to reach out to Jewish émigrés from the former Soviet Union and Eastern Europe, who now call Toronto home, and get them involved in the city's flourishing Jewish community through the Koffler, creating programs that specifically appeal to these citizens.

Golshtein, whose parents made aliyah from their native Kishinev when their daughter was ten years old, has an impressive resume for the job, but an even more impressive outlook.

"I want to engage in a real dialogue with the many Russian communities in the city, and work with them to establish and develop cultural and educational opportunities tailor made to this population's needs," enthuses Golshtein.

It was during her tenure last year with JAFI in New York where was involved in seminars, camps and leadership retreats for new Russian immigrants, that she received an interesting and unique perspective on the immigration process.

"I was exposed to the tremendous challenges regarding identity facing the growing Russian community in North America," she explains. "Because of this population's many varying and often conflicting identities, it has become clear to me that they demand a more nuanced perspective when it comes to culture and education."

"We are delighted to have Neta's expertise in reaching out and creating arts programs that will especially appeal to our Russian Jewish community," says Lori Starr, executive director, Koffler Centre of the Arts. "She brings excellent training and expertise as an artist and arts programmer, and an unbridled enthusiasm for her assignment."

This spring, a kick-off festival developed with Neta's expertise will help launch a new Koffler series of programming that will explore Russian Jewish culture through music, literature, food, film, art and more.

"As someone with a similar background to most new immigrants, knowing the experiences of immigration, I am going to have to approach the Russian community on their terms, with plenty of empathy, to help us create the right programs which will engage them. My vision is that in the long run this will lead to mutual enrichment between the established Jewish community of Toronto and the newcomers. Amongst other things, this is also central to helping them achieve a sense of belonging and acceptance, something all of us seek at one time or another in our lives."

Neta Golshtein

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Israeli elections won't make or break peace hopes

According to Reports

By PAUL MICHAELS

The Canadian media responded quickly to Israeli Foreign Minister Tzipi Livni's decision to call for elections after her efforts to form a coalition government proved unproductive.

Overwhelmingly, news reports depicted the election as a stark choice between the "moderate" Livni and the "hawkish" Likud party leader Benjamin Netanyahu. The peace process was seen as the dominant issue – with positive implications stemming from a Livni premiership, and negative ones arising from a Netanyahu victory.

On CBC Radio on Oct. 27, Peter Armstrong explained: "Livni trails in almost every poll here to right-wing Likud Party leader Benjamin Netanyahu. Netanyahu opposes making territorial concessions to the Palestinians and says he'll pull out of peace talks altogether."

In "Livni sets stage for new elections" (Globe and Mail, Oct. 27), Carolynne Wheeler wrote that a Netanyahu government "would radically change Israel's policies on talks with the Palestinians and with the wider Arab world. Mr. Netanyahu has pledged to abandon the Annapolis process in favour of a program of joint economic development in 'seam' areas where Israel meets the West Bank. He has also promised never to divide Jerusalem... and to keep the Golan Heights, the single biggest issue in peace talks with Syria."

Similarly, the Toronto Star's Oakland Ross ("Peace bid in peril as Israeli talks fail," Oct. 27) noted that "Netanyahu has ruled out any compromise on [Jerusalem] and also opposes making major territorial concessions in the quest for peace – positions that set him well apart from the more accommodating stances favoured by both [outgoing Israeli Prime Minister Ehud] Olmert and Livni."

While it's true that Livni has espoused greater willingness to make territorial concessions with the Palestinians than Netanyahu, certain facts should not be forgotten.

First, when Netanyahu was prime minister (1996-1999), he spoke against making concessions, but he accepted the Wye accords and gave up much of Hebron to Palestinian control. Netanyahu also held indirect talks with then-Syrian president Hafez Assad, including, it was reported, over the fate of the Golan Heights. So being in the opposition and making "hawkish" statements might not be the best indication of how Netanyahu may actually govern if he wins.

The reality is that no government can last for long if it doesn't represent the centre. The perennially vexing issue is how to cobble together a coalition that achieves this. Livni's refusal to yield to what she determined to be the excessive demands of the Shas party has increased her own standing with the electorate and may point the way.

Second, polls show that a majority of Israelis accept a two-state solution and are prepared for major territorial concessions. However, this same majority will not make concessions at any price, especially after enduring a continuing rain of rockets following Israel's unilateral withdrawal from Gaza in 2005.

What Israelis need to see is a unified Palestinian leadership that is not only prepared to make peace with Israel as a Jewish state, but also capable of providing essential security.

Palestinian Authority President Mahmoud Abbas remains too weak to ensure such security. Moreover, his term is scheduled to expire in January, although he is attempting, against considerable opposition, to extend it for a year. Meanwhile, the Palestinians are still divided between the rejectionist Hamas faction in Gaza, and a fractured Fatah in the West Bank. Thus, it's premature to talk about how the prospects for peace are being lost due to the upcoming Israeli elections.

Tzipi Livni with U.S. Senator Barack Obama

In a telephone interview, Jim Lederman, Israel correspondent for Oxford Analytica, reflected on how the western media are reporting on the Israeli election: "Most of the coverage is too narrowly focused on one storyline about the occupied territories. Israelis have every reason to be concerned about other issues, because they don't see Abbas being able to deliver on the peace process.

"Missing in the coverage so far is any mention of the existential issues Israelis are facing, including, foremost, the Iranian nuclear threat, terrorism, the world economic crisis and even corruption. These are the issues that concern Israelis themselves and over which the elections will be fought."

Paul Michaels is communication director for the Canada-Israel Committee.

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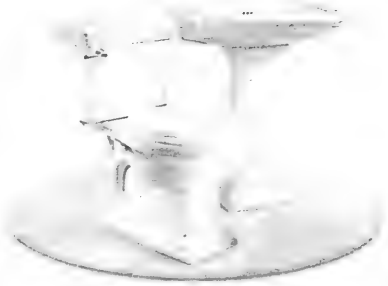

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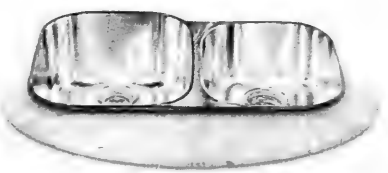

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Rwandan survivor brings message of peace

By FRANCES KRAFT
Staff Reporter

"We somehow have to come up with a culture of peace, which we all participate in establishing," a Rwandan genocide survivor told a group of Grade 9 students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Vaughan campus last week.

Patrick Sharangabo spoke to the students at the invitation of Jamie Cohen, an English teacher and filmmaker who has made a short film inspired by his life.

Cohen told The CJN that he recently finished teaching a unit on mythology that included study on what a hero is. Sharangabo – who, in 2006, received a New Pioneers award for community activism – is Cohen's "real-life hero," Cohen said.

Sharangabo completed a BA in political science, African studies and aboriginal studies at the University of Toronto while working full time, after immigrating here alone as a 16-year-old. Currently, he works full time and volunteers with young Rwandans including genocide survivors.

But between April and July 1994, the year the Grade 9 TanenbaumCHAT students were born, Sharangabo was a 12-year-old boy whose father and uncle were among the 800,000 Rwandans killed.

Cohen asked his students to think about what real-life lessons they could take from Sharangabo's life, and what they could change in themselves to become role models for those who know them.

Sharangabo told the students he is not a hero, just a human being. He hoped the students could relate to his story because he was close to their age at the time.

"When a society turns against you, you can't go and see your principal and tell him what's wrong," he told them. "It's a systemic thing," he said, noting the similarities between the Rwandan genocide and the Holocaust.

"Anyone had the right to abuse you, even to abuse your father or mother," he said.

Knowing that a genocide was imminent, Sharangabo's parents sent his siblings to stay with relatives, and the rest of the family went into hiding. Once they were discovered, his father was killed "instantly."

Grade 9 student Alex Magod presents Rwandan genocide survivor Patrick Sharangabo with a quote from Rabbi Shimon ben Gamliel: "On three things the world is sustained: on truth, on judgment, and on peace."
[Frances Kraft photo]

Sharangabo talks with students at CHAT

Sharangabo was taken outside by a former classmate to the street, where others were being killed. He was struck with a machete in the head, arm and leg and thrown into a mass grave, drifting in and out of consciousness from blood loss until he woke up, saw the moon, and realized he was still alive. He managed to make his way out of the grave and eventually reconnected with his mother.

The time immediately following the genocide was the most difficult he had ever faced, he said, walking past skeletons on the same streets where the atrocities had occurred. His mother decided it would be good for him to leave the country.

When Sharangabo left for North America, he realized he was going to live in "another world, with happy people and ignorant people – the regular type of world, but they didn't share where I was coming from."

In a way, he had to "construct a new human being," he said. Educationally, he was motivated by the thought of his peers who died without having the opportunity to pursue their goals. "That was my war, to stay in school and become that which the others could have become."

He described himself now as "happy, for sure," his words backed up by his smile and the rapport he seemed to create easily with the students. Survivors need to have hope in order to move on, he said. "As things get worse, you'll always notice a sign of hope, and that's what guides you all the way there."

The knowledge that "there is no worse place" than where he had been also helped him face challenges as a teenage immigrant on his own, he said.

Genocide is a global issue, said Sharangabo. It is "like a hurricane that moves from one site to another.

"It's up to me and you, and all of us, to establish 'Never Again' that has a real meaning," he said. "What can we do to make sure genocide doesn't continue?"

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Jewish professionals matched with young Somalis

Continued from page 3

becomes political, which only leads to strife. But today, with the CSC and the CJC, the stress is on the 'Canadian' part of our names... Together, we are trying to forge a path and make a statement we haven't been able to make before. This is more than just a dialogue."

The Jewish-Somali Project will match Jewish professionals with young Somalis who are new to the workforce. The federation will use its contacts to recruit volunteer mentors and develop the organizational infrastructure to make the project work, English said. There will be no financial allocation by the federation, he added.

While no timeline for the mentoring program was announced, English suggested it could begin by the end of the year.

In an interview with The CJN, CSC director Digal Haio said there are more than 150,000 Somalis in Toronto, who mostly arrived between 1991 and 1996. Young Somalis are struggling to enter a number of professions and suffer from a lack of support by experienced professionals. The CSC "reached out and expressed the desire to meet other communities in Canada that faced similar challenges. The CIPP facilitated the contact with the Jewish community," which was the only one to respond, Haio said.

Asked whether a partnership with Jewish organizations was problematic for a Somali organization, Haio said there was "no hesitation," in forging the alliance. CSC's goal is to build a strong leadership cadre for the community and "the Canadian Jewish community was kind and generous enough to help us." Politics, she added, "were left aside."

Haio said the CSC was created as an alternative to the "mainstream" Somali community organizations that are male-dominated and limited "to a certain age group."

CSC's board consists of five students, including three women. It considers itself an advocacy organization while the other Somali groups are focused on "settlement," she said.

The first mentorship program announced last week will pair James Morton, past president of the Ontario Bar Association, with law student Ayan Hersi. Morton is also CSC legal counsel.

Persaud also announced creation of the Somali-Jewish Friendship Scholarship Fund for post-secondary students of Somali background. The scholarship is designed to assist the development of Somali community leaders. Businessman and philanthropist Nathan Jacobson has agreed to support the first scholarship, which includes one year of university studies, all expenses paid.

Ner Israel Yeshiva marks 50th anniversary

Ner Israel Joseph Tanenbaum Yeshiva of Toronto, the first full-time yeshiva in greater Toronto that provides room and board, celebrates its 50th anniversary at a dinner on Nov. 23.

Ner Israel was located on Finch Avenue West for its first 27 years. In 1986, it moved to its present campus in Thornhill.

A large number of rabbis, teachers and lay leaders who have gone through the portals of the yeshiva have contributed to the spiritual growth of the Toronto community.

The yeshiva's primary goal is to produce well-informed b'nai Torah, imbued with devotion and scholarship. Although the majority of the students at Ner Israel are from Toronto, they also come from other cities in Canada, the United States and abroad.

In addition to its focus on Torah, Ner Israel is also a multi-faceted educational centre. Its secondary school pursues the highest standards of secular training, and all courses are fully accredited to meet the requirements of the Ontario Ministry of Education. All members of the teaching faculty are certified, many with advanced standing in their discipline. Some are department heads in the local secondary public school system.

The school's Bais Medrash Graduate Program is recognized as a degree-granting institution, and the yeshiva's Hershel Rubenstein post-graduate school offers an outstanding kollel program.

Ner Israel is supported by the community, which enables it to offer the highest standards in Jewish education. Acceptance at the yeshiva is based solely on the students' capabilities, regardless of financial consideration.

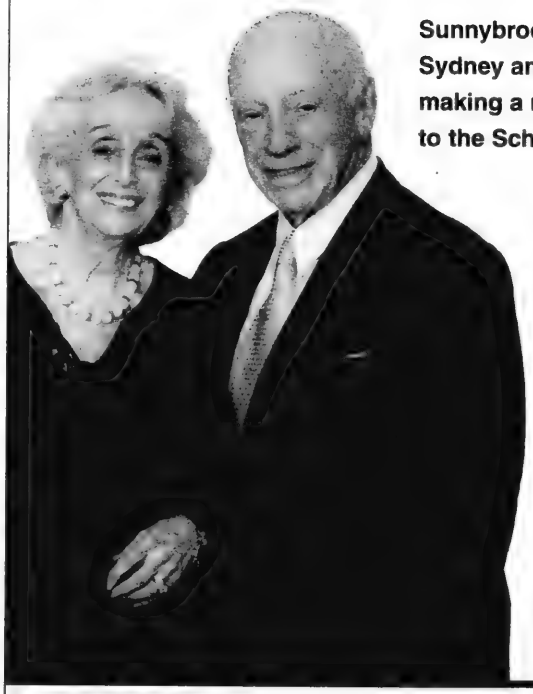
On this occasion, the officers and faculty have chosen to pay tribute to six prominent founders who were instrumental in establishing and maintaining the yeshiva. Those who will be remembered for their work on behalf of the school are Meyer Lebovic, Herschel Rubenstein, Saul Sigler and Joseph Tanenbaum; while Abraham Bleeman and Sandy Hofstedter will be honoured for their leadership and effort. All of the honorees have sons and/or grandsons who continue to serve as officers and board members.

The guest speaker of the anniversary dinner, at the Terrace Banquet Centre in Vaughan, Ont., will be the orator and author Rabbi Yosef Viener, the spiritual leader of Shaar Hashomayim in Monsey, N.Y, and an alumnus who studied in the yeshiva's kollel for several years.

CLARIFICATION

In the article titled "Last bazaar evokes fond memories" (CJN, Oct. 23) Ontario Jewish Archives should have been given credit for the photographs.

"We support Sunnybrook's Schulich Heart Centre."
Sydney & Florence Cooper



Sunnybrook Foundation thanks Sydney and Florence Cooper for making a multi-million dollar gift to the Schulich Heart Centre.

The Coopers' generosity has established the Sydney & Florence Cooper and Family Cardiac Interventional Suite which is now in the final stages of development at the centre.

The new suite will enhance the management of electrical devices for cardiac patients at Sunnybrook.

Thank you, Mr. and Mrs. Cooper, for being there for Sunnybrook when it matters most.

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The Officers, Board of Directors, and Staff of Toronto Hebrew Memorial Park (Pardes Shalom & Pardes Chaim) mourn the passing of our long-time Board member and Executive Director

Dr. Stephen A. Speisman ז"ל

and extend our heartfelt condolences to his wife, Leila, and to his children Joanna, Tammy, Shevi, grandchildren, and family.

May his cherished memory be for a blessing.

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On Campus

York U ends Jewish holiday closing policy

By SHERI SHEFA
Staff Reporter

A York University professor's four-year effort to have the school end its practice of cancelling classes on Jewish High Holidays is over, but the school is denying that he had anything to do with the decision to change its policy.

Late last month, York's senate passed a resolution to end the 34-year practice of cancelling classes on Rosh Hashanah and Yom Kippur, and of not scheduling exams on the first two and last two days of Passover.

History professor David Noble, who is Jewish, has been battling with York since 2004 to end the practice, which he said was discriminatory, because students of other faiths don't get the same consideration.

In 2006, Noble filed a complaint with the Ontario Human Rights Commission (OHRC), which, after an investigation, said that the "practice of not scheduling classes on Jewish High Holy Days clearly results in differential treatment on the basis of creed." Last June, the commission decided to put the case before a human rights tribunal.

York spokesperson Alex Bylik confirmed that the university's senate, governing body for academic policy at York, passed a resolution on Oct. 23 to end the practice, beginning in 2009, but he said the decision "had nothing to do with Noble's complaint."

The resolution states that the senate's change to the policy on sessional dates and the scheduling of examinations was made because the "practice of not scheduling classes on Rosh Hashanah and Yom Kippur in the fall term regularly creates an imbalance in the progression of different sections of the same course and necessitates the addition of make-up days at the end of the term."

It went on to say that students and faculty who are affected by the decision will be covered by the school's religious observance policy, which allows for missed classes, examinations and assignments and is enough to accommodate "the needs of our markedly diverse and very large community."

The policy "will provide equitable and adequate accommodation of the needs of all students and faculty, no matter their religious beliefs," the resolution states.

But Noble, who held a three-hour seminar on Rosh Hashanah in defiance of the old policy, said that York is just trying to "save face."

"It was only since the spring when the human rights commission decided to send it to the tribunal that this happened. There is absolutely no ambiguity… They were forced to do it," Noble said.

"The sad thing is that York University did not act because of a concern about discrimination, a concern about fairness, or a concern about a human rights code. They acted because there was a gun to their head, and that is a shame."

Noble is no stranger to controversy at York and has been a thorn in the side of the school's administration for years.

In 2004, he distributed a flyer called The Tail that Wags the Dog, which suggested that some members of the York University Foundation, York's fundraising arm, were staunch pro-Israel supporters and were the reason why a Jewish pro-Palestinian activist was expelled for his role in a noisy campus protest.

Noble had sought $10 million and a formal apology from the university after it released a statement that said that the flyer was "targeting Jewish members of the York community."

Last fall, the university was ordered to pay him $2,500 for "failing to respect Prof. Noble's rights as an academic," and it was also ordered to withdraw the statement from its website.

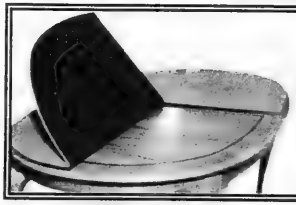
Although Noble is pleased that York has amended the High Holiday closing policy, he said he hasn't dropped the human rights complaint because it also deals with a reprisal claim that he wants York to be accountable for.

"In the four years since I began this, I have suffered a lot of abuse from York University, so that will continue to go forward to the tribunal," Noble said.

He said the three parties – York, the human rights commission, and himself – will meet Dec. 2 with the chair of the tribunal.

"It is really important that people understand that York's behaviour in this regard… It's pretty ugly stuff, and it's important to take it to the tribunal so that it never happens again."

In addition to ending the Jewish holiday policy, York's senate also approved a fall reading week, starting next year, so that students will have a break in both semesters. The fall break will take place the week of Thanksgiving Monday.



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Feature

UJA Federation announces nominees

David Engel, nominating committee chair for UJA Federation of Greater Toronto, has announced the nominees for the board of directors and individual representatives council members.

Elections will be held during UJA Federation's annual meeting on Thursday, Dec. 11, 2008, at 7:30 p.m., at Beth Tzedec Congregation.

In accordance with the bylaws, the governance consists of a council, a board of directors and an executive committee. The board of directors, the chair and the senior vice-chair will be elected by the council members; the executive committee will be ratified by the board of directors from among the directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following bylaws:

"In order to be elected or appointed and to continue as a council member, each individual must (a) be an individual general member; (b) have made a financial commitment to the United Jewish Appeal of Greater Toronto in respect of the most recent annual campaign and be in good standing with the United Jewish Appeal in respect of such commitment; and (c) shall not have refused to remove any barrier that is within his or her control that would prevent his or her spouse's religious re-marriage."

"Each individual representative council member shall be elected at an annual general meeting by the individual general members from among the qualified candidates duly nominated therefor by the nominating committee or nominated by any seven individual general members; provided that in respect of nominations made by individual general members: (a) no individual general members may nominate more than three nominees for election as individual representative council member at any annual general meeting; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the secretary at least 21 days before the annual general meeting at which the election is to occur."

Nominated for chair of the board is David Koschitzky and senior vice-chair of the board is Alan Winer.

Nominees for the board of directors include: Elena Aleinikov, Natan Aronshtam, Barbara Bank, Austin Beutel, Andrea Cohen, Stephen Cole, Richard Diamond, Sheldon Disenhouse, David Engel, Steven Farber, Sherry Firestone, Jill Goldberg-Reitman, Sheldon Goodman, Shawna Granovsky, Louis Greenbaum, Alison Himel, Debbie Kimel, David Koschitzky, Elyse Lackie, Joseph Lebovic, Glennie Lindenberg, David Mansell, Ran Mesterman, Steve Mayer, Melissa Muskat, Gilbert Palter, David Peltz, Elan Pratzer, Ariella Rohringer, Honey Sherman, Randy Shiff, Eileen Silver, Fran Sonshine, David Spiro, Arthur Stern, Kenneth Tanenbaum, Richard Venn, Mark Waldman, Alan Winer, Elizabeth Wolfe, Cecile Zaifman.

The following are to be elected for a two-year term 2008-2010 as individual representative council members: Cheryl Appleby Jackson, Sandra Atlin, Marlene Axmith, Arna Banack, Tobie Bekhor, Marc Benjamin, Donald Bennett, David Wm. Brown, Sandra Brown, Vicki Campbell, Robert Cherniak, Jack Chisvin, Karen Chisvin, Andrea Cohen, Jeffrey Cohen, Roz Davidson, Yale Drazin, Anita Ekstein, Susan Fenwick, Bernard Fishbein, Abe Glowinsky, Brian Goldberg, Jill Goldberg-Reitman, Jeffrey Goldfarb, Stephen Goldhar, Harry Gorman, Shawna Granovsky, Abraham Green, Louis Greenbaum, Judy Gwartz, Michael Halbert, Susan Harris, Debbie Kimel, Lynn Kirshin, Leslie Klein, Henry Koschitzky, Stanley Kugelmass, Ruth Ladovsky, Judy Libman, Howard Lichtman, Glennie Lindenberg, Agi Mandel, Ran Mesterman, Pamela Medjuck, Howard Meyer, Paul Morton, Gilbert Palter, Elliott Peranson, Gerald Richler, Rammy Rochman, Gerald Ross, Sheila Rother, Alan Sandler, Laurie Sheff, Marlene Sklar, Arthur Stern, Raymond Stone, Kenneth Tanenbaum, Cyrel Troster, George Wasserstein.

In addition to the individual representatives listed, each group general member of the federation shall be entitled to two representatives on the council (group representative council members). Any group general member which has membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional group representative on the council. According to the bylaws of UJA Federation of Greater Toronto, organizations and associations may apply to become group general members by submitting an application that confirms that it subscribes to the objects of the UJA Federation, and promotes the United Jewish Appeal annual campaign. Applications for group general membership were solicited via mail in October 2008. All group general members must be registered with UJA Federation by Oct. 28, 2008.

This notice was published on UJA Federation's website (jewishtoronto.com) on Friday, Oct. 31, 2008.

AJCS Association for Canadian Jewish Studies
AEJC Association des études juives canadiennes

The Executive of the Association for Canadian Jewish Studies

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STEPHEN SPEISMAN ז"ל

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Daniel Gordis

Wed. Nov. 12

Introduction: **Michael Diamond**

Rabbi Daniel Gordis is Senior Vice President of the Shalem Center, a Jerusalem-based research and educational institute.

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The Canadian Food Inspection Agency Guide to Food Labelling and Advertising reads as follows:

"In the labelling, packaging and advertising of a food, the Food and Drug Regulations prohibits the use of the word kosher or any letter of the Hebrew alphabet, or any other word, expression, depiction, sign, symbol, mark, device or other representation that indicates or that is likely to create an impression that the food is kosher, if the food does not meet the requirements of the Kashruth applicable to it.

The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

Rationale: "Kosher style" is considered to create the impression that the food is kosher, and therefore the food must meet the requirements of the Kashruth. "Jewish style" food may not necessarily create this impression."

The CJN makes no representation as to the kashruth of food products in advertisements.

George Brown dean aims to improve health care system

By SHERI SHEFA
Staff Reporter

Lorie Shekter-Wolfson, George Brown College's dean of community services and health sciences, is leading the charge to improve the Canadian health- care system with the help of $61.5 million in government funding.

As of September 2011, Toronto's Waterfront will be home to George Brown's new Centre for Health Sciences building, which will include a community centre and a residence.

The centre, which Shekter-Wolfson calls a "beacon of health care education," will house the four schools comprising about 3,000 full-time students from the nursing, health services management, health and wellness and dental health schools.

She said that the new building will help them increase their intake of students by a third. About 600 new spots will be open for nursing students.

"The biggest increase is in nursing because although the government announced that it's going to slow down their commitment to funding full-time nursing jobs… research is showing that nursing is entering a huge crisis within the next five years because the average age of working nurses are in their late 40s and nursing is such a physically demanding profession that you won't find a lot of people working until 65."

She said that there is going to be a significant exodus of nurses and "if we don't start increasing our intake, I'm worried about this."

Shekter-Wolfson said that in addition to creating more spaces for students, the centre is going to be a "purpose-built environment" that will facilitate an interprofessional education framework.

She said the concept of interprofessional education, which is when two or more professions learn with, from and about each other to improve the quality of care, originated in England but Canada is now considered one of the leading countries in the field.

She credits the 2002 Romanow Report, which outlined suggestions to improve the health-care system, with setting the stage for the interprofessional education movement in Canada.

"One of the findings was that if we're going to want changes in the system, we have to ensure that we educate students differently, otherwise, we'll end up with the same problems."

Since then, Shekter-Wolfson, who started her career as a social worker and was on the board of directors for Jewish Family and Child in Toronto, has been working to garner support for changing the face of health-care education in Canada.

She said she wanted "to change the curriculum… shifting it so students are aware of more professions and they have exposure to other professions… We're trying to create opportunities for other students to be exposed in our own controlled applied learning environment to the elements of inter-professional care."

Shekter-Wolfson, who sits on Health Force Ontario's Interprofessional Care Strategy Implementation Committee to determine how this framework is to be implemented in the education and health-care sectors, said she has been collaborating with other institutions including the University of Toronto, Michener Institute for Applied Health Sciences and Ryerson University.

She has also worked closely with the Ministry of Training, Colleges and Universities, Ministry of Health and the Ministry of Infrastructure to get their political advisers to push for George Brown to get the funding to build the centre.

When Waterfront Toronto was approaching institutions about expanding their campuses on the waterfront, George Brown's leaders presented Shekter-Wolfson's concept that was based on her years of experience working in the health-care system and outlined the reality that health-care professionals don't work as well together as they could.

Lorie Shekter-Wolfson

"There isn't one person out there that will tell you that they didn't have a story where the left hand and the right hand weren't aware of each other," said Shekter-Wolfson, who is the president of the Canadian Association of Allied Health Programs.

She said that this can sometimes lead to mistakes that can negatively interfere with a patient's health. She added that while health-care students are being educated well, they aren't being taught to work in teams and learn about each others' profession.

"If we can teach them to ask the right questions then we've done our job."

She said she met with some internal reluctance to the project because it involves changing the curriculum and practice, but whenever she led with the heart, sharing stories that everyone could relate to, no one could disagree.

"There were barriers that had to do with physical location, and there were barriers that had to do with things such as scheduling. The other key barrier… was that people don't know how to teach this because it's an evolving issue."

But she added that organizations such as Health Force Ontario have been very committed to making her vision a reality.

"They're not just talking about education but what the system has to do. They're talking about what the professions have to do differently, what legislation has to be changed to support it – it's not just one element."

She said that about a third of the goals are already in works.

"We've created courses, we've developed projects, we've already got a mapping of what we've done and what we still need to do," she said.

"If ever the stars were aligned or there was a perfect storm in a positive sense, it's now. Because you've got the sector, you've got government and you've got the educators working together like they've never worked together before."

FAMILY SING-ALONG: Families at Bialik Hebrew Day School enjoyed a recent sing-along with senior kindergartners, featuring Shabbat and holiday songs in Hebrew and Yiddish. A highlight was dancing together to Israeli children's folk dances.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish News

Mazel tov to Bill & Trudi Mondrow on their 50th anniversary. They are grateful for having children, grandchildren and family to share this milestone.

Sandra & Kerry Goodman and family, and Randy & Howard Rosen and family, are thrilled to announce the engagement of their children Elliot & Allison. Mazel tov!

Mazel tov to Jaimie & Kerry Delson.

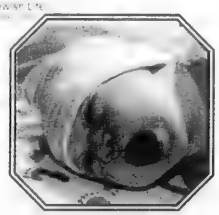
Jeff & Leslie Levy welcome Matthew Gregory. Grandparents Murray & Luise Levy, and Barry & Nancy Corey. Named after Werner Max Rappoport and Goldie Chaner.

Sarah & Tal are engaged! Mazel tov from your parents Judy & Moise Medina, Zippi & Ilan Zisu. We love you.

Abigail & Simon Brand and Adrian & Rachel Stetter wish to congratulate their children, David & Netaly on their engagement.

As featured on onlysimchas!

Mazel tov on the engagement of Rashki Osina & Zachary Kaplan.



Mazel tov to the Pelta family on the birth of a baby boy.

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What's New deadlines: Monday, Nov. 10, is the deadline for the Nov. 20 issue and Monday, Nov. 17, is the deadline for the Nov. 27 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 6

WEEKLY BIBLE CLASS

Beth David Synagogue's weekly Bible class with **Aaron Nussbaum** meets Thursdays, 9:15 a.m. to study Samuel I. 416-633-8997

USER FRIENDLY JUDAISM

Beth Tikvah Synagogue presents **Loretta Tanenbaum** on "Making Judaism User Friendly." Tonight, Nov. 20 & 27, 8 p.m. 416-221-3433

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Torah in Motion online interactive courses on parshah, business ethics, modern Othodoxy, Genesis and the Revadim Method begin tonight. Register, www.torahinmotion.org and click on e-TiM.

Friday, Nov. 7

BARRIE COMMEMORATION

The 70th anniversary of Kristallnacht is marked with films and speakers at the Barrie City Hall beginning at 11 a.m. 705-734-9794

Saturday, Nov. 8

PARTNERSHIP MINYAN

A new halachic minyan (www.sites.google.com/site/torontopartnershipminyan) with expanded roles for women meets at the Toronto Heschel School at 9:30 a.m.

PARSHAH DISCUSSION

Helen Cooper talks about the weekly portion, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

ENHANCE YOUR PRAYER

Beth Tzedec Congregation offers "STEP: Service to Enhance Prayer" 9:30 a.m. Eight sessions.

JEWISH UNITY: A MYTH?

Torah in Motion hosts the panel "Is Jewish Unity a Myth? The Fragmentation of Orthodoxy in Israel and Beyond." 8 p.m. at Shaarei Shomayim Congregation. $15. www.torahinmotion.org

SCHOLAR-IN-RESIDENCE

Rabbi Michael Broyde is scholar-in-residence at Shaarei Shomayim Congregation. 11:30 a.m., "Two Central Themes of the Book of Bereshit"; 3:30 p.m. "Case Files of the Beit Din of America"; 5 p.m., "Contemporary Solutions to the Agunah Problem." 416-789-3213

Sunday, Nov. 9

WALK AND TALK ETC.

Join Jewish singles 50+ for a hike of the Aurora Community Arboretum. 10 a.m. at the Aurora Town Hall. walkandtalketc@hotmail.com

BOOK FAIR EVENTS

Oraynu Congregation presents **Ronald Aronson**, author of Living Without God: New Directions for Agnostics, Atheists, Secularists and the Undecided. 11 a.m. $5.

New Voices for Yiddish presents Shhh!... The Curtain Rises, a musical revue in Yiddish and English that is a tribute to Yiddish theatre. $5. Leah Posluns Theatre. Full schedule, www.kofflerarts.org

FASHION & BOUTIQUES

Beth David Synagogue hosts an annual fashion show and boutiques. Boutiques open at noon. Show 2 p.m. $25 at door. 416-633-5500

KIDS' CONCERT

Jen Gould performs at Beth Tikvah Synagogue. 2 p.m. $8, non-members $10, children 2 and under free. 416-221-3433, ext. 354.

DALLAS COWBOY SPEAKS

Chabad of Markham hosts "From Football to Matzah Balls," being a Jew in the NFL with Dallas Cowboy **Alan Veinberg**. 7 p.m. Info, 905-886-0420, ext. 221.

Continued on page 33

Technology and the Aging Boomer:
How technology will impact the way you age

Believe it or not, you don't have to be technically savvy to use modern technology! Learn how today's technology can compensate for memory changes, how your parents can age at home and remain socially connected, and how future technology will help you remain independent as you age.

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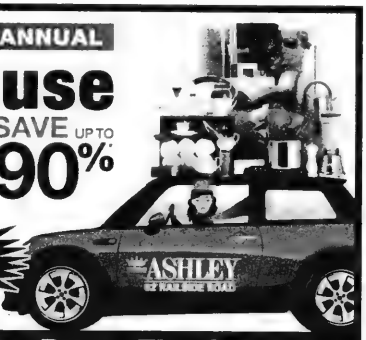

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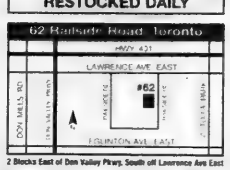

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Continued from page 32

Monday, Nov. 10

JEWISH FILM NIGHT

Leo Baeck Day School's Nachas Club hosts a screening of the Israeli film Noodle. 7 p.m. at the Sheppard Grande Theatre. Tickets, $36 and $50. 905-709-3636, ext. 222 or labramsohn@leobaeck.ca.

COLOROSO ON PARENTING

Barbara Coloroso on "Parenting and Teaching with Wit and Wisdom: Raising Children to Be Responsible, Resourceful Caring Individuals." 7 p.m. at Beth Tzedec. $20. Tickets, 416-224-8737, ext. 110, or 416-785-1107, ext. 204.

MUSSAR MONDAYS

Kehillat Shaarei Torah offers "Mussar Mondays" with **Rabbi Michael Skobac**. Mondays through Dec. 8, 8 p.m. $60/5 sessions or $15/session. Registration, call 416-229-2600, ext. 5, or e-mail education@shaareitorah.com.

Tuesday, Nov. 11

NCJWC-WOMEN GROUP

Join a National Council of Jewish Women of Canada group for women 70+ Tuesday afternoons. Info, 416-633-5100.

U.S. ELECTION

Rabbi Cory Weiss talks about the U.S. election's impact on Jews, Canada and Israel. Noon at Temple Har Zion. Bring a dairy lunch.

LUNCH AND LEARN

Beth Tikvah Synagogue hosts **Adam Chapnick** on "The United Nations: Blessing or Burden? A Canadian Perspective." Lunch 12:15 p.m. Program 12:45 p.m. Reservation a must, 416-221-3433, ext. 352.

SHTETL REMEMBERED

Beth Tzedec Library hosts a tour of Lives Remembered: A Shtetl Through a Photographer's Eye, 1897-1939. By **Zalman Kaplan**. 1:30 p.m.

BOOK & FILM CLUB

Heather Kassel facilitates a discussion on the film The Counterfeiters at the Adath Israel Book and Film Review series. 8 p.m. $10, non-members $15.

CHUG HATANACH

The group discusses the Book of Nehemiah, Chapter 5. 8 p.m. Beth David Congregation.

STROH LECTURE

Rabbi Michael Stroh delivers a monthly lecture on Jewish thinkers. 7:30 p.m. at Temple Har Zion. Non members $5.

Wednesday, Nov. 12

WEEKLY TALMUD CLASS

Beth Emeth Synagogue weekly Talmud class with **Aaron Nussbaum** meets at 9:15 a.m. 416-633-8097

A GLIMPSE OF THE LIGHT

Teatron Toronto Jewish Theatre presents A Glimpse of the Light at Leah Posluns Theatre. Nov. 12-23. Tickets $22-$44, 416-781-5527 or www.teatrontheatre.com.

Other News

ADULT EDUCATION

Shaarei Shomayim Congregation offers Pilates classes for women, Thursdays, starting Dec. 18, 9:30 a.m.; Beginner Yiddish classes, Wednesdays, starting Dec. 17, 8 p.m.; Beginner Hebrew conversation, Wednesdays, starting Dec. 17, 8 p.m. Yechezkel, Wednesdays, starting Dec. 17, 8 p.m.; Simchah dancing, Wednesdays, starting Dec. 17, 8-9 p.m.; The Power of Prayer, Mondays, starting Nov. 17, 8 p.m. www.shomayim.org

TORAH STUDY WEEKEND

Temple Har Zion hosts **Rabbi Emily Korzenik** Nov. 8-9. Saturday 9 a.m. discuss the weekly portion. At 7 p.m., *Havdalah*, a program comparing the Joseph story in the Bible and the Qur'an. (non-members $5) Sunday, 10 a.m., view the film Spark among the Ashes. 905-889-2252

HOLOCAUST ED WEEK

Holocaust Education Week continues through Nov. 9. www.holocausteducationweek.com or 416-635-2883, ext. 5301. The following are some of programs offered:

Beth David Congregation presents **Joseph Kertes**, author of the novel Gratitude, speaking about his Hungarian roots. Thursday, Nov. 6, 7:30 p.m.

Torah in Motion presents "Seventy Years from Kristallnacht: The Night of Broken Glass to the Dawn of Redemption" with **Rabbi Benjamin Lau** and his father **Naftali Lau-Lavie**. Sunday, Nov. 9, 12:45 p.m. at Shaarei Shomayim Congregation. 416-633-5770

The Polish-Jewish Heritage Foundation presents "Shhh! I Am Talking Now," the Holocaust in recent Polish literature with **Prof. Dorota Glowackal**. Sunday, Nov. 9, 2 p.m. at the Lodzer Centre. 416-636-6665

Winchevsky Centre presents an eye-witness account of Treblinka, as documented in Ten Months in Treblinka by **Oskar Strawczynski**. Sunday, Nov. 9, 11 a.m.

Congregation Darchei Noam hosts **Prof. Michal Bodemann** on "Kristallnacht: The Constructions of a Memory." Monday, Nov. 10, 7:30 p.m. www.darcheinoam.on.ca

The Al Green Theatre presents Kindertransport by **Diane Samuels** through Nov. 23. Tickets, 416-366-7723 or www.hgjewishtheatre.com.

The Lorraine Kimsa Theater for Young People presents ...And Stockings For the Ladies, a play about Canadian **Ted Aplin**, who worked with Bergen-Belsen survivors. Free. Friday, Nov. 7, 2 p.m., Saturday, Nov. 8, 8 p.m. and Sunday, Nov. 9, 2:30 p.m. 416-862-2222

RENEWING OUR SPIRIT

Torah in Motion's conference, Nov. 8-9, at Shaarei Shomayim Congregation. $50. Schedule and registration, www.torahinmotion.org

YIDDISH BOOK CENTRE

Beth Tikvah Synagogue presents **Miriam Beckerman** on the National Yiddish Book Centre. Nov. 13, 2-4 p.m. $3

CHAPNIK IN ORT RECITAL

ORT Toronto presents 14-year old-clarinettist **Lily Savannah Chapnik**. Sunday, Nov. 16, 7:30 p.m. at BJCC. $18, students & members $10. Tickets, 416-787-0339.

VE'AHAVTA GALA

Ve'ahavta holds its Starry Nights Gala with **Mariane Pearl** wife of **Daniel Pearl**, who was murdered in Pakistan in 2002. Sunday, Nov. 16, 6 p.m. at Sheraton Centre. $500. Reserve, 416-964-7698, or www.veahavtasstarrynights.com.

BIALIK GROUP LAUNCHES

Bialik Hebrew Day School launches the Bialik Grandparents and Special Friends Association Thursday, Nov. 13, 7-9 p.m. Guest speaker is **Susan Jackson**. RSVP, 416-783-3346, ext. 223.

SCOTTISH EVENING

At Beth Tzedec Congregation, Tuesday, Nov. 18. Reserve, 416-781-3511.

CLOTHING EXCHANGE

The Family Resource Centre needs gently-used clothing by Nov. 19 for the Children's Clothing Exchange, Nov. 20 & 23. Drop off, Promenade Mall, #313. 905-882-8509

WOMEN'S VOICES

Kolel presents Kol Isha: A Cantorial Celebration of Women's Voices, Wednesday, Nov. 19, 7:30 p.m. at Leah Posluns Theatre with **Cantor Barbara J. Ostfeld** and other female cantors. Tickets, 416-636-1880, ext. 255

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

Couples Communication. Four-session group. Begins Wednesday, Nov. 12, 7-9 p.m. at the Lipa Green Building.

Today's Woman. Six-session group for women who want to make a change in their lives. Begins Wednesday, Nov. 12, 7-9 p.m. Lipa Green Building.

FOR SENIORS

LZA Seniors Cultural Club meets Tuesdays 10 a.m. at the Borochov Centre. 416-630-9444

Earl Bales Seniors Club in the Park 55+. Sunday dance, Nov.16. Info, Tuesday-Thursday 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Online bridge course, for experienced computer users, Fridays, 11:30 a.m.-1:30 p.m. Nov. 7-Dec. 5. $30, non-members $45. Info, **Michael**, ext. 128.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Educational Series with **Anne Balaban**, Thursdays, 1:45-2:45 p.m. Nov. 6, "Redefining Aging"; Nov. 13, "Group Dynamics"; Nov. 20, "Humour Styles"; Nov. 27, "Personality Types." $5/session or $12/four sessions. Register, ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Lunch 'n' Learn with **Rabbi Moshe Stern**, Friday, Nov. 7, 12-1 p.m.

PD Day Program, Monday, Nov. 10. Register in advance at ext. 235.

Navigating the retirement home industry,Tuesday, Nov. 11, 1-2:30 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

Andrew Scott on "The History of Toronto's Jazz Scene." Sunday, Nov. 9, 11 a.m. $9 includes breakfast. Register, ext. 0.

"Cooking with **Itka**: International Kosher Cuisine," Sunday, Nov. 9, 1:30-4 p.m. Registration, $18 in advance, ext. 0.

SINGLES EVENTS CAN BE FOUND ON PAGE 35

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OBITUARIES
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Steeles Memorial Chapel

Erdman, Basil Eric	Oct. 16/08	50 Willowbrook Rd.
Davis, Miriam (Mary)	Oct. 17/08	3000 Bathurst St.
Wolman, Regina	Oct. 17/08	170 Red Maple Rd.
Shogilev, Ben	Oct. 17/08	3636 Bathurst St.
Gorewicz, Zelman	Oct. 18/08	Private
Packer, Zeacal	Oct. 18/08	15 Canyon Ave.
Gluck, Zoltan	Oct. 18/08	2 Neptune Dr.
Dadoun, Salomon Sam	Oct. 19/08	Private
Steinbaum, Samuel	Oct. 20/08	Private
Davydon, Iouno	Oct. 20/08	5 Fisherville Rd.
Levine, Philip	Oct. 20/08	866 Sheppard Ave. W.
Speisman, Stephen	Oct. 22/08	148 McMorran Cres.
Ferens, Harry	Oct. 23/08	11 Townsgate Dr.
Salomon, David	Oct. 23/08	Private
Chouster, Vladimer	Oct. 24/08	6101 Bathurst St.
Halpert, Rose	Oct. 24/08	2151 Lanagtry Dr.
Barsh, Elsie	Oct. 25/08	65 Clarinda Dr.
Liberson, Marcus	Oct. 26/08	38 Rockford Court
Ehrlick, Edie	Oct. 26/08	1555 Finch Ave. E.
Greenspoon, Sarah	Oct. 26/08	3600 Bathurst St.
Rosenfeld Marlene Jancie	Oct. 26/08	800 Spadina Rd.
Steinberg, Alvin	Oct. 27/08	7601 Bathurst St.
Chrobotek, Israel	Oct. 27/08	343 Clark Ave. W.
Zeliony, Nelly	Oct. 28/08	Private
Taub, Zenek	Oct. 28/08	110 Promenade Cir
Frank, Ignacz	Oct. 29/08	272 Brighton Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Jack Katz	Oct 11/08	83 Dundurn Cres
Norma Sweet	Oct 11/08	24 Euphrasia Dr
Sophia Friedberg	Oct 13/08	645 Castlefield Ave
Elsie Green	Oct 14/08	20 Shallmar Blvd
Philip Roth	Oct 14/08	177 Redpath Ave
Aaron Laufer	Oct 14/08	4978 Yonge St
Esther Singer	Oct 15/08	7460 Bathurst St
Ella Stoch	Oct 15/08	4264 Flitter Court
Victor Guth	Oct 16/08	265 Ridley Blvd.
Dov Wagner	Oct 17/08	12 Altamont Road
Howard Binstock	Oct 16/08	314 Niemann St
Sara Goldberg	Oct 17/08	456 Glengrove Ave W.
Rhoda Goldstein	Oct 17/08	6 Kempsell Cres.
Ruth Malinsky	Oct 17/08	429 Walmer Road
Sholem Altman	Oct 17/08	7 Coldstream Cres
Rhona Alexandroff	Oct 19/08	54 Foxbar Road
Hal Ellison	Oct 21/08	6 Old Hickory Lane
Terry Weingarten	Oct 23/08	74 Glen Arden Cres
Cora Lindo	Oct 25/08	541 Finch Ave W
Lil Cutler	Oct 23/08	3560 Bathurst St
Merele Hamell	Oct 23/08	645 Castlefield Ave
Larry Scott	Oct 25/08	801 King Street W
Adele Mann	Oct 25/08	2900 Bathurst St

HEDREW BASIC

Sophie Milgram	Oct 13/08	645 Castlefield Ave
Jeanette Heller	Oct 16/08	110 The Esplanade
Annette Fruitman	Oct 19/08	22 Norfinch Drive
Leon Goldenberg	Oct 21/08	2075 Bayview Ave

The unveiling of a monument in loving memory of the late

TED WALDMAN ז"ל

will take place

Sunday, Nov. 9th, 2008 at 11:00 a.m.

Bathurst Lawn Memorial Park

Shaarei Shomayim Section

Relatives and friends are invited to attend

The family of the late

Jack Young ז"ל

would like to thank all of our relatives & friends for their enormous support following the death of our beloved husband, father, grandfather and great-grandfather. We appreciate the many acts of kindness and wishes of condolence, which have helped us through this difficult period.

The unveiling of a monument to the memory of the late

RUTH FIGA ז"ל

will take place

Sunday, Nov. 9th

11:00 a.m.

Bathurst Lawn Memorial Park

Bathurst south of Steeles

Pulrusker Society #46A Section

Relatives and friends are invited to attend

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בחירות באופק

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אבל אולי לא יכול מנהיג ישראלי להיות הגון וישר. מאוד יתכן שעצם קבלת התפקיד פירושה לעשות פשרות שתוך מספר שנים יביאו אותך לחקירה משטרתית. וזה מאוד מאוד עצוב, אבל שישאר בינינו.

חינוך מיני

תודה לרותי זומר על הקטע הבא:

שיר הקטנה שואלת את אביה המופתע "אבא, מה זה מין?"

זה נראה לאב קצת מוקדם לילדה בכיתה אלף, אז הוא מספר לה על פרפרים רדבורים ועל זרע וביצית. ואז הוא חושב לעצמו: במקום ללכת סחור סחור- אספר לה הכל. היא ילדה אינטליגנטית וסקרנית- עדיף שתשמע ממני.

ואז הוא מספר לה על אברי מין, אונות, מין קבוצתי ואראלי, זנות ומה לא... פתאום הוא תופס שאולי הגזים ושואל את בתו:

"רגע, שיר, למה בעצם את שואלת על מין?"

עונה לו הילדה: "כי המורה אמרה שמחר נלמד על ארבעת המינים".

"אם זר קוצים"-אירוע חד פעמי לישראלים

כשנפטר המשורר נתן יונתן לפני ארבע שנים, הוא השאיר אחריו עשרות ספרי שירה ומאות שירים שהפכו לחלק מרכזי בחיינו, כולל "חופים", "דוגית נסעת" "שוב יוצא הומר " ו"אם זר קוצים כואב". ב 16 בנובמבר, באולם ברנארד בתל, נקיים ערב שמוקדש לשיריו. מלבד לשיר, תוכלו להאזין לנתית שובל וישראל דוד שרים את נתן יונתן, לצפות במשורר מדבר על שיריו בסרט נדיר, ולראות את תעודתו צילומי של הצייר הסודנטאי אבי זיו -אב בהשראת שיריו של נתן יונתן. כל הכנסות הערב יועברו ארצה לעמותת נתן יונתן, שנשיאה הוא חתן פרס ישראל, יהודים נאים.

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Chabad opens new learning institute in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For the past 10 years, the Chabad Movement in Winnipeg has offered an annual summer yeshiva program in August, staffed by yeshiva students from out of town, that's open to the entire community.

Now, for the first time, Chabad will be offering formalized Jewish study all year round through its newly established Jewish Learning Institute (JLI).

Rabbi Shmuly Altein, Chabad's director of adult education programs in Winnipeg, and his wife, Adina.

"We have put together three six-week courses to be offered in the fall, winter and spring, respectively," said Rabbi Shmuly Altein, Chabad Lubavitch of Winnipeg's new 25-year-old director of adult education. "Each course will focus on different topics. The idea is to make Torah learning accessible to contemporary Jews."

The first course – which begins Nov. 11, is titled Soul Maps and will explore Kabbalah and how it can be used to foster psychological well-being.

The winter session will concentrate on Talmud and Halachah, while in spring, students will study stories from the Torah and see what lessons can be applied to contemporary society, Rabbi Altein said.

The Altein name is well known in Winnipeg's Jewish community. Rabbi Avrohom Altein, Shmuly Altein's father, has been this city's Lubavitch Rabbi for close to 40 years. Shmuly left here at 13 to attend an Orthodox high school in Detroit. After high school, he went on to attend Chabad's Rabbinical Educational Institute in New York.

Upon graduation, he was dispatched to Australia for further education and training. In Australia, he taught at a rabbinical college as well as in the community, organizing children's programs and retreats and travelling to distant outposts of that island continent in search of Jewish residents.

In 2006, he returned to New York, where he received his smichah from Rabbi Shnear Zalmon Labkovsky, the dean of the Central Yeshiva. In the summer of 2006 and 2007, he served as a Chabad camp director in the Catskills.

Altein and his equally accomplished wife, Adina, returned to Winnipeg with their baby daughter on Sept. 1 to take up his new posting. (The couple welcomed a son to the family in mid-October.)

They spent part of the summer at a worldwide conference of Jewish Learning Institute teachers, held in the Catskills.

"There were over 250 rabbis at the conference," he said.

Rabbi Altein said the response to the new learning institute has been tremendous. "There is a thirst for Jewish learning here."

He said he would like to keep class sizes to between 30 and 35 people. If registration is higher, he would offer a second class on another evening during the week.

He points out that JLI courses can be used as credits toward medical or psychology degrees.

Singles Events

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Family recalls hiding from Nazis in Polish cave

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The popularity of reality survivor shows on television is evidence that the public loves to see people struggle against seemingly insurmountable odds.

But the story of a family of real-life survivors is more incredible than any TV show.

Amid the many stories of tragedy and heroism during World War II, the story of the Stermer family ranks among the most daring and unusual. Faced with being sent to a Jewish ghetto, the Polish family instead hid in bunkers they had built beneath their barn. From there, they made their way with two other families to a series of caves, where they found shelter and remained for 344 days underground.

The four surviving members of the Stermer family told their story at the Soloway Jewish Community Centre on Oct. 26 to launch the series of events marking Ottawa's 2008 Holocaust education program.

The story was by now familiar to many in the audience who had followed journalist Andrew Duffy's eight-part series in the Ottawa Citizen last year, or who had perhaps seen the family interviewed by Matt Lauer on NBC's Today Show.

Seeing them in person, and hearing their recollections first hand and in their own voices, was, however, compelling and extremely moving for those in the packed auditorium.

Sima Blitzer, who was a young child in the cave, introduced the audience to the many family members of the next generation who had accompanied the senior Stermers to Ottawa for the presentation.

"I am here this evening to give testimony of what happened more than 67 years ago so that Holocaust deniers cannot say that this never happened... we have to tell the story so that our children, our grandchildren and the world will know how we fought to survive," she said.

The children and grandchildren of the Stermers are productive, talented, contributing members of Canadian society, people who would not have existed if the Nazis had succeeded in their goal to kill every Jew, Sima said.

Though grateful for the lives they have led in Canada, the Stermers might not have had to endure their ordeal in the caves if Canada had been more welcoming to refugees.

In 1938, with war looming in Poland, the family applied to emigrate to Canada, but Canadian officials dragged their feet, taking their time to assess the family and issue travel permits. In the end, Hitler's army invaded Poland just a week before the Stermers were set to leave. Their emigration to Canada was, as a result, delayed by several years and much hardship.

From left, Sima Blitzer, Saul Stermer, Yetta (Stermer) Katz and Sam Stermer [Peter Waiser photo]

Though their ordeal was treacherous and arduous, brothers Saul and Sam regaled the audience with stories and anecdotes that made it seem like a wonderful adventure.

Each of them praised their late mother's strength, courage and ingenuity in orchestrating the survival of 38 people in the cave.

Sima acknowledged that there were several "miracles" that helped them to survive.

"One of the miracles was that nobody ever got even a cold. If one person had been sick, we would all have died... truly, we felt it was the hand of God. It didn't just happen by itself," she said.

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Coast to Coast

Young businessmen launch first Winnipeg Jewish Chamber of Commerce

By MYRON LOVE
Prairies Correspondent

WINNIPEG — More than 50 people attended the first event of the brand new Winnipeg Jewish Chamber of Commerce on Oct. 27.

The inaugural networking reception was hosted by community leader and businessman Bob Silver at his Western Glove Works plant in the inner city.

In his keynote address, Silver described the new organization as another step forward in welcoming new arrivals to the community and encouraging Jewish former Winnipeggers to return here.

Dave Angus, the longtime president and CEO of the Winnipeg Chamber of Commerce, spoke of the opportunities that a chamber of commerce provides for businesspeople to meet other businesspeople, as well as to develop relationships and promote their businesses.

Chamber members can also learn a lot from chamber programs and from other members' experiences, he noted.

"Welcome to the chamber movement," he said. 'We at the Winnipeg Chamber of Commerce look forward to working with you, sharing our resources with you and doing business with you."

The concept of a Jewish chamber of commerce in this city was developed by Aaron Migie and Ryan Paul, two young businessmen working in the financial services sector.

The pair, both in their mid-20s, are graduates to the Jewish Federation of Winnipeg's Club Fed, a year-long program that acquaints young Jewish adults with the work of the federation and its beneficiary agencies, with the goal of developing future community leaders.

"After finishing Club Fed about a year ago, a few of us were discussing how we could become more involved in the Jewish community," Migie said.

"Ryan and I and some others got the idea of starting a Jewish chamber of commerce as a way of bringing together business owners and professional people of all ages to network with each other, develop skills and learn from guest speakers."

Migie and Paul approached businessman and community leader Brian Scharfstein, chair of the federation's Grow Winnipeg initiative, for support, and they received his encouragement. (Grow Winnipeg aims to increase the size of the city's Jewish population by attracting immigrants and former Winnipeggers, and by persuading young Jews to remain here.)

"I have heard from many younger Jewish businesspeople who are looking for networking opportunities in Winnipeg for the purposes of trade and commerce," Scharfstein said.

He said that although the federation has provided strong support to help the new organization get off the ground – for which Paul and Migie expressed their appreciation – the new Winnipeg Jewish Chamber of Commerce intends to be self-sustaining and independent of the federation.

"Our one goal is to give back to the community," Scharfstein said.

The Winnipeg Jewish Chamber of Commerce's inaugural program was actually based on a recent Montreal Jewish Chamber of Commerce event that was also hosted by a garment factory.

The organizers here are planning quarterly programs, with a networking breakfast early in the new year next on tap.

"We have had a lot of great support from the community for this," Paul said. "Almost everyone thinks it's a great idea."

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Ex-Sharon speechwriter keeps 'em laughing

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Torontonian Gregory Levey, who as a 25-year-old student served as a speechwriter for Israeli Prime Ministers Ariel Sharon and Ehud Olmert, entertained an audience of about 75 people at the Shaarey Zedek Synagogue on Oct. 23.

Levey is the author of the comical new memoir Shut Up, I'm Talking: And Other Diplomacy Lessons I Learned in the Israeli Government, which was published last April by Simon and Schuster/Free Press.

Levey told his unique and at times bizarre story of how he accidentally stumbled into the "nerve centre" of the Israeli government from 2004 until 2006.

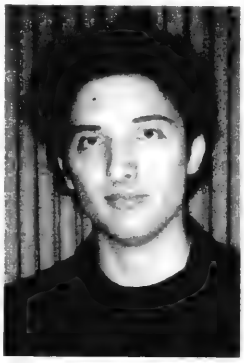
Levey, a Canadian citizen, was studying in law school in New York when he applied for an internship at the Israeli consulate there. After an Israeli named Yaron – who called him "George" – did a security check on him, and another Israeli did a further check on him, including asking him "Why I didn't break up with my girlfriend earlier," he was called to the consulate.

There, he was told that "we don't have an internship."

However, the Israeli government needed a speechwriter, so he was hired.

Levey said, "But I'm a Canadian. I can't work in the U.S."

In response, he said he was told by the Israeli diplomat, "I can hire anyone I want. All we do is call the U.S. State Department and say you're an Israeli diplomat."



Gregory Levey
[Rhonda Spivak photo]

Levey began writing speeches for the Permanent Mission of Israel to the United Nations in New York and went on to serve as senior foreign communications co-ordinator and English speechwriter for Sharon and Olmert.

"I worked for the Israeli government from the time Ariel Sharon formed Kadima, through the disengagement, his [Sharon's] two strokes, the rise of Olmert, until two days before the war in Lebanon," he said.

As Levey recalled, "A few weeks before I was going to leave work [at the mission], I got a call that Ariel Sharon was coming to New York and he was going to be giving a speech to back [the Gaza] disengagement to the United States government. It was an important speech… I was asked if I would do the first draft. [Later] I was stunned to see that he [Sharon] gave my speech pretty much word for word."

After that speech, Levey agreed to go to Jerusalem to become Sharon's speechwriter.

"The prime minister's office made the Israeli UN mission look orderly," said Levey, who is now an assistant professor of communications at Ryerson University and working on his PhD in creative writing.

The most shocking story Levey told was how he was asked to represent Israel at the UN General Assembly just minutes before a vote was to be taken.

Levey tried to communicate with the Israeli UN mission by cellphone, but couldn't get through to anyone He didn't know what the vote was about or how he was supposed to vote, so he decided to approach the senior U.S. diplomat in attendance, guessing that he should do whatever the Americans did.

"I said to [the American diplomat] that I didn't really know how I'm supposed to vote. I told him there had been some miscommunication in the Israeli mission today. Anyways, I asked him, 'How are you going to vote?… He leaned in… 'We're voting no,' he told me, and I fought back the urge to give him a high five," Levey said.

Levey said he didn't have the guts to tell the American diplomat that he didn't know what the vote was about.

"So I decided to try calling again, and this time I got through to someone at the Israeli mission who was senior enough that he should have known what the vote was about. He said he didn't know, but he'd try to get back to me.. But the vote was called [before he did]… I put my earpiece in and pressed the red button, [for] 'no' …There were over 90 votes in favour [of the resolution] and only two votes against it, those of the U.S and Greg…

"[Afterward], I got a call from a senior Israeli diplomat who said he had found out what the vote was about, and I should vote against it… Later I found out that the vote was about weapons of mass destruction."

When asked if he ever considered living in Israel, Levey answered "It's not for me. I like North America.

"Ultimately [my book] is about culture clash… I was a fish out of water."

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Coast to Coast

Court rules against killing squad member

By PAUL LUNGEN
Staff Reporter

A Federal Court judge last week declined to overturn a cabinet decision stripping killing squad interpreter Helmut Oberlander of his citizenship, but it's unlikely the Kitchener resident will be leaving Canada any time soon.

Oberlander, 84, said he planned to contest the ruling.

"We're sure going to appeal, absolutely," Oberlander told the Waterloo Region Record. "I have done nothing wrong. Why should I be deported and my citizenship taken away? I mean, it's ridiculous. It's a fraud."

In a 42-page decision released last week, Federal Court Judge Michael Phelan ruled the federal cabinet acted properly in 2007 in determining that Oberlander was complicit in war crimes and was liable to lose his citizenship.

"What is at issue here is whether a person who hid his involvement in a Nazi death squad and, therefore, gained the benefits of Canadian citizenship on which he launched a productive life should be deprived of his ill-gotten citizenship. While Oberlander's personal circumstances may be personally compelling, and the factors of time and good works are on his side, the importance of preserving the integrity of Canadian citizenship from deceit and a recognition of Canada's obligation to ensure that there is no safe haven for those involved in horrendous historical events inclines me to reject any exercise of discretion to grant a judicial review in this instance."

Oberlander was an interpreter with a Nazi killing squad, Einsatzkommando 10a (EK 10a), which was part of a larger unit that roamed Nazi-occupied territories and murdered tens of thousands of Jews and other innocent victims, the court noted. Whether he was drafted into the unit or not, he was part of it for at least one and a half years, knew of its activities and served its purpose, Phelan stated.

In reviewing a report prepared for the cabinet by the minister of citizenship, Phelan found that "the minister addressed Oberlander's claim to have been unwillingly conscripted into the unit. "In respect of conscription, the minister had reached the conclusion that conscription itself was not a conclusive factor. The minister's reasons refer specifically to the fact that Oberlander had not been mistreated after he joined EK 10a, that there was no evidence Oberlander found EK 10a's activities abhorrent, nor was there evidence he ever sought to be relieved of his duties."

The case against Oberlander dates back to January 1995, when he was first given notice that he could lose his citizenship because of allegations he obtained it by misrepresenting his wartime service. Oberlander took the case to court and a judge ruled in February 2000 that Oberlander entered Canada by lying about his wartime service with EK 10a, an SS killing unit.

Oberlander's appeal was dismissed and the minister later recommended to cabinet that his citizenship be revoked. Oberlander challenged that step and although he lost at trial, the Federal Court of Appeal overturned the revocation, saying the cabinet failed to consider Oberlander's life in Canada since 1954, nor how the case fit government policy against war criminals.

In May 2007, the cabinet again stripped Oberlander of his citizenship, and he again asked the Federal Court to review the cabinet decision. Last week's judgment found that the cabinet adequately addressed the concerns of the Federal Court of Appeal.

Helmut Oberlander stripped of citizenship, could be deported

The decision was welcomed by Jewish organizations. In a statement, Canadian Jewish Congress said it "strongly endorses" the judgment.

"The mobile killing units – the Einsatzgruppen – that followed the invading Nazi armies into Russia in 1941 were responsible… for the murder of over one million Jewish men, women and children," said Keith Landy, chair of Congress' war criminals committee. "Oberlander's presence in this country has been a continued insult to the privilege of Canadian citizenship."

"There can be no further delays in stripping Oberlander of his Canadian citizenship, which should be followed by his immediate deportation from this country," said Frank Dimant, executive vice-president of B'nai Brith Canada. "Canada must demonstrate that it will not allow itself to be a safe haven for those complicit in Nazi-era atrocities or modern-day war crimes."

Leo Adler, spokesperson for Friends of the Simon Wiesenthal Center, noted that "the fact that it has taken 13 years of yo-yo-like court decisions to finally get Helmut Oberlander to this stage – with yet another appeal available to him – is outrageous. In the criminal justice system, the convicted get at most two applications for appeal. To allow for seemingly endless appeals… makes a mockery of the immigration process.

"The next step is to see whether this man, who ought never to have been admitted into Canada in the first place, will actually be deported – something that prior governments, majority or minority, have been unable to do."

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Jewish farm colony celebrates 100th anniversary...

By MYRON LOVE
Prairies Correspondent

WINNIPEG — In the early 1900s, a group of Lithuanian Jews, fleeing persecution, heard about a land of freedom called Canada. They applied and were allowed to settle in western Canada.

While many got off the train when it stopped in Winnipeg, 15 adults and one child continued on to the end of the line, at Star City, Sask. From Star City, they walked into the bush as far as the Carrot River and set up a community. In 1908, the federal government recognized the new community and established a post office. That marked the official birth of Edenbridge.

On Oct. 26, 65 descendants of those early settlers and later arrivals gathered at the Shaarey Zedek Synagogue in Winnipeg to celebrate the 100th anniversary of the Jewish farm colony and to share memories of growing up there.

Sam Gordon, one of the members of the committee that organized the celebration, recalled how the original group of men who settled Edenbridge worked for the first few months in nearby Star City to make enough money to buy food and the tools to clear the land. They built the synagogue in 1908 and a public school in 1929. At its peak, he said, the community numbered 68 Jewish farm families.

After high school, though, he noted, many of the second generation left the farm. Some residents left to enlist in 1939. The population continued to decline until, by 1970, there were few people left in what had been western Canada's largest Jewish farm colony.

Freda (Fenster) Baron, a second-generation resident of Edenbridge, published a book seven years ago about growing up on the farm. At the gathering, she read excerpts from the book, recalling that her parents and older sister came to the settlement in 1908. Her older brother, Harry, was born shortly after.

"My mother used to wrap the baby [Harry] in a towel and hang the towel from a tree while she helped my father clear the trees," Baron recalled.

She told of a serious incident in which two-year-old Harry stuck a scissors in his eye. "In those years, the closest doctor was 12 miles away and the only form of transportation was by ox cart or sleigh," she said. "My father somehow got Harry to Winnipeg. It was a three-day trip by cattle car. He took Harry to the hospital, where he was initially turned away because he didn't have any money with him. He insisted on leaving Harry at the hospital. My brother lost his sight in that eye, but the doctors were able to save the eye."

Ike Vickar spent his first 25 years in Edenbridge. He recalled that the school's student body was 90 per cent Jewish. "The school was closed on Rosh Hashanah and Yom Kippur," he recalled.

He compared his bar mitzvah to more recent ones he has attended. "I was at one bar mitzvah that I was told cost $30,000," he said. "My bar mitzvah cost $10. It was a bitterly cold January day in 1936. We had it in our kitchen. My dad brought a Torah home. We had a minyan, including a visitor from Winnipeg. There was enough whisky left over for my cousin Harry's bar mitzvah."

Ike Vickar said that he returns to visit Edenbridge every couple of years.

Tom Springman and his wife, Hope, were back to visit two years ago. "Everything seemed so much smaller now than how I remembered it," he said.

Springman was a third-generation Edenbridge resident. He recalled families working hard under harsh conditions. "It was a time and a place where honesty and integrity were important," he said.

Entertainment was in the form of country dances, picnics and sports days.

Springman left Edenbridge in 1953 and moved to Winnipeg to pursue a teaching career.

Harry Vickar loved living in Edenbridge. He recalled that the two Vickar families – consisting of ten boys and one girl between them – shared a duplex.

"On long winter evenings, we would be outside playing hockey," he recalled. "We made our own hockey sticks and pucks.

"There were always a lot of chores to do. And we had a Hebrew teacher who would come to our house three times a week after school to teach us."

He said that his dream was to become a veterinarian, but that didn't work out. Instead, he became a car dealer, first in Melfort, Sask., then later in Winnipeg.

"My first love was always farming," Vickar said.

Harry Reiss and his family were among the last Jewish families to settle in Edenbridge. The Reiss family fled Poland in 1939, just ahead of the Holocaust.

"We barely got out of Poland," Reiss recalled. "We arrived in Edenbridge in early April. It was a cold and dreary spring. But the neighbours were warm and welcoming."

Reiss recalled the hard, sweaty work clearing the land in the summers and milking the cows. He fondly remembered berry picking and playing softball.

The Reiss family stayed in Edenbridge for eight or nine years. "I was 17 when we left," Reiss said. "I was sad to leave. I have a lifetime of fond memories and made many friends there."

Harry Reiss' brother, Sam; Marsha (Gordon) Corrin; and third-generation Edenbridge residents Frank White, Carol (Abramsky) Kravetsky and Hadda (Abramsky) Medjuck also spoke at the celebration. Norm Vickar served as the master of ceremonies.

While almost all the homes of Edenbridge are long gone, the synagogue is still standing – as a historic structure – as is the cemetery.

Former residents celebrate the 100th anniversary of the Edenbridge farm colony. Seated, from left, are Norman Vickar, Ike Vickar and Freda (Fenster) Baron. Standing, from left, are Sam Gordon, Fanny (Gordon) Lewis, Harry Reiss, Harry Vickar, Marsha (Gordon) Corrin, Ida (Reiss) Alpert, Frank White, Sam Reiss, Anne (Tabak) Mellon and Tom Springman.

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...while war orphans celebrate 60 years in Canada

By DAVID LAZARUS
Staff Reporter

MONTREAL — Paul Herczeg, Tommy Strasser and Teddy Bolgar all adamantly insist they are 78 years old.

At least that's the age they would be if they were really under 18 when they arrived in Canada 60 years ago as Jewish war orphans.

As the three indicated in a recent interview, not all immigrants were necessarily under that 18-year age limit, which was a condition to get a much-desired visa to Canada for teens and children who were not killed in the Nazi camps.

The three friends were among some 30 survivors and their families who met Oct. 26 in the party room of a Cote St. Luc apartment building to celebrate the fact that they had not only survived in Canada, but prevailed for six decades after the government allowed in 1,123 Jewish war orphans, the vast majority from Hungary. Fewer than 40 were under 10 years old.

They were let in because Canadian Jewish Congress and other Jewish agencies, including Jewish Immigrant Aid Services (JIAS), had lobbied hard for it. And the Canadian government, with its lamentable legacy of being the country of "none is too many," reluctantly agreed to the deal, while insisting that the Jewish community pick up the entire cost of housing, feeding and finding jobs for the young newcomers.

In an interview with The CJN, the three friends said the informal gathering – the last anniversary event was the 50th – was marked by joy and laughter, and a genuine appreciation of the lives they have lived here.

"There was incredible happiness" at the event, said Herczeg, a retired importer-exporter who landed at Pier 21 in Halifax in January 1948.

Also arriving at Halifax Harbour a little later was Bolgar.

He and Herczeg had both been slave labourers in a satellite camp of the Dachau concentration camp in Mühldorf, Germany, but they didn't know each other during that time.

Strasser, who had a varied, colourful career in Montreal as a wholesaler and retailer and in real estate, had himself been part of a forced labour battalion. His life was saved by Swedish diplomat Raoul Wallenberg.

"He saved us on a death march from Budapest to Vienna," Strasser said. "He was able to make a deal to send those who were under age 18 and over age 60 back to the ghetto in Budapest."

Life in Canada for the three men was, not surprisingly, a considerable improvement over the immense suffering they and all the other orphans had endured in camps, in ghettos or in hiding. More than half of Hungary's 800,000 Jews perished in Auschwitz.

Herczeg, who was from Ujpest just outside Budapest, lost his sister and mother in Auschwitz, along with dozens of extended family members, while his father died in the Mühldorf camp.

Strasser, an only child, was from a town in Slovakia, about 90 kilometres from Budapest, whose 4,000 Jews were almost all exterminated at Auschwitz, including his parents and other family members.

Like other Europeans trying to avoid the Soviets in Europe after liberation, he went to Paris, where he lived for a few years and learned he could apply to go to Canada with the help of Congress.

"I didn't want to be in Europe anymore," Strasser said.

Bolgar, who was from a town called Sarosbatak, lost his sister and mother in Auschwitz. His father, who survived, decided to remain in Hungary, where he died in 1957.

Bolgar and Herczeg were liberated in May 1945 in Munich. Each learned of the possibility that orphans under 18 could come to Canada, and applied.

"The irony," Bolgar said, "is that if Israel had existed at that time, I would have gone there."

In Montreal, where about one-third of the orphans settled – most of the others came to Toronto, with small numbers going to Saskatchewan, Alberta and Manitoba – the Jewish community rallied to help them. They slept at the Baron de Hirsch Institute's Herzl Family Clinic at 4650 Jeanne Mance St. and were taken to the landmark Joe Schreter's clothing store on the Main. JIAS gave them aptitude tests and they got free membership at the YM-YWHA.

Some of the orphans who came to Canada later became well known, including theatre director John Hirsch, painter Maxwell Smart and wrestlers George Reinitz and Nick Sebastien.

"We came with nothing," Herczeg recalled, noting he arrived with a sense of both elation and fear. "I came in January 1948, and went into the city, and froze my butt off!"

Jobs were found for all the orphans. Herczeg worked in a suit factory, while Bolgar got work as an electrician, even though his background was as a lady's handbag maker.

"We all jumped around a lot," Herczeg said. All eventually married and raised their own families.

They are fully aware that they didn't survive the war and have the opportunity to live full lives here because they were smarter or stronger or wilier.

"We were just lucky," Strasser said.

TORAH DEDICATION: **Associated Hebrew Schools recently held a Torah dedication ceremony as part of its centennial celebrations. The Torah was dedicated in memory of brothers Roy and Eric Shefer, former Associated students. Celebrations took place at the Hurwich Education Centre, the Torah's new home. Seen here is Esther Shefer, Roy and Eric Shefer's mother. [Moy Volcovich photo]**

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A creative look at Jewish women and guilt

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Ruth Andrew Ellenson, an award-winning American journalist and a 30-something Jewish woman, offers a unique twist on the word "guilt."

Her bestselling anthology, The Modern Jewish Girl's Guide to Guilt, is a collection

Ruth Ellenson
[Peter Waiser photo]

of 28 essays by some of today's top Jewish women writers exploring their own feelings and experiences with Jewish guilt.

The title may sound cute, but the stories are meant to be thought provoking.

"You can win a National Jewish Book Award, and to your parents it's still not a grandchild. This is the guilt I live with," Ellenson said in introducing her own story when she spoke at Choices, an event organized by the Women's Campaign of the Jewish Federation of Ottawa on Oct. 30.

On a more serious note, Ellenson described her initial dilemma that eventually led to the compilation of essays.

Though Ellenson's father and stepmother are both Reform rabbis in the United States, her mother is a convert to Judaism, which means that Ellenson's maternal relatives are not Jewish. Born in Jerusalem and educated in the United States, she had a very strong Jewish education and upbringing. The dilemma came, she said, when she spent her summers visiting her grandmother in Lynch Station, Va.

The guilt Ellenson felt while attending church with her grandmother, all the while being acutely aware that, as an observant Jew, she should not be there, was partially assuaged by her decision to recite the Shema quietly, under her breath. While sharing this experience with a friend, she was surprised to learn that her friend had her own guilty dilemma.

"Then I started talking to another friend of mine, Rebecca Walker, the daughter of Alice Walker, who had written a book called Black, White and Jewish. Rebecca Walker's father is white and Jewish, and to add to the mix, Walker and her husband are both "black Buddhists in Brooklyn."

One by one, Ellenson collected the stories. "The idea of who we should be and the reality of who we were were in conflict," she said.

The book explores such themes as worrying about not worrying enough, dealing with Christmas trees in an interfaith home, being outed as a lesbian at your mother's Yiddish club, and hearing a grandmother's biological clock ticking.

Of course, Ellenson said, "no look at Jewish guilt would have been complete without a look at Jewish mothers."

She told the story of a mother who tried to outwit the call display feature on her daughter's telephone because she felt her daughter was avoiding her calls.

Ellenson received the National Jewish Book Award in 2006 for the anthology, published in hardcover in 2005 and in paperback in 2006. A journalist, her writing appears regularly in the New York Times, Los Angeles Times and People magazine. She has travelled internationally to speak about the complexities and joys of Jewish identity for women of all ages.

Increasing Israel's presence on campus a priority

Continued from page 1

was to Toronto, where she spent five years as vice-consul. During that time, she became familiar with the nation's capital.

"I am excited," Ziv said. "I loved Canada when I was here before. I used to visit Ottawa and enjoyed the city.

"Canada has changed since I was here many years ago… so, since there was no Parliament in session [when I arrived], I have had time to meet various high-ranking officials," she added.

She has also been making the rounds to meet other ambassadors, as is the custom, and has been busily building her team.

In addition to the team at the embassy in Ottawa, Ziv considers the various consulates and attaches as part of her bigger team and is working to co-ordinate their activities. She plans to do a lot of travelling during her four-year term, and reach out to all provinces.

"Canada is not only Ottawa, Montreal and Toronto," she said. She will include the Jewish communities across the country in her outreach efforts and is looking forward to her first trip: she will be guest speaker at the national conference of Canadian Hadassah-WIZO in Calgary in mid-November.

Increasing Israel's presence at Canadian universities is another priority. "We hope to work with universities in Canada on issues of science and technology," Ziv said. "We want to see how we can strengthen our position there."

Recognizing that relations between Israel and Canada are, and have historically been, very good, Ziv plans to build on past successes.

"Trade has been increasing [between our countries]… We want to see how we can increase trade with the provinces," she said.

"The Canada-Israel Chamber of Commerce has been revived [under the leadership of former ambassador Alan Baker], and we want to do more."

Ziv hopes to organize activities together with the Canadian government to celebrate this year's 60th anniversary of joint relations.

"We will be building on a foundation that is very strong and very stable. My role is to do as much as I can to get Israel and Canada closer – even closer," Ziv said.

Shul broadcasts Shabbat services live on web

By RHONDA SPIVAK
Prairie's Correspondent

WINNIPEG — It appears that Winnipeg's Shaarey Zedek Synagogue may be the first shul in the world to enable Internet users to access a live audio broadcast of its Shabbat morning services.

Through the synagogue's website at shaareyzedek.mb.ca, anyone with web access can hear a live broadcast of the services from 9 a.m. to noon every Shabbat.

The synagogue – the largest in western Canada – defines itself on its website as a "centre for Conservative Judaism."

In a phone interview with The CJN, Shaarey Zedek's chazzan, Anibal Mass, said that "the idea for doing this comes from the responsa of the Conservative movement's rabbis in a paper entitled 'Wired to the Kadosh Baruch Hu: Minyan Via The Internet.'

"In that paper, written by Rabbi Avram Israel Reisner, it was decided that it was kosher to have a person pray at home through the Internet, as long as there was an existing minyan at the synagogue service itself. Rabbi Reisner's paper was approved on March 13, 2001, by a vote [of the Conservative movement's Committee on Jewish Law and Standards] of 18 rabbis in favour, two opposed, and one abstaining."

The complete paper can be found on the synagogue's website.

Mass added: "We, at the synagogue set up our Internet [audio] broadcast before Shabbat services start on Friday. We have recording software and broadcasting software that is set up before Shabbat, and we are asking people to leave their Internet on before Shabbat, so they don't have to turn on their computer on Shabbat, and then they can tune into our services. A person can use this method to fulfil the obligation to prayer."

In his paper, Rabbi Reisner writes that "some individual Jews, far from an organized community, would wish, or need at times, to participate in communal prayers… At issue, then, is not whether one may constitute a quorum over the Internet – one may not – but whether one may respond and fulfil one's obligations from outside the quorum site if one has heard the prayer of the minyan. Here, the precedents suggest that one may, indeed, do so."

Mass, who immigrated to Winnipeg from Argentina, said that Shaarey Zedek realized it had the technology to webcast its services relatively easily.

"We already were digitally recording our services when we had a bar or bat mitzvah. We looked into it and found out that the only synagogue doing something like this was Temple Emanuel in Manhattan, which is broadcasting their Kabbalat Shabbat services through a local radio station, 93.6 FM. They post their Saturday morning services, but only after Shabbat is over," he said

According to Mass, both Shaarey Zedek's senior rabbi, Alan Green, and Lawrence Pinsker, its associate rabbi, were in favour of the webcasts.

"The ritual committee was responsive to the idea, and the board of directors approved it," Mass said

"It is a great thing for people who are sick, disabled or unable to come to synagogue. Now they can participate in hearing the service from their computer and fulfil their obligation to prayer," he added.

"But, it's not just sick people who can benefit from this. We have a lot of members who are immigrants to Winnipeg from Argentina and now even if their families can't all make it to a bar mitzvah, they can hear the service online and feel as if they are there.

"We also have a lot of immigrants from Israel, and their families in Israel can join the simchahs via the Internet if they aren't able to fly in from Israel These are benefits we hadn't entirely thought about when we set up the Internet broadcasts," he said.

Mass, who has been at Shaarey Zedek since 2002, said also that "in a community like Winnipeg, where winters are extremely cold and it can be difficult to make it to synagogue, especially for the elderly, this is a good solution."

He said the congregation is just learning about the webcasts, and "last service I know of, about nine people tuned in to the services by Internet. We've been getting very positive feedback."

Mass said the shul may consider adding video in the future, but it involves "totally different software," and is too expensive to do right now.

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Denmark threatens boycott of Durban II

By PAUL LUNGEN
Staff Reporter

Critics of the Durban II review conference may have found an ally in Europe.

The foreign minister of Denmark warned last week that unless the Organization of the Islamic Conference (OIC) removes a proposal to equate criticism of religion with racism, Denmark – and perhaps other European countries – will not attend the conference, the followup to the 2001 UN anti-racism conference in Durban, South Africa, that is slated to take place in April 2009 in Geneva.

"If the OIC pushes through the draft resolution, they shall not expect European or western countries to be present at the table," Foreign Minister Per Stig Meller said during a visit to Jerusalem.

EuropeNews, citing Jyllands-Posten, reported that Meller made the same statement to Syrian and Egyptian foreign ministers during a recent swing through the Middle East. His remarks came shortly after the "Draft Outcome Document" was published at the second preparatory session as a proposal for the Durban II conference. Participants at the session include Libya, Iran and Cuba.

Discussions at preparatory meetings have raised concerns that Durban II will reprise the anti-Israel agenda of Durban I, an international anti-racism conference that became notorious for singling out Israel as a racist state.

UN Watch, a NGO that has been monitoring the preparatory conferences, said that "the dominant theme of the 88-page Durban II draft declaration (Draft Outcome Document) is that the United States, western Europe, Israel and the other liberal democracies – their principles, institutions, policies, respective histories and national identities – are singularly racist and discriminatory against Islam. Free speech, wealth, globalization, security measures to combat anti-western terrorism, all of these are attacked as causes of racism, discrimination and the 'defamation of Islam.'"

Hillel Neuer

In a telephone interview from Geneva, UN Watch executive director Hillel Neuer said the Draft Outcome Document repeats some of the language from a 2001 preparatory conference in Tehran that was introduced in Durban. It was moderated only after Israel and the United States walked out and the European Union threatened to do the same. "Only under the pressure of non-participation did the conference remove the most obscene language," he said.

The draft declaration reserves some of its most aggressive language for Israel, accusing it of practices that "constitute a serious violation of international human rights and humanitarian law, a new kind of apartheid, a crime against humanity, a form of genocide and a serious threat to international peace and security."

In all, eight provisions in the draft declaration single out Israel. "This kind of language did not surface until now. It's obscene and anti-Semitic," Neuer said.

The Danish warning, Neuer continued, "is a reminder and a wake-up call that the current draft is even worse than in 2001… It's far worse on the issues affecting the free world – the bedrock of democratic free speech coming under all-out assault."

The draft would in effect impose Islamic anti-blasphemy standards on western nations, he said.

Section 1 of the draft warns against "defamation of Muslims" while part of the section claims freedom of expression is used to mask religious defamation. The section goes on to criticize "offensive caricatures" that link Islam with violence.

The caricatures are a clear reference to a series of Danish editorial cartoons of Muhammad that triggered outrage in Muslim countries.

"The Danes are being singled out" and their opposition to the draft document "is more courageous than others," Neuer said.

Other European countries have warned against crossing EU "red lines." In mid-September, France cautioned the UN Human Rights Council, under whose auspices the preparatory meetings are held, against singling out one region in the world, attempting to prohibit the defamation of religion in order to restrict free speech and drawing up an order of priority among victims.

Neuer said that despite the warnings, "there is a well-grounded fear that the Europeans will make a compromise that will remove some of the offensive language on free speech but which will allow even more offensive language versus Israel."

York University professor Anne Bayefsky, editor of Eye On The UN, said: "The Danish foreign minister has signalled he is going to expect the OIC to back off its efforts to use the Durban II conference for an assault on freedom of expression."

However, Bayefsky said that the "EU has shown no backbone to stand up to this intimidation… The OIC is using Durban II to attack Denmark very specifically, and Denmark is sick and tired of being the whipping boy for the OIC. They know it's an attack on freedom of expression in every democracy."

Bayefsky doubted France would pull out of the conference or even be willing to moderate the worst language directed at Israel. Israel can expect little from other European states.

"The history of Europe selling Israel down the drain is a long and undistinguished one," she said.

Two Jews beaten in Paris

JTA

PARIS — A Jewish man and his nephew were beaten in a suburb southeast of Paris.

The man, 40, and his 18-year-old nephew were briefly hospitalized with minor injuries after last week's attack, which has not officially been characterized as anti-Semitic.

An anti-Semitic motive was initially strongly considered by investigators, because at least three of the five suspected attackers used anti-Jewish slurs during the Wednesday evening crime, Brigitte Franceschini, the vice-district attorney for Vitry-sur-Seine, told JTA.

Not being characterized as anti-Semitic attack

However Franceschini and the director of the region's police headquarters, Philippe Chopin, cautioned that the attack was not sparked by racism, but by a dispute between two Jewish 12-year-old cousins and about 10 other neighborhood youth, who all know each other.

The victims were badly beaten by at least two minors and three young adults ages 16 to 21, who were detained by police from Wednesday until Friday, police said.

Three young adults are being charged with committing "group violence" and using "racist insults," Chopin told JTA. It is not being characterized as an anti-Semitic attack – a move that drastically lowers the severity and punishment for the crime – because the some of the minor attackers were Jewish.

The incident comes after a handful of more severe crimes against Jews and Jewish institutions in Paris and nearby suburbs during the summer and fall. The Jewish umbrella group CRIF condemned last week's attack and underlined that it did not involve inter-ethnic Jewish and Muslim gang violence.

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Beatification of Nazi-era pope likely postponed

JTA

ROME — After meeting the Pope last Thursday, Jewish leaders said the beatification of Nazi-era Pope Pius XII likely would be postponed.

Pope Benedict's move to make the controversial Pius XII a saint has outraged many Jews, who blame the late pope for staying silent in the face of Nazi atrocities and not doing more to help save Jews.

After their meeting last Thursday with the pontiff, Jewish officials said they were left with the impression that the beatification of Pius would be postponed until the Vatican opened up its World War II-era archives.

But the Pope did not say as much explicitly.

Richard Prasquier, who heads the French Jewish umbrella group CRIF, said he left with that impression from sideline discussions with Pope Benedict's entourage last Thursday, plus private conversations with the Pope.

"It wasn't said in an absolutely clear way. It was an impression that we had," Prasquier said. He said the Pope is interested in maintaining a good relationship with world Jewry.

"The Pope has no desire to be in a position of conflict," Prasquier said. "I think that the Pope realized the beautification process created a conflict with the Jewish community."

The leader of the Jewish delegation, Rabbi David Rosen, the director of the American Jewish Committee's department of inter-religious affairs, was quoted in news reports as saying Pope Benedict said in a conversation that he was "seriously considering" halting the sainthood process while Nazi-era archives on Pius remained closed.

Prasquier could not confirm that the Pope made such a statement.

Prasquier said most of the Vatican visit was devoted to explaining why technical difficulties stalled the opening of the 1939 to 1958 archives, which has been requested by Jewish officials.

"I told him I hoped the archives would help clarify things," Prasquier said. "If the archives show exemplary things about his personality, then we'll change our opinion," Prasquier said of Pius.

Pope Pius XII

Anti-Defamation League national director Abraham Foxman welcomed news that the Vatican's World War II archive may be opened.

"This is an important step toward seeking the historical truth about the pontificate of Pope Pius XII and his activities regarding the Jews during World War II. We stand ready to assist in this important project for both of our faiths," Foxman said in a statement.

Israeli economy resilient to crisis, bank chief says

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JERUSALEM — Bank of Israel Governor Stanley Fischer said Monday that Israel's economy is well placed to weather the financial turmoil that has rocked world markets, due to its relatively conservative banking system.

He said that the closely supervised Israeli banks have largely steered clear of risky mortgage investments and the complex financial instruments that have burned their counterparts elsewhere.

Fischer is a former Wall Street heavyweight and senior International Monetary Fund official.

Briefing journalists Monday, he said the central bank expected to see Israeli economic growth slowing to 2.7 per cent in 2009 from around 4.5 per cent projected for this year.

ANCIENT HEBREW SEAL FOUND IN JERUSALEM

A Hebrew seal depicting an archer and dating to the latter part of the First Temple period was recently discovered in archeological excavations in Jerusalem. The Israel Antiquities Authority found the seal while carrying out excavations in the Western Wall plaza in Jerusalem. The seal, made of black stone, was found in a building that dates back to seventh century BCE. It belonged to a private individual. The name of the archer, "LHGB" (meaning, for Hagab) is engraved in ancient Hebrew script next to the figure. The Hebrew name Hagab is mentioned in the Bible in Ezra 2:46. The seal was sent for expert evaluation to professors Benjamin Sass of Tel Aviv University and Tali Ornan of the Hebrew University of Jerusalem. According to them, the image of the archer was influenced by Assyrian wall reliefs. The seal is unique since this is the first time a private seal has been discovered that bears a Hebrew name and is decorated in the Assyrian style, an indication of the strong Assyrian influence that existed in Jerusalem in seventh century BCE. Sass and Ornant say it is usually assumed that the owners of private seals were individuals who held government positions. It is likely that the owner of this seal, Hagab – who chose to portray himself as a Hebrew archer depicted in the Assyrian style – served in a senior military role in Judah.

[Israel photo]

Four Israeli right-wing parties unite

JTA

JERUSALEM — Four of Israel's right-wing parties will unite.

The parties will present one list in its run for the Knesset in the upcoming elections under an agenda that will be lead by Jewish education, the State of Israel's Jewish identity, and Jewish morality, the new party announced in a news conference Monday.

The merging parties are the National Union, National Religious Party, Tkuma and Moledet. The National Religious Party is Israel's second-oldest political party.

The new party says it will include two "non-kippah wearers" and two women on its Knesset list, which will be chosen by a committee made up of national-religious and right-wing figures.

A new name has not yet been chosen.

Meanwhile, right-wing lawmaker Effie Eitam said he would not join the new party, announcing he planned to join the Likud. Likud Party officials told Israeli media that the party was not likely to accept Eitam.

Amid political turmoil, emigration from South Africa on rise

By SUZANNE BELLING
JTA

JOHANNESBURG — The euphoria that permeated all sectors of the South African population after the country's first democratic election in 1994 has degenerated into widespread pessimism with the forced resignation of former president Thabo Mbeki.

Mbeki, who enjoyed a good relationship with the Jewish community and presided over a once-flourishing economy, was pushed out by his own party in late September after prolonged infighting.

With the election of the controversial Jacob Zuma as president of the African National Congress (ANC) at the party's national congress at the end of last year, many young Jews are thinking about emigrating.

"I remained relatively optimistic about this country after 1994," said Evan Cohen, marketing manager for a financial services company. "Former president [Nelson] Mandela brought about the most amazing reconciliation, and under Mbeki, the economy has boomed."

Deriding what he called "a bunch of undisciplined, left-leaning populists" now leading the ANC, Cohen said, "I am concerned about the future, but as far as emigration goes, I have a wait-and-see attitude."

After levelling off for several years, Jewish emigration from South Africa is again on the rise.

While no exact statistics are available – emigres generally do not make their permanent departure official – the Israel centre at the South African Zionist Federation sees a 300 per cent increase in aliyah over last year's 178 emigrants.

Ofer Dahan, the centre's director and the aliyah emissary, said the wave of emigration comprises both "pull" factors – Zionist ideology and strong opportunities – and "push" factors.

"The 'push' is brought about by South Africans who fear for the future of this country," Dahan said. "There are some olim who have given this reason."

Of the estimated 500 people still expected to emigrate this year, many will be on specially organized flights to accommodate the high numbers.

Dahan called the first flight a "historic event" – more than 100 mostly young people departed in July.

"We have another flight of 100 people – this time families – scheduled for December and a waiting list for a third flight next year," he said, adding that "South African Jews constitute one of the best Zionist communities in the world today."

Still, said David Saks, the associate director of the South African Jewish Board of Deputies, the 2008 enrolment figures at Jewish day schools contradict perceptions of a new wave of emigration. Johannesburg has seven Jewish high schools and Cape Town one, and there are even more primary schools. More than 80 per cent of Jewish children have attended Jewish schools since the 1970s.

In February, Saks described the community as numerically stable, cohesive and extremely well-organized, although "the consequences of a net outflow of Jews from the country since the 1980s will be with us for many years."

Despite increased emigration, he said the actual numbers of Jews in South Africa in recent years has changed little because of the increased birth rate, emigres returning and the influx of Jews from Zimbabwe.

From a peak of 120,000 in the 1970s, the South African Jewish population has declined to approximately 75,000 today, with more than 50,000 in Johannesburg and 16,000 in Cape Town. Since 2000, nearly half of the Jewish emigres have gone to Australia (44 per cent), followed by the United States (18 per cent), Israel (12 per cent) and Canada (nine per cent).

Saks said South African Jewry is considerably better off than most of its Diaspora counterparts with regard to assimilation and anti-Semitism, the two most serious problems facing Jewish communities outside Israel. The intermarriage rate is no more than 10 per cent.

While there are "strong pockets of anti-Semitism," he said, "these rarely translate into actual anti-Semitic actions."

The organized community's leaders remain confident about the future.

"There is no cause for panic," said Zev Krengel, national chair of the Jewish Board of Deputies, which met with Zuma only days before Mbeki's departure.

"The ANC hasn't changed its policies toward minorities in this country. Mbeki had an open door for us and Zuma, too, was very receptive. The whole process is part of our democracy and change, which always creates a certain level of uncertainty, just as it does in any business."

Zuma faces possible prosecution for alleged fraud and racketeering related to his role in a controversial multibillion-dollar arms deal with foreign suppliers while he served as the country's deputy president under Mbeki.

> ***Organized community's leaders remain confident about the future***

On Sept. 25, Parliament elected Zuma's deputy in the ANC, Kgalema Motlanthe, as the new president – an unofficial caretaker post. Zuma himself is expected to take over after the general elections in the first half of 2009.

"Motlanthe has met socially and officially with the community leaders and is liked by them," Saks said. "The fears regarding Zuma as his permanent successor are more about his supporters – the corrupt populace."

Motlanthe sent New Year's greetings to the Jewish community, which were well received.

"Mbeki's going is just another tumble in the tug of war that our country has become," said Ruth Rabinowitz, a member of Parliament for the Inkatha Freedom Party. "Our top-down system of co-operative governance has engendered a confusing political system filled with duplication – hence remarkable for its inefficiency, lack of transparency or accountability. Money, power and populism have become our country's hallmarks."

Not everyone sees Mbeki's demise as a loss for the country. The former head of the official Opposition, Democratic Alliance, Tony Leon, told JTA that the future of the Jewish community is tied to the middle-class white community.

Leon, a longtime political and at times personal opponent of Mbeki, has been in demand on Jewish and public platforms to provide his assessment of the situation.

"I know that many in the opposition-minded community view current events with dismay, and the looming arrival of Jacob Zuma with roughly the level of enthusiasm with which the Romans greeted the Visigoths," he said.

While Leon credited Mbeki with providing some economic stability in South Africa, he faulted him for squandering the political and diplomatic gains of his predecessor, Mandela.

Lionel Stein, former chair of the Community Police Forum Area Board devoted to combating the high level of crime, was upbeat about the prospect of Zuma as president of South Africa.

"I think for the first time in the past 10 years, we will have a leadership that will put its attention into fighting crime, getting to the root cause of the problem, and which will do something about it," Stein said.

"Zuma is a true politician who knows how to rally for the people. It won't matter to him if they are Jews, Muslims or Zulus – any sector of the population – he will be able to gain their confidence."

On the eve of her emigration to Sydney, Australia, Galia Durbach told JTA she had serious concerns about the country.

"I don't get the sense that leaders are tackling some of the core issues," said Durbach, a banking executive who left earlier this month with her husband, Steve, an academic, and two young children.

Durbach said she sees ongoing "fundamental problems" in addressing education and alleviating poverty, and that this contributes to the high crime rate.

Israel Briefs

Elections Feb. 10.

Knesset Speaker Dalia Itzik announced that most of Israel's political parties agreed that the next general election will be Feb. 10. The vote was supposed to be in 2010, but Prime Minister Ehud Olmert's resignation announcement in July led to early elections. Kadima leader Tzipi Livni said her main leadership rival, Transportation Minister Shaul Mofaz, would be her party's campaign chair. Along with Livni, the main contenders for prime minister are Defence Minister Ehud Barak of Labor and Likud opposition leader Benjamin Netanyahu.

Livni cites Syria conditions

After reports that outgoing Prime Minister Ehud Olmert intends to resume indirect peace talks with Syria, Kadima chair Tzipi Livni on Friday asserted that Damascus must sever its ties with Iran and Hezbollah before Israel accedes to its demands. "Before the Syrians get from us what they want, they must show through their actions that they intend to stop arming Hezbollah, and must cut ties with Iran and terrorism," Army Radio quoted her as saying. Livni also said Friday that the government "must determine if we are talking about continuing just the talks or determining facts on the ground before elections, something that is not appropriate or acceptable. The government needs at this time to focus on the management of the country and find solutions to the problems facing us right now, nothing more than this," Livni added.

Gaza truce violation

Palestinians on Friday fired two anti-tank missiles at Israeli troops along the Gaza border, a violation of a four-month-old truce, the Israel Defence Forces said. Troops investigating suspicious movements along the fence near the Kissufim crossing came under fire from inside Gaza, the army said. There were no injuries or any immediate claim of responsibility from any Palestinians. The violation was the second by the Palestinians in two days. On Thursday, a little-known group calling itself Hezbollah Palestine claimed responsibility for firing a rocket into southern Israel from Gaza.

Museum gets go-ahead

The Simon Wiesenthal Center can build its long-planned Center for Human Dignity-Museum of Tolerance in Jerusalem. The Supreme Court gave its approval eight years after the museum was announced. Famed architect Frank Gehry will design it. In the interim, the cost of the project soared from $120 million to $250 million (US). Rabbi Marvin Hier, dean of the Wiesenthal Center, said construction would resume immediately and estimated that the museum in the middle of Jerusalem would open in 3-1/2 years. Its site, adjoining Independence Park, was Jerusalem's main Muslim cemetery until 1948. Muslim authorities appealed to the Supreme Court that construction would desecrate the cemetery, which is said to contain the bones of Muslims killed during Crusades.

— JTA and Ha'aretz

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the following products were inadvertently
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These products are not kosher certified:

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UPC: 0 55577 10931 1

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Steps have been taken by the company to remove the kosher designation.

* * * * *

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www.cor.ca and click on "Kashruth Alerts"

And now for something completely different: HEEBONICS

Filmmaker documents family's garbage disaster

By RIVA GOLD
Special to The CJN

Foul odour and fruit flies can result from forgetting to take out the garbage on garbage day.

But what happens when a family of five misses the garbage truck for three months?

Garbage! The Revolution Starts at Home simulates exactly this disaster. The new documentary, produced and directed by Toronto-native Andrew Nisker, exposes the dirty side of garbage, both at home and at the dumpster.

Filmmaker Andrew Nisker exposes the dirty side of garbage both at home and at the dumpster.

[Photo: courtesy of Bernice Kim]

The film documents the McDonalds, an ordinary family that is asked to keep all their garbage for three months. It then follows them on a journey to find out where the garbage goes and what it's doing to the world after it leaves their home.

"It's about the pollution a typical household creates," Nisker says. "And it isn't just garbage – it's where waste water goes, and what happens outside their home to get their coal power energy. We even looked at some of the things [that accumulate] over the holidays, just by celebrating."

Nisker hopes the film will raise environmental consciousness.

"I want to make people more aware of pollution activities that are basically invisible to us because of the way the system is set up," he says. "The garbageman takes everything away, so it's easy to miss what we're really doing."

For Nisker, poor air quality has been both a global and personal problem.

"I grew up asthmatic in Toronto, and even as a kid, I had to pay every day just to breathe. It makes you think about why you're doing that. We drive cars that emit so much pollution, yet the technology is barely evolving. Why do we just accept the poor air quality?"

Andrew developed the idea for the film in 2002 at the peak of the Toronto garbage strike. The strike, which lasted two weeks, covered the entire city in mounds of rotting waste. "They were piling up garbage by the park near my home. I looked at what we were doing to that park, and I wanted to capture that feeling in a film," Nisker says.

Though this was his first feature-length documentary, Nisker is not new to the entertainment industry. A graduate of York University, he has produced a myriad of interactive entertainment products, including interactive DVD board games and children's programming.

The title of Nisker's new film pays tribute to Nisker's late friend Robert Hunter, the co-founder of Greenpeace, who came up with the expression "the revolution does start at home."

Nisker says, "If you can't clean up your own home, it'll be hard to expect the rest of the world to do anything. It has to begin at home, with individuals and families."

The film has seen major commercial success, with screenings in more than 120 communities worldwide. Nisker is distributing the film himself. It has primarily been viewed at large "screening parties" from Toronto to Torino, Italy. The film has also been selected to screen at Toronto's Hot Docs International Film Festival next spring and has been shown at more than 120 schools worldwide.

"The Jewish community, of course, has been very supportive of the project," Nisker says. The Miles Nadal Jewish Community Centre hosted a special screening last April, and the film has also received rave reviews in Israel. Nisker is currently negotiating a broadcasting deal with an Israeli network.

"The reactions from everyone have been fantastic," Nisker notes. "The highest compliment we get is when people spread the revolution alongside the film."

Since the film's debut, several groups have emulated the McDonald project and done their own garbage audits.

"People start talking, because everybody lives in a home, and everybody creates garbage. It's a universal thing we can all do better."

According to Nisker, there are "1001 ways" each household can reduce. He suggests primarily a much more critical eye when shopping, and encourages viewers to reconsider their product packaging.

The McDonald family have started to do their part by using fewer harsh chemical cleaners and using tap water instead of bottled water.

The garbage-revolution movement also identifies ways to make the holiday seasons more environmentally friendly.

At Chanukah, Nisker suggests sending e-cards, instead of paper ones; giving gifts in reusable bags; and using china cups instead of disposables.

"Disposable flatware is a major problem," Nisker says. "It's convenient, but it's very harmful. I think all of us can re-think our holiday traditions and make them a little greener."

The documentary itself is only one part of the growing international garbage movement.

The film's website, www.garbagerevolution.com, has spawned an online community of more than 5,000 members devoted to waste reduction.

"It's kind of like an eco-YouTube," Nisker jokes.

The site offers members more information about the issues in the film, monthly newsletters and extra footage from the movie. Members can also contribute to *Garbage2!*, a new film composed of user-submitted ideas about how to reduce garbage in different communities. Garbagerevolution.com will soon also host an online store of eco-friendly products.

Despite the serious message behind the film, Nisker stresses that it is largely intended to be entertaining.

"It's important to present issues in a way that people will pay attention to. There are many great environmental films out there, that aren't necessarily doing that well commercially. If you don't do that, you don't get your message across."

For Nisker, the eyes of the McDonald family kept the story fun and relatable.

"Surviving while keeping all your garbage can be very entertaining," he says.

Currently, Nisker is working on his second feature film, *Chemical Nation*. The film's subject is household cleaning chemicals and how they impact the environment and people's health. It is expected to be released in late 2009.

CHECK OUT OUR BLOG @ HEEBONICS.CA

And now for something completely different: HEEBONICS

Actor's book gives voice to victims of war and injustice

By SHERI SHEFA
Staff Reporter

She's won critical acclaim as an actor for movie roles, including playing a stripper in Atom Egoyan's 1994 film Exotica, and is probably best known for her role as Jenny Schecter, a moody lesbian, on Showtime's The L Word.

But 33-year-old Mia Kirshner said that I Live Here, a "paper documentary" she authored, is the best thing she's ever done.

Kirshner, who visited her hometown Toronto late last month to promote her book at the International Festival of Authors at the Harbourfront Centre, has spent the last seven years documenting her travels to war-torn and poverty-stricken regions around the world.

I Live Here, co-authored by J.B. MacKinnon, Paul Shoebridge and Michael Simons, is broken up into four volumes, each consisting of journal entries, photographs, art and graphic novellas that tell stories about child soldiers, sex workers and genocide in Burma, war in Chechnya, AIDS and poverty in Malawi, and murder and injustice in Mexico.

Kirshner's sister, Lauren, and authors Ann-Marie MacDonald and Karen Connelly, as well as the subjects themselves, contributed to the book.

"I'm proud of The L Word because it is a meaningful show to a lot of women, and I'm proud to be part of something like that... but making the book was like running a marathon up a hill with weights strapped to you... The travelling itself was inspiring, and it changed my life completely," Kirshner said about her experience.

"It feels incredible. I don't think I've ever done anything well before this. I don't mean to sound full of myself, I don't mean that the book is the best book ever or anything like that, but it's a very new feeling for me to think that I did a good job and that I've accurately reflected the stories I was told."

Proceeds from the book, which was published by Pantheon for less than the usual fee so the book could be sold at a lower price point, go to Amnesty International.

"What I'd like people to do with this book, for a book like this to be a success, if you have the book and you like it and you believe in its message, e-mail your friends and tell them why its important," Kirshner said during an interview with The CJN at Toronto's Westin Harbour Castle.

Actor Mia Kirshner said the book she spent seven years putting together is the best thing she's ever done.

[Mike Bender photo]

Kirshner, who just finished filming the sixth and final season of The L Word, said it was the 2001 terror attack on the World Trade Centre in New York that triggered the project.

"I just remember I was working in Vancouver, feeling creatively dead, and then 9-11 happened and basically it just changed my whole life. I was really scared. I felt like I really wanted to understand where we all were going."

She spent a year doing extensive research, convincing others to join her project and preparing for her first trip to Ingushetia, a Russian republic in the North Caucasus region.

She was 26 when she made her first trip, and her parents were concerned about her decision to travel there.

"My dad called me the day before I went to Ingushetia and he said, 'I really think you're making a mistake. A plane was just shot down in a neighbouring region and I don't want you to go.' But I said, 'Dad, I'm going. I have to.' "

Ironically, Kirshner said it was her parents and grandparents who influenced her decision to give voice to victims of war and injustice.

Her grandparents are Holocaust survivors and her father, Sheldon, a reporter at The CJN, was born in a German displaced persons' camp, and her mother, an ESL teacher, immigrated from Bulgaria after the war.

"The house I grew up in was sort of this tapestry of colour and culture and language and music and melancholy. And I mean melancholy for the former life in many ways," Kirshner said.

In the first volume of I Live Here, which documents her visit to Ingushetia, Kirshner shares the effect war and genocide had on her own family.

"As a child, we were always at my grandparents' house for our Friday night Shabbat dinner," she wrote. "Hazy from stolen gulps of Manischewitz, I would watch my grandfather vanish. His eyes dark slits, mouth open in mute horror. Sometimes, he would stop talking for days."

Seeing first-hand how horrific memories can affect a person, Kirshner feels it's important for survivors to document their experiences.

"After a certain point, after the first trip to Ingushetia, I felt a responsibility to tell the stories."

Although she didn't want to brand her seven years of travelling to Chechnya, Burma, Mexico and Malawi as dangerous, Kirshner said there were encounters that left her feeling vulnerable.

While visiting a brothel that operates out of a noodle shop in Mae Sot, a town on the Thai-Burmese border, she wrote: "The door was locked behind us. It's hard not to feel vulnerable in a locked room. I have been told to be careful – a western man was shot in this brothel last week."

She said that on another occasion, when she and her guide tried to make their way back into Mae Sot, they were stopped and searched by the Thai military.

"They thought I was a Christian missionary, and they had been questioning whether I had been talking to child soldiers. And how would they know that? Were they following us? Because that was actually what I had been doing the day before."

Despite the horrific stories she heard in Chechnya and Burma, Kirshner found Juarez, Mexico, the most painful trip to make, she said.

Over the past 15 years, more than 400 cases of women having been raped, tortured and murdered have gone unsolved in Juarez because of the complicity of police and politicians, Kirshner said.

"I sat in a room with mothers whose daughters had been killed savagely along with eight other women in a cotton field, and the Mexican government has lost evidence over the past 10 years, haven't found the killer or killers, and I think it is absolutely appalling that they haven't allowed these families closure."

The fourth volume of her book documents her trip to Malawi, and although it is one of the poorest countries in the world and it had one of the highest HIV rates, Kirshner said she found inspiration there.

"I saw a young women named Miriam who is HIV-positive and doesn't complain, she works at a gas station, supports her family and became a role model for me, like the way in which she just brings a simple grace into her life and dignity, and laughs all the time. You can't help but take that back into your own life," she said.

"I think this experience made me a better person. I think it made me a better friend. I think it made me a better daughter... It really humbles you and when you realize how precious time is... and how everything is so fleeting, the time you have together should be cherished."

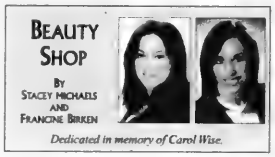
With the success of her first book, Kirshner plans to author another series and is considering travelling to Pakistan and Iran.

Meanwhile, the I Live Here Foundation was founded to establish creative writing programs for marginalized people. Its first project will be to fund a writing program in Malawi for orphaned children living in a juvenile prison.

The I Live Here Foundation's website address is www.i-live-here.com.

As winter approaches, we often believe that the skin-care routine we used in the spring and summer months should be the same in the winter months.

The reality is, winter brings on new challenges for us and our beauty regimen has to change to accommodate the colder temperatures. Winter has a drying effect on our skin and hair. We can keep our skin healthy and glowing by being aware of what changes we need to make and how we can avoid red raw skin and chapped lips.



Natural sunscreens that feature aloe vera and herbal oils will help protect the skin's layers. Before your outdoor activities begin, make sure to use a sunscreen that has at least a SPF 15.

Moisturizing your skin twice a day is a must! Before your day begins, make sure to use a heavier moisturizer than you used in the summer. You don't have to change the line of skin care you have been using; just change the formulation. Lotions that contain AHA, glycolic acid and lactic acid are amazing to use this time of year, as they are effective for reversing dry skin and helping reduce the appearance of fine lines.

When showering or bathing, try not to use harsh soaps and try to stay away from bubble baths, which can be irritating to dry skin. Look for bath products that have chamomile in them, as it is a healing agent. After you enjoy your warm (not hot) shower, make sure to put on your moisturizer. You will feel fresh and rejuvenated.

Chapped lips are common in the winter months. Use a lip balm with at least SPF 15 and try to find products that have beeswax, aloe and Vitamin E in them. Tea tree oil is wonderful for lips that are cracked and sore.

Exfoliating your skin, including your hands and feet, is another concern during the winter months. The most important thing for skin is good nutrition. Eating dark green leafy vegetables can help prevent skin dryness and other problems. Take your vitamins, try drinking warm water, as this is great for the digestive system, and stay warm. Continue to work out for 20 minutes while watching your favourite program. This is the toughest time of year to get used to, but if you follow all these wonderful tips, the cold temperatures will not feel as bad as you think.

FIORIO – Maurice Fiorio tells us that for winter, hairstyles are short, as short cuts can make you look younger and bring out facial features, yet they are still sexy and feminine. Incorporate a fringe if you want to draw attention to the eyes, and layering will give you that tousled yet sexy look.

Colour should be natural with tone on tone colour. Blonds will look great with lowlights; warm brunettes and reds look good with delicate golden highlights. Skin tends to be paler in the winter, so stay neutral with colour; in other words, don't go too light or too dark for your skin tone.

Hair styles should be sleek and dimensional to accentuate jaw lines and cheekbones. Use a product that creates shine, backcomb your hair at the crown of the head and pull it back off the face using bobby pins

Bring the bounce back to curly hair with Tweek from **Curly Hair Solutions**, an innovative hairspray in a cream form that fine-tunes curly hair by rebuilding flat spots, fixing hat/helmet head and instantly eliminating flyaway hair. Tweek is a styling cream that does for curly hair what hairspray does for straight hair. It is a versatile product that can be used for several different applications. Tweek is flexible, non-sticky, non-greasy and water-soluble, with just the correct strength to refresh and support curly hair without causing damage. It does not contain drying alcohol or silicones, which can build up on the hair, and has a nice clean, natural scent.

Natural and organic body-care company **Kiss My Face Kids**' products makes bath time fun. The company is expanding its global reach with new, totally natural kids' bath and body products. Pamper your kids during bath time with essential products ranging from shampoos and body washes to hair detanglers and toothpastes. These kid friendly products contain no parabens or artificial colours and come in fun flavours to ensure your kids' sensitive skin stays soft, smooth and squeaky clean. Each of these products comes with an endangered animal friend such as Walter the Whale and Chi Chi the Chimpanzee, perfect for getting the kids' attention.

STACEY'S TIPS

SPA AND SKIN CARE: Tired of following time-consuming skin regimens to address your most common aging concerns? Fine lines, wrinkles, rough skin and uneven skin tones no longer need to mess with your time lines. Introducing the new **Alyria** Multi-Age

Continued on page 49

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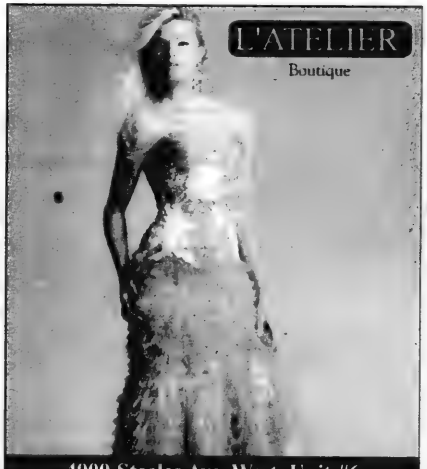

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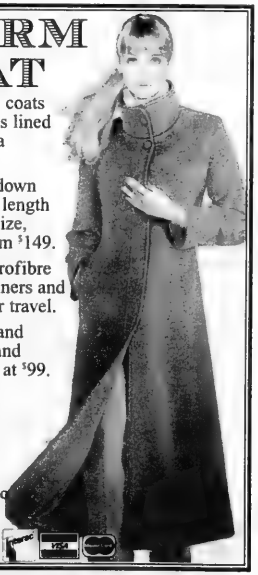

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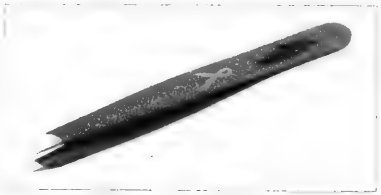
Continued from page 48

Correction for skin-savvy women who want to fight the aging process and gain back the time to do the things they love. Multi-Age Correction addresses women's top three aging concerns – fine lines and wrinkles, skin smoothness and skin tone uniformity – and can be applied to both the face and the eye contour area.



Rethink your brows and at the same time support breast cancer research with **Tweezerman**'s Pink Ribbon Slant Tweezers. Whatever the style, well-groomed eyebrows are like the cherry on top. Featuring the signature breast cancer ribbon, **Tweezerman**'s Pink Ribbon Tweezers are made of stainless steel with a baked-on enamel finish. The perfectly aligned hand-filed tips of these tweezers ensure you can grab hair easily every time. Also, don't miss **Tweezerman** Wide Grip and Mini Slant Tweezer, **Tweezerman** Brow Scissors and Brush, and **Tweezerman** After Tweeze Soothing Cream.

FRANCINE'S TIPS

Glamour and drama is the look for this winter's makeup. Emphasis is on either the eyes or lips, but not both. The smoky look is still in fashion and hotter than ever. Purple, berry, blue, gold and bronze are also hot in eye shadow colours.

Be prepared to see lots of black eyeliner. The "cat eyes" look is what is on this season's runway. It can be achieved by lining the entire eye with a dark shade of liner, usually black, dark brown or grey. The liner is extended just beyond the outer corner of the eye in an upward direction to give that sensual look.

To complete this look, make sure the eyebrows are full and lashes are longer then ever. Apply multiple coats of dark mascara. Aubergine is the hot shade if you are looking for purple-tinted lashes. Then invest in a good waterproof mascara.

Mineral makeup continues to be a hot trend. The natural even look is what every women wants, and this is the makeup to be looking for. During winter months, the skin becomes paler than in other seasons, so make sure you test a foundation before you purchase it. The very same applies to concealer. The concealer should match your skin tone and should be applied over dark circles under the eyes and red spots.

This season, the emphasis is on highlighting cheekbones in pink. Use your blush brush to sculpt your face and create cheekbones.

Lips are either bright and vibrant or neutral and subdued. Every shade of red is hot; try to find a shade that will flatter your look, especially for that black-tie evening. There are several different shades of red. Fair-skinned women should wear pink or plum lipsticks with red undertones. For dark skin tones, try deep warm reds and, for medium skin tones, anything that is berry or cherry will look amazing. Choose the look you are after, red lips or dramatic eyes, and tackle it. Just remember not to overdo it.

As we know, winter can be extremely cold and hard to get used to. This is your opportunity to warm up with fresh, new scents that can make you smell and feel wonderful. Fragrances that should be worn in the winter months are cypress perfumes with a sharp woody scent. They promote warmth and give off a feeling of heat.

Dress yourself up with all the new, wonderful colours of winter, and remember your appearance is most important and should be enhanced in the proper way. So take advantage of all these wonderful hints and hold your head high. You will not only feel amazing, but you will look it, too.

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Winter Fashion

Hair extension trend continues to grow

Spa Life
By Kathryn Kates

For years, starlets have been adding length and volume to their tresses with hair extensions.

The trend has now caught on with women of all ages and from all walks of life who want highlights or lowlights without the expense and damage of chemicals or fuller or better textured hair for a more youthful look. Although extensions can restore the appearance of damaged hair, they are used most often to add length.

According to Dawn Rivard, an expert on wigs, hair extensions, hairstyling and makeup, and owner of Dawn Rivard's Hair & Make-up Design – a home-based Toronto studio – hair extensions give women the opportunity to break away from the hair that has bound them to a specific look.

Rivard knows hair. She has worked throughout Europe, North America and New Zealand, and her work has been seen in theatre productions, operas, on TV shows, in movies, on CD covers and in magazines. She has garnered many prestigious awards, including an Emmy for Showtime's production of Anne Rice's Feast of All Saints.

She's applied extensions to actress Kirstie Alley, television talk-show host Sharon Caddy and Canadian Idol judge and singer Sass Jordon.

"I am one of only two Canadians certified with Mark Barrington Concepts Inc., a strand-by-strand reusable hair extensions method from the United States. I am also certified with other hair extension systems – Great Lengths, Hair Police and So.Cap," Rivard says.

She works with high-quality human hair in a choice of straight, curly or dreadlock textures. Some clients mix textures such as partial dreads or mix systems like Mark Barrington in the back because they like the smoothness but want a smaller bond (used to attach the hair) at the front, so she uses So.Cap.

Kathryn Kates after her hair extension.

Rivard's clients include those whose hair is fine or thinning due to aging and who want to thicken it. Eventually, most of these women end up wanting to add length, too, she says. Her clientele range in age from 17 to 65. Ten per cent of Rivard's clientele consists of men who come not for length but for thickening when balding begins.

"At the first session, I assess what system will be best for the client because there is no one system that suits everybody," says Rivard. "I match the hair and how the hair attaches to the person's head, so it works with their hair's texture, lifestyle and maintenance system. On the second visit, I install the hair."

Sometimes she can install clients' hair on a first visit, if she happens to have hair that matches their hair, but in most cases the hair has to be custom-ordered. It can take a day from a local supplier such as So.Cap or up to two weeks for more difficult hair, if the texture of the client's hair isn't common or the colour is harder to match.

On average, it takes four hours to install a head of hair. Depending on the amount of hair used, a full head of hair costs between $500 and $1,500. Upkeep, depending on how many extensions are worn and how tight the extensions are applied, usually entails salon visits for one to two hours every six to 10 weeks. According to Rivard, a tight installation keeps the hair looking fresher longer.

The hair extension trend continues to grow, and not only to get extra length. When popular styles like the shorter bob came in, many women added extensions for volume and highlights.

"Your own hair will be in better shape after you have worn extensions," Rivard says. "I'm not saying hair extensions help your hair grow, but much less of your own hair breaks when wearing extensions."

Rivard cautions that people wanting extensions need to get a referral and check the references of a hairstylist, because even the best hair extension system, if put on wrong, can harm your hair. If stylists won't explain why they are using a particular system, then they are just selling the only system they know, she says.

Regarding removing extensions, Rivard says, "With the Mark Barrington extensions, people can remove them on their own. It won't cause any damage, although it is a little tricky – a stylist can take them out within a half hour. The other systems need a stylist to remove them. To remove a whole head, takes about an hour."

Rivard's website address is www.dawnrivard.com.

Dawn Rivard demonstrates her technique on a mannequin. *[Kathryn Kates photo]*

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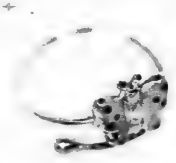

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CJN Profile

Journalist Rebecca Eckler turns to fiction writing

By SHELDON KIRSHNER
Staff Reporter

Rebecca Eckler appears to have made the tough transition from journalist to novelist with a minimum of fuss and pain.

"Journalism was great, but I always thought I'd be a fiction writer," said Eckler, a former National Post columnist who has written several books since her departure from the grind of daily journalism. "I have an active imagination, and a novel seemed like a good challenge."

In the past four years, Eckler, a 35-year-old single mother, has churned out three "mumoirs" about the joys and challenges of motherhood – Knocked Up: Confessions of a Hip Mother-to-Be, Wiped! and Toddlers Gone Wild.

And now she has produced her first work of fiction, Rotten Apple, a novel for young readers published by Doubleday Canada.

Eckler is busy these days.

She is three-quarters of the way through finishing her second teen novel. As well, she is working on her first adult novel, turning on a mother-daughter relationship.

In addition, she and co-author Erica Ehm are writing a series of three kids' book, The Mischievous Mom, the first of which is due to to released by Key Porter in 2009.

And Eckler continues to dabble in journalism, contributing lifestyle stories to newspapers ranging from the National Post to the Globe and Mail and to magazines such as Maclean's and Chatelaine.

Eventually, she hopes to be a full-time novelist, but she has no intention of giving up journalism altogether. "In journalism, you meet a lot of people, and that's real life," she explained in an interview.

Born and raised in Toronto and educated at Ryerson University, Eckler was drawn to writing Rotten Apple – revolving around a girl's attempts to deal with peer pressure and first love – because she regards the teen years as both magical and painful.

I've grown to love Apple," she said in a reference to the main character, Apple Berg. "She feels like my child. I watched Apple as I created her."

Eckler said that Apple percolated in her mind as she wrote her mumoirs, which have sold briskly and been translated into several languages.

For all her enthusiasm about Rotten Apple, she is also modest. "It's a fun, light read. I won't win the Nobel Prize for it."

Eckler, whose five-year-old daughter, Rowan, is the apple of her eye, conceived her with a Toronto-born lawyer who lives in Calgary, Stephen Chetner. "We're not together today, but we have a good relationship, and he plays an active role in bringing up Rowan," said Eckler, who divided her time between Toronto and Calgary from 2003 to 2007, but who is now based in Toronto again after buying a house here last summer. "We're all pretty close, and it's good to have him around."

Having praised her ex-fiancé's cooperative attitude, she acknowledged that being a single mom is difficult and exhausting, even though Rowan is an amazing little girl who gives her much happiness and pleasure.

Eckler, an elfin figure with lustrous, long dark brown hair, launched her career while studying broadcast journalism at Ryerson in the mid-1990s. "I always wanted to be a writer," she said.

She was an intern at the Calgary Herald, covering arts and entertainment, and she worked as a producer for the television program Pamela Wallin Live.

"Pamela was the best boss I ever had," she said. "She gave me such a good work ethic. We're still in touch."

Eckler, whose forte is "personal journalism," was hired by the new National Post, published by Conrad Black, on its first day of publication in the autumn of 1998.

By chance, she had written a profile about its editor, Ken Whyte, five years earlier and had sent him her Calgary Herald clippings.

She applied for an editorial position at the National Post because she was convinced it would be a once-in-a-lifetime opportunity. As she put it, "I don't think there will ever be another newspaper startup like this in Canada."

[Sheldon Kirshner photo]

Writer Rebecca Eckler

Initially, Eckler contributed stories to the Toronto section, but as time went on she began to write lifestyle pieces, which suited her interests and temperament.

Six months into her job, while covering a federal election and after writing a story that impressed the editor, Eckler learned that she would be promoted to columnist.

Specializing in soft human interest stories, she was eminently prolific, sometimes writing two columns a day. "It was such a blast to work there for the first few years," recalled Eckler, who was virtually married to her job. "I had very good editors who were on the same wavelength."

As she looks back, she said that her favourite columns were on a surfing camp in California, the Canadian federal election and the Hollywood movie scene.

Readily admitting that she was a master of fluff, she said, "I love fluff. People don't give it enough credit. Fluff is what gets people talking, though I admire reporters who have gone to Rwanda and Afghanistan."

In 2005, she was abruptly fired, the victim of a brutal round of cutbacks. She was not too surprised. "A lot of good people already had been let go."

Nonetheless, she took the termination badly. "It was awful and unfair. I had really worked so hard. It soured me on the business side of journalism. I realized that newspapers are nothing but a business."

To soften the blow, the Post offered to pay her per column in lieu of a regular salary. She continued writing for the Post, but quit two months later.

Subsequently, Eckler freelanced for a variety of publications, including the Globe and Mail and Post City magazine.

Though this incident still rankles, Eckler firmly believes that the Post brought a sense of fun and elan to Canadian journalism, especially in feature writing, and forced competitors like the Globe and Mail to improve themselves.

Eckler, whose parents Lorne and Susan are retired teachers, is a liberal in her social and political values. But in last month's federal election, in line with an emerging trend in Canada's Jewish community, she voted for the Conservative party, led by Prime Minister Stephen Harper.

Eckler, whose brother, Michael, lives in a settlement just inside the West Bank, cast her ballot for the Conservatives because she thinks they're more pro-Israel than the other mainstream parties.

Having visited Israel many times since the age of 16, Eckler feels comfortable there. "I really feel at home in Israel."

Sonny Goldstein, CFP
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Kristallnacht paved the way to the Holocaust

By SHELDON KIRSHNER
Staff Reporter

In an orgy of anti-Semitic violence and hatred, mobs ran amok throughout Germany and newly annexed Austria on Nov. 9 and 10, 1938 – killing at least 96 Jews, injuring hundreds more, burning 1,300 synagogues, vandalizing schools, institutions and cemeteries and wrecking some 7,500 Jewish-owned businesses. In addition, 30,000 Jews were arrested and sent to concentration camps.

Exactly 70 years ago this week, Kristallnacht broke out in Germany, an ugly precursor to the Holocaust. By even Nazi standards, it was a unique event, according to British historian Ian Kershaw. "It was the only occasion during the Third Reich when the German public was confronted directly, on a nation-wide scale, with the full savagery of the attack on the Jews," he writes. "Never before and never again did the persecution of the Jews stand at the forefront of the public's attention…"

Herschel Grynszpan

Ernst vom Rath

This telling quotation appears in Mitchell Bard's illuminating book, 48 Hours of Kristallnacht: Night of Destruction/Dawn of the Holocaust (The Lyons Press), which is largely based on eyewitness testimony, some of it previously unpublished. These chilling accounts are supplemented by Bard's supple analysis of what came before, during and after this shocking, brutal outburst of primitive anti-Semitism.

The official persecution of German Jews actually began in the wake of Adolf Hitler's accession to power in January 1933. A boycott of Jewish businesses, in April of that seminal year, was followed by a dizzying succession of anti-Jewish legislation, including the 1936 Nuremberg laws, which stripped Jews of citizenship and barred them from marrying Christians.

There was a respite as Germany hosted the summer Olympic Games, but once the foreign athletes left, the Nazis redoubled their efforts to harass, demonize, marginalize and isolate Jews.

As part of this ferocious campaign, Germany, on Oct. 27, 1938, expelled 18,000 stateless Polish Jews. The Grynszpan family, which had lived in Hanover for the previous 27 years, were among the deportees. The Grynszpan's eldest son, Herschel, a resident of Paris, was outraged by the inhumane treatment his parents and sister had received. Seeking revenge, he went to the German embassy and asked if he could present an important document to the ambassador.

Since he had stepped out, Grynszpan was led to the third secretary, Ernst vom Rath, who was under investigation by the Gestapo because he was suspected of lacking sufficient Nazi zealotry, particularly toward Jews.

Grynszpan fired five shots at close range, mortally wounding the diplomat, who died on Nov. 9, the 15th anniversary of Hitler's Beer Hall Putsch, a holy day in the Nazi calendar.

Bard says that Joseph Goebbels, the fanatical Nazi propaganda minister, took full advantage of his death to ramp up the persecution of Jews to a new level, adding that Hitler left the details to his subordinates. Although the systematic attacks started on Nov. 9, the first wave of violence washed over the German cities of Kassel and Magdeburg-Anhalt about a day before Vom Rath succumbed to his wounds.

As might be expected, the sheer scale and horror of Kristallnacht is best described by the people who witnessed it, and much to his credit, Bard has assembled a trove of powerful testimony.

Robert Behr, a Berliner, recalls: "As I went out of the house, I saw all the stores were smashed and Nazi stormtroopers in their brown uniforms. Police stood around and didn't do anything. Berlin had always been a liberal city. Suddenly all that changed. Berliners turned out to be no different than anyone else."

A fire consumes a synagogue in Berlin.

Sophie Nussbaum, from Emden, was awakened by knocks at the door and shouting. "Open up! We're taking all of you to Palestine." She clearly remembers the traumatic effect Kristallnacht had on a girl who had been raised as a Christian by her Jewish father and her non-Jewish mother. "But mommy," she cried, "we are not Jewish."

Alexander Lebenstein of Haltern heard strangers running into his house and throwing furniture, glassware and dinnerware out of windows.

Frederick Firnbacher of Straubing saw civilians ransacking the local synagogue and trying to break into homes where Jews lived.

Arnold Fleischmann, a resident of Bayreuth, who happened to be in Nuremberg on one of those ignominious days, says his father and his friend were shaken up by the boiling animus. "They never believed something like that could happen in a Germany that was civilized, that believed in Goethe and Schiller."

Jutta Rose of Hanover witnessed the indignity of an assault on her father. "They threw [him] down the stairs. Blood was all over."

Harry Stern, president of the B'nai Brith lodge in Erfurt, was taken to a gymnasium and hauled into a restroom, where he was forced to walk with bended knees, "the worst torture I have endured…"

In the village of Kehl, close to the French city of Strasbourg, Jews were marched through the streets, hit, insulted, spat upon and forced to sing, "We have betrayed the German fatherland. We are responsible for the Paris assassination."

In a chapter titled Righteous Germans, Bard cites examples of German citizens who acted decently.

A coal merchant in Sontheim drove off thugs preparing to set the shul on fire and then escorted Jews out of town. Cardinal Michael von Faulhaber provided a truck for Munich's chief rabbi to save religious objects from the synagogue before it was destroyed. Max Schmelling, the former world heavyweight boxing champion, hid the two sons of a Jewish clothing store owner until it was safe for them to leave. And in the village of Warmsried, the local Catholic priest made sure that no actions were taken against Jews.

Unfortunately, these humanitarian acts were but a blip on the screen and had no effect whatsoever on the course of events.

In the wake of Kristallnacht, 120,000 German Jews and 140,000 Austrian Jews managed to emigrate. But tens of thousands of Jews were unable to leave, partially because western democracies refused to grant them entry visas.

For Jews who had no way out, life became increasingly miserable. Bard quotes one observer: "[Jews] were deprived of their occupations, robbed of their property, forbidden to inherit or bequeath, forbidden to sit on park benches, use public transportation, frequent restaurants, concerts, theatres and movie houses. They were stripped of all their civil rights, denied freedom of movement."

In a final and irrevocable step, the Nazis solved the "Jewish question" by deportations, starting in October 1941.

Fewer than 10,000 of the remaining 131,000 Jews in Germany targeted for extermination survived the war.

Kristallnacht paved the path to the destruction of one-third of European Jewry.

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Jen Gould to perform at Beth Tikvah

By LAURA STRICKER
Special to The CJN

2008 Juno Award-winner Jen Gould is bringing her catchy, kid-friendly musical stylings to Beth Tikvah Synagogue on Nov. 9.

Gould started playing and writing music after the birth of her daughter, Shoshana. She wrote stories for Shoshana in rhyme and taught herself to play guitar.

Now, almost nine years later, her children's album Music Soup, which includes the songs Gina Meana and Monster in My Closet, has sold more than 20,000 copies.

Not only have her songs attracted the attention of children and parents all over the world, Gould is also a familiar face – and voice – both onstage and on the small screen.

During five seasons at the Stratford Festival, she took on such roles as Esmeralda in The Hunchback of Notre Dame and the title character in Gigi.

She is also a big fan of animated shows, lending her voice to Sailor Moon, Will and Dewitt, and Miss Spider, among others. Gould is currently working on a TV show of her own, for which she hopes to start production on by the end of the year.

Gould, who also has a son, credits having children of her own with inspiring her to write music.

"I was filled with joy and awe at having children," she said, adding that she would often write songs in one or two sittings.

"I love storytelling. [and] kids' music is engaging because it's storytelling."

This will be Gould's first concert at Beth Tikvah, to add to her roster of shows performed at the Green Toronto Festival and the Ottawa Children's Festival.

To purchase tickets for the 2 p.m. show, call 416-221-3433 ext. 354.

Gould's website address is www.jengouldmusic.com.

Jen Gould

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Comedian found his niche performing Jewish material

By CYNTHIA GASNER
Special to The CJN

Robert Cait always knew he wanted to be an entertainer. From a very young age, he would put on shows and write stories for friends and family.

Now living and working in Los Angeles, Toronto-born and raised Cait, a comedian, actor, screenwriter and voice-over artist, will be the featured performer and MC at Associated Hebrew School's 100th anniversary celebration on Nov. 6 at Beth Emeth Synagogue.

Cait is an alumnus of Associated, and he sang in the Beth Emeth Synagogue's boys' choir.

"Despite my comedic shtick about my education at the Associated, my three children attend Jewish day schools," Cait said by phone from Los Angeles, where he moved 16 years ago.

Cait also attended the Community Hebrew Academy of Toronto (now the Anne and Max Tanenbaum Community Hebrew Academy of Toronto), which he said he had to leave for medical reasons. "They were sick of me." He went on to explain that he was having trouble at school controlling his desire to go for laughs. "So in Grade 10, I was kicked out of CHAT."

He graduated from MacKenzie Collegiate Institute, where he achieved fame as one of the Blues Brothers in the school's musical revue. He went on to Ryerson University, where he studied radio and television arts, as well as theatre.

He joined Yuk Yuk's Komedy Kabaret, and, within a year, he was headlining at Yuk Yuk's. He said that after his first successful performance at Yuk Yuk's, he "came off the stage feeling the rush of strangers laughing at my thoughts."

Yuk Yuk's founder, Mark Breslin, encouraged Cait to continue performing and gave the young comedian some advice. "You have to learn to play to your audience," Breslin told him.

That, said Cait, has been with him ever since.

His first job was as the English commercial announcer for Multicultural Television CFMT (now OMNI Television). "They paid me $20 per spot, which was great," he said.

He then branched out into other areas, including working as a statistician and reporter for Hockey Night in Canada and as an announcer for professional wrestling.

Toronto-born comedian Robert Cait

He won the Bessie Craft Award for his voice work for Seagram's commercials.

Looking back, he said, "One of the beauties of living in Toronto was its multiculturalism. This allowed me to do a lot of character comedy with Italian, Portuguese and, of course, Yiddish accents, and I had a Hebrew and French day school education.

"My family, my education and my life in the Toronto Jewish community played a major part in developing my Jewish identity."

As he was building a successful voice career in Canada, he also began working in the United States. In 1992, an American agent sponsored him. He went to Los Angeles, where he continued his voice work and began working in comedy clubs on Sunset Strip.

Cait, who writes all his own material, says he became tired of the standup- comedy-club treadmill in Los Angeles. And he did not want to work on Shabbat.

He and his wife, a native of Los Angeles, were determined to build a traditional Jewish family. "Making *Kiddush* for my family on Friday night was infinitely more important than making strangers laugh.

"Over the years, I had written a wealth of Jewish material, but I had never performed any of it myself. A modern Orthodox synagogue in Los Angeles asked me to perform at their Purim Seudah. Suddenly, I found myself performing at countless synagogues and organizations," Cait said.

"Now I perform mostly in synagogues and for countless organizations for everything imaginable."

After performing at a major-donor cruise for Chabad, he was invited to become part of the Chabad network of some 3,600 communities worldwide.

"I have found my niche. More than that, I am giving other Jews a chance to get together and laugh and reconnect with their Judaism," he said. "I think I have created my own *shleechus*, my Judaic assignment and purpose."

Cait can relate to the wide spectrum of the Jewish world, from frum to the secular. He is funny yet tasteful, and not offensive.

Although he still does some voice-over work for commercials, cartoons and films, he said his greatest professional passion is his Jewish standup work. "It started in Toronto and, God willing, it is affecting a positive affirmation or return to Yiddishkeit around the world."

In March 2007, Associated invited Cait to Toronto to perform his Jewish standup routine at its Evening of Comedy at the Leah Posluns Theatre. He was a hit with the audience.

In December, Video Service Corporation will release a DVD titled Kosher Not Kosher. The DVD includes Cait's Jewish and non-Jewish performances. This, he said, is a reflection of the Toronto/Canadian scene.

"The Toronto Jewish community has played a major part in developing my strong Jewish identity. I still remain closely involved with his family and many friends in Toronto," he said.

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All entries received by 3 p.m. on **Wednesday, November 26** are eligible. The winning entries will be randomly selected at The CJN offices on **Thursday, November 27**, at 10 a.m.
The winners will be notified the same day. Odds of winning depend on the number of entries received. One entry per person.

The CJN will not enter into any correspondence with contestants.

Send your response to: **Judy & David Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN, and City Playhouse are not eligible to enter.

Eye on Arts

By BILL GLADSTONE

EXHIBIT FOCUSES ON GERMANY'S DARK VISION

German academics and scientific researchers in 1941 created the General Plan for the East, the blueprint of the Nazi vision for eastern Europe that set out theoretical ways to expel culturally and racially "unacceptable" populations and replace them with German settlers.

"Science, Planning and Expulsion: The National Socialist General Plan for the East," an exhibition about the plan never before seen outside of Germany, is now on display at the Eric Arthur Gallery at the University of Toronto's John H. Daniels Faculty of Architecture, Landscape and Design, 230 College St. Until Dec. 13.

* * *

Yiddish-English Revue: Octogenarian **Nathan Garnick** is still going strong, as evidenced by his lively production of Shhh…The Curtain Rises at the Jewish Book Fair. The musical revue also features **Gloria Valentine**, **Michael Mandel**, **Jeannette Stein**, **Faye Zeidman** and **Nathan Rosen** at the piano. Leah Posluns Theatre, Sunday, Nov. 9, 1:30 p.m. $5 at the box office or in advance. 416-636-1880, ext. 368

* * *

Names in the News: **Cellist Rachel Mercer**, who performs in the **Made In Canada** quartet, lives both in Toronto's Annex and in Israel, where she is a member of the **Aviv String Quartet**; two of her great-grandparents helped found the city of Metulla. Mooredale Concerts presents Made in Canada at Walter Hall, Edward Johnson Building, 80 Queen's Park Cr. Sunday, Nov. 9, 3 p.m. $25, $20. 416-922-3714, ext. 103. www. mooredaleconcerts.com

* * *

Musical Notes

* Fourteen-year-old jazz sensation **Nikki Yanofsky** of Montreal, who performed at Carnegie Hall with the New York Pops Orchestra, is a Toronto crowd favourite, so her upcoming concert here may be quick to sell out. Diesel Playhouse, 56 Blue Jays Way. Saturday, Nov. 8, 9 p.m. 416-870-8000, www.ticketmaster.ca

• Music Sundays presents guest lecturer **Andrew Scott** speaking on "The History of Toronto's Jazz Scene." $9, includes light breakfast. Miles Nadal Jewish Community Centre, Sunday, Nov. 9, 11 a.m. to 12:30 p.m. 416-924-6211, ext. 0

* * *

Film & Theatre

• The Harold Green Jewish Theatre presents Kindertransport by **Diane Samuels**, a powerful play about one family's experience with a program that evacuated thousands of children from Europe to Britain in 1938 and 1939. Al Green Theatre, Miles Nadal JCC. Nov. 4 to 23 416-366-7723 www.hgjewishtheatre.com

• The International Diaspora Film Festival runs Nov. 5 to 9 in Toronto and includes the films Adam's Wall, Where Are You Going, Moshe? and many others. Full details at www. diasporafilmfest.com.

• Voices Forward: Film & Culture About People from Israel and Palestine is screening 10 films from Israeli and Palestinian filmmakers, all focused on intimate human stories. Nov. 12 to 16. A staging of Jason Sherman's play Reading Hebron is included. $10 per screening. Full details at www.voicesforward.org.

• Jersey Boys: The Story of Frankie Valli and The Four Seasons, the Dancap Productions offering now on view at the Toronto Centre of the Arts, has been extended to Feb. 1, 2009, due to popular demand. Tickets, 416-644-3665.

* * *

Arts in Brief

•**Frederika Rotter** provides the background for her uncle's **Oskar Strawczynski**'s memoir, Ten Months in Treblinka. The program also includes readings in English and the original Yiddish by **Ellie Moidel**, as well as musical selections. Presented by the United Jewish People's Order and Morris Winchevsky School. Admission free. Winchevsky Centre, 585 Cranbrooke Ave. Sunday, Nov. 9, 11 a.m.

• **Aviva Woznica** speaks about her book, Fire Unextinguished. Chapters Indigo at Bayview Village, Wednesday, Nov. 5, 7:30 p.m. www. Fireunextinguished.com

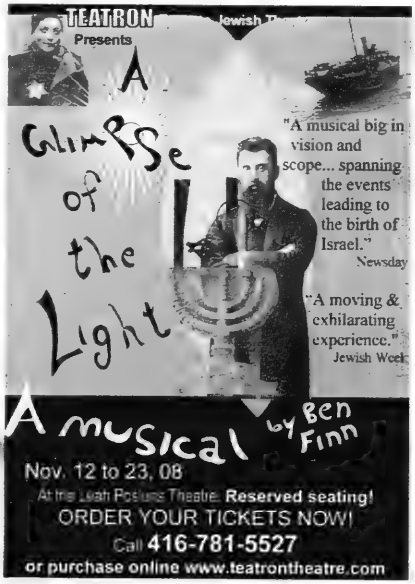
• Unbuilt Toronto: The City That Could Have Been presents images of unrealized building proposals from a forthcoming book by **Mark Osbaldeston.** Presented by the Institute for Contemporary Culture with the Toronto Society of Architects. Royal Ontario Museum, Nov. 5 to Jan. 11, 2009.

* * *

At the Galleries

• Akira Yoshikawa: The Way of Now is an exhibition of drawings and three-dimensional elements at the Koffler Gallery, 4588 Bathurst St., until Nov. 30.

• Retired trucker **Teri Horton** caused a stir in the New York art world when she revealed she had paid $5 for a **Jackson Pollock** original at a thrift store in San Bernardino, Calif. Art experts, who rely primarily on visual cues to determine authenticity, initially claimed the painting wasn't a Pollack, but forensic analysis showed it to be genuine. The 68- by 48-inch painting, known as "Teri's Find," is available for private viewing to interested buyers until Nov. 13, then it goes on public display until Nov. 27. Gallery Delisle, 2239 Queen St. E. 647-341-6356



Koven trio serves up sweet jazz on new CD

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Steve Koven Trio

Last month, local jazz artist and band leader Steve Koven released his seventh album.

The Sound of Songs is a prime example of why pianist-Hammond B3 organist Koven and bandmates Rob Clutton on bass and Anthony Michelli on drums have long been considered one of Canada's pre-eminent jazz groups.

On this latest release, the band is in its usual fine form, offering up nine, original sweet tunes composed by Koven.

The opening strains of the title track lead with a beautiful String Quartet arrangement by Clutton, before shifting into a swinging groove.

Track No. 2, Mr. Springer, is a more laid-back affair. It's built around a toe-tapping island vibe that will make you feel as if you should have a margarita in hand and a gentle Caribbean breeze at your back.

From that, the CD takes a turn to the reflective with Cameo, a sort of musical massage that evokes images of relaxing in a favourite lounge chair, a cup of hot chocolate in hand, while looking out the window on a cold winter's day.

Next up is Crawfish, think New Orleans dance shuffle with a bit of extra smoothness, thanks to special guest Kenny Kirkwood's saxophone stylings.

The trio then slide their way through the jaunty The Universe Loves Lily and Little Dance, the latter emphasizing some moody piano runs from Koven's deft fingers.

Koven and friends next get down and dirty on the self-explanatory Bungalow Blues. Kirkwood features once again, this time in a more fiery sax display throughout the arrangement.

On the eighth track, Honey-Do, the trio's back at it with some fun, free-flowing swing-Jazz.

As if laying a child to bed, Koven gently closes out the album with Faith's Dream, which, as the title suggests, is a dreamy, meditative affair that moves to a slow waltz-like rhythm.

The Sound of Songs was recorded at Inception Sound in Toronto in June and is out on the Bungalow Records and Steve Koven Music label.

For anyone with a taste for accessible, happy jazz, this is an album not to be missed and would make a terrific Chanukah gift.

Koven's website address is www.stevekoven.com.

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Polished performance of Harold Arlen tunes

By TONY STURMAN
Special to The CJN

"Jewish entertainers are the meat and potatoes of the traditional nightclub." So says George Evans, and the artists he lined up for his latest cabaret series at Stadlers Polar Ice Lounge proves it.

Theresa Tova, Paula Wolfson, and Ilana Waldston performed at Evans' cabaret space this fall.

Waldston made an appearance on Oct. 18. She gave a compact, breezy performance of Harold Arlen tunes in a show she calls If I Only Had a Brain, after the song of the same name that Arlen wrote for The Wizard of Oz.

This was a departure from Waldston's last performance a few weeks earlier at the Danforth Jewish Circle. Unaware of her jazz vocal ability and repertoire, I had known only her capable backing of the choir at High Holiday services. A singer switching gears between Hebrew incantation and jazz? This story sounds familiar.

Harold Arlen

Dressed smartly in a sequined black jacket over black slacks, Waldston opened the set with the title song, backed by Mark Kieswetter on piano and Brendan Davis on bass. The song still resonates with her, she said, as she bantered about middle age, motherhood and memory lapses that lead to some "brainless" moments at this stage of her life.

She said that choosing an all-Arlen program gave her the opportunity to showcase both his well-known and lesser-known tunes. So she donned long, ruby-coloured satin gloves for a sultry delivery of A Woman's Prerogative, with excellent piano support from Kieswetter. Other tunes she performed included a softly rendered A Sleeping Bee, co-written with Truman Capote for the musical House of Flowers, and a soulful Blues in the Night.

While there was not much musical risk-taking by Waldston, her tight phrasing and fluid delivery contributed to a polished performance.

Evans said that when he met Waldston at Lisa Particelli's Girls Night Out, she was "funny, accessible, and her ease onstage struck me."

Waldston seemed at home sharing stories at Stadlers, an intimate venue. She proved very knowledgeable about her material and its composer.

Waldston's awareness of Arlen's musicality and the lyricists he collaborated with provided context for songs such as Down with Love and Paper Moon. The latter featured an excellent bass solo by Davis, and Waldston's light and jazzy delivery respected the sentimentality of the Yip Harburg lyric.

Evans' cabaret series at Stadlers, on Church Street in Toronto, runs through Dec. 20. Upcoming performers include Vincent Wolfe, as well as John Alcorn with Heather Bambrick. Check www.statlersonchurch.com for performance dates.

A film with an unusual perspective on the Holocaust

By SHELDON KIRSHNER
Staff Reporter

Adapted from a children's novel by the Irish writer John Boyne, Mark Herman's The Boy in the Striped Pajamas offers a most unusual perspective on the Holocaust.

In this bracing British movie, which opens in Toronto on Nov. 7, the eve of the 70th anniversary of Kristallnacht, the Holocaust is seen through the eyes of Bruno (Asa Butterfield), a curious, guileless eight-year-old German boy.

Bruno's father (David Thewlis) is the commandant of a major concentration camp in Poland. He and his family live in a mansion near the high barbed wire fence that separates their house from the camp, yet only he knows what is going on in the camp.

Sworn to secrecy on his oath as an SS officer, he has told neither his wife, Elsa (Vera Farmiga), nor his children, Bruno and Gretel (Amber Beattie), about the real purpose of the camp. He falsely portrays it as a "farm" where "strangers" in striped uniforms work.

But as time elapses, the commandant drops some hints, claiming that the "strangers" are not really human beings, and that his duties, whatever they may be, are vital to Germany and the Nazi cause.

In the meantime, Bruno forms a forbidden friendship with Shmuel (Jack Scanlon), a Jewish boy on the other side of the fence, while the commandant's wife accidentally discovers, much to her shock and disgust, that mass murder is being committed in the camp.

A sense of dread permeates the film, and this is particularly true in one chilling scene when a junior SS officer informs Elsa that the source of black smoke in the sky is a crematoria.

A scene from The Boy in the Striped Pajamas

The revelation sets off an argument between Elsa and her fanatical Nazi husband. For Elsa, anti-Semitism is acceptable, but murder is beyond the pale.

Throughout all this, Bruno is buffeted by moral cross-currents. His older sister, a dyed-in-the wool Nazi sympathizer, tries to convince Bruno that Jews are "evil, dangerous vermin" who were responsible for Germany's defeat in World War I. But how, given his friendship with Shmuel, can he buy into this blatant lie?

The film, ably directed by Herman and featuring strong performances from Butterfield, Thewlis and Farmiga, is essentially a meditation on the brutality, senselessness and diabolical consequences of racial hatred.

Concluding with an extremely bizarre twist that is both ironic and redemptive, The Boy in the Striped Pajamas leaves an indelible impact.

Composers persecuted by Nazi Germany to be honoured in a concert

The classical music of four composers persecuted by Germany during the Nazi era will be showcased at a memorial concert at Toronto's Royal Conservatory of Music on Nov. 7 at 8 p.m. to mark the 70th anniversary of Kristallnacht.

Music in Exile: Emigre Composers of the 1930s will be presented by Artists of the Royal Conservatory, composed of faculty members of the Glenn Gould School of the Royal Conservatory of Music.

"The concert is part of our long-term commitment to explore music that has been lost through political turmoil and changes in musical fashion, specifically works by composers who were marginalized," said Simon Wynberg, the artistic director of Artists of the Royal Conservatory.

Adolf Busch

After Toronto, Music in Exile concerts will move to the Museum of Jewish Heritage in New York City (Nov. 9-13) and the Kennedy Center in Washington, D.C. (Nov. 18).

Wynberg said the Toronto concert is part of a series of concerts and lectures that began here two years ago and were repeated in London, Rome, Warsaw, Poznan and Budapest.

Five years ago, in collaboration with the Royal Ontario Museum, Artists of the Royal Conservatory staged Music Reborn, a string of concerts and lectures honouring composers murdered in Nazi concentration camps.

Robert Kahn

The Nov. 7 concert in Toronto will feature the Canadian premieres of Adolph Busch's Sextet for Strings, Robert Kahn's Suite for Violin and Piano, Op. 69, Matyas Seiber's Divertimento for Clarinet and String Quartet and Sandor Vandor's Air for cello and piano.

"Sieber, Kahn and Vandor were all Jews," said Wynberg. "Busch was the pre-eminent German violinist of his day, but his embarrassment and sense of shame at Hitler's accession to power meant that his career came to an abrupt stop in 1933."

Busch (1891-1952) settled in Switzerland and then the United States after fleeing Germany. Along with Rudolf Serkin, he was one of the founders of the Marlboro Music School and Festival. Among his students was Yehudi Menuhin.

"Busch's huge output of music is certainly worth exploring, and his String Sextet is a particularly fine example of his huge creative abilities," said Wynberg.

Sieber (1905-1960), Hungarian-born, studied in Budapest with Zoltan Kodaly. "Sieber was a highly influential teacher," Wynberg said.

Kahn (1865-1951) befriended Johannes Brahms and was a member of the Prussian Academy of Arts. "His chamber music, while very much in the tradition of Brahms, has nevertheless a striking individual charm," explained Wynberg.

Vandor, who was killed by the Nazis in 1945, was a conductor and choir director.

"The contributions that these composers made to classical music are yet to be fully judged, as until recently their works were largely ignored because their conservative style ran counter to post-war trends," said Wynberg.

For further information, go to www. rcmusic. ca

—S.K.

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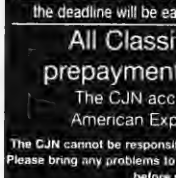

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Two hoops-playing teens make long shot to Israel

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Teenagers Gilad Carroll and Kevin Oman, who began playing basketball as young children, never would have imagined that their passion for the game would be the catalyst for their first trip to Israel.

Carroll and Oman are thrilled to have been selected to the Canadian youth boys basketball team for the Maccabiah Games, which take place July 12 to 23, 2009, in the Holy Land.

"I didn't even know that the Maccabiah games existed until this year," said Carroll, 16. "My dad is the one who suggested I try out for the games. He saw an advertisement somewhere about the Olympics and he started to think about the 'Jewish Olympics.' He looked it up on the Internet. When he told me about the games, I decided right away to try out. I was excited."

Oman, 17, also didn't know about the games.

"It's going to be cool. I've always wanted to go to Israel. To go for basketball is real sweet," he said.

The Canadian team will play its games at the Wingate Institute, which is just outside the city of Netanya and overlooks the Mediterranean Sea and the Poleg Nature Reserve.

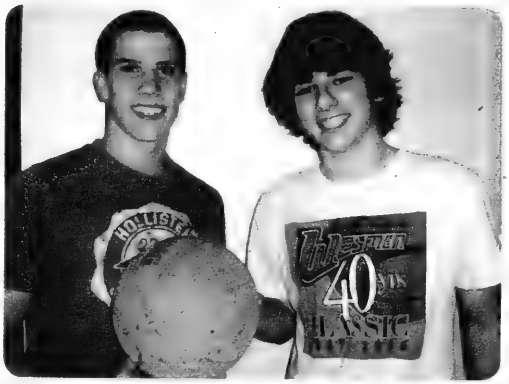
The two teens flew to Toronto in May to try out for the team and were partially reimbursed for their flight by Maccabi Canada.

"Aside from the two of us, everyone on the team is from Toronto and Montreal. We don't know any of them," said Carroll, a six-foot guard.

"We're flying back to Toronto on Dec. 26 for a few days to practise with the team. We'll also practise again with the team in Toronto a few days before we leave for Israel in the summer," Oman said. He and Carroll will be staying with cousins when in Toronto.

Carroll, who describes himself as "the first athlete ever on my dad's side of the family," is currently a guard for the University of Winnipeg's Junior Wesmen team, as well as the Grant Park Collegiate's Pirates.

"I play basketball about four or five times a week," he said.



Kevin Oman, left, and Gilad Carroll will play on Maccabi Canada's under-19 youth team in Israel next summer. [Rhonda Spivak photo]

Carroll attributes his basketball skills to "my mom's side of the family. My mom used to play basketball on the University of Manitoba team. She's going to come to Israel to watch me play."

Oman said Carroll's special skill is his outside shot. "He [Carroll] will hit any three-point shot."

Oman, who is also six feet tall, plays guard on the Junior Wesmen team and has been playing basketball "since I was nine years old." No one else in his family "is into basketball," he said.

"Kevin's special skill is that he always gets to the basket very easily. He can plow through the other team's defence," said Carroll, who has been friends with Oman for years.

Ted Badner, head coach of Maccabi Canada's Under-19 youth team, said both boys will be expected to contribute to what will have to be a team effort if Canada is to win a medal at next summer's competition.

At the 2005 Maccabiah, Canada won a bronze medal after posting a 6-1 record. That team was led by three elite players who went on to play varsity college basketball – one of them at an NCAA Division 1 school.

"This team is different… This team does not have the same top-end talent, but it's deeper. We'll rely on more kids to contribute," Badner said. "Gilad can shoot from outside, Kevin is extremely athletic and can take the ball to the basket."

Badner said both players turned heads at the tryouts, which took place over three days.

"I kind of knew most of the talent. I never heard of either of them. I was quite impressed and surprised when we saw them. We expect them to contribute," Badner said.

Sharon Chisvin, Carroll's mother, said, "We are very proud of and excited for Gilad, both for the opportunity to play at such a high level and for the opportunity to play in Israel. We're hoping that this experience will instil in him a lifelong love for Israel, its vitality and its people."

Carroll said he's looking forward to playing against the host team. "Apparently, the Israeli team plays really aggressively. That's what our coach [in Toronto] says."

"There are some really good players [from the east] on the Canadian team, and we all are practising. I think we should be pretty good in Israel," Oman said.

Oman hopes to travel in Israel after the Games are over. "I'm not sure who from my family is going to come to Israel to see the Games. We're still deciding."

"We anticipate playing one game a day while we are in Israel, and for the rest of the time there will be organized tours for us of the country. I think we'll be staying at a kibbutz hotel," Carroll said.

Carroll is also hoping to experience Israel's sizzling night life.

"After all, we have to fuel the economy," he said.

With files from Paul Lungen in Toronto

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Using talent for a good cause

This past month, I had a brush with 15 minutes of fame – not my own mind you, but with the fame of two people who handled themselves very differently in the spotlight.

The first incident involved an actor friend of mine who invited me to the premiere of a film. Not exactly being the Hollywood glam type, I just considered myself lucky to be seeing a movie a couple days before it opened.

But I quickly realized what I was in for when my friend called me three times for advice on what to wear.

Nonetheless, nothing could have prepared me for the temper tantrum he threw when he realized he had missed the red carpet.

"This was a chance for me to get my picture in the paper," he said, pouting.

I tried to be sympathetic, but when he said, "If I don't get to see the movie in the VIP room with the talent, I'm out of here," I couldn't help but laugh.

Maybe that was mean of me, but maybe sometimes people need to be shamed into seeing the truth.

Which brings me to another talented friend of mine.

Billie Mintz has every reason to be a diva, and yet he's not. He's an award-winning filmmaker who, most recently, was named Entrepreneur of the Year by Enterprise Toronto.

Despite his success, Billie insists that any and all attention be focused on his cause, called Artists Raising Consciousness. It's both a notion he believes in and the name of his business.

As a natural storyteller, Billie has tried to highlight the challenges that people face. His stories have always been touching and unique. I'll never forget his tale of an imaginary friend who became depressed when he realized the boy who made him up was outgrowing him. Or the sensitivity he showed when telling the story of a young boy who was shunned by his classmates after receiving chemotherapy.

Now, he's focused his talents on corporations and the responsibility they have to society.

One of Billie's most recent projects was partly inspired by his cousin, Cory Mintz, who died this past summer in a car accident in Muskoka. The project is titled Message in a Bottle, and it's being undertaken in partnership with Molson.

It's a mini-series about responsible choices, and it will pose important questions about the roles that the community and corporations have in ensuring young people get the right message about alcohol.

Billie could be using his enormous talent to catch the attention of Hollywood agents. Instead, he has chosen to focus on getting the attention of regular people in the hope of awakening their own sense of social responsibility.

When I asked Billie whether he would mind if I wrote about him, he said that he would, in fact, mind. He's always quick to remind me that it's about the cause and not the person.

But there's a quote that comes to mind from another formidable entrepreneur and philanthropist. Seymour Schulich once said, "If you say you are great, you're a braggart, a bore or someone that people will flee from. If someone else says you are great, people pay attention and are at least intrigued by the possibility."

So here I am, Billie, pointing out the greatness in what you are doing – and doing my part to raise consciousness about your efforts to use your talent to make the world a better place, and hoping others will be inspired to do the same.

BALSAMIC ROASTED VEGETABLES

- 2 tblsp balsamic vinegar
- 1/2 c olive oil
- 2 tsp chopped thyme
- 1 orange, cut into ½" strips
- 2 lg red onions, halved, thinly sliced
- 1 yellow pepper, cut into ½" strips
- 1 red pepper, cut into ½" strips
- 1 eggplant, cut into ½" slices
- 2 yellow squash, cut into 1/3"rounds
- 2 zucchini, cut into 1/3" rounds
- 1 tsp Dijon mustard
- 3 minced garlic cloves
- 1 tsp chopped basil
- Coarse kosher salt

Whisk vinegar and mustard in medium bowl. Gradually whisk in oil. Stir in garlic, thyme, and basil. Season to taste with salt and pepper. Can be made 1 day ahead. Cover and chill. Preheat oven to 450°F. Place vegetables in large bowl; sprinkle with salt. Add dressing; toss to coat. Divide between 2 large rimmed baking sheets. Roast until vegetables are tender and slightly brown around edges, about 35 min.

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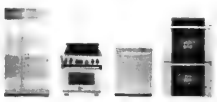

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Dear Ella,

I'm not sure why I am writing this. Perhaps it is cathartic for me.

Last week, I lost my best friend, my dog, Sam. He had been with me since he was 8 weeks old. Sam introduced me to my husband. We were walking in the park when Alan approached to pet him. Sam was there to help me raise my two boys. He never left my side through illnesses and rough times, and he was with us to share our happy times, too. His passing is a huge loss to our family.

I have taken time off work to grieve the loss of my dear friend, but I'm not getting much support. I have already had two calls from co-workers who just don't understand why I need this time. "It's too busy for you to just take off" is what one of them said to me.

I am literally afraid to go back. I know that I'm being talked about, and I know I will not get any support or understanding when I return. Do you have any ideas about how to handle this?

Goodbye Dear Friend

Dear Goodbye Dear Friend

I am very sorry for your loss. Sam was a family member in every sense, but you can't make someone who is not a "pet person" understand this. Until you have had the good fortune of experiencing the unconditional love, the warmth and happiness that a nuzzle or purr can create, and the serenity that patting your pet can have, you can't relate to the loss of such a friendship. Losing a family pet requires grieving, and you are taking that time. It's not an indulgence, as your colleagues may think. It's a necessity.

When you get back to work, don't expect sympathy and support. Just get through the day and lose yourself in your work. Each day will become easier as you eventually fall back into your routine. Do not be angry with your co-workers. Remember: not everyone is as fortunate as you to be able to know the true emotional gift that a pet can provide.

We can all take a lesson from our furry friends. They don't judge us, they never hold a grudge and they just love us unconditionally. People who have never had pets will never experience this.

Hang on to the memories that Sam left you. They will always comfort you and make you smile when you need them.

About Life

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

Sharpening your intuition

Recently, during an on-camera audition for the W Network's Expert Search, I talked about how often I encourage my clients to follow their intuition and how I am more aware than ever that intuition is an incredible source of information that can supersede logic, facts and reason.

But intuition and gut feelings often get a bad rap, and indeed many scientists dismiss intuition as being too "woo woo" and just not reliable. And yet every great discovery, including the theory of relativity, and Einstein's major contributions to quantum physics, both came from the fact that he was an intuitive genius. Einstein had an inner vision, or intuition, about what was and was not a good fundamental theory. Intuition and imagination played major roles in his remarkable discoveries. So don't discount this powerful resource of information, as it can be a huge key to your success in your relationships, your career and your life. I guess the real question is, how do we tell the difference between a feeling or hunch that is accurate and reliable and one that isn't?

A fascinating article in Psychology Today, called Gut Almighty (in the May/June 2007 issue) makes the case for trusting intuition. Carlin Flora wrote that there are times when trusting your gut is the smartest move and times when you really should think twice.

"Intuitions or gut feelings are sudden, strong judgments whose origin we can't immediately explain. Although they seem to emerge from an obscure inner force, they actually begin with a perception of something outside, a facial expression, a tone of voice, a visual inconsistency so fleeting, you aren't even aware you noticed," she said.

The best explanation psychologists now offer for this is that intuition is a "mental matching game." So the brain absorbs and takes in a situation, and searches through its files and finds the thing that is similar in all of its stored memories and knowledge. This all happens in a matter of seconds, and even though there may be no logic or reason, you just know something. That is intuition at play, and when you listen to it, it can be a very powerful resource.

You know the feeling of butterflies in your stomach when you are auditioning for something or at a job interview, or meeting someone that you really like. Well, according to cognitive scientist Alexandre Linhares of the Brazilian School of Business, "that visceral punch in the paunch is testament that emotions are an intrinsic part of all gut feelings." So the theory is that "if you witness something while your adrenaline is pumping, it will be remembered very vividly. He said, "Intuition can be described as almost immediate situation understanding as opposed to immediate knowledge. Understanding is filled with emotion. We don't obtain knowledge of love, danger or joy – we feel them in a meaningful way."

The best part of intuition is that it at least compels us to act in specific ways and make a move. It can be used as the first step in solving a problem or deciding what to do. Also, the more you sharpen the skill, the more reliable your intuition become. Having said that, it is best to test out your hunches, as you can easily latch onto the wrong detail and pull up the wrong web of associations in your brain.

Fine-tuning your intuition will help you make better decisions. Here are some tips on how to get started.

Turn the sound off of a movie and try to imagine what the dialogue is or guess what the person in front of you at the line at Starbucks is going to order. Then test your hunches by turning the sound of the movie on or listening to which coffee the person actually ordered.

What it comes down to, is when we are agonizing over a decision and we are struggling with too much information or too many choices, sometimes we ought to go with our first best instinct or feeling. So the next time you're really stuck, tune in to your intuition. I have a hunch it might just work for you!

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@icdn.net

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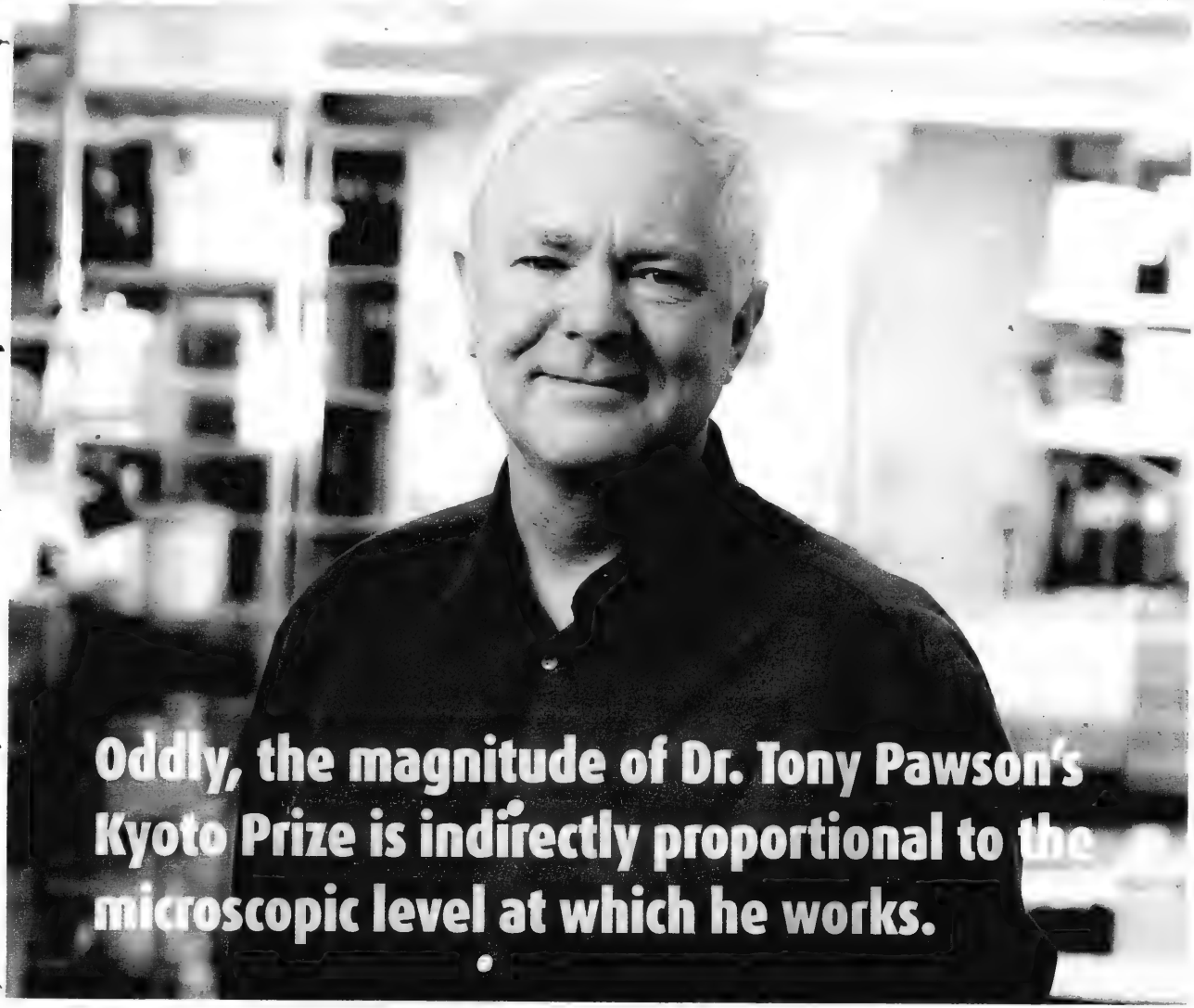

We proudly congratulate Dr. Tony Pawson, who on November 10, 2008 will become the first Canadian scientist to be awarded the Kyoto Prize, Japan's 'Nobel'. A distinguished Investigator at the Samuel Lunenfeld Research Institute of Mount Sinai Hospital, winner of the Order of Canada and numerous international awards, his groundbreaking work on how cells communicate has improved our understanding and treatment of many diseases including cancer, diabetes and immune system disorders. Dr. Pawson and his colleagues at the Lunenfeld are privileged to be supported by donors who have helped to create one of the world's most dynamic and collaborative scientific environments. **To donate to research, please contact the Mount Sinai Hospital Foundation at 416-586-8203 or visit www.mshfoundation.ca**

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Kosher baby food enters the Dragon's Den. ***Page 29***

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PROMINENT READER: Canadian Jewish Congress last week presented Prime Minister Stephen Harper with a framed copy of a CJN front page featuring a photo of Harper's visit to the Auschwitz-Birkenau death camp earlier this year. The presentation coincided with Holocaust Remembrance Week and the 70th anniversary of Kristallnacht. Pictured with Harper, are, from left, Citizenship and Immigration Minister Jason Kenney; Anna Heilman, a survivor of Auschwitz-Birkenau; CJC co-presidents Rabbi Reuven Bulka and Sylvain Abitbol; Congress CEO Bernie Farber, and Eric Vernon, Congress' director of government relations.

Six Jewish war vets join in commemoration

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Only six Jewish war veterans marched in the ceremony to open the commemoration of the 70th anniversary of Kristallnacht. Their dwindling numbers is a stark reminder of the message echoed throughout the evening: as time passes, there are fewer and fewer people to tell the story.

More than 400 people gathered in the West Block of Parliament Hill on Nov. 9, 70 years after the "Night of Broken Glass," when Hitler's followers burned, vandalized and looted Jewish businesses, synagogues, cemeteries and schools. On that night, nearly 100 Jews were murdered and hundreds more were injured.

Among those gathered to remember, pay tribute to and show solidarity with the Jewish community around the world were ambassadors and representatives from a number of embassies including those of Israel, Sweden, Germany, Austria, Lithuania, the Czech Republic, Hungary, Ukraine, Turkey, Switzerland, the Netherlands and the Papal Nunzia.

"What we are here to do tonight is to recall history and to make sure we don't forget history," said Ottawa Centre MP Paul Dewar, in introducing keynote speaker David Kilgour.

Kilgour, a human rights activist and former Liberal member of Parliament, said that although there were exceptions, many Christians in Europe stood by and allowed the tragedy to happen, doing "too little to honour the second commandment of Jesus, to 'love your neighbour as yourself.'

Continued on page 27

How will Obama affect Israel?

By LESLIE SUSSER
JTA

Barack Obama's election as America's first black president has left Israeli decision makers deeply impressed, somewhat envious of the workings of American democracy and, in some corners, worried about possible new U.S. policy directions.

With Israel in the throes of an election campaign of its own, pundits are also asking how America's choice of Obama for president could affect voters here come next February, when Israel will hold general elections for Knesset and prime minister.

Analysis

The big Israeli foreign policy concern is that Obama, who says he favours negotiations with Iran, might begin talks with Iranian leaders without preconditions. Israeli Foreign Minister Tzipi Livni says this would be interpreted as a sign of weakness and send Tehran the wrong message that it can build a nuclear weapon with impunity.

The Israeli fear is that if there are no preconditions, Tehran simply will use talks with the United States as a smokescreen to continue its nuclear weapons' drive unhindered. The Israeli government believes no talks should be launched unless the Iranians agree to a verifiable suspension of their uranium enrichment program. At the very least, that would ensure that the talks delay Iran's nuclear plans.

After intensive policy planning sessions on the implications of Obama's victory, the Foreign Ministry decided last Wednesday to send seasoned Israeli diplomats to Washington to urge members of the president-elect's close circle to insist on the uranium suspension precondition and to tighten sanctions against Iran if it balks.

The Israelis are confident this effort could bear fruit. They point out that, like them, Obama is determined to prevent Iran from going nuclear; any differences they may have are over tactics alone.

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Vayera
Candlelighting: 4:34
Havdalah: 5:40

Greater Toronto Area

U.S. Jews laud Obama's chief of staff choice – please see page 42

Canada

'Three-peat' for Gray

WINNIPEG — For the third straight year, a teacher at Gray Academy of Jewish Education – Winnipeg's main kindergarten to Grade 12 Jewish day school – has won a Grinspoon-Steinhardt Award for Excellence in Jewish Education. Grade 5 and 6 Judaic studies teacher Shery Wolfe-Elazar received the prize, given out since 2000 by the U.S.-based Jewish Education Service of North America and sponsored by the Grinspoon Foundation and the Jewish Life Network/Steinhardt Foundation. Gray teachers Rochelle Gamliel and Joyce Kerr also won in 2006, while Anat Ekhoiz and Carol Leszcz won in 2007.

World

Franken in Recount

MINNEAPOLIS — The U.S. Senate race in Minnesota between Republican incumbent Norm Coleman and comedian Al Franken is headed for a recount. Franken, a former Saturday Night Live cast member, said he'll seek a recount under state laws requiring them in close elections, citing statewide reports of voting problems. Out of three million votes cast, Coleman declared victory with a 708-vote lead in the final tally. The candidates, both Jewish, fought a bitter campaign, with Franken, a Democrat, accusing Coleman of corruption.

Blind Rabbi Loses

NEW YORK — A blind rabbi lost his race for U.S. Congress. Rabbi Dennis Shulman, a Democrat, was defeated by three-term incumbent Rep. Scott Garrett in New Jersey's 5th Congressional District by a 56-42 per cent margin. The Reform rabbi, who received national attention for his unique personal story, called Garrett "too conservative" for the district and accused the Republican of taking an improper tax break and being too close to a mortgage company linked to the economic crisis. Garrett denied any wrongdoing.

Gay Jew Wins

DENVER — A Jewish man made history as the first openly gay non-incumbent male elected to the U.S. Congress. Jared Polis, 33, will represent Colorado's heavily Democratic 2nd Congressional District, which includes Boulder and other Denver suburbs. Polis is a multimillionaire web entrepreneur who founded an Internet site for his parents' greeting card company and donated more than $5 million to his campaign.

A Jewish Trump?

NEW YORK — Ivanka Trump has begun converting to Judaism. The daughter of real estate tycoon Donald Trump started the process at Kehilath Jeshurun, an Orthodox synagogue on Manhattan's East Side, Ynetnews reported. Trump, 27, is engaged to Jewish businessman Jared Kushner. The former model is vice-president of her father's firm. The couple will wed next year.

Watchdog Criticizes Radio-Canada

MONTREAL — The pro-Israel media watchdog Honest Reporting Canada protested Radio-Canada's airing of what it calls a "pro-Palestinian advocacy film."

The film Peace, Propaganda and the Promised Land: U.S. Media and the Israeli-Palestinian Conflict, made by the U.S.-based Media Education Foundation, a left-leaning documentary producer based in Northhampton, Mass., was broadcast Oct. 23 on CBC's French network.

"By airing a film rife with false premises, serious omissions and unfounded malicious allegations, the network not only misinformed Canadians about the politics and history of the Middle East, it also breached its own journalistic standards and practices by airing a one-sided partisan polemic bent on vilifying a fellow democracy, the State of Israel," said Honest Reporting director Mike Fegelman.

Radio-Canada assistant ombudsman Laure Simonet in a letter said the complaint has been forwarded to Luce Julien, senior director of news and current affairs, who was responsible for the programming.

Arrests in Van Attack

BERLIN — Berlin police have arrested two teens in connection with a Nov. 1 attack on a van carrying a Chabad rabbi and eight rabbinical students. The suspects, 16- and 18-year-old males, confessed to the crime, according to news reports. Both come from families that immigrated to Germany, and at least one has roots in Lebanon.

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Jewish organization loses charitable status

Choson Kallah no longer able to issue donation receipts

By PAUL LUNGEN
Staff Reporter

The Canada Revenue Agency (CRA) has stripped a Jewish organization of its charitable status after finding its primary purpose was to serve as part of a tax-avoidance scheme.

In a letter to the Choson Kallah Fund of Toronto, Terry de March, director general of the CRA's charities directorate, stated that the organization's charitable status will be revoked, preventing it from issuing official donation receipts. Choson Kallah is no longer exempt from paying tax, unless it qualifies as a non-profit organization, and it may be taxed on its remaining assets, CRA stated.

"It remains our view that the charity has willingly lent its name and tax-receipting privileges to the tax shelter in exchange for monetary compensation. In our view, the charity has participated in a program designed to abuse the charitable gifts incentive provisions of the Income Tax Act," stated a CRA document outlining the reasons behind the revocation.

"Between 2004 and 2005, the charity issued receipts in excess of $177 million, or 90 per cent of the charity's total income, for donations of pharmaceuticals earmarked for international programs… In 2006 alone… the charity issued receipts totalling over $131 million," far above the charity's previous average of between $4 million to $6 million per year, the CRA said.

In receiving the pharmaceuticals and issuing tax receipts "the charity was merely operating as the receipting agent in this arrangement – issuing receipts for property it did not see, need or want and passing this property to a third-party organization,"the CRA said.

In exchange, Choson Kallah received a little more than one per cent of the value receipted, from which it paid a fee to an administrator, the letter stated. The charity did not attempt to independently verify the values of the donations for which it issued receipts, the agency said.

The CRA noted the charity netted only .05 per cent of the value of the donation receipts after expenses, and it failed to maintain the documentation necessary to prove recipients of allocated funds met the definition of charity required by law. Some recipients were not suffering poverty, but received money for wedding assistance, fertility treatments and to pay private debts.

Rabbi Eli Gross, president of Choson Kallah Fund, said the decision will be appealed.

"Right now, I don't think I will be able to continue our good works," Rabbi Gross is quoted as telling the Toronto Star. "I don't know the mechanics of the tax fund, the legality of it or how it works."

He told the Star that Choson Kallah has been operating for more than 20 years. It started as a small operation that helped people get married, but grew to provide $4 million in poverty relief, mostly to Israel.

Choson Kallah did not return calls from The CJN.

The CRA stated it is "reviewing all tax shelter-related donation arrangements (for example, schemes that typically promise donors tax receipts worth more than the actual amount of the donation)" and it "plans to audit every participating charity, promoter and investor."

In the past few months, the International Charity Association Network and the Banyan Tree Foundation were stripped of their charitable status. Last week, the CRA stated in a news release it had "revoked the status of the Canadian Amateur Football Association as a registered Canadian amateur athletic association," with the power to issue tax receipts for gifts or donations.

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A very impressive achievement

From the editor's desk

The bad news about the economy – about markets, banks, investors, stockbrokers, pension funds, industry, manufacturers, mortgagors, mortgagees, shopkeepers, workers and homeowners – has commanded our attention for nearly two months.

It has covered the land like a carpet of deep snow.

Wherever we walked, we stepped in it, unable to avoid it, wherever we turned.

Nerves have been severely frayed as legitimate worries over jobs and personal, family futures mounted with each new bulletin about stock market volatility and and business closures.

Against this avalanche of bad economic news, we hardly noticed during the same period the rising in downtown Toronto of a new shining star in the sparkling cultural firmament of Canada.

The Art Gallery of Ontario (AGO), newly transformed, renovated and rebuilt, opened its doors this week to the public. Like most stars of high luminescence, it has substantial gravity. Over the years, it is easy to predict, it will exert a profound gravitational pull, attracting into its substantial aura a large public following and new generations of artists.

In transforming itself, it will also have transformed the community in which it resides, as well as the far wider community of artists and gallery-goers around the world.

Many people have been involved in the transformation of the AGO and deserve recognition and thanks for their involvement. But the individual who has been the compass steering the project through all its complexities from inception to completion is Matthew Teitelbaum, the gallery's director and CEO.

The CJN recently met with Teitelbaum at this office to talk about the "new" gallery. His calm, gentle manner could not hide his excitement at the opening that was imminent.

"Our purpose was to create a great home for art. That was our clarifying and simplifying mantra," Teitelbaum told me in reference to the way he set about gathering and fusing the many diverse elements he would need to achieve the goal.

In our discussion, he emphasized this very point again and again.

"We are determined to build a great home for art where people are going to have a great and unique experience."

He never doubted that they would succeed because, as he explained in considerable detail, "we all worked together."

It was very important to Teitelbaum from the very start of the massive undertaking to instil a sense among his staff that the project belonged to all of them.

Matthew Teitelbaum

His use of the word "together" was not merely a motivational mantra but a project prescription.

"Everyone had to feel that they had a piece of the project," he said. "At the outset I told our staff that the project is like a flying a big plane. It will require hard work. There will be turbulence. But we must be focused on the destination and we will get there.

"We were not thrown off by skeptics, by the challenges. There were indeed ups and downs, questions and challenges, but we worked together and met the challenges."

Teitelbaum has an easy and elegant bearing. He is quick with a smile and a casual reflection. Apart from Frank Gehry, the renowned architect, whose design has created both a new home for the gallery's art and a new way of experiencing that art, Teitelbaum probably knew more about the project and its many component parts than anyone else.

But in describing his role in the overall project, he used the metaphor of a hub at the centre of a number of busy, important spokes of delegation, implementation and responsibility. "But I was never the hub alone," he added modestly, making sure to add that he worked with a team of advisers. He was also a "spoke" himself in relation to substantive art issues regarding acquisition and display of pieces.

When asked what in his past training and experience may have helped prepare him for the task of overseeing so large and so important a project, Teitelbaum responded again modestly, but revealingly. "My parents taught me to observe and to learn about human behaviour, my mentors taught me about the importance of process and Ken Thomson taught me about disciplined thinking."

True to his generosity toward others, Teitelbaum took pains to share the credit for the very impressive achievement that is now the new and transformed Art Gallery of Ontario. He has created a culture of inclusion at the gallery that applies to every individual who was involved in the remaking of the gallery.

That sense of inclusion, Teitelbaum promised, will also apply to the experience of the visiting public at the new gallery, where the ethereal, illuminating quality of bright natural light will be directed into new spaces and high arching vaults by Gehry's genius.

"We did good things here," Teitelbaum proudly concluded.

The public can now see and be moved by those good things for themselves.

MBD

TERROR LEGITIMIZED AT THE UN

On Nov. 13, 1974, with a pistol strapped to his belt, Yasser Arafat, chairman of the Palestine Liberation Organization addressed the United Nations General Assembly in New York for the first time. The champion of terror and terrorism against Israel, Israelis and Jewish targets around the world, Arafat was nevertheless welcomed to the august chamber by the majority of member countries. Despite his tactics, he became the symbol of the Palestinian cause.

[Archival photo]

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Sunnybrook

Israeli analyst voices concerns about Obama

By SHELDON KIRSHNER
Staff Reporter

U.S. president-elect Barack Obama may be too anxious to resolve the Palestinian problem and not sufficiently eager to stop Iran from acquiring a nuclear arsenal, an Israeli analyst warned last week.

Yossi Klein Halevi, a senior fellow affiliated with the right-wing Shalem Center in Jerusalem and the Israel correspondent for the New Republic, made these observations at Holy Blossom Temple in delivering the second Gerald Schwartz and Heather Reisman lecture of the season.

Saying he was playing the role of an "Israeli curmudgeon," Klein Halevi voiced three concerns about Obama's possible reaction to three issues of crucial importance to Israel:

- How will he relate to the growing delegitimization of Israel?
- How will he deal with the Palestinian question?
- How will he respond to Iran's quest for nuclear arms?

To allay fears that Israel's existence is expendable, Klein Halevi said, Obama should, as soon as possible, express support for Israel and strengthen the United States' relationship with it.

As well, Obama should say that Israelis are "an indigenous people" who have come home" and are not colonial interlopers who have pushed Palestinians off their land.

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On the Palestinian issue, he urged Obama, whom he described as "the most untested" American leader in years, to understand why there is still no peace between Israel and the Palestinians after 15 years of on-again, off-again negotiations.

Blaming the Palestinian side for the impasse, Klein Halevi said Palestinians have yet to accept the intrinsic right of the Jewish people to define themselves as a sovereign nation in Israel.

He charged that Palestinian leaders are using the contentious issue of the "right of return" to undermine Israel's Jewish character and destroy the Jewish state.

He added that the Palestinians have yet to waive their demand that Palestinian refugee should be permitted to return to their former homes in what is now Israel.

Unless the Palestinians give up this demand, there will be no peace, Klein Halevi said.

By the same token, he said in a reference to Israel's settlements beyond the old Green Line, Israeli Jews must realize that they can't fully exercise their right of return to the West Bank.

Yossi Klein Halevi

Klein Halevi voiced concern that the Obama administration may exert pressure on Israel to show flexibility by accepting the principle of the right of return in exchange for a Palestinian agreement to drop their demand for a right of return to Israel.

If Israel accepts this principle, he predicted, the international community will press Israel to admit Palestinian refugees under family reunification programs.

Klein Halevi, an American who made aliyah in 1982, said he would only come to terms with this principle if the Palestinians permit Jews to settle in the West Bank.

At present, he noted, the Palestinians reject the right of Jews to live in Hebron, a biblically historic town in the West Bank inhabited by Arabs and a small Jewish community.

Klein Halevi expressed the hope that Obama will inform the Palestinians that no responsible Israeli government will ever embrace the Palestinian right of return. "It's a non-starter."

The real issue today is Israel's legitimacy rather than settlements or final borders, he said.

Israel is ready to make peace with the Palestinians, he added, citing its "credible offer" of territorial concessions at the Camp David summit in the summer of 2000.

Turning to Iran, Klein Halevi said he is "profoundly anxious" about the possibility that Obama will launch lengthy talks with the Iranian government as it continues to develop its nuclear capability.

Suggesting that diplomacy has already run its course, he called on the United States and the international community to immediately impose "serious sanctions" on Iran before it develops an atomic bomb.

Citing Israeli intelligence reports, Klein Halevi said Iran will possess such weapons within 18 months.

A nuclear-armed Iran will have a chilling effect on Israel, prompting many Israelis to emigrate, he added.

If Israel allows Iran to become a nuclear power, Zionism will have failed. "It will mean we didn't have what it takes to protect Israel," Klein Halevi said.

Israel, however, has the military means to strike Iranian nuclear sites. He strongly suggested that Israel's armed forces will act alone, if necessary, to disable Iran's nuclear infrastructure.

Continued on page 18

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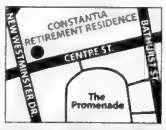

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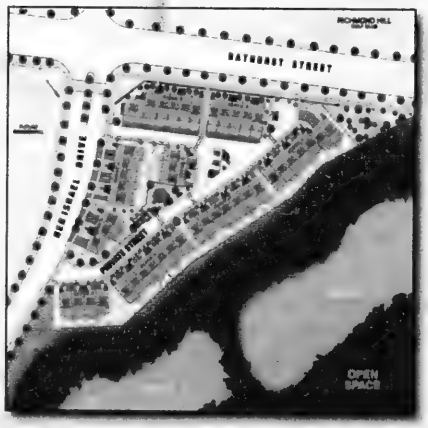

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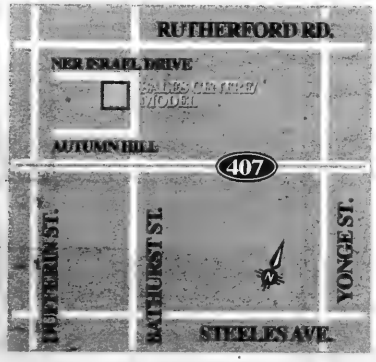

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A new American president

The bold newspaper headlines captured the spirit of the day: Obama, Obama overcomes, A Dream fulfilled. Some 145 years after President Abraham Lincoln issued the Emancipation Proclamation freeing slaves, and 44 years after President Lyndon Johnson signed the Civil Rights Act annulling Jim Crow segregationist laws, Barack Hussein Obama, a first-term U.S. senator from Illinois, defied the weight of history and was elected the first African-American president of the United States, beating his honourable but ineffectual Republican opponent, John McCain, by a commanding margin.

Barack Obama

Obama's astonishing ascendancy to the White House closes a dark chapter in American race relations, during which the democratic rights of its downtrodden black population were all too often denied. African-Americans were subjected to oppressive and humiliating restrictions and conventions, even after the seminal Civil War. Jim Crow laws – which segregated public facilities, relegated African-Americans to second-class citizenship and made a mockery of American ideals – crushed their dignity and aspirations. It took decades of civil rights protests, impassioned speeches and judicial interventions to correct glaring injustices that condemned millions of law-abiding American citizens to hostility, ostracism, violence, dashed hopes and virtual servitude.

When Obama, a 47-year-old Harvard University graduate, launched his brilliant campaign to be the Democratic party's presidential nominee, few observers gave him any chance of winning. Apart from his biracial ancestry, he had a foreign-sounding name and was burdened by the maliciously false rumour that he was secretly a Muslim. Obama, a Christian, took these slurs in stride as he defeated the superbly capable front-runner, Hillary Clinton, the junior senator from New York. As he crisscrossed the country, he pledged a fundamental change in direction, bringing his "Yes we can" message of hope to an increasingly multicultural nation scarred by the spectre of Islamic fundamentalist terrorism, shaken by an economic crisis and mired in protracted wars in Iraq and Afghanistan. The outcome of last week's election is not only a historic triumph for Obama and a repudiation of President George W. Bush's generally dismal record, but equally a resounding victory for minority rights and a transformative event.

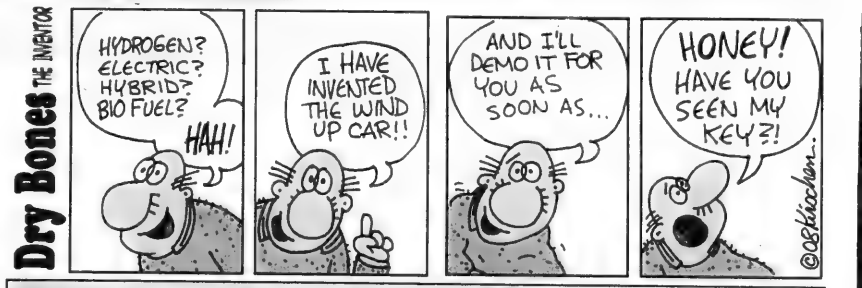
Obama, whose inexorable march to the White House was supported by seven out of 10 American Jews, inherits a mound of problems and confronts a panoply of challenges as he readies himself fore the world's most important job. The U.S. economy is faltering. Americans are in dire need of a national health care plan. Wars in distant lands have strained America's credibility and sapped its coffers. Washington's relationship with a resurgent Russia is unravelling. China beckons as a superpower. The Arab-Israeli conflict still simmers. Iran – a destabilizing influence in the Middle East and Israel's archenemy – is racing toward acquiring a nuclear arsenal. Obama, a cool, level-headed man of integrity, clearly has his work cut out for him. Let us hope he succeeds. In the meantime, we hail his successful run for the presidency as an encouraging and seismic turning point in American democracy.

– S.K.

25 years ago in The CJN

Rabbi Mordecai Kaplan, the founder of Reconstructionist Judaism, died in Riverdale, N.Y., at age 102. A co-founder of the Young Israel stream of Orthodox Judaism and a teacher at the Conservative flagship Jewish Theological Seminary from 1909 to 1963, he later taught at the Reconstructionist Rabbinical College, founded by his son-in-law in 1968.

Editorials & Letters



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Falash Mora immigration not cut off

In "Joint's doctor provides non-sectarian care in Ethiopia" (CJN, Nov. 6), you state that Israel has cut off the Falash Mora immigration. The opposite is true. The Prime Minister's Office decided in September to check up to another 3,000 Falash Mora for eligibility for aliyah and will be bringing people at a rate of 100 a month to Israel. In addition, there are two bills in the Knesset that have already passed preliminary readings (with votes of 44-1 and 43-1 in favour) asking to check the remaining 8,700 for eligibility for aliyah.

In addition, the American Jewish Joint Distribution Committee (the Joint) is only providing emergency care, which has to fall within certain emergency guidelines, to the Falash Mora. That is the reason that only 284 people from the 8,700-strong Falash Mora community have received care from the Joint to date. This care does not include immunizations against deadly diseases or any preventive care.

The North American Conference on Ethiopian Jewry is the only organization providing food and education to the Falash Mora community.

It is important to realize that any misinformation on the issue affects funding for the Falash Mora currently in Ethiopia, which affects the food and services the community receives, as well as advocacy efforts on the community's behalf. It is important to be extremely careful to get all the facts.

Orlee Guttman
Director of Operations
The North American Conference on Ethiopian Jewry

* * *

Anti-NDP bias

Your anti-New Democratic Party bias in Canadian politics is reflected in your wrap-up of the recent federal election. ("Tories shut out of 416 but make inroads with Jewish voters," CJN, Oct. 23).

In one Montreal riding with a large Jewish community, Outremont, all you note is the small turnout in the advance polls. From this, you surmise that the large chassidic community didn't bother to vote. Even if this is so, this means they didn't feel the need to vote against Thomas Mulcair, the first New Democrat to win in Quebec in a federal general election.

Furthermore, you neglected to cover the results in my riding of Trinity-Spadina in Toronto, which is also the home of the Miles Nadal Jewish Community Centre. Here, incumbent New Democrat Olivia Chow won re-election over the Liberal party's Christine Innes, with the Conservative Party of Canada coming in a distinct third.

By such omission you distort the truth. There is strong support for all major parties in the Canadian Jewish community. That includes the NDP.

David Orenstein
Toronto

* * *

Memorials for Jewish war veterans

In "A unique monument to Canadian Jewish war veterans" (CJN Perspectives, Nov. 6), Barbara Weiser neglected to mention the memorial at Mount Sinai Memorial Park Cemetery in Toronto, which is designed in the form of an artillery shell. There are also some beautiful glass windows honouring our veterans in the Sunnybrook Jewish Chapel at the Sunnybrook Health Sciences Centre in Toronto. They are one of a kind.

Sol Raibmon
Thornhill, Ont.

* * *

Prisoner exchanges

I am disappointed with the way the Israeli government has conducted recent prisoner exchanges with Hezbollah and with the Palestinian Authoritys. Israel recently received the bodies of two dead Israeli soldiers and released hundreds of Hezbollah terrorists, including one notorious murderer serving a life sentence. I realize Israel is committed to the principle of not leaving any of its soldiers behind, but I wonder if it was known that the soldiers were dead, which was never revealed by the Red Cross or anyone else, whether the Israelis would have been so generous in the numbers released.

With the release of 198 Palestinian prisoners, some of whom were guilty of killing Israelis, Israel only boosted the popularity of Palestinian Authority President Mahmoud Abbas. Israel should have insisted on receiving Gilad Schalit, who was abducted by Hamas, in exchange.

Bert Raphael
Toronto

* * *

We got the date wrong

The caption with the photo on the front page of the Nov. 6 CJN says that Miriam Ziv, Israel's new ambassador to Canada, presented her credentials to Gov. Gen. Michaelle Jean "last week."

That struck me as odd since I knew that Ziv has been in Canada since early September. I went on the Israeli Embassy website and found the same picture there dating the event to Sept. 15.

You're off by about 6 weeks there.

Helen Shapiro
Montreal

LET THEM GO...

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Perspectives

American Jewish voters embrace Obama

By RON KAMPEAS
JTA

WASHINGTON — For some Jewish voters, the strangeness of Barack Obama was like a recurring dream: unsettling and then settling in, and then, suddenly, revelatory.

Ari Wallach described breaking through to elderly Jews in Florida who had resisted voting for the son of the man from Kenya, the tall black man with the middle name Hussein.

"It wasn't only his policy on Israel and Iran, on health care," said Wallach, whose Jewsvote.org led the "Great Shlep," an effort to prod young adults to get their Jewish grandparents in Florida to vote for Obama. "His biography feels so Jewish, it feels like an Ellis Island archetype. People felt more comfortable when I talked about where he came from, it resonated so deeply – surprisingly among older Jews."

For months, polls showed Obama languishing at about 60 per cent of the Jewish vote, a critical chunk short of the 75 per cent or so presidential candidate Senator John Kerry garnered in 2004. But exit polls from last week's election showed Obama matching those results, garnering about 78 per cent of the Jewish vote against 22 percent for Senator John McCain, his Republican rival.

Wallach credited the Democrat's late-campaign blitz of Jewish communities, joined by groups like his own, for converting the candidate from stranger to standardbearer for a Jewish ethos.

"It resonated much more than I thought it was going through in these parts of the Jewish community," he said.

It was an uphill battle, starting with rumors that Obama was a hidden Muslim, that he wasn't a genuine, born American. The subterranean campaign soon burst through semi-legitimate and then legitimate forums; Obama was not a Muslim, these conservatives and Republicans said, but he might have been raised a Muslim and later had radical associations.

The Republican Jewish Coalition ran ads coupling critiques on Obama's dovish policies with guilt-by-association jabs at his former pastor who embraced Third World liberation theology, at associates at the University of Chicago and during his early political career who had radical pasts, at advisers who had once delivered sharp critiques of Israel and the pro-Israel community. The negative campaign glossed over Obama's deep ties in the Chicago Jewish community and how he has picked a pre-eminently pro-Israel foreign policy team.

U.S. President-elect Barack Obama is given a T-shirt by Eli Moyal, the mayor of the southern Israeli town of Sderot, during a visit last summer. Obama vowed an "unshakable" commitment to Israel if he was elected president. [Edi Israel/Flash90 photo]

Matt Brooks, the Republican Jewish Coalition's executive director, said the ads raised legitimate questions about Obama's judgment, and had an effect: Obama was outpolling Kerry among Jews by only about two per cent, he said, while he was doing much better than Kerry had among other constituencies, including Catholics, blacks and Hispanics.

"This is a huge political tsunami that has hit Republicans across the board," Brooks said, referring to the economic crisis that helped precipitate Obama's blowout win last Tuesday.

"It's a testament to McCain that we've done as strongly as we have to hold onto our support," he said, noting that Obama's Jewish results lagged slightly behind showings for Al Gore in 2000 and for Bill Clinton in 1992 and 1996.

Brooks said he stood by his group's ad campaign. "There's no reason for regrets," he said. "We had an important and meaningful debate in the community."

Democrats said the overwhelming Jewish rejection of the campaign made them proud.

"I'm ecstatic by the outcome and the confidence the Jewish community showed Obama, in the teeth of some of the nastiest campaigning I've ever seen," said Ira Forman, the executive director of the National Jewish Democratic Council. "People got a chance in the last three months to see Barack Obama, and the idea that they should be afraid or frightened didn't wash."

Key to the effort were waves of Jewish surrogates, chief among them Democratic Congressman Robert Wexler, who blanketed Jewish communities in swing states in the campaign's final weeks. Wexler had been on board with the Obama campaign from the outset. A number of other surrogates who had been loyal to Senator Hillary Rodham Clinton added weight to the campaign once she conceded the primaries race over the summer.

"I've never seen a presidential campaign so well organized in the Jewish community," Forman said, referring to the Obama outreach effort.

It remains to be seen whether the concerns Brooks and the Republican Jewish Coalition pushed forward will eventuate. In his acceptance speech, Obama once again coupled diplomatic outreach with a tough take-all-comers posture.

"A new dawn of American leadership is at hand," he said. "To those who would tear the world down, we will defeat you. To those who seek peace and security, we support you."

J-Street, the liberal pro-Israel lobby that led a campaign to get Jewish newspapers to reject the Republican Jewish Coalition ads, said it was vindicated.

"Tonight, American Jews resoundingly rejected the two-year, multimillion dollar campaign of baseless smears and fear waged against him by the right wing of our community," J-Street's director, Jeremy Ben-Ami, said in a statement. "Surrogates and right-wing political operatives in our community stopped at nothing in their efforts to sway Jewish voters against Obama. With exit polls showing Barack Obama's share of the Jewish vote equal to 2004 levels, it is absolutely clear that their efforts failed."

Some Democrats said McCain, once popular among Jews because of his willingness to reach across the aisle, hurt himself in the community by choosing the deeply conservative and relatively inexperienced Alaska Gov. Sarah Palin as his running mate.

An American Jewish Committee poll commissioned in September found that 54 per cent of American Jews disapproved of the Palin pick, compared to just 15 per cent who disapproved of Obama's decision to tap Senator Joe Biden.

But Obama's appeal to Jews might have been most deeply rooted in shared values, said Mik Moore, Wallach's partner in JewsVote.org.

"Folks just wanted to be with us, with the more progressive candidate – it's where their heart is," he said.

Israel expects strong U.S. friendship to continue under Obama

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Democrat Barack Obama's election last Tuesday as the 44th president of the United States was welcomed by Palestinian and Israeli politicians alike, who expressed hope that under his leadership the peace process would continue and develop into something more tangible.

Foreign Minister Tzipi Livni said Israel hoped the president-elect would maintain the U.S. friendship with Israel and commitment to peace talks.

"Israel expects the close strategic co-operation with the new administration, president and Congress will continue, along with the continued strengthening of the special and unshakable special relationship between the two countries," she said.

In a statement, she called the Obama's election "a mark of merit for American democracy."

Livni added: "During Barack Obama's recent visit to Israel, and especially during the tour we conducted together in the city of Sderot, the people of Israel were impressed by his commitment to the peace and security of Israel."

Livni also thanked Republican presidential candidate Senator John McCain for his long-standing friendship. "[We] look forward to continuing our close co-operation with him."

Palestinian negotiator Saeb Erekat said he hoped that Obama would lead the U.S. along its current path of involvement in the Middle East peace talks and bring forward the settlement U.S. President George W. Bush had vowed to see before the end of his term.

"We hope the president-elect in the United States will stay the course and would continue the U.S. engagement in the peace process without delay. We hope the two-state vision would be transferred from a vision to a realistic track immediately," said Erekat, an aide to Palestinian Authority President Mahmoud Abbas.

In Israel, Prime Minister Ehud Olmert praised Obama's victory as "historic and impressive. America has again proven itself an example to world democracies."

Opposition leader Benjamin Netanyahu said Obama's victory represented a historic change for America, adding: "I am sure the new president will be able to bring peace to our region," he said.

Knesset member Ophir Pines-Pas said Obama must involve himself with the peace process immediately, at the start of his term. He also said that "the political system in Israel can look with astonishment and jealousy at democracy in the United States. Obama's victory gives hope to billions in the world, as well as in Israel."

Other Israeli lawmakers praised Obama's election as a victory against racism. Knesset member Shlomo Moula, an Ethiopian immigrant to Israel, said: "This is a victory that arouses hope in all black people in the world and in Israel. I am full of hope that Israel won't wait 400 years for equality."

Knesset member Yuval Steinitz said that Obama has already proven his "friendship to Israel… and his uncompromising commitment to curbing Iran's nuclear program."

At a celebratory reception at the King David Hotel in Jerusalem last Tuesday night, U.S. Ambassador James Cunningham said he could vouch for Obama's support of Israel, for the advancement of the peace process and for Israel's security.

Responsibility in Judaism

I recently heard of a couple who needed to make a relatively simple medical decision. They told the doctor they would ask their rabbi. I wondered: what kind of Judaism is this that calls for an intermediary?

Norma Baumel Joseph in Montreal

When did it happen that we relinquished our direct connection to God and the consequential responsibility for our own actions? And how is it that I find this phenomenon in both the ultra-religious and non-practising sectors?

I was taught that when we pray, we pray directly to God – with no middleman, not even for women. A Jew's prayers ascend directly to HaShem, as is clear in the story of Hannah, the mother of Samuel, who, according to the Talmud, taught us how to pray.

Our private and public liturgy is based on this concept of direct access and immediacy. If synagogue services have come to rely on cantors and rabbis, it's not because they pray for us, but because they help us articulate and direct our prayers properly. No one prays for me. I must do it for myself. In too many shuls today, cantor and choir pray while the congregation is entertained.

What has happened in some circles, in all spectrums of the religious world, is that more and more Jews expect their rabbis to do Judaism for them.

I am fully aware of the many cases in which Jewish law would require a legal ruling, and hence rabbinic advice, for a medical or life-altering decision. There are also times when families are assisted by the comforting words or presence of their rabbi. Serious medical issues such as organ donation, end-of-life treatment and birthing problems may all involve the law and/or the wise counsel of a rabbi.

But all too often in parts of the ultra-religious world, there is a complete abdication of any form of individual decision-making. From finances to how many children to have to how to raise them, young couples feel inadequate to make any decisions. They rely on their rabbi for everything.

I remember having a feeling of inadequacy and vulnerability as a young parent. We made mistakes, but we couldn't refrain from living as adults. We had to make our own decisions. Without that level of maturity, one avoids taking responsibility for any actions. It makes life slippery, teflon-like and guilt-free. That is not the Judaism I know, which teaches human obligation and liability. We stand in a covenant with God, each individual alone and accountable.

Asking for advice when necessary is always a good idea, but we shouldn't let that displace our own decision-making or personal responsibility. Accepting and nourishing independence is difficult. But it's the essence of being human – created in the image of God.

Another look at the ballot

Vote, vote, vote: by the time this column is published, the United States election will have been decided (we hope).

At the same time in Vancouver, we are gearing up for our mayoral election on Nov. 15. Already, we have endured the federal election and one by-election in my provincial riding.

One is tempted to say, "Enough already – get on with it."

My last column dealt with what I thought were Jewish ethical values to consider when we choose our leaders and representatives to government. Time will tell whether or not the recent federal election results will reflect those values.

Jean M. Gerber in Vancouver

But since the voting season is upon us, thinking about the vitality of a democracy in which we get to choose our leaders (wisely or not) made me question just how Jewish the one-person, one-vote system is.

Or maybe it's not a Jewish thing at all?

Halachic decisions aren't reached by popular vote. They're made by scholars whose years of study and acquired wisdom give them prerogatives to decide Halachah.

We don't vote on whether lobster is kosher. If we did, I know what my vote would be – but I digress.

Yes, minhag can sometimes trump the best intentions of the scholars of the day. It came as a surprise to find out that the ceremony of tashlich is not only a late innovation, but it's actually frowned upon by some authorities as smacking of superstition. So communal practice may override, at times, the best halachic intentions of the rabbis.

Yet in general, Judaism has depended on an elite group of scholars and is not what we would call a democratic system.

Yet Jews and Judaism flourish today only within democratic societies, not within authoritarian regimes. In fact, some sociologists have argued that Jews came to America already small "d" democrats, ready to embrace western ideas of democracy. The Haskalah, and the gradual removal of restrictions on Jews in the last two centuries in Europe – before the Nazis, of course – propelled Jews into the western mainstream almost as if they were shot out of a cannon. A tradition of intellectual toughness and style of argument – a talmudic mindset, if you will – enabled entry into every field of inquiry.

The "view from the edge," as it were, the ability of Jews to look from the outside into a field or problem, has been cited as one reason for the incredible contributions of Jews in so many fields. Often, the subject at hand would be one less explored, or brand-spanking new – to mention two very different ones, physics and Hollywood, for instance. (We see that other immigrant groups, too, have shown the same tendencies to excel quickly – I impute no supremacy to Jews.)

Many see danger in acceptance.

"For while Jews prospered and practised their religion unhindered, that very freedom had led to a laxity in observance and an erosion of scholarship and of the regard paid to rabbinical teachings and to the Law itself… [T]heir disappearance into a sea of assimilation and conversion was more than a remote possibility."

No, this wasn't written about German Jews, or North American ones. These lines are from the 2006 book Maimonides by Sherwin Nuland. He was referring to Jews in Rambam's Egypt of the 12th century!

But I see no other way forward for us today. We have all the access to power, privilege and prosperity that our ancestors could have wished for – and Judaism thrives in so many forms that at times we may, fleetingly, wish for one recognized standard.

But we've come too far for that to be a reality. Democracy has indeed influenced the ways we practise our Judaism and how we express our Jewishness. Some of this is good, as we combine the riches of secular science and thought with Jewish treasures. Some of it will be scary – the decline in denominational affiliations demonstrated in a recent survey done in Vancouver should be a wake-up call to denominations to examine their appeal to younger generations.

So what's the best way for us to exercise the franchise we have been given? Vote, and put energy into seeing that our institutions of power respond to the best Judaism that can teach them.

A portrait of distinction: Herbert Marx

Our tradition instils in us a commitment to community. We are fortunate that there are people who dedicate their time, resources and energy to ensure that our Canadian and Jewish institutions thrive. Some of these people are prominent, while others do their work quietly in the background. Whatever their style, it is important to recognize those who have made significant contributions to Canada and our Jewish community.

Gerald L. Gall in Edmonton

One such individual, Herbert Marx, has contributed to the betterment of Canada through a lifetime of achievement in the academic community, in politics and on the bench. After leaving the judiciary, Marx continues his high level of activity and accomplishment.

Marx was largely educated in Montreal. He attended both Concordia University and the Université de Montréal. At the latter institution, he earned degrees in both English literature and law. He then went on to complete his master of laws degree at Harvard University, earning scholarships on the way. He completed the Quebec bar exams, finishing first, and was awarded the Prix du Barreau de Paris.

Shortly after, he was appointed a professor of constitutional law at the Université de Montréal. He not only taught in French, but went on to become the author of a constitutional law casebook, written entirely in French. This is quite an accomplishment for an Anglophone. Prior to its publication, when the manuscript was sent out for peer review, Marx was worried that someone would criticize his French. But to his credit, this did not occur.

Marx published several other books and articles on socially significant topics such as law and poverty and civil liberties. While performing his professorial duties, he also served for a period as a commissioner with the Quebec Human Rights Commission.

Marx then entered the realm of provincial politics. He was elected on three occasions, including landslide victories, to the Quebec National Assembly. He represented the Liberal party in the constituency of D'Arcy-McGee in Montreal.

Marx served with distinction as a member of the Quebec cabinet, holding the positions of Quebec's minister of justice and attorney general, solicitor general and minister responsible for Consumer Protection and, subsequently, minister of public security. Marx was the only Quebec minister of justice in Quebec history who was a member of the Jewish community.

After leaving politics, Marx was appointed a justice of the Quebec Superior Court, where he served with dignity and distinction.

Marx has always loved his province of Quebec and his home city of Montreal, and has an abiding affection for the Jewish community of Quebec. He served in various capacities in the Canadian Jewish Congress, was co-chair of the McGill Middle East Program in Civil Society and Peace Building, and served as an honorary governor of the Jewish General Hospital.

Justice Marx has always been highly supportive of the State of Israel.

He was an international governor of Tel Aviv University, and since his retirement as a Superior Court justice, he has served as president of the Canadian Friends of Tel Aviv University.

I have known Marx for many years and have always been impressed with his commitment to the tasks he pursues. He brings a tenacious energy, an infectious sense of humour and a warm, engaging personality to his many undertakings.

Marx currently serves as president of the Association for Canadian Studies, an organization devoted to the promotion of the study of Canada both within our borders and internationally. Through his presidency of the association, he has underscored his love for our country and his desire that others discover and appreciate the richness of the Canadian experience.

Throughout his career, Marx has been supported by his devoted wife of 50 years, Eva, a keenly intelligent woman who shares his spirit of commitment to community. They enjoy their family of two children and three grandchildren.

Marx is a remarkable individual who continues to distinguish himself in his dedication to Canada, Israel and the Jewish values that serve as an example to all of us.

The Kirshner File

The heated Kasztner affair is re-examined

There is not the slightest trace of doubt or hesitation in Zsuzsi Kasztner's voice. "He was the greatest hero," she said unflinchingly. "Who else managed to save so many human beings?"

By her account, her father was a "defenceless" but courageous Jew who rose to the occasion in his dealings with the Gestapo in wartime German-occupied Hungary. "If that's not a description of a hero, I don't know what is," she mused.

Kasztner's daughter, Merav Michaeli, chimed in. "An injustice has been done."

Sheldon Kirshner in Toronto

They are talking about Rudolf Rezso Israel Kasztner, one of the most controversial Jewish figures in the annals of the Holocaust, a man whom some hail as a hero and others condemn as a traitor, a person who elicits both gratitude and hatred.

Fifty-one years after his assassination in Tel Aviv, American filmmaker Gaylen Ross has made a bracing documentary about Kasztner, a Budapest-based Jewish leader who has been praised and reviled for his role in extricating more than 1,600 Jews from the Nazi gas chambers.

Screened at the 33rd edition of the Toronto International Film Festival, Killing Kasztner is a sober examination of an episode that still resonates among Holocaust survivors.

Although Ross is basically sympathetic to Kasztner, she hopes that her film will generate debate. "I want the film to be a statement of what I think and believe," she said in an interview. "But I also want discussion and dialogue. I don't have an agenda."

Gaylen Ross

Kasztner, the individual at the epicentre of her movie, was a Zionist activist, lawyer and journalist who headed a small organization known as the Aid and Rescue Committee. In 1944, after Germany occupied Hungary, he repeatedly met Adolf Eichmann, the Nazi officer who was in charge of deporting Hungarian Jews to death camps in Poland, in an attempt to save as many Jews as possible. Kasztner seems to have been aware that Jews were being deported to Auschwitz at the rate of about 12,000 per day.

Kasztner and Eichmann reached an agreement whereby, in exchange for a handsome ransom consisting of money, diamonds and gold, 1,685 Jews would be permitted to board a special train bound directly for neutral Switzerland. Among the passengers on board were prominent Hungarian Jews, Kasztner family members and friends, Zionist youth movement leaders, Polish orphans and Rabbi Joel Teitelman, the Satmar rebbe, and his entire court.

They left Budapest on June 30, fully expecting to arrive in Switzerland within days. Instead, much to their consternation, the train pulled into the Bergen- Belsen concentration camp on July 9. They were held there for a while before almost all of them were allowed to continue their journey.

After the war, Kasztner and his family settled in Israel. In 1952, Malchiel Gruenwald – a Hungarian Jew who had immigrated to Palestine in 1938 – accused Kasztner, a spokesperson for the ministry of trade and industry, of having been a Nazi collaborator due to his connection to Eichmann and another SS officer, Kurt Becher..

The Israeli government sued Gruenwald for libel on behalf of Kasztner, a member of the ruling Mapai party. Gruenwald's attorney, Shmuel Tamir, a former Irgun fighter and a supporter of right-wing opposition leader Menachem Begin, claimed that Kasztner had been the Nazis' greatest Jewish agent. But in condemning him, Tamir turned the trial into a platform for excoriating the Mapai party.

When the two-year trial ended, the judge, Benjamin Halevi, opined that Kasztner had "sold his soul to the devil." Halevi reasoned that, by saving a few chosen Jews and not raising an alarm about Nazi genocidal aims, he had needlessly sacrificed far more Jews.

Consigned to pariah status, Kasztner became a recluse, while his wife suffered from depression. His daughter, meanwhile, was the object of physical attacks by schoolmates.

On March 3, 1957, Zeev Eckstein – a young right-wing radical alleged to be an Israeli undercover agent recruited to spy on his fellow rightists – shot Kasztner near his home in Tel Aviv. He died of his injuries days later. Eckstein and two accomplices, Yosef Menkes and Dan Shemer, were imprisoned but pardoned and set free after seven years.

A year after Kasztner's assassination, Israel's Supreme Court overturned much of Halevi's verdict on the grounds that Kasztner's motives and behaviour stood the test of plausibility and reasonableness.

The Kasztner affair, said Ross, was Israel's first full-bore encounter with the effects of the Holocaust, preceding the celebrated Eichmann war crimes trial by several years.

For Ross, an American filmmaker whose father's Polish Jewish family perished in the Holocaust, the Kasztner story provokes an array of questions. In a director's statement, she asks, "Who is a hero? The one who picks up arms or the one who sits down with his enemies? Who determines how we choose heroes? Historians? Popular culture? Myth?"

In her judgment, Kasztner rescued Jews under conditions of the greatest duress, with a figurative gun at his head.

Although she declined to categorize him as either a hero or a villain, and she acknowledged that he had a flawed personality that included an arrogant streak, she said that he was nonetheless demonized by survivors who had lost relatives in the Holocaust and sought scapegoats.

"He became a flashpoint for blame," observed Ross, a former actress and model who was born Gail Sue Rosenblum in 1950 and appeared in George Romero's classic horror film, Dawn of the Dead, before turning to documentary filmmaking. "I say, let's blame the Nazis."

Refuting the claim that Kasztner deliberately kept Hungarian Jews in the dark about the Nazis' Final Solution, she said that he dispatched emissaries to Jewish communities and sent hundreds of telegrams warning of Germany's plan to exterminate European Jewry.

Kasztner and his daughter, Zsuzsi

"He did everything possible to help," said Ross, one of whose previous films is Blood Money: Switzerland's Nazi Gold.

Politically, in Israel, Kasztner was seen as a symbol of the left-of-centre Mapai party, which rightists tried to bring down, she noted.

Ross stumbled upon the Kasztner case 20 years ago when she read a book about him. "It was a fantastic tale I had never heard before. I didn't hear about it again until over a decade later, when I met a survivor who had been on the Kasztner train."

Fascinated by this intriguing historical footnote, which she describes as a "drama of epic proportions," she delved deeper into it, amazed by the undiminished anger and bitterness it aroused.

Apart from meeting Zsuzsi Kasztner and her three grown daughters, Merav, Michal and Keren Michaeli, she interviewed Eckstein and Tamir's son, who also appear in the film, one of whose themes turns on Zsuzsi's efforts to exonerate her father.

Ross believes that, judging by Yad Vashem's decision in 2007 to accept Kasztner's archives, public opinion in Israel may finally be shifting toward Zsuzsi Kasztner's interpretation of events. But in a cautionary note, she added, "There will always be people who'll say Kasztner is tainted."

Zsuzsi Kasztner and her daughters fervently hope that Kasztner will eventually be exonerated, and in this spirit, they encourage historians, journalists and filmmakers to conduct research.

They are heartened by their perception that he is not as savaged today as he was in the past, but they realize that Kasztner's name will not be cleared anytime soon.

As Merav euphemistically put it, "There are still resistant pockets."

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J.B. Salsberg remembered 10 years later

By CYNTHIA GASNER
Special to The CJN

The life of Joseph (J.B.) Salsberg, humanist, labour leader, political activist, politician, CJN columnist and a man who dedicated his life to Yiddishkeit and the advancement of social justice, was remembered and honoured recently on his 10th yahrzeit.

More than 300 people gathered Oct. 28 at Bialik Hebrew Day School for a program titled J.B. Remembered, under the auspices of UJA Federation of Greater Toronto's Committee for Yiddish as part of its program called Yiddish Canada in the 20th Century.

At the entrance to the auditorium was an archival display, developed by the Ontario Jewish Archives, titled J.B. Remembered: The Life and Career of J.B. Salsberg, featuring five large panels: Immigration and Early Life, Labour Zionism and Union Work, Political Life, Soviet Anti-Semitism and the Break with Communism, and Life After Politics.

MC Sharyn Salsberg Ezrin spoke of her uncle J.B. as a fixture in the Canadian and Jewish landscapes.

"J.B. would have been delighted that you all have an interest in Yiddish and such an evening of music and recollection."

On a personal note, she said her uncle was her mentor. Some 40 years ago, when she was interested in becoming a volunteer at a Hashomer Hatzair kibbutz near Ashkelon, she said that her "interest in Israel was the spark that brought us together and continued for many years."

A short video was presented of Salsberg in 1991, when he was turning 90. His warmth and sincerity set the mood of remembrance and gratitude.

The details of Salsberg's life could fill volumes. Born in Lugov Poland, he immigrated to Canada with his family when he was 11 years old. He attended Lansdowne Public School for two years, and at 13, he left school to help support his family by working as a leather cutter in a purse factory.

He was moved by the injustices he observed in the sweatshops of downtown Toronto and took his first steps into social activism in the union movement.

His strong feelings about equality and equal rights for all led him to join the Communist Party in 1926. In 1938, he was elected alderman for Ward 4, a position he held until 1943, when he was elected to the Ontario legislature in the riding of St. Andrew.

J.B. Salsberg

After hearing rumours that Jewish institutions in the Soviet Union were being closed and that Jews were being murdered, Salsberg went to Russia and met with Soviet leader Nikita Khrushchev.

He was told not to make it a public issue. On his return to Canada, in 1957 he renounced his affiliation with the Communist Party and the United Jewish People's Order and formed the New Fraternal Jewish Association.

Susan Jackson, executive philanthropic officer at UJA Federation, said Salsberg brought clarity to issues in a way that no one else could. "His filibusters were not only legendary in parliament, but at meetings of the Toronto and Canadian Jewish Congress," she said.

"J.B. was an extraordinary figure in the life of the province," added Bob Rae, a former NDP premier of Ontario and current Liberal MP.

Rae shared his recollections of Salsberg, describing him as a proud Jew, "a very great Canadian – a figure of enormous power and enormous strength in the life of our city."

He added: "J.B. was a representative of his generation who cared for social justice, who transformed not only the Jewish community, but the whole working community in Toronto."

Under the direction of Nella Koren, the Bialik choir presented a musical program of popular Yiddish songs, including *Dos iz Yiddish* and *Tumbalaleika*.

Keynote speaker, Prof. Gerald Tulchinsky, professor emeritus of history at Queen's University, also spoke about Salsberg's life and times.

Tulchinsky was selected to organize Salsberg's political and labour union correspondence. The collection is available for primary research at the university.

He noted that Salsberg shone as a member of the Ontario legislature. "He was into every issue – he was on his feet almost all the time making excellent points."

Tulchinsky spoke of Salsberg's political idealism, which led him from a religious Jewish life to Zionism and Communism, because of his desire to help the working class who, at that time, had no protections.

After Salsberg left the Communist Party, his columns in The CJN were "enormously important. Above all else, he was connected with people in a very special way," Tulchinsky said.

"While most people could walk down Spadina from College to Dundas in a space of 15 minutes, it took Joe Salsberg about three hours. He met people he knew and people he didn't know. He would say hello and try to get them in conversation, not just on a political level but on a human level."

Paying tribute to Salsberg and his love of Yiddish and Yiddish music, singer-songwriter Lenka Lichtenberg performed haunting Yiddish songs, including music she wrote to the poems of Simcha Simchovich, *Tsum Kval* and *Meyh Rue Platz*.

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Netanyahu may become Israel's next PM, analyst says

By SHELDON KIRSHNER
Staff Reporter

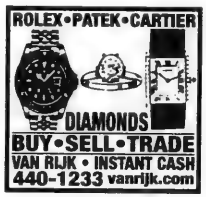
Benjamin Netanyahu might well win back his old job as prime minister after Israel's general election next winter, says the former political adviser to Yitzhak Rabin, the late Israeli premier.

In an interview last week, Yoram Peri said that the most recent public opinion polls suggest that Netanyahu, the leader of the right-wing Likud party, and Tzipi Livni, the head of the centre-right Kadima party, will each win about 30 Knesset seats when Israeli voters cast their ballots on Feb. 10.

"But Netanyahu has a better chance of forming a government because the religious and right-wing bloc is larger than the centre-left bloc," explained Peri, the director of the Chaim Herzog Institute for Media, Politics and Society at Tel Aviv University.

Currently a visiting scholar at the American University in Washington, D.C., and a former editor of the Hebrew daily Davar, he predicted that Netanyahu's re-election will definitely slow down Israel's peace process with both the Palestinians and Syria.

"Whether it will stop it I'm not sure," said Peri, who was spokesperson for the Labor party during Golda Meir's term as prime minister from 1968 to 1974.



Peri, in Toronto to deliver a lecture on Israel's current political situation, said that Netanyahu, if re-elected, may well moderate his hard-line views because Israeli prime ministers have a record of pursuing policies they railed against while in opposition.

He cited several examples.

Rabin promised to retain the Golan Heights, but informed Syria he would withdraw under certain conditions. Ehud Barak said Jerusalem would always remain in Israel's hands, but at the Camp David summit, he agreed that Arab neighbourhoods could be ceded to the Palestinians. Ariel Sharon declared he would not negotiate with the Palestinians until the second intifadah was crushed, but later changed his mind.

Yoram Peri

Similarly, during Netanyahu's reign as prime minister from 1996 to 1999, he shifted course and sent an envoy to Damascus signalling his intention to relinquish most of the Golan Heights as part of a a peace treaty.

Whoever succeeds Ehud Olmert as prime minister will have to factor Israel's new consensus into his or her calculations, said Peri, whose appearance here was co-sponsored by Canadian Friends of Peace Now, New Israel Fund Canada and Na'amat Canada.

Under this consensus, he noted, Israeli voters regard West Bank settlements as an obstacle to peace, yet have little or no faith in the Palestinians' ability to fully honour a peace accord.

"This is a prescription for paralysis," he observed.

Yet in the last year, he added, Israel and the Palestinian Authority have forged considerable progress toward signing an eventual peace accord.

According to Peri, Israel has agreed in principle to hand over 98 per cent of the West Bank to the Palestinian Authority, while retaining two per cent to accommodate about two-thirds of its settlements. In exchange, Israel would transfer two per cent of its sovereign territory to the Palestinians in a land swap.

Peri, however, warned that a final accord will be beyond reach unless Hamas accepts it. "Maybe there's a need to involve Hamas," he said. "Hamas might be ready for an agreement down the road."

Peri also said that Israel's current truce with Hamas will endure if its talks with the Palestinian Authority continue.

Israel should seriously consider an Arab League proposal under which Israel would return the pre-1967 territories and resolve the Palestinian refugee problem in exchange for global recognition from the Arabs, Peri said.

"It should be looked at positively. It's the most progressive document ever published by the Arab states. It represents a dramatic change in Arab thinking."

Asked why Israel has not responded to the overture, he replied, "We're too busy with our domestic politics."

Peri said the next American president, Barack Obama, will try harder than his predecessor, George W. Bush, to defuse the Arab-Israeli conflict, with the result that Israel's talks with the Palestinians will move forward and Israel and Syria will be better able to advance the prospects for peace.

In Peri's judgment, the Syrian leadership is willing to come to terms with Israel. "Bashar Assad is a serious negotiator," he said in a reference to Syria's president. "He means business. We can reach an agreement with Syria."

Continued on page 18

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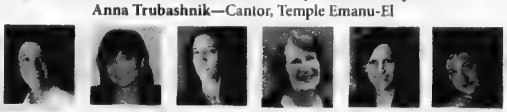
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ELECTION UPDATE: ISRAEL AND THE U.S. - NEW REALITIES

YORAM ETTINGER, former Minister for Congressional Affairs to Israel's Embassy, Washington, and former Consul General of Israel to the Southwestern US, is a consultant on US-Israel relations, Chairman of Special Projects at the Ariel Center for Policy Rearch, Jerusalem, and is the author of The Ettinger Report.

Moderator: Dov Altman, Executive President, Canadian Friends of Bar-Ilan University, one of Israel's scientific incubators, has an international reputation for academic excellence.

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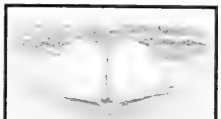
Jewish Life

Making the effort to do mitzvot

By RABBI AVRAM ROTHMAN

This week's parshah introduces us to our forefather Abraham just a few short days after his brit milah. As one might expect, for even the strongest of men, such a procedure would be quite painful and difficult. For Abraham, a man of very advanced years, that was certainly the case.



Rabbinic Reflections

The Talmud teaches us that following Abraham's milah surgery, God wanted to make sure that he had some rest. Therefore, in order to make sure that no one would come to bother Abraham, God made the day uncharacteristically hot.

However, Abraham, himself, had different plans. Rather than resting, the hot weather only caused Abraham to be upset that he had no visitors to greet, feed and welcome into his home. He wanted, regardless of the pain, to open his home to visitors and those in need. Therefore, God sent the three angels described in our parshah, who came dressed as Arabs.

But how does this solve the problem?

The angels were completely spiritual beings who did not and could not eat the meal that Abraham provided to them. They pretended to eat the food, but why would God not send someone who could benefit from the food?

Frankly, if we only get one such example in the Torah, why not make sure it's a perfect example of how Abraham's kindness filled the bellies of the travellers and made them feel better?

God could have sent a thunderstorm that would have lowered the temperature. People would then have resumed their travels, and Abraham would have had guests to feed. This would seem more logical than wasting Abraham's efforts preparing a gourmet meal for the angels, who had to pretend to eat.

This incident teaches us about the nature of our responsibility to the Torah and to others.

Contrary to what we may think, *hachnasat orchim* (the welcoming and feeding of guests) is not judged on the completion of the mitzvah, but rather on the effort.

Abraham was unable to truly "feed" the angels, because they did not and could not eat. He couldn't finish the job, but it's not the finishing that's required, it's the effort, the trying.

This is why the showcase chapter about *hachnasat orchim* in the Torah is told about people who could not in any way benefit from the mitzvah.

You see, this clearly teaches us that, Judaism is not a religion that measures success by results. Judaism measures success by effort.

Contrary to what the "immortal" Vince Lombardi would have had us believe – that is, that "winning isn't everything, it's the only thing" – it's not the result that counts, but the effort that must be made. The Almighty doesn't expect us to change the world, but he expects us to try.

Abraham understood that we all have to make the effort. We need to reach out to help, feed, greet and assist people with their physical needs. But it's not our job to finish the task, it's our job to put in the effort.

It's not our responsibility to worry about the bottom line in these cases. People need only worry about "putting in the effort" and doing their best to help others. Sometimes people don't want to be helped. Sometimes we don't have the tools to complete the job. But that's not our worry. We need to take the time to try, to care and to do our best. It's the effort that makes the difference.

Rabbi Avram Rothman is spiritual leader of the Thornhill Community Shul.

Obama's historic moment

IDEAS ON IDENTITY

By Rabbi Elyse Goldstein

I write this just after midnight in the wee hours of Nov. 5. I must admit, I was riveted by the American elections. Yes, I am a Canadian, and yes, I did vote in our own elections, but the drama of the U.S. elections kept me going back for more.

I hoped that women would not be fooled into thinking that just because a politician is a woman that she might actually care about women's issues and women's rights. I watched as Barack Obama tried to get people to move past his name, his colour and the Muslim father he never knew. Slanderous e-mails about him kept finding their way into my inbox, hearsay and innuendo all directed specifically to the Jewish community and designed to produce fear. And yet, unbelievably, a black man rose to the presidency of the very country that would have enslaved him just a few decades ago.

In his concession speech, John McCain was the model of civility, grace and all the best that America stands for. And Obama held forth an inspiring promise of hope, peace and prosperity. They both spoke like true menschen. It was a political moment from which the leaders of many other countries could learn.

I know what it's like to have people judge you not by your accomplishments, but by some circumstance of your birth: in his case his colour, in mine my gender. I know what it's like to have people who are uncomfortable with your position tell you that so freely, and let you know that if it just wasn't for this one little "flaw," you'd be great at what you do. I know what it's like to have people smile at you but behind your back pass you over for someone less qualified. I know what it's like to have opportunities denied to you because people are still unable to see beyond a body to a human being – neither white nor black, male nor female, gay nor straight, young nor old, just human.

As the child of working class parents and the first in my extended family to attend a private university, I know what it means to try to "rise above" and then be castigated for being an elitist. I know what it means to try harder than other people have to just to get what they've received so easily. And I've learned a lot from Obama's campaign about having a respectful dialogue with people you disagree with.

I feel blessed to be living in this historic time. My university-age son in Boston, a dual citizen who is not usually interested in politics, was moved to vote, and he called me with deeply felt emotion when he stepped out of the voting booth. His Facebook profile then said, "I can one day tell my children that I voted in the most historic election of my lifetime."

Now that the American hoopla is over, the hard work begins, and we can go back to paying attention to Canadian politics. We're so lucky in Canada that we long ago learned to celebrate our diversity and to elect officials and governments that reflect the full mosaic of Canadian life.

Tonight, another great nation demonstrated that we are capable of seeing one another as simply human.

Jewish Life

Higher markets

Money Matters

By Rabbi Jay Kelman CA

As the financial markets continue on their wild rides, analysts from all walks of life continue to debate the causes that led to the meltdown in the hope of preventing the next one. Sub-prime mortgages, lack of regulation, regulations forcing banks to lend to unworthy clients, high oil prices, low interest rates, real estate prices that rose too high, too fast – the list of causes seems to grow daily. People who were previously viewed as champions of free enterprise are today vilified for lax oversight.

When these conditions existed a few short months ago, as markets flirted with all-time highs, no one seemed to notice any problems until it was too late. China's growing middle class, low interest rates and other such things were going to keep the world economy on fire for years to come, and investment bankers and brokers – some of whom are now unemployed – continued to urge investors to pour money into the markets.

While economic cycles have been the norm since at least the time of Joseph in Egypt, people intuitively understand that we're not truly dealing with an economic crisis, but rather a moral one. Greed, excessive materialism, hubris and jealousy are among the deeper causes of the current upheaval.

Time magazine recently ran a story that interviewed two leading Jewish "ethicists" who describe how the implementation of Jewish law and values in the marketplace could possibly have helped prevent much of the upheaval we are witnessing. What is most interesting is that a secular magazine would see the merit in such arguments.

A central theme throughout Jewish thought is that holiness can be found in the most mundane of activities. This is especially true regarding our business activities. The modern worker has the potential to sanctify God's name on a daily basis by demonstrating not only honesty, integrity and sensitivity, but modesty.

In an era when conspicuous consumption is a central feature of marketing, it's even more crucial that we recognize that money is only a means to an end. Conspicuous consumption is apparently no longer in vogue, as the super-wealthy recognize the poor taste of flouting their "success" in the current environment – a modest positive side effect of the current crisis.

The late Rabbi Shimon Schwab, leader of the transplanted German community after the war, commented that only in America did he encounter the notion of making money as a goal in and of itself. In the German milieu of *Torah im derech eretz* (Torah and worldly wisdom) in which he was raised, making money was important as a means to leading a full Jewish life.

Among the Temple sacrifices that the Torah mandates is an *oleh vevored*, which literally means "up and down." Unlike other sacrifices in which the actual sacrifice is fixed for all, the *oleh veyored* varies depending on the economic situation of the one bringing the sacrifice: the wealthy bringing animals, the less so birds, and the indigent flour. The Sefer HaChinuch (the classic compilation and explanation of the 613 mitzvot) notes that a poor person who brings the sacrifice designed for the wealthy would not fufil their obligation. Living beyond ones means is prohibited not only in the "secular" world but in the "religious" one as well.

Rabbi Efraim Lunshitz (who lived in 16th-century Poland) has a fascinating (albeit debatable) explanation as to why the Torah (in theory, at least) prohibits the charging and receiving of interest. He explains that having a steady fixed and guaranteed stream of income without actually doing any work diminishes our ability to see God as our material provider. It's best to have some degree of uncertainty regarding our financial future, he believed, so that we remain focused on our Divine provider.

Comments to Rabbijay@torahinmotion.org

Jewish distance learning

By MARK MIETKIEWICZ

You can be part of a virtual classroom that's as far away as your keyboard. Today: Jewish university studies on the web.

Some courses are self-directed and you work at your own pace. Others use live, classroom-based videoconferencing that allows students and instructors to communicate directly with each other, face to face. Still others are conducted via e-mail and a website. The instructor posts a lecture or assignment. Participants have a few days to do the required work.

Courses offered by degree-granting universities normally charge a fee. (Next week we'll look at some free courses.) Access to online materials in these courses is usually restricted to enrolled students who have a password. Most universities view their distance learning courses equal in workload and as demanding as their classroom-based courses and offer comparable credits. The Jewish Theological Seminary has a great overview of what to expect when you study via the web, as well as tips on How to Be an Excellent Online Student. **[tinyurl.com/excelonline]**

And as with any product or service you order through the Internet, check out the credibility of the educational institution before you invest your time and money.

Reuven Kalifon makes his home at Kibbutz Tzuba in the Judean hills outside Jerusalem. But he's earning his master's in the online Jewish studies program at Pennsylvania's Gratz College. With the incredible array of universities in Israel, why go online to the United States? Kalifon explains that when he decided to return to school for formal graduate studies, he wanted the flexibility of an online program so that he wouldn't need to miss work or spend time commuting to Jerusalem for class. **[tinyurl.com/kalifon]** Gratz College also offers online degrees and certificate programs in Jewish education and Jewish non-profit management. **[tinyurl.com/gratzde]**

Got your master's and looking for an even bigger challenge? Then consider enrolling in Spertus College's doctor of Jewish studies program. The course is identical to the one offered at the Chicago campus but allows the flexibility of home study. Course packages include audio/video tapes, "intensive weeklong summer seminars in Chicago, independent study and directed reading courses." **[tinyurl.com/spertus]**

Hebrew College is a pioneer in Jewish education on the Internet and has been accredited to offer masters of arts in Jewish studies since 2000. You can take an online placement test to see where you would place in college's five levels of Hebrew classes. **[tinyurl.com/hebtest]**

Jewish teachers who wish to upgrade their skills can look to the Merkaz i.t. L'Morim Project at Toronto's York University. Courses range from Methods of Teaching Bible to Best Practices: Early Childhood Education in a Jewish Context. Each course earns a credit toward Ontario's Midrasha L'Morim and National Board of License certification. **[tinyurl.com/yorkmorim]**

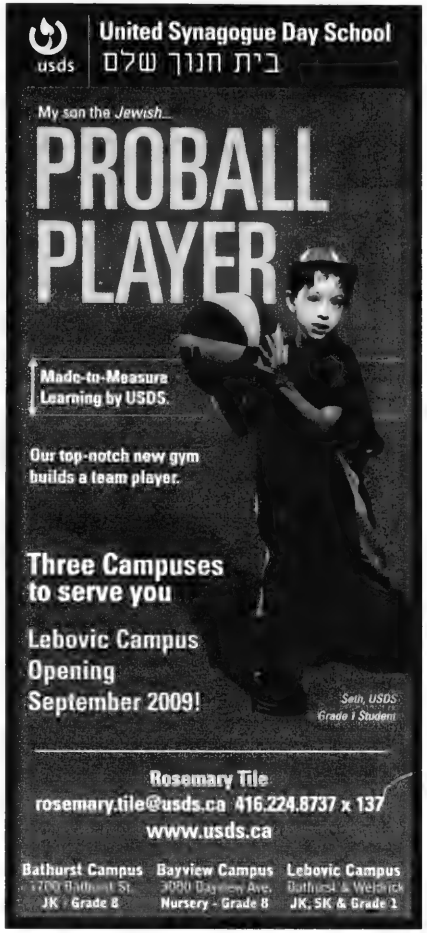
Over at the Jewish Theological Seminary, the fall term is underway and students are learning online about Men and Women in Rabbinic Literature and Encounters in Modern Jewish Thought. Come spring, you can enrol in Teaching Prayer and Introduction to Liturgy. **[tinyurl.com/jtsade]**

Have you always wanted to enrol in an Israeli university but not had the opportunity? The Open University of Israel offers more than 40 undergraduate programs in the humanities, natural sciences, computer science and engineering, as well as graduate degree programs. The Open University offers are geared toward Hebrew-speaking students in Israel and around the world. **[tinyurl.com/openu]**

Bar-Ilan University offers a wide assortment of distance learning courses guaranteed to challenge and stimulate. **[tinyurl.com/4sf6n]** Delve into the Judean Desert Scrolls with Hanan Eshel. Daniel Sperber takes you around the Jewish calendar and its holidays. Or join Edwin Seroussi as he compares and contrasts Jewish music in its diverse forms across the cultural bounds of Ashkenazi, Moroccan and Yemenite, and many other communities. **[tinyurl.com/6mmz8]**

Not only does Bar-Ilan offer interesting courses, it also has the cleverest name for a long-distance program, anywhere: "Bar-E-Learn."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.



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The CJN will not enter into any correspondence with contestants.

Send your response to: **Judy & David Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

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Beth Emeth rabbi to be honoured for 50 years of service

By FRANCES KRAFT
Staff Reporter

Rabbi Joseph Kelman finds it hard to believe that his life goal in 1948, when he graduated from Yeshiva University with a BA in history, was to establish a chair in Jewish history at the University of Toronto.

The descendent of a long rabbinic line and a recipient of numerous honours, Rabbi Kelman instead became a rabbi, the eighth (but not last) generation in his family to do so.

This week the father of three and grandfather of 10 is being honoured by Beth Emeth Bais Yehuda Synagogue at a tribute dinner where he is receiving its Yakir Hakahal (Precious to the Community) award on Wednesday night for 50 years of service to both synagogue and community.

Reflecting on the five decades he has spent as spiritual leader, now emeritus, of the shul, he said in a recent interview that growing up in a rabbinic home was one factor influencing his career choice. The other was his desire to serve the community.

Rabbi Joseph Kelman [Frances Kraft photo]

As well, he said, he was struck as a yeshiva student by comments from a disillusioned pulpit rabbi. "I want to be a rabbi and see if I can still be an idealist," he recalls thinking.

At 81 years of age, he believes he has achieved that goal.

He has experienced "very little" politics during his tenure at Beth Emeth and credits the synagogue for allowing him "to become a pioneer" in working on behalf of Jewish children and adults with special needs.

The rabbi began a bar/bat mitzvah program for children who are developmentally delayed in the early 1960s, which was, to the best of his knowledge, the first of its kind.

He also founded Kadimah, a school that provided Jewish education for students with developmental disabilities, and co-founded Ezra, a program for students with learning disabilities; the now-defunct Dr. Abraham Shore She'arim Hebrew Day School, to educate children with learning disabilities; and Reena, an organization that integrates adults with developmental disabilities into the community.

A chair of the North America-wide committee on special education under the auspices of the United Synagogue of Conservative Judaism for more than 30 years, Rabbi Kelman was instrumental in having children who are developmentally disabled integrated into Ramah camps, and was also involved in prison and hospital chaplaincy, particularly at psychiatric institutions. He has also led many missions to Israel, often with Christian Zionist colleagues.

The rabbi – who still teaches a weekly Talmud class, visits the sick, and officiates at life cycle events – credits his late mother, who was widowed when he was just 9 years old, for her influence on him and his five siblings.

A former national president of Mizrachi, his mother was also an organizer of a march through Kensington Market to protest against Jewish businesses remaining open on Shabbat. Rabbi Kelman's older brothers Abraham and the late Wolfe, a longtime leader in the Conservative movement, also became rabbis.

Rabbi Kelman came to the then fledgling Beth Emeth in 1959, when it consisted of 100 families.

His recollections of the early days include serving as principal of the five-day-a-week congregational school, instituting programs including a "tallis and tfillin club" for young boys, and knocking on doors in the neighbourhood, looking for potential new members. By the time he retired in 1997, the congregation had grown to more than 1,500 families.

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Israel must withdraw to pre-'67 borders: Peri

Continued from page 14

For peace to materialize, he said, Israel must withdraw to the pre-1967 lines and Syria must disassociate itself from Iran, and cease supporting Hezbollah and radical Palestinian groups.

Assad may be prepared to make such concessions in the interests of achieving a rapprochement with the United States and the West and ensuring the stability and legitimacy of his Baathist regime.

Yet the major issue in the Middle East today is Iran. As he put it, "If Iran goes nuclear, the whole balance of power in the region will change."

Israeli military action against Iran's nuclear sites is not a viable option, he said. "It would be too dangerous, too frightening. Iran might strike Israel, attack Jews all over the world, hit oil wells in Saudi Arabia and heat up the Lebanese front with Hezbollah."

Suggesting a diplomatic approach, Peri advised Israel to settle the Palestinian issue and move Syria out of Iran's orbit before dealing with Iran's nuclear ambitions.

Peri is certain that if Rabin had lived, the current Palestinian uprising would not have erupted and Israel would have signed a peace treaty with Syria.

"Yigal Amir achieved his aims," he said, referring to Rabin's assassin.

Jihadism can be crushed, says Klein Halevi

Continued from page 6

It may be Israel's fate to stand up to Iran and thereby save the Middle East and the world from a nuclear-armed Iran, he observed.

Yet the prospect of a nuclear Iran alarms not only Israel, but also Sunni Arab states, Klein Halevi said.

In his view, Israel will take action against Iran within the framework of fighting the forces of jihadism.

The Palestinian problem can't be resolved unless Iran, a prime backer of Hamas, is contained. He urged Obama to follow a policy of containment with respect to Iran.

Striking an upbeat note, Klein Halevi said that jihadism can be crushed, much like Nazi Germany and Soviet Communism were defeated.

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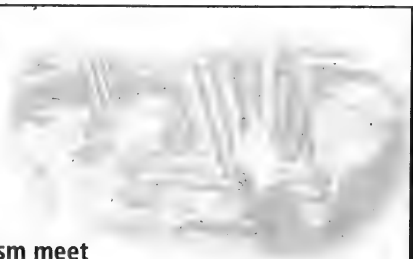

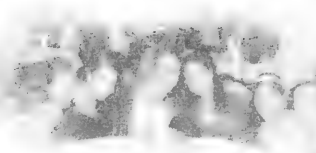

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First female cantor featured in upcoming concert

By CAROLYN BLACKMAN
Staff Reporter

Barbara Ostfeld says that becoming the first female cantor in North America was an accident of timing.

Now the placement director of the American Conference of Cantors based in Buffalo, N.Y., Ostfeld said in a telephone interview that when she sent in her application to the Reform movement's Hebrew Union College–Jewish Institute of Religion in the early 1970s, she didn't know she was the first woman to apply, or to be accepted.

"The primary battle had already been fought. [Rabbi] Sally Priesand, the first woman to be accepted into the rabbinical school, was already in the second year of her studies. The time had come for a woman [cantor] to train."

Ostfeld will be here on Nov. 19 to take part in a concert at Leah Posluns Theatre titled Kol Isha: A Cantorial Celebration of Women's Voices, hosted by Kolel, the Adult Centre for Liberal Jewish Learning.

Other singers include Tara Abrams, cantorial soloist, Temple Har Zion; Dawn Bernstein, cantorial soloist, Temple Kol Ami; Aviva Chernick, cantorial soloist, Shaarei-Beth El Congregation; Phyllis Angel Greenberg, rosh hazzanut, Congregation Darchei Noam; Lindi Rivers, cantorial soloist, Holy Blossom Temple; and Anna Trubashnik, cantor, Temple Emanu-El.

Ostfeld, 55, who is married with two daughters, ages 25 and 22, has served at Temple Beth Am in Buffalo, N.Y., and Temple Beth El, in Great Neck, N.Y.

She said that she decided to become a cantor when she was a child. "I had no female role models, but I loved my cantor [Martin Rosen] from Oak Park Temple in Chicago. He had a big, glorious voice and was terrific with kids. He knows he was a big factor in my decision."

Female cantors are predominant in the Reform movement now, she said, and "if you flashed a picture of me in front of people's eyes, I think they would see a cantor, not a female cantor."

Ostfeld said, however, that every woman in religious life has struggles that plague her in her particular environment.

"There is still a small minority that persists in wondering if the buck can really stop at the desk of a woman, if a life-cycle event performed by a woman is really kosher, and if congregants would feel more comfortable with a man," she said.

"These people are few, though, and many of us no longer face these issues."

Ostfeld said she didn't consider becoming a rabbi, because "I am moved by liturgy and Jewish ritual. I see the ultimate fulfilment in the cantorate.

Barbara Ostfeld

"Cantors exude a lot of spiritual energy. They have to be very focused on the text and be able draw in the congregants and encourage them to participate. We have to be attuned to their mood, and to the mood of the prayers, and all the while we can't lose the realization that everything is directed heavenward."

Cantors feel like they're juggling, she said. "All the balls have to stay in the air, but we have to hold on to one more tightly at any given moment. We're not performing, though. There is no sense of audience except for the Divine, and the Divine is not involved in the high notes. 'She' is invoked by sincerity, and is not concerned with fancy vocals.

"Texts are meant to be chanted, and without melodies the services would be flat. Cantors have to convey the Jewish message through music."

The upcoming concert, which will feature solo and ensemble work, both liturgical and popular, is an important one, Ostfeld said, because it is a first. "It would not have been possible a generation ago."

Tickets are available through the Kolel office at 416-636-1880, ext. 255.

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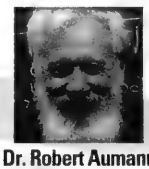

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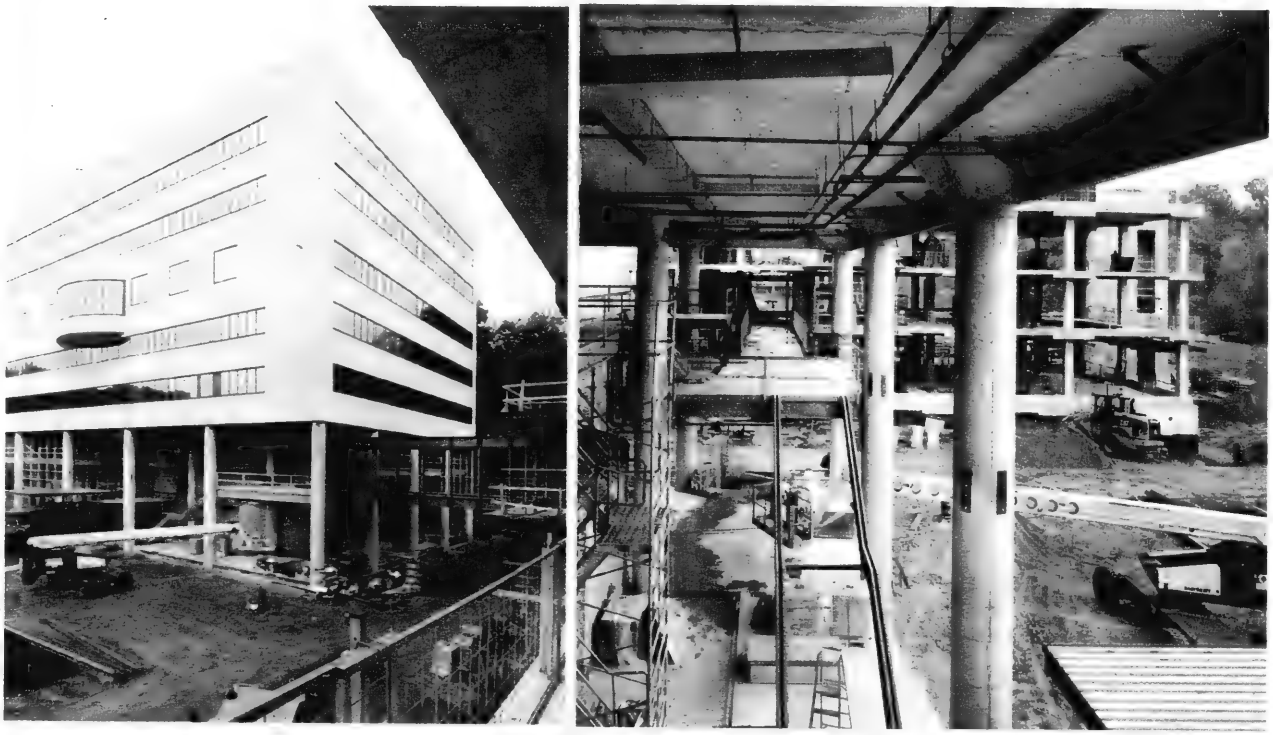
Jewish Toronto

Lipa Green expansion, new Prosserman JCC underway

Phase I Construction slated for July 2009 completion



Construction on the Lipa Green Building for Jewish Community Services (left) and the new Gales Family Pavilion at the Prosserman JCC (right, seen here in the background, from the Lipa Green Building) is at the mid-way point. The buildings, connected by a pedestrian bridge, will be part of Sherman Campus, an initiative of UJA Federation's Tomorrow Campaign. (Photos by Shai Gil)

By Barbi Green & Daniel Horowitz

Since its creation in 1983, the Lipa Green Building for Jewish Community Services, located on Bathurst Street, just north of Sheppard Avenue, has proudly served the needs of Toronto's Jewish community.

Today, as that community continues to grow and flourish, UJA Federation's Tomorrow Campaign – its unprecedented, $400 million infrastructure project – is rebuilding and revitalizing Jewish centres of life across the Greater Toronto Area, keeping pace with our burgeoning community.

Currently, the Tomorrow Campaign is mid-way through completion of the construction of two new floors at the base of the Lipa Green Building and the construction of the 40,000 square foot Gales Family Pavilion of the Prosserman Jewish Community Centre, both key components of the Sherman Campus.

Due to its unique structure – the Lipa Green Building was elevated on stilts giving it the height of a seven-storey structure – the Tomorrow Campaign will be "filling in" the first two levels. The new River Level floor will house a state-of-the-art Conference Centre that will feature the beautiful Tamari Family Conference Hall, a formal boardroom, several meeting rooms and a fully equipped Teleconferencing Centre.

The Courtyard Level (First Floor) will be home to the new Jewish Family & Child (JF&CS), which has for decades provided counseling, education, prevention and protection for families and individuals throughout the Greater Toronto Area. In their new location, clients and visitors will use an independent Courtyard Level entrance, providing more dignified and private access to the services within.

A number of agencies including JIAS (Jewish Immigrant Aid Services) Toronto and the Toronto Jewish Free Loan Cassa will become integral parts of the Lipa Green Building's Community Services Wing. Space will also be dedicated to Israel Experience agencies such as Taglit Birthright Israel and the Israel Aliyah Centre, to name a few.

Meanwhile, the Gales Family Pavilion, scheduled to open at the beginning of July 2009, will enjoy a seamless transition of its daycare centre currently housed in the Bathurst Jewish Community Centre to its new, nine-classroom, 175 student, state-of-the-art Early Childhood Education Centre. As well, the Gales Family Pavilion will house an exciting seniors' recreation centre with a relaxing lounge and activity room, a computer teaching lab, culinary arts studio, light fitness and dance studios, and multi purpose rooms providing a venue for the eclectic array of programs to be offered by the Prosserman JCC. The Koffler Centre of the Arts will also have several dedicated rooms for the continuation of their ceramics and painting programs on the campus.

The steel for the bridge connecting the Lipa Green Building and Gales Family Pavilion is already in place. This important link is the first of many that will connect all of the buildings on Sherman Campus, creating one seamless space that can be readily – and pleasantly – traveled through good weather and bad.

Upon completion, the new Lipa Green Building for Jewish Community Services and the Gales Family Pavilion will change the face of Jewish life for community members throughout the Greater Toronto Area.

By Daniel Horowitz

Situated in the geographic heart of Jewish Toronto within a magnificent ravine setting, Sherman Campus is being brought to life. Serving our seniors, adults, teens, young families and children, Sherman Campus will bring together the best that the Jewish community has to offer. It will be known for excellence and innovation in social, recreational, fitness, health and wellness, communal, educational and cultural services and programs. Open to everyone, Sherman Campus will be a welcoming place that is architecturally exciting, accessible, and a hub of social and communal engagement. Below, a photo montage illustrates the ongoing construction on the site.

Sherman Campus will be home to:

Koffler Centre of the Arts • Leah Posluns Theatre
Ellen Prosserman Atrium • National Centre for Jewish Heritage
Sarah and Chaim Neuberger Holocaust Education Centre
Prosserman JCC • Centre for Health and Wellness • Gales Family Pavilion
Lipa Green Building for Jewish Community Services

The bridge linking the Gales Family Pavilion to the Lipa Green Building for Jewish Community Services

A view of the Gales Family Pavilion

The master staircase that will greet visitors in the Lipa Green Building's Harold and Miriam Green Lobby

The site of the future conference centre at the Lipa Green building

The Lipa Green Building just prior to the start of construction

An aerial view of the Lipa Green Building and the construction of the Gales Family Pavilion

An architectural rendering of what the (l to r) Lipa Green Building, Gales Family Pavilion and the Prosserman JCC will look like upon completion

Rabbi says religion not the cause of wars

By FRANCES KRAFT
Staff Reporter

These days, Rabbi David Wolpe – author of the recently published book Why Faith Matters – spends much of his time making a case for religious belief.

But as a young adult, he didn't believe in God, he said in an Oct. 30 speech at Beth Sholom Synagogue. He lost his faith at around age 12 after seeing the movie Night and learning about the Holocaust. In his early 20s, he started to "doubt my doubts," he said.

The California-based Conservative rabbi, whose father is also a Conservative rabbi, is the spiritual leader of Sinai Temple in Los Angeles. He has written seven books, teaches at the University of California, Los Angeles, and was named one of the 100 most influential Jews in America by the Forward newspaper in 2003. Newsweek magazine named him the number 1 pulpit rabbi in America earlier this year, and ranked him number 12 this year and number 18 last year among its Top 50 Influential Rabbis in America.

But on a personal level, he has faced challenges that would test anyone's faith– his wife's bout with cancer six months after the birth of their daughter, his own surgery for a benign brain tumour, and his subsequent battle with lymphoma, from which he is now in remission.

At a time when there has been "a [recent] spate of best-selling books that promote atheism," Rabbi Wolpe said that the way some people conceive of faith is "not just less than what faith is. It's in some ways in opposition to what faith is."

Drawing on his own experience, the rabbi said that when he was going through chemotherapy, he didn't pray for God to heal him, because he doesn't believe that God works that way – curing those who pray and not curing those who don't.

"You can pray for acceptance, strength and closeness, and that prayer, I believe, gets answered."

The rabbi – who had debated Christopher Hitchens, author of God Is Not Great, the previous night in New York – said it's rare for him to get into a discussion about religion and not have people say that religion causes people to kill each other.

Rabbi David Wolpe
[Frances Kraft photo]

"I had to try to figure out for myself what it is that makes people kill each other," Rabbi Wolpe said, recalling the process of writing his most recent book.

He concluded that "human nature has people killing each other in all sorts of settings. If you think human beings are basically good, you should visit a playground. What happens when a new child comes to the playground? Do children say, 'Let us embrace that child and share our toys with him?'" No. It's 'Let's get the new kid.'

"It takes a lot of work to make a child good. That's not because we don't have goodness in us. We have a lot of goodness. We have both. It takes a good deal of work to raise the quotient of goodness and to redirect the selfishness, pettiness and ego that's inside us."

If Judaism, Christianity and Islam were the cause of fighting, the world "must have been a garden" before religion developed, the rabbi posited. "But the world was a savage bloodbath before the rise of these monotheistic faiths," he said, citing wars in Carthage as an example.

"Religion sometimes manages to overcome human nature and have people live in peace, but not always," he said.

He added that even religious wars usually have other elements, including land, power, politics and money.

"Religion alone is not what is wrong with the world," he asserted. It is the "only universal value" that can help, he believes.

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First Nations chief addresses panel

By SHERI SHEFA
Staff Reporter

The struggle against racism and discrimination requires that people be informed and educated, said Phil Fontaine, national chief of the Assembly of First Nations, who spoke last week as part of Holocaust Education Week.

At Ryerson University's Peter Bronfman Learning Centre, Fontaine was part of a Nov. 3 panel speaking about "Justice, Responsibility and Forgiveness: Legacies of the Holocaust and the Persecution of Aboriginal Canadians."

Also on the panel were Erna Paris, author of Long Shadows, a book about historical memory, international justice and reconciliation, and Leora Schaefer, program director of Facing History and Ourselves Canada, an educational organization that aims to teach students about racism, prejudice and anti-Semitism.

Schaefer said people often ask why we need to inform children about disturbing atrocities of the past, such as the Holocaust.

She said the information students are presented with leads them to ask more questions, such as who should be accountable, how justice can be achieved, and whether forgiveness is possible.

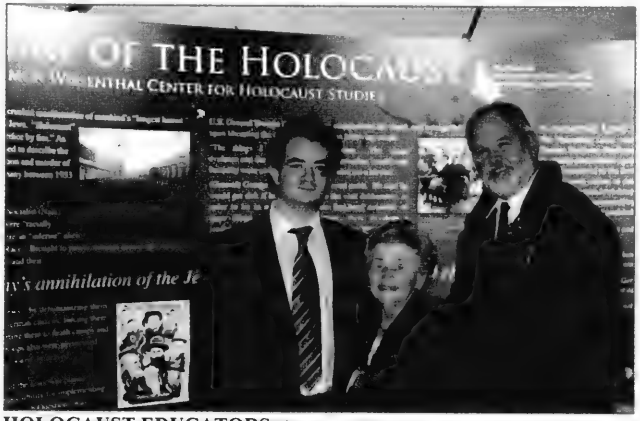
"We must be encouraged to ask questions for which simple answers do not exist. Although human nature may seem to lead us to desire black-and-white answers, we must fight this type of reasoning, for these histories are not simple, they are not about good versus evil. They are complicated and messy."

Paris said she is pleased that members of the Jewish community have reached out to the Aboriginal community, because "genocide, whether physical or cultural grows from the same root with identifiable social pretenses."

She noted that there are similarities between the tactics Nazis used to dehumanize Jews and those that Canadians used to dehumanize First Nations people.

This process, Paris added, was repeated in Rwanda and Bosnia, and the same thing is currently taking place in the Congo and in Sudan.

Continued on page 25



HOLOCAUST EDUCATORS: Survivor Helen Schwartz stands with Ian Jones, right, the principal of Milton District High School, and Jonathan Richler, a research analyst with the Canadian Friends of Simon Wiesenthal Center Holocaust Studies, in front of an exhibit at Toronto City Hall to mark the start of Holocaust Education Week on Nov. 3.

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German woman's path took a different turn

Turned against her father who was a Nazi

By SHELDON KIRSHNER
Staff Reporter

When Liesel Steffens Appel was born in 1941, in the German town of Klingenberg, her father, Wilhelm, an educator, shouted, "Heil Hitler."

Steffens, an ardent Nazi, thought that his blonde, blue-eyed daughter would be a model Aryan and part of a new, aggressive German generation that would, as Adolf Hitler once ominously said, make the world tremble.

Instead, Appel turned against him and his ideas, left Germany, converted to Judaism and married a Jew. "Fortunately, my destiny took me down a different path," she said last week in Toronto.

A tall, elegant woman with a stately bearing and a dignified manner, she was here for Holocaust Education Week, co-ordinated by the Holocaust Centre of Toronto and UJA Federation of Greater Toronto.

She talked about her metamorphosis from German to Jew at Shaarei Shomayim Congregation, an Orthodox synagogue in the heart of a Jewish neighbourhood. The title of her speech, co-sponsored by Yeshiva University and supported by Emunah Women of Toronto, was A Daughter of Nazi Parents: Personal Reflections.

"It's important for people like me to speak up," she said. "But it's not easy."

Her thoughtful comments made an impression on the fairly large audience. During a question-and-answer session, a man got up from his seat to tell her she is a "true mensch." Another man, a survivor of the Dachau concentration camp, heaped praised on Appel as well.

"Everything about me, my accent and my looks, must be offensive to you, especially since this is the 70th anniversary of Kristallnacht," she said as she launched into her speech.

Appel, who lives in Asheville, N.C., today, told of a formative incident, "my awakening," that left an indelible mark on her.

When she was nine years old and living in the town of Bottrop-Eigen, a stranger informed her that his son had been thrown from a balcony on Kristallnacht in 1938 and was saved by a neighbour.

The stranger was a Jew who had been driven out of Germany by racial persecution. Somehow thinking that the saviour had been her late father, her idol, Appel brought the stranger to her house. After his departure, her mother, Else, was furious. Why had she invited this Jew to their home?

The incident changed Appel, shattering her innocence and making her realize that her parents had been Nazis and anti-Semites, and that her father had been a top official in German-occupied Poland. "My father was a passionate Nazi, but he did not murder anyone, as far as I know."

Eventually, Appel emigrated from Germany, embarking on a journey that brought her to Britain and the United States and that prompted her to adopt a new identity and write her memoirs, The Neighbor's Son (Infinity Publishing).

Liesel Steffens Appel
[Sheldon Kirshner photo]

"I have tried to stand with the Jewish people since I was a child," said Appel, who visited Israel for the first time recently.

Appel, a nursery school teacher by training, converted to Reform Judaism in 1990 in Los Angeles after reading Elie Wiesel's novel Night.

"For me, it was like coming home where I belonged," she said, adding that her father would have been "horrified" had he witnessed her transformation into a Jew.

Appel, who met her Jewish husband after her conversion, maintains that her story is not unique. "There are many others like me, though I haven't connected with them."

In comments after her speech, she said she is alienated from Germany. As she put it, "I would never feel comfortable in Germany again."

Some Germans, she acknowledged, have condemned her as a person who has fouled her own nest. But in Toronto last week, Appel was seen as a courageous woman who has spent a lifetime coming to terms with Germany's Nazi legacy.

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First Nations compared to Jews of Spain

Continued from page 23

She talked about the dangers of assimilation policies such as the one that put First Nations children in residential schools, where they suffered abuse at the hands of their educators who thought of them as "savages" and tried to rid them of any aboriginal culture.

"The physical and psychological abuse that became an integral part of the residential school culture resulted inevitably from the repeated devaluing of their people," Paris said.

"Because they were considered inferior by definition, 'uncivilized un-Christian savages,' the children were vulnerable to predation. They were powerless, as were their parents."

Like the convert Jews of Spain and the convert Jews of Germany, she said that Canada's First Nations were deprived of their historic identity.

"When they returned to their communities, they were neither fish nor fowl. They weren't Indian by culture, but they were not members of the 'civilized white elite' either."

She said the effects of this are still being felt by First Nations today, but the Indian Residential Schools Truth and Reconciliation Commission – which was established earlier this year to document the testimonies of those affected by the schools and to inform all Canadians about what transpired – can be useful in the aftermath of such human rights abuses, as long as it has a "broad and inclusive mandate.

"It must be a two-way street. It is critically important for the survivors of government-sponsored abuses to tell their stories in the public forum, for these statements will become the back-bone of an authentic historical record of a shameful era, which otherwise, might be deliberately ignored."

Fontaine, who spent 10 years in residential schools as a child, is the leading voice of Canada's First Nations. He has been leading the charge to implement the Indian Residential Schools Settlement Agreement, which is worth more than $5.2 billion, and is the largest, most unique and comprehensive settlement in Canadian history.

Fontaine said that when Prime Minister Stephen Harper officially apologized last June in the House of Commons to Canada's First Nations for their suffering in residential schools, it was a victory for his people, but he was struck by the fact that a majority of Canadians were unaware that residential schools even existed.

"If most Canadians are not aware of this experience, this experience that represents one of the saddest, darkest chapters in Canadian history, what should we expect from Canadians about the issues of today?" asked Fontaine, who spoke of visiting Israel with Canadian Jewish Congress in 2006 and gaining a better understanding of the Jewish struggle for emancipation and Jews' effort to reclaim their homeland, which is something his people can relate to.

"We shouldn't be as we are, marginalized, disadvantaged, and the most impoverished segment of Canadian society. That we should have such poverty in the midst of such incredible wealth is simply unexplainable in our minds… It represents an onerous burden, not just for the people that live the experience, but the entire country," Fontaine said.

He said that the most critical issues plaguing Canada's First Nations are housing, access to safe drinking water, and inadequate schools and hospitals.

He said First Nations people also have the highest suicide rate among 16- to 24-year-olds in the world, because their situation seems so hopeless.

"Why should we be treated so unfairly? No one can tell us in a straightforward way that we deserve to be treated this way," Fontaine said. "We have to fight for everything… Inch by inch, we fight. There is nothing that is handed to us. Nothing."

He said that the Truth and Reconciliation Commission is necessary for the stories of those who were victimized to be told.

"We are going to write the history, this missing chapter."

BAYVIEW BOOKWORMS: Staff, parents and students at United Synagogue Day School's Beth Tikvah campus enjoyed the selection of books and related materials at the branch's annual book fair. Pictured, from left, are teacher Nadine Sheinberg, Ethan Silverbach, Noah Shapiro, Jonah Rakoff, Max Brudner, Danya Baird and branch principal Gail Silver.

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A prisoner of his own shattering memories

By RON CSILLAG
Special to The CJN

Holocaust Education Week came to an end last Sunday night in jarring and dramatic fashion: through the eyes, ears and tortured memory of one of its "victims."

A full house at the Toronto Centre for the Arts came not for another lecture or talk but a unique and haunting 50-minute set piece that combined bravura acting from Canadian Saul Rubinek and disquieting music from an eight-piece ensemble.

Through Roses, described as a "ritual of music and words," portrays the tormented flashbacks of Carl Stern, a Jewish violinist and Holocaust survivor who was forced to perform for the Nazis at Auschwitz – watching, as others, including his wife, were marched to their deaths. Now, as he grapples with his horrible past, Stern, addled and alone, clad in the striped pajamas of the death camp inmate and a tuxedo jacket, becomes a prisoner of his own shattering memories.

Written and composed by Marc Neikrug, both of whose parents were cellists, the eerie score drops references to Beethoven, Haydn, Mozart, Wagner and others. One critic described it "a collage of 200 years of music culture." It's been performed around the world in a dozen languages and was made into a film starring Maximilian Schell.

Neikrug, the longtime recital partner of Pinchas Zukerman, music director of the National Arts Centre Orchestra in Ottawa, got the idea for the piece when he heard that cellist Anita Lasker-Wallfisch, a member of the orchestra at the time, had been imprisoned in Auschwitz as a teenager and was forced to perform as part of a prisoner orchestra, giving concerts for guards and prisoners. He spent months interviewing musician survivors, including Lasker-Wallfisch, and talked to psychiatrists about trauma and survivor guilt.

Saul Rubinek

The result is an unsettling exploration of memory and trauma. Reality is blurred. The violinist is tortured by dreams and illusion. The louder and more atonal the music gets, the more awful his memories.

The horrible irony is that Stern was destined for greatness and it was his talent that kept him alive at Auschwitz. His role was to play music mornings and evenings for the work details leaving and arriving back to camp, and to give "concerts" for the commandants and their families.

He recounts how old men were forced to dance until they collapsed. It was his playing that accompanied the march of women and children to their deaths in the gas chambers. The terrible climax comes when one day Stern spies his wife, whom he thought was in Paris, being herded to the gas chambers, beaten in front of the place where he was still alive playing.

He witnesses all this through a rose bush in the garden of the commandant, who lived just beyond the camp's perimeter in a nice house with his wife and two children. The house was so close to the crematoria that the shadows of the chimneys fell on the lawn on sunny days. The rose bush is maintained by the commandant's wife as though nothing is happening a few metres away. This forms the backdrop of the nightmare that is Through Roses.

In the semi-darkness of the end, Stern himself joins the ensemble. The audience is left to wonder what this means; indeed, after the lights go out, audiences everywhere have sat in uneasy silence for a few moments, wondering whether the piece has ended, and to applaud.

Ottawa native Rubinek, star of stage, screen and television, was born in a displaced persons' camp in Germany in 1948. His parents Israel and Frania were hidden by a Polish farm family for more than two years, a story the actor has told in So Many Miracles, a book and film he produced in the late 1980s about their experiences.

The close of Holocaust Education Week coincided with the 70th anniversary of Kristallnacht, the night on which murderous Nazi thugs roamed Germany and Austria smashing Jewish business, homes and synagogues, and marking the beginning of the end of European Jewry.

DINNER OF

M|I|R|A|C|L|E|S IV

A special evening of dialogue between Young Adults and Holocaust Survivors

WHEN Thursday, December 11th, 2008 — 6:30p.m.

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Holocaust Education Week

Survivors light candles, each commemorating one million Jews. From left are Anna Heilman, Truda Rosenberg, Vera Kovesi, Barry Davis, David Moskovic, George Gara.

'Must always keep in mind what Hitler did to the Jews'

Continued from page 1

"You and I and the world must always keep in mind what Hitler did to the Jews," he said, noting that "never again became again and again… We continue to have much to learn."

Kilgour offered three lessons: first, he said, "we need to stand united against hatred and indifference. Had all of us stood together shoulder to shoulder when anyone was being persecuted, many innocent people would have been saved."

Second, he added, "we need to act early… Anti-Semitism tends to increase as certain kinds of nationalism grow." He urged all faith groups to speak out, for "an attack on one faith community is an attack on all."

His third lesson was that "the international community must condemn aggression by totalitarian regimes against another country or religion." He specifically urged the world to take seriously the threats of Iranian President Mahmoud Ahmadinejad to "wipe Israel off the map."

He also, however, urged restraint in dealing with Iran. "I hasten to say that an attack against Iran is the one thing that would unite Iranians with their president and should be avoided at all costs."

Holocaust survivor George Kadar thanked Kilgour, and told his own story of survival, acknowledging the various people along his journey who enabled him to finally find a safe and productive life in Canada. "I express my gratitude to Canada, the greatest country in the world," he said.

A dvar Torah was given by Rabbi Howard Finkelstein of Congregation Beit Tikvah of Ottawa.

"Thank God for Canada, thank God for our ability to live in a democratic country, thank God for our ability to stand up for our rights and the rights of all people around the world," he said.

Memorial candles were lit by six Holocaust survivors: Truda Rosenberg, Vera Kovesi, Anna Heilman, David Moskovic, Barry Davis and George Gara.

K'El Maleh Rachamim was chanted by Cantor Moshe Kraus, himself a survivor who then led those assembled in reciting the *Kaddish* together.

The ceremony was organized in collaboration with the Shoah (Holocaust) committee of the Jewish Federation of Ottawa as part of Holocaust Education Week.

Protecting business interests on separation

Family Matters
by
John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 26 years

Question: I have spent many years building up my business. I suspect that on separation I will have to split everything 50-50 with my wife, but I think that is completely unfair. Is there anything I can do to protect my interest in my business, if we were to go our separate ways?

Answer: Without careful planning, you may have a serious problem. But be aware of how your business interest is regarded in Ontario Family Law. Your business interest will be valuated as of the date you separated. It will then form part of your total "net worth" (called "net family property"). If the value of your wife's net worth is less than yours on the date you separate then you will pay her half the difference between your net worth positions. However, in doing so you don't include the value of her net worth (net family property) on the date you got married. The value of your "net worth" on the date of marriage is deducted from your total net worth on the date of separation. If on the date of marriage you had $100,000 in assets and $30,000 in debts, than you deduct $70,000 from your "net worth" as of the date of separation.

The general philosophy is that you only have to share with your wife the "increase" in your net worth from the date of marriage until the date of separation. So, if you owned the business on the date you got married, then it is only its *increase* in value that you may have to share with your wife, if you separated right away. However, business people, particularly those close to retirement, wind down their business over a reasonable period of time well before the separation date so that the value of their business by the date of separation is considerably less that it might have been ordinarily. Others carefully increase the fixed debtload of their operations for legitimate business reasons over a reasonable period of time, also well before the separation date. Such action "decreases" the asset's equity over time before it is valued on the date of separation.

As long as one can demonstrate sound business reasons for the expansion a court may find it difficult to find that the deal was contrived, particularly if one has partners who insist upon spending the money in order to make more money. However, pre-planning for a separation to protect your business interests can be a suspicious tactic. It should not be done without sound legal and accounting advice.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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On Campus

Rabbi's book collection donated to York University

By SHERI SHEFA
Staff Reporter

The thousands of books Rabbi W. Gunther Plaut consulted over the decades for his sermons, essays, articles and books, have been donated to York University.

Friends and family gathered at York on Nov. 2 to recognize the gift of Rabbi Plaut's library that consists of more than 4,000 books, some of which are very rare and centuries old, said Sara Horowitz, director of York's Centre for Jewish Studies.

The books in the Rabbi W. Gunther Plaut and Elizabeth S. Plaut Library, which is in the Clara Thomas Archives and Special Collections section of the York library, have been shelved in the same way as Rabbi Plaut had them arranged when they were in his possession.

"Rather than simply being merged into the library of congress system, the books are grouped the way he grouped them, which is an interesting way of understanding how his thinking developed, because in addition to being a rabbi at Holy Blossom Temple, he was also one of the foremost thinkers and theologians of the Reform movement of the 20th century, not only in Canada but internationally," Horowitz said.

Horowitz said this acquisition is significant because it also gives York's Centre for Jewish Studies the copyrights to Plaut's published works.

"It means we can develop Jewish intellectual projects that might have Rabbi Plaut's writing at the centre. In the future, we might decide to take a particular essay or a sermon of his, or something he published on any given issue that might have wide-reaching implications, and we could use his essay as a jumping-off point," Horowitz said.

Rabbi W. Gunther Plaut, centre, pictured with his daughter Judith Plaut and his son Rabbi Jonathan Plaut, donated his extensive library to York University.
[photo courtesy of York University]

Rabbi Plaut, who was born in Germany, fled to the United States from the Nazi regime in 1935, and was later ordained as a rabbi by the Hebrew Union College. He served in World War II as a chaplain and was present when the first American troops entered a concentration camp in Germany.

Among other designations, Rabbi Plaut, 96, served as Canadian Jewish Congress president. He also helped found Toronto's Urban Alliance for Race Relations and served as the Ontario Human Rights Commission vice-chair.

For more than 20 years, Rabbi Plaut was a columnist for The CJN and a contributor of opinion pieces to the Toronto Star.

In 2003, Rabbi Plaut announced, by way of his last column in The CJN, that he had been diagnosed with Alzheimer's disease, and since then, he has largely removed himself from public activities.

Horowitz said that Rabbi Plaut, who has published 26 books on theology, philosophy, history and even fiction, had spoken with his family years in advance about donating his collection to York.

"I think the groundwork, the seeds for this, were laid much earlier by Rabbi Plaut himself when this was something that was projected well into the future."

She guessed that Rabbi Plaut chose York over another institution with a Jewish studies centre because of his relationship with the school and the members of the faculty.

"I know that he had a relationship with the first director of the Centre for Jewish Studies, Sydney Eisen, and I believe he had one with Michael Brown [another of the centre's directors], and so I think [because of] these relationships and the way that the Centre for Jewish Studies and the Jewish studies program developed at York, he felt this would be an appropriate place to have this collection."

The rabbi's eclectic library consists of works on religion, science, ethics, politics and history, as well as art, popular fiction and cartoons.

"Among other things, it includes rare books of Judaica, books of biblical commentary on Halachah, books by really important Jewish thinkers that are, the books themselves, several centuries old, and they are quite rare. These are books that you would very infrequently encounter," Horowitz said.

"To just see them and be able to touch them and look at their pages is really exciting."

She added that the books will be kept in a controlled environment among the library's special collections. Students and faculty will be able to consult the books, but they would have to remain in the controlled environment of the special collections reading room to preserve the books.

She said she was struck by how far-reaching Rabbi Plaut's influence is.

"Many people at York University, who are not in Jewish studies per se, have approached me in the last month or two since this has become public, and have said, 'Oh, Rabbi Plaut, he was so important in my life. He officiated my wedding. I remember this sermon, and that sermon,'" she said.

"His theological thinking, both his way of applying modern methodologies to Jewish texts and his way of applying Jewish sources to modern issues is really significant for anyone who wants to study not only the development of Reform Judaism, but religion as a field altogether."

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On Campus

Western grad pitches kosher baby food on Dragon's Den

By AMY SOBERANO
Special to The CJN

Twenty-three-year-old Lorne Morein, got more than love from his eastern European grandmother.

He also got the recipe for what he hopes will be a new line of *fleishig* baby food.

In what began as a business school project, Morein and five fellow students, used his grandmother's recipe to develop a line of frozen kosher meat baby food to fill what they see as a gaping void in the Canadian market, which has no such locally made option.

They've dubbed their new product "Bubbie's Best Kosher Baby Food."

And, prompted by positive feedback from their professors at the University of Western Ontario's Richard Ivey School of business, three of the original group members – Morein, Mark Rutledge and Taneem Khan – went on to pitch their product on the CBC reality television show Dragon's Den.

The program features aspiring entrepreneurs making proposals to a panel of wealthy investors in the hope of receiving the financial support necessary to bring their ideas to market.

The recipe they used belongs to Morein's grandmother.

"She was thrilled and flattered that we used her recipe," said Morein. "She made it for me when I was a baby."

Lorne Morein

Morein, a native of Toronto, enrolled at Western as a philosophy major. Although raised in a family of entrepreneurs, he was driven to pursue his interest in the arts.

"I really enjoyed philosophy," Morein said. "It taught me a lot about how to think and helped me to work on my analytical skills."

But Morein also took several business courses, which led him to apply to the university's renowned business school in his third year of undergraduate studies. After completing a degree in philosophy, Morein began a two-year intensive business program.

"The education we got in Ivey gave us a little more confidence to go forward with something like this [development of a product line]," Morein said.

"We had the necessary toolkit and skills to evaluate a new venture. It gave me a different approach."

Morein graduated from UWO last April, but the classroom project was far from complete. Morein spent a large portion of his final two semesters developing the business plan for the kosher baby food that he and his group eventually presented to a panel of professors.

"We started to notice that supermarket chains were expanding to have more ethnic foods," explained Morein of the inspiration for the product.

While many stores were beginning to include kosher sections, Morein and his team discovered that Canadian stores didn't sell any kosher meat products for babies. Further research in pediatric nutrition revealed that that such protein is considered beneficial to a child's development.

The students surveyed 200 Jewish parents who keep kosher to find out how they were feeding their babies. They learned that half the parents surveyed make their own meat-based baby food – a long and arduous process – while the other half simply didn't introduce meat into their children's diets until later.

"That's where we saw the opportunity," Morein said. "The Canadian market is under-serviced."

And as it happened, the same week that Morein's group presented the final product to their professors, the Dragon's Den producers were holding auditions at Western.

"We got extremely positive feedback from the professors," Morein said. "They really encouraged us to consider taking it to the next level. We decided to give it a shot."

A few weeks later, Morein, who was celebrating his recent graduation by backpacking through Europe, received the news that his group had been accepted into the show's next stage of screening. He flew home early to have his project scrutinized by another round of business professionals.

"At first it was difficult to explain the concept of kosher to non-Jewish people. It seemed to them like a very small market," Morein said of the challenges the group faced.

Fortunately, the recent graduates were prepared. Their research revealed that the market was far greater than it seemed to be at first glance. In addition to babies, the food would also be beneficial for elderly Jewish people who required softer food.

As well, the product might also be attractive to Muslims, since the stricter requirements of kashrut would make the product *halal* (the Muslim version of kosher) by default.

Although Morein and his team ultimately didn't receive funding from the reality series panel, the experience gave them invaluable insight into the complexities of launching a business.

"At the end of the day, [the Dragon's Den panel] gave us some really great advice as to where we can take the company," said Morein of his experience on the show.

"My biggest take-away is that it's not just about getting money from anyone, but rather from someone who has experience and connections in your line of business."

Morein now works in the commercial banking department of TD Bank, but he hasn't given up on Bubbie's Best Kosher Baby Food.

"We're still interested in pursuing the idea with other investors. I definitely see some stint of entrepreneurship in my future."

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Teacher finishes marathon after breast surgery

By PAUL LUNGEN
Staff Reporter

Brenda Baskind has been a long-distance runner for some time. When she first took up the sport nine years ago, she thought it would help her stay fit and lose weight.

Unfortunately, running didn't prove to be a magic bullet. While training for last month's Toronto Marathon, Baskind learned the breast cancer for which she had been treated seven years before had recurred and would require a mastectomy.

Undaunted, the day before her surgery Baskind joined her husband for a 16-kilometre run. More remarkably, six weeks after her breast and lymph nodes were removed, Baskind was back at it big time, running in her seventh Toronto Marathon.

Baskind, 64, not only finished the 42-kilometre race, she felt great doing so. She ran the course in a personal best time of four hours and 57 minutes. Her previous best was five hours and 11 minutes.

"I was hoping to complete the marathon. That would have been good enough for me. But it was like the wind beneath my wings. I was so happy just to be out there," she said.

"When I was running, I felt fantastic and I went faster than I ever did before."

Originally from South Africa, Baskind was one of only four runners in her age group of 60- to 64-year-olds. Sixty-three at the time of the run, "I was the oldest and I came in third in my group."

Brenda Baskind

A nursery school teacher at Holy Blossom Temple, Baskind runs only one marathon a year. "I'm not such a youngster," she quipped.

She came to running rather late in life, beginning at age 55. Her first diagnosis of breast cancer came not long afterward.

"When I got breast cancer the first time, it was a bit of a shock," she said. She had been losing weight and feeling good.

But the diagnosis was "scary," and treatment consisted of radiation therapy and a lumpectomy. Her oncologist, also a runner, advised she could continue to run. All through her 25 days of treatment she did so, because, "running made me feel great."

Marathons took it to another level: "There's no greater feeling than finishing a marathon," she said.

In past years, she and her husband, Colin, prepared for the Toronto Marathon by training at the Running Room.

This time, they did all the training themselves. "It's a 20-week schedule," Brenda said.

The intense training regimen was interrupted in September by the surgery. Her doctor cautioned her to avoid running for four weeks afterward, but once that period was up, she was back pounding the pavement.

"I wasn't sure if I could run 42 kilometres," she said, but about 10 days before the race she completed a long run of 30 kilometres. "My husband said, 'I think you can do it.'"

After that, "I rested. I was fresh and I felt great," she said.

Colin believes Brenda's story is inspirational.

"For people with a similar illness, there's a way around it," even while "beating one's best time after surgery," he said.

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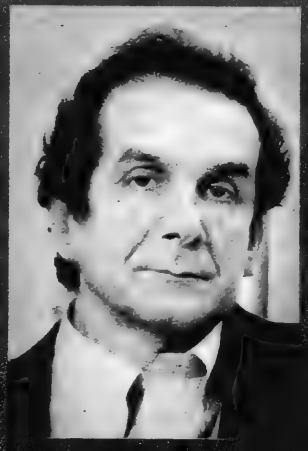

Charles Krauthammer

Wed. Nov. 19, at 8 p.m.

Introduction: **Robert Lantos**

Charles Krauthammer is a columnist for the *Washington Post* and winner of the Pulitzer Prize for Distinguished Commentary.

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Doors open at 7 p.m. for Holy Blossom Temple members and Friends of Holy Blossom Temple with Advance Seating Cards, and at 7:30 p.m. for members of the greater community. Admission is free.

DISNEY DRESSUP: Grade 1 students, from left, Dylan Sager, Noah Weinberg, Levi Tilis, and Tali Rovet had a great time on Disney Dress-up Day at United Synagogue Day School's Beth Tikvah campus recently.

SPECIAL DAY: Noah Wolanski, who was born with myatonic dystrophy, a regressive genetic disorder, was called to the Torah as a bar mitzvah at Reena's Toby and Henry Battle Developmental Centre in late August at a service conducted by Rabbi Mendel Bernstein, spiritual leader of Chabad Lubavitch of Richmond Hill. Noah – who is developmentally delayed and whose prognosis when he was diagnosed was that he would not walk or talk – began walking at age three and talking at age five. He prepared for his bar mitzvah for one year and read from the Torah without prompting. Noah is the son of Rena and Mark Wolanski, brother of Rebecca, grandson of Sandy Keshen, president and CEO of Reena, and of Leon and Esther Wolanski. [Barry Shainbaum photo]

Message to CJN Snowbirds

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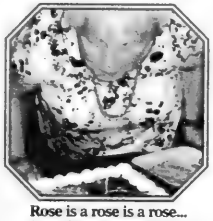
FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news



Rose is a rose is a rose...
Mazel tov - happy 90th!
May all your wishes come true. We love you!
Vera, Russ, Judy, Rob,
Cory, Kristin, Jamie and Kailee.

Happy 30th anniversary to Howard & Mari Levy (Bubbie & Zaidie). Love, Howard & Kim, Adam & Lynn, Jason and all of your beautiful grandchildren.

Emet welcomes his brother Kol Dov Mendelson.
Bubbie, Zaide, Grandma and the Lakoff/Mendelson troupe are thrilled.
Mommy & Aba are grateful to HaShem.

Mazel tov to Yitzy Stavsky on his eighth birthday.

Elizabeth & Peter Reed and Selma & Dwight Copeland are thrilled to announce the engagement of their children, Ainsley & Jordan.

Congratulations Sandy & Mark Feldstein on 25 years together. Love, your children, Sara, Lisa, Michael and Po.

As featured on onlysimchas! Celebrating Jewish Life www.onlysimchas.com

Mazel tov to Yonina (Bomzer) & Shloime Kaufman on the brit milah of Yaakov.

Mazel tov on the recent engagement of Danielle Ellbogen & David Kogut.

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What's New deadlines: Monday, Nov. 17, is the deadline for the Nov. 27 issue issue and Monday, Nov. 24, is the deadline for the Dec. 4 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 13

BIALIK GROUP LAUNCH

Bialik Hebrew Day School launches its Grandparents and Special Friends Association with a talk by **Susan Jackson**. 7 p.m. 416-783-3346, ext. 223

PROSTATE CANCER GUIDE

Beth David Synagogue presents "A Prostate Cancer Survivor's Guide" with **Aaron Bacher** and **Reva Karstadt** on "The Supportive Role of the Jewish Wife." 7:30 p.m.

CHAT REUNION

TanenbaumCHAT Class of '83 holds its 25-year reunion. 7:30 p.m. at the Kimel Family Education Centre. 905-787-8772, ext. 2106

Saturday, Nov. 15

JEWISH PHILOSOPHY

Beth Tzedec Congregation presents **Prof. Paul Franks** following 8:45 a.m. services, on "On Human Being and Being a Mensch: Contributions of Jewish Philosophy." 416-781-3511

PARSHAH DISCUSSION

Morley Goldberg discusses the weekly portion. 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

SHABBAT SERVICES

Join B'Nai Shalom, an egalitarian Conservative synagogue in Oakville, for its monthly Shabbat service, with a talk by member who was a "hidden child" in Holland during the Holocaust. 10 a.m. 905-901-9889 or www.bnaishalom.ca

Sunday, Nov. 16

TAX PLANNING

Toronto Workmen's Circle offers a "Income Taxes and Tax Planning Seminar" with **Lloyd Lindsay**. 2 p.m. Non-members $5. 471 Lawrence Ave. W.

VE'AHAVTA GALA

Ve'ahavta holds its Starry Nights Gala with **Mariane Pearl**, wife of **Daniel Pearl**. 6 p.m. at Sheraton Centre Toronto Hotel. $500. Reserve, 416-964-7698 or www.veahavtasstarrynights.com.

HADASSAH-WIZO AUCTION

Carmel Chapter of Hadassah-WIZO holds its annual charity auction at Earl Bales Community Centre. Items for sale include theatre tickets, artwork, dinners, silent auction of items under $25. $12, includes a light supper at 6:30 p.m. Auction 7 p.m. Info, **Elva**, 416-665-4366, or **Anna**, 416-926-0034.

FIRE SAFETY/PREVENTION

Temple Sinai Congregation presents "Fire Safety and Prevention" vignettes with the Council Awareness Players. 7:30 p.m. $5, non-members $7. 416-487-3281

CHAPNIK IN ORT RECITAL

ORT Toronto presents 14-year-old award-winning clarinettist **Lily Savannah Chapnik** in recital. 7:30-8:30 p.m. at BJCC. Proceeds will provide music scholarships for needy students. Tickets, $18, students and members $10, 416-787-0339.

CHARITY ART AUCTION

The Audey Stanleigh Leukemia Research Foundation sponsors "A Night for Art," a silent auction of Israeli and Canadian Art. 7:30-11 p.m. at 1180 Caledonia Rd. $45, $50 at the door. RSVP, 416-963-0888 or dikla@rogers.com.

Monday, Nov. 17

BOOK & FILM CLUB

Beth Tzedec Library Book & Film Club presents **Joseph Kertes** talking about his book Gratitude. $15. 416-781-3514, ext. 225 or www.beth-tzedec.org

Continued on page 33

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The Promenade Mall 905 - 889-1610

Continued from page 32

THE CAIRO GENIZAH

Menachem Ben-Sasson, of Hebrew University, speaks on "The Cairo Genizah: Medieval History Revealed." 8 p.m. at Beth Tikvah Synagogue. 416-966-0722

Tuesday, Nov. 18

LUNCH AND LEARN

Join **Rabbi Chaim Strauchler** for "Lunch and Learn." lunch and a discussion about the weekly Torah portion. Noon at Shaarei Shomayim Congregation. $10. Prepaid reservation only. 416-781-1214

LUNCH AND LEARN

Beth Tikvah Synagogue Lunch and Learn presents **Marilyn Herbert** reviewing The People of the Book by **Geraldine Brooks**. 12:15 p.m. $20. By reservation only. 416-221-3433, ext. 352

JEWISH LITERATURE

Treasure of Jewish Literature Book series presents **Cynthia Good** reviewing Awake in the Dark: Stories by **Shira Nayman**. Refreshments 1 p.m. Program 1:30-3 p.m. at the Lipa Green Building. $15. 416-636-1880, ext. 235

BERLIN REVISITED

John Berrys shares his perceptions of modern Berlin, the Jewish community and their attempts to deal with the past. Noon at Temple Har Zion. Bring a dairy lunch, cookies, coffee and tea provided.

SCOTTISH EVENING

Beth Tzedec Congregation hosts their annual Scottish evening, with dinner, single malt scotches, music, and kilts. Reserve, 416-781-3511.

Wednesday, Nov. 19

PARSHAH OF THE WEEK

The Lodzer Centre Congregation offers "Parshah of the Week Group," every Wednesday at 7:30 p.m. 416-636-6665

WOMEN'S CONCERT

Kolel presents *Kol Isha*: A Cantorial Celebration of Women's Voices, 7:30 p.m. at Leah Posluns Theatre with **Cantor Barbara J. Ostfeld, Tara Abrams, Dawn Bernstein, Aviva Chernick, Phyllis Angel Greenberg, Lindi Rivers** and **Cantor Anna Trubashnik**. Ticket, 416-636-1880, ext. 255.

JEWISH SURVIVAL

Jews For Judaism begins a six session with **Rabbi Michael Skobac** about the facts that will empower you to respond confidently to any missionary who challenges your faith. Tonight to Dec. 23, 8 p.m. at Shaarei Shomayim Congregation. Free, register, 416-789-0020.

THE GIFT OF ADD/ADHD

National Council of Jewish Women presents **Dr. Kenny Handelman** on "Unwrapping the Gift of ADD/ADHD, in Kids, Teens and Adults." 7:30 p.m. at Council House. 416-633-5100

DEATH & BEREAVEMENT

Shaarei Tefillah Sisterhood presents **Maureen Feder** facilitating a discussion on feelings, biases and attitudes toward death and bereavement. Men and women welcome. 7:30 p.m. 416-633-2724

SINGERS WANTED

Like Jewish and Yiddish culture? Join the Jewish Folk Choir Wednesdays 7:30 p.m. at the Winchevsky Centre. 416-789-5502

JEWISH DIABETES MTG

Dietician **Naomi Orzech** discusses "Eating Your Way Through Diabetes" at a Jewish Diabetes Chapter meeting. 8 p.m. at Shaarei Shomayim Congregation. $1. 416-363-0177, ext. 7403

KRAUTHAMMER SPEAKS

Holy Blossom Temple presents Washington Post columnist **Charles Krauthammer** on "Telling the Zionist Story Anew: Israel Explains Itself to the World Series" 8 p.m.

Other News

SECTS IN THE CITY

Dan Mendelsohn Aviv will talk about the Second Temple period and the search for religious messages during a time of transition and upheaval in Jerusalem. Thursday, Nov. 20, 7:30 p.m. at Beth David Synagogue. 416-633-5500

DIVINE PROVIDENCE

Aish Thornhill hosts **Rabbi Pinchas Winston** Nov. 21-22. He will speak four times on themes related to "Coming to Terms With Divine Providence." Info, 905-764-1818 or theshul@aish.com

LIVE WEB TORAH CLASSES

Torah in Motion offers free live web-based interactive classes via the e-Tim network. Courses include Parshah Perspectives; Architects of Modern Orthodoxy; Tools for Talmud: Understanding the Text as It Developed; Case Studies in Business Ethics; The Theology of *Sefer Breisheet*; and an interview with **Rabbi Nathan Kamenetzky**. Information, www.torahinmotion.org, 416-633-5770.

SINGLES EVENTS CAN BE FOUND ON PAGE 36

CLOTHING EXCHANGE

The Family Resource Centre needs gently used clothing by Nov. 19 for its Children's Clothing Exchange Nov. 20 and 23. Drop off, Promenade Mall, Suite 313. Info, **Fran** 905-882-8509.

A GLIMPSE OF LIGHT

Teatron Theatre presents the musical A Glimpse of Light, by **Ben Finn**, a love story spanning the events leading to the birth of Israel. Through Nov. 23 at the Leah Posluns Theatre. Tickets, 416-781-5527 or www.teatrontoronto.com.

SAFE MEDICATION USE

Baycrest Centre offers a free information session with geriatrician **Dr. Paula Rochon** and psychiatrist, **Dr. Dallas Seitz**. Monday, Nov. 24, 1:30-3 p.m. Register, 416-785-2500, ext. 3374, or lkamenitz@baycrest.org.

ELECTION UPDATE

The Speakers Action Group and the Canadian Jewish Civil Rights Association host a business luncheon on "Election Update: Israel and The New U.S. Realities" with **Yoram Ettinger**. Wednesday, Nov. 26, noon at Cassels Brock & Blackwell. $20. Reservation required, www.speakersaction.com or 416-966-0722.

ROSH CHODESH PROGRAM

Emunah Women of Toronto host a Rosh Chodesh program on Thursday, Nov. 27, 12 p.m. with **Shayna Kravetz** on "*Medinat Yisrael* or *Medinat Yaakov*." 4300 Bathurst St. $10. RSVP, 416-636-0036.

JACS PROGRAMS

JACS, Jewish alcoholics, chemically dependent persons and significant others, supports teens, adults and family members who are dealing with drug, alcohol and gambling problems. Individual and group help is available Monday-Friday. Volunteer positions available for teens and adults. 858 Sheppard Ave. W. 416-410-JACS (5227)

EATING DISORDERS

Eating Disorders of York Region provides services, education, support groups for families and friends of individuals who are affected by eating disorders. Free programs offered Monday-Thursday. 905-886-6632 or www.edoyr.com

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

One Family, Two Homes: Three sessions for families experiencing separation and divorce. Children participate in separate age-appropriate groups. Parents discuss tips for keeping the kids out of the conflict, trends in family law and the impact of separation and divorce on children. Thursday, Nov. 20-Dec. 4, 6:30-8:30 p.m. at the Promenade Mall, Suite 313.

Depression Speakers Series: Depression 101: What depression is and is not, what causes it, who is at risk and myths about depression and current treatment. Thursday, Nov. 27, 7-9 p.m. at the Lipa Green Bldg. Registration required.

FOR SENIORS

Beth Tikvah Friendship Group presents **Miriam Beckerman** on the National Yiddish Book Centre and her work translating Yiddish books. 2-4 p.m. $3. 416-637-9079.

The Association of Jewish Seniors' hosts **Helen Yermus** on "A Holocaust Survivor's Perspective" and a program recognizing war veterans. Thursday, Nov. 20, 9:30 a.m. at Shaarei Shomayim Congregation. **Tammy**, 416-635-2860, ext. 458.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park 55+. Sunday dance, Nov. 16; Denturist speaks, Nov. 19, 10 a.m.; Casino Rama, Nov. 26. Club activities, call Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Yiddish is Alive and Well at Betel," Wednesday, Nov. 19, 11 a.m.-3 p.m.

Visitors needed to visit seniors at home. Call **Bev**, ext. 134.

Meals on Wheels drivers needed. Mileage is reimbursed. Call **Naomi**, ext. 127.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Annual 55-plus art exhibit, Monday, Nov. 17, 9:30 a.m.-noon in the BJCC atrium.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www. mnjcc.org

Israeli folk dancing begins Sunday, Nov. 23, 7 p.m. For 18+. $10/class, students $ 8. Register, ext. 0.

Kindertransport at the Al Green Theatre through Nov. 23. Tickets, 416-366-7723 or www.hgjewishtheatre.com.

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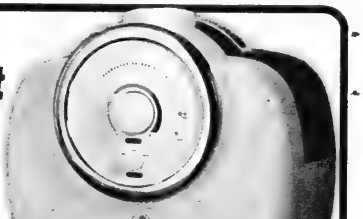

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Larry Scott	Oct 25/08	801 King Street W
Adele Mann	Oct 25/08	2900 Bathurst St
David Finkler	Oct 26/08	10 Walmer Rd
Aviva Domb	Oct 28/08	1035 Eglinton Ave W
Jane Warszawski	Oct 28/08	6 Candis Dr
Ben Mendell	Oct 26/08	260 Heath Street W
Charles Dubin	Oct 27/08	619 Avenue Rd
Hazel Garber	Oct 29/08	150 Bradgate Dr
Lara Trubashnik	Oct 27/08	5 Kenneth Ave
Bea Weinstock	Oct 29/08	90 Fisherville Rd
Kate Witkin	Oct 28/08	3560 Bathurst St
Esther Axmith	Oct 29/08	589 Glencairn Ave
Helen Winters	Oct 30/08	40 Danby Ave
Gavin Crompton	Oct 28/08	32 Glen Muir Rd
John Allison	Nov 2/08	5 Montressor Court
Bella Goldstein	Nov 2/08	31 Hearthstone Cres

HEBREW BASIC BURIAL

David Elkind	Oct 28/08	500 Avenue Rd
Rose Meyer	Oct 27/08	5400 Steeles Ave W
Gerry Ginsberg	Oct 30/08	2121 Roche Court

The unveiling of a monument honouring the memory of
DAVID FINKELSTEIN ז"ל
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Obama not likely to be strongly pro-Israel, says David Frum

By JANICE ARNOLD
Staff Reporter

MONTREAL — Barack Obama may not be the most favourable U.S. president for Israel, according to conservative political commentator and writer David Frum.

The U.S. president-elect has neither the emotional connection to Israel and the Jewish people nor the strong conviction of Israel's strategic importance that other presidents have had throughout the state's history, Frum said in Montreal the day after the U.S. election.

David Frum

What's more, Frum surmises that Obama will have to move to the political centre on domestic issues because his support comes from both the "top and bottom of U.S. society." According to Frum's reasoning, he will, therefore, have to satisfy the left in the area of foreign policy.

"And the one sure lever he has to do that is to put pressure on Israel to make concessions to the Palestinians," said Frum who gave the keynote lecture of Jewish Book Month, sponsored by the Jewish Public Library.

Getting tough on Israel will also enhance U.S. popularity in much of the rest of the world, which is one of the hopes many Americans have for the new administration, he said.

At the same time, Israel is entering what Frum believes will be a time of political vulnerability.

Having said that, Frum declared he is "not afraid of Obama or the Obama administration" as far as Israel is concerned, adding that many of the fears about the man are the result of Obama's obscurity until relatively recently.

What reassures Frum is Obama's "patience and caution in making decisions. If he makes a bad decision, it won't be a hasty one."

Frum also has confidence in the "decency and moderation of the American people."

Frum, a Toronto native based in Washington, D.C., was a speechwriter for President George W. Bush during 2001 and 2002, and was a foreign policy adviser to former New York mayor Rudy Giuliani during Giuliani's short-lived bid for this year's Republican presidential nomination.

Frum also said he is certain Obama will not take military action against Iran, but he is not disappointed by that, because he thinks that Iran's attaining nuclear capability does not spell doomsday. He believes Iranian President Mahmoud Ahmadinejad's days are numbered and that he will be ousted by June.

"I think it's a big mistake to get too worked up over Ahmadinejad. The real holders of power in Iran realize he is a liability, and he has become a pariah."

The next president, Frum forecast, will be an unknown and much less provocative.

A nuclear Iran is almost inevitable, according to Frum, and "we are on our way to living with it."

He does not believe Iran would strike Israel because as, certain studies have shown, the worst-case scenario of a nuclear conflict would kill 300,000 Israelis, but also 50 million Iranians and "obliterate Iranian civilization."

This is due to Israel's military superiority, but also the mountainous terrain of Iran which would allow nuclear missiles to ricochet and multiply their force, said Frum.

Iran would more likely use nuclear weapons against U.S forces if they disrupted oil lines in the Persian Gulf, he said.

Despite what Obama said during the campaign, Frum does not believe Obama will veer toward protectionism and renegotiate the North American Free Trade Agreement.

But Canada should worry about Obama's imposing tariffs on imports of "dirty" energy, Frum said, which could include oil from the Alberta tar sands.

To discourage outsourcing, Obama might also may also require American corporations which enjoy a lower tax rate in other countries, including Canada, to pay that difference to the U.S. government, he added.

Frum attributed the Republicans' downfall not only to the Iraq war quagmire and the mishandling of the Hurricane Katrina disaster, but to its failure to act when there were clear signs of an economic crisis by the summer of 2007.

The party stuck to economic polices from the 1970s and '80s, which he said were no longer relevant.

Republican presidential candidate John McCain had "no policy agenda whatsoever," and failed to distinguish himself from an unpopular administration, Frum continued.

McCain instead "ran on his biography, which is all right as long as you are ahead, but once you fall behind, you have to explain what is wrong with the other guy's biography," and that meant going negative.

"The election was not a referendum on Iraq, an issue on which Americans had more faith in McCain," but was about the economy, and consequently he lost, Frum said.

As for his pick for running mate, Alaska Gov. Sarah Palin, Frum said McCain wanted independent Democrat Joe Lieberman "in his heart," and former Pennsylvania governor Tom Ridge "in his head." But Lieberman's partisan ambiguity and Ridge's pro-choice stance on abortion ruled them out.

The obvious choice was runner-up Mitt Romney, who is pro-life, but after Obama defeated Hillary Clinton, the Republic brass wanted a woman, and there were only five pro-life female senators or governors, Frum said.

"McCain was stubborn, but at the last minute he crumbled and said OK."

Despite the impression she was a liability for McCain, Frum said Palin is "one of the three or four front-runners" for the 2012 Republican presidential nomination.

"She has ignited a level of enthusiasm among Republicans that has not been seen for a long time," he said.

Coast to Coast

HELPING SICK KIDS

Zachary Winkler, seen with Thornhill MP Peter Kent, raised $1,720 for the Hospital for Sick Children at his second annual "Do Something Sweet" event on Nov. 2. The seven-year-old Associated Hebrew Schools student gave out candy floss in front of his home and asked people to donate money for the hospital. This year's fund-raiser was held in memory of Zachary's grandfather, Charles Zaionz.

Uncertainty of Quebec election causing community unease

By JANICE ARNOLD
Staff Reporter

MONTREAL — Having enjoyed 20 months of relative political, if not social, calm in Quebec, the Jewish community is gradually awakening to the possibility that it could end soon.

Most people were too preoccupied dissecting the historic vote south of the border to pay much attention when Premier Jean Charest called an election for Dec. 8 the following day.

The outcome is by no means certain. The Liberals were reduced to a minority in the last election in March 2007, and Charest is gambling that the time is right – or at least will never be better – to regain a majority.

With the official opposition, the Action Démocratique du Québec's (ADQ), in disarray, the question is which way its disaffected supporters will go. New Parti Québécois (PQ) leader Pauline Marois has said she would not hold a sovereignt referendum in her first mandate, which may make soft nationalists or those on the left less reluctant to back the party.

The PQ is trying to profit from the "Obama effect," offering itself as the agent of change.

There is also concern that there could be a backlash against the Liberals for holding an election few are said to want.

While the Liberals, and Charest personally, have enjoyed a resurgence in popularity, after being written off, as any observer knows, predictions in Quebec politics are risky. Things can turn around very dramatically, even in a 33-day campaign.

Charest's theme is that Quebec will be in a better position to tackle the global economic crisis if his government does not have to share power with two other parties. At dissolution, Liberals held 48 seats in the National Assembly, the ADQ 39, the PQ 36 and two seats were vacant.

The community breathed a sign of relief when the ADQ, under leader Mario Dumont, became the No. 2 party in the last election, because that relegated the PQ to third-party status for the first time since 1973 and took separatism off the front burner.

Jews will continue to give overwhelming support to the Liberals. The ADQ has made no inroads into the community, and the perception is that Dumont tried to capitalize on anti-immigrant and anti-minority feeling, helping to precipitate an overheated debate on the reasonable accommodation of minorities in the province.

His recent resurrection of "autonomy," a vague concept somewhere between sovereignty and federalism, has also won him few friends in the Jewish community.

Turnout may be an issue. Many older members of the Jewish community have headed south by Dec. 8, and even by the time of the advance polls. Among those living in D'Arcy McGee, the riding with the largest Jewish population and one of the highest proportion of seniors, a certain complacency may have set in that Liberal incumbent Lawrence Bergman's re-election is as sure as day follows night.

He garnered 84 per cent of the vote in 2007, the highest in the province, although down from the more than 90 per cent he once enjoyed.

Bergman, first elected in 1994, is seeking his fifth mandate. He and the organized Jewish community were very disappointed that he wasn't re-appointed to cabinet after serving as revenue minister in Charest's first government. Liberal governments have appointed a Jew to the cabinet since 1970, and even Bernard Landry's PQ government briefly had a Jewish cabinet member.

A second Jewish MNA, Liberal Russell Copeman of Notre-Dame-de-Grâce, resigned last month after 14 years in office.

Bergman said the election is necessary in these troubled economic times, because "the two opposition parties were systematically obstructing us in the National Assembly… In a difficult economy it takes one person's hands on the wheel, not three pairs of hands.

"We have a better leader, better team, better program and much more experience in our caucus… Quebec is in the good position it is because of the policies we put in place 18 months ago: cuts in income tax and billions of dollars of investment in infrastructure and energy programs, like the windmill project. This is creating jobs."

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Snowboarding rabbi sets up outpost

By LAUREN KRAMER
Pacific Correspondent

WHISTLER, B.C. — He goes by the nickname the Snowboarding Rabbi, but Chaim Shapiro, 27, says he's been too busy trying to create Jewish programming in the alpine resort town of Whistler, B.C., to get in much time on the slopes over the past year-and-a-half.

The New York City native and Chabad emissary moved to British Columbia two years ago after marrying Vancouverite Leah Feigelstock, and the two were keen to create a vibrant Jewish centre in Whistler, two hours' drive from their home in Vancouver.

"We decided it would be a unique and challenging experience," said Rabbi Shapiro, who knows of 60 Jewish families that live in town full time and is in active contact with 30 of them.

Rabbi Chaim Shapiro with his wife Leah

But those numbers are bolstered significantly by his conservative estimate that up to 70,000 Jewish tourists descend on Whistler each year.

Rabbi Shapiro has organized après-ski prayers when a minyan was needed for someone to recite *Kaddish*, as well as Shabbatons, a mobile sukkah on the back of a truck, Chanukah parties and Rosh Hashanah services.

Last Chanukah, after the Municipality of Whistler declared that no public religious displays were allowed, he persuaded some 25 hotels and stores to display chanukiyot in their windows.

He also helped arrange for local grocery stores to start carrying Shabbat candles, challot and kosher food, and today you can even buy kosher wine at the local liquor store.

Rabbi Shapiro makes the two-hour commute to Whistler every week in winter, renting an apartment or staying at a hotel. His dream, however, is to buy a sizable house where he can host Jewish visitors, hold services and serve meals, and where he, Leah and their two children could also live.

He has a team helping him fundraise for the $2.3 million needed to make the dream a reality.

"There is such diversity in the Jewish people you can reach in Whistler," he said.

"I wanted to try and use my snowboarding skills as a tool to reach some of those people – Whistler residents, staff and tourists. I believe Whistler is a place that speaks to Jewish people from all walks of life, and if you set up Jewish programming, they will come," he added.

"The timing is great, because the whole world is talking about the Whistler Olympics [in 2010]. Our plan is to make Whistler a place where the Jewish world will come, too."

Rabbi Shapiro is currently hard at work organizing a series of Shabbatons for the busy winter weekends. He also has Chanukah firmly on his radar, with a snow sculpture chanukiyah on Whistler Mountain and a live Jewish concert in the pipeline.

For more information, visit www.jewishwhistler.com.

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חדשה בקנדה

נינה שנהב

"רשמתי לך הודעות." מכריז דבן שלי, ומגיש לי פיסת נייר רבה רשימים שנראים האנשים שהתקשרו, כשלא הייתי בבית. אני קוראת את ההודעות, ומשום מה מרגישה עצבנית קלה.

"הבחבל מי התקשר." אני אומרת לבאיר, בעלי. "תראה: גלעד וחנה, מודיע, סיגל ועודד. מה לא בסדר בקבוצה הזו?"

בעלי ממש לא מבין על מה אני מדברת. "לא היה לי זמן להשאיר לך הודעה, מותק." הוא מנסה. "זה הענין?" שואל בחשד, כשאני כותשפת. "לא!" אני עונה. "אין פה אף שם קבד! זה הענין. אמתי בהבדה כמעט שנה, ראין לבי שום דבר קבדי." בעלי מושך בכתפיו. "אני הולכת לחפש לי חברים קבדים." אני ממלמלת, הולכת לחדר של הילדים לחדר אותם רבת על הדברים שלי מהבוקר.

שבוע אחרי, נאה וזקופה, אני כבר יושבת בבית של ילד מהכיתה של דבן שלי, ובכיסה בזוג דורים, שתי סבתות, דוד צולע, ועוד כמאה קרובים של בעל השמחה הצעיר.

"כשתומי, דבן שלי, קיבל הזמנה לימ ההולדת של סטיב, החלטתי להצטרף." אני אומרת מחיוך מבוישת (באנגלית). "בכל זאת, יום ההולדת הראשון שהבן שלי הולך אליו. רציתי שלא יהיה בודד." אני מכבירה לאחת הסבתות, שמכניסה בי בקפטריות רבה.

בעצם, חוץ ממנה, כולם מאוד חבבים. נראה לי שאני כבר חלק מהשבט הקבוד. בחיר.

לכיוון, שאני קצת שוחדת מהאמא, שמסתבלת לי על כל בים שאני ליוחת מהמשטידה הבהודה. אז אני מתישבת ליד האב. "אז מה?" אני שואלת בפמלאריות "אבי מישראל, אתה יודע? אני כל כך שמחה להכיר קבדים אמיתיים! זה כל כך אינבוני." האבא מביט בי בעט, ומשיך לנגס בפשנידה בהידור ומגיב (נאוד אותנטי." "סטיב מהדהם!" אני קוראת בשמחה, ומפה אצבע לעבר דבן שלי שעסוק בפרוסת נתנות. "אתם בבמה נאים בי. לי יש שני ילדים. לא שאני רוצה להשתתצן, אבל הם גאונים. באמת. עשו להם אינבוין עוד בישראל. ג-א-ו-נ-י-ם! ואתה צריך לראות את הקנמה. כולם אומרים שהיא תהיה מלכת יופי." האב, כך נראה נמנה לקום, אבל אני חזקה ממני, ומשכת בזרועו. "בבה אתה עובד?" אני משנה בעדינות את נושא השיחה. "אני ריפא שיניים." הוא משיב. אני נזפת על הירך שלי "מזכיר לי בדיחה מסרינגלד." אני אומרת: "איך קוראים למי שנמשל בירפא? ריפא שיניים!" אני מתפקעת מצחוק, בעוד האב קצת פחוד. נזיפס סגור, כבראה, בי, קצת, חייבים לפתוח איתם קצת.

"יבמה את עסקית?" שואל האב (מפשירים, תרחה לאל). "אני עיתונאית. עבכתי עיתונים בישראל. הייתי מה שנקרא 'האט שאט', חצי סלברטי אפילו. אה, התבוטת פה? פה אני מבצלת. אין! פרטי. איזו השקעה. אני הולכת להביא לבי כמה ילדים. אל תלך לשום מקום!" אני מזהירה אותו בחיוך שובב.

כשאני חוזרת, גם האמא שם. נשבעת לכם, נשים הן טריטוריאליות. "בדיוק אני אומרת לבעלך כמה שאני רוצה חברים קבדים. מתה על אנגלית. שפה מדהימה. אני די בסדר באנגלית, נכון?" האמא דוקא מחייכת ומגישה לי צלחת, שתביל את כל הסרטים המחודים שיש לי ביד. "כל כך תודה שהזמנתם אותי. אמתי די בידדים. יש לכם כזה מזל שכל המשפחה שלכם כאן. הדדים, הסבתות, בעצם לא כל הסבתות, האי" אני קוראת לאמא ומפה מבט לעבר הסבתא הקמנטית. "מה לא בסדר באמא שלי?" מבדרת האמא באנגלית מדהימה. "צחקתי!" אני אומרת, ומכניסה סרטי שלם לפה במהירות. "אתם אנשים נפלאים. אולי נעבוב באירוה יותר סולדית, אצלינו בבית? תראו איך הילדים מסתדרים." ואני מחפשת במבטי את דבן שלי, שבדיוק עסוק בלהתעלם מסטיב הקטן.

השיחה מתנהלת בצורה מדהימה, ולקראת סוף המסיבה אני כבר בהחלט מרשה לעצמי להצית לדרים כוסית לכבוד בעל השמחה (הודפת קלות את הדוד הצולע).

"טוב," אני אומרת כשאמתי נפרדים בדלת, "שוב תודה. כל כך חשוב לבי להיות בקשר חברי עם ילדי קבדה. אז יום חמישי דבא אצלינו?"

"בשמחה." אומר האב ומצחקק. "אגב, אמתי לא ילדי קבדה. באמי, שתי המשפחות, של אישתי ושלי, מאירלנד. אז יום חמישי בשבוע?" אני בולעת חיק ודחפת את הבן שלי לעבר הריצאה. "אתם יודעים מה, עוד נדבר. יפל להיות שנהיה עסקים בדיוק."

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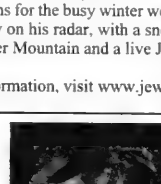

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Coast to Coast

Jewish groups welcome declaration of Quebec values

By JANICE ARNOLD
Staff Reporter

MONTREAL — Both Canadian Jewish Congress (CJC) and B'nai Brith Canada have welcomed the Quebec government's new policy of requiring prospective immigrants to sign a declaration of values said to be common to all Quebecers.

CJC Quebec region president Victor Goldbloom's only reservation is that the contract will be little more than symbolic, and likely could not be enforced legally if signatories don't respect these values, short of breaking the law.

Victor Goldbloom

Among the key points of the declaration are that Quebec is a democratic and pluralistic society, that men and women have equal rights, and that political and religious institutions are separate. It also states that the province is governed by the Charter of the French Language, and that French is not only the official language, it's also the common language of work, teaching, communication and business.

Goldbloom said he believes it's important that people who choose to live in Quebec be aware of the province's particular traditions and culture, and that it's reasonable that they be expected to commit themselves formally to sharing in its fundamental values.

The declaration will be an important educational tool in making clear to immigrants what is required to be part of this society, he said.

"On the other hand, very few people are going to say no [to signing] and thereby give up the opportunity to become a Canadian citizen." There is no way of judging how sincere the signatories are.

Goldbloom said he doesn't think that forcing people to sign on to concepts that aren't part of their culture, such as the equality of men and women, infringes in any way on their freedom of thought.

"Certain religious groups, including my own, are not perfect on the issue of gender equality. I recognize that, and this is not a problem as long as members of that group do not feel abused by it. But our laws are clear, and if a woman from such a group objects to being in a secondary position, she must have access to the human rights bodies or the courts to contest that."

Last year, in a presentation to the parliamentary committee planning the province's immigration policy, CJC and Jewish Immigrant Aid Services (JIAS), in fact, recommended that immigrants be obliged to sign a "moral contract" that they will abide by the province's "common values." Goldbloom was then also the Montreal president of JIAS.

The organizations said in their brief that such a requirement would send a signal that "the foundations of our society are not negotiable."

Similarly, B'nai Brith praised the declaration's educational value in integrating immigrants.

"Newcomers should understand that Quebec has a rich heritage that welcomes people of diverse ethnicities and backgrounds whose responsibility it must be to respect and uphold the province's democratic values and human rights," Allan Adel, national chair of the organization's League for Human Rights, said in a statement.

"B'nai Brith has long called for a vigorous educational program for new immigrants who often import their hatreds and prejudices into Canada, especially when coming from countries with no entrenched democratic traditions."

Bring a Friend to Shul Day held in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Synagogues representing the three major denominations of Judaism participated in Winnipeg's first-ever Bring a Friend to Shul Day.

"It was nice to see the different denominations working together on this initiative," said Rabbi Ari Ellis, who was recently appointed as spiritual leader of Herzlia Adas-Yeshurun Synagogue in south Winnipeg, the city's largest Orthodox congregation.

The Nov. 1 initiative arose out of a meeting earlier this year of the Jewish Federation of Winnipeg, its major beneficiary organizations and the four main Winnipeg synagogues.

"We were looking for strategies to encourage more members of the community to engage themselves in Jewish activities," said Faye Rosenberg-Cohen, the federation's planning director. "This seemed like an idea that would be quick and easy to implement.

Ian Staniloff, executive director of the south Winnipeg Shaarey Zedek Synagogue, Winnipeg's largest and oldest congregation, is supportive of the Bring a Friend to Shul concept because "it allows us to introduce our shul and our clergy to people who would not normally attend.

"We had 30 to 40 more people [than usual]. However, we also had a special family Shabbat program that day, so some of those additional people may have come for the latter."

Rabbi Larry Lander, spiritual leader of the north Winnipeg Congregation Etz Chayim, an egalitarian Conservative shul and the community's second-largest congregation, said he heard from some members that they were bringing friends, but he wasn't sure how many actually did.

"On a regular Shabbat, we usually get up to 200 people," he said. "We are a lively congregation," and it's difficult to say how many guests were there.

Rabbi Lander said every Shabbat should be Bring a Friend to Shul Day.

Herzlia Adas-Yeshurun's Rabbi Ellis felt there were more people in shul than usual, but congregants were given an added incentive.

"We used the occasion as a reason to host a special Shabbat lunch after services, with lox and bagel and other stuff," he said.

The fourth congregation participating in Bring a Friend to Shul Day was the Reform Temple Shalom.

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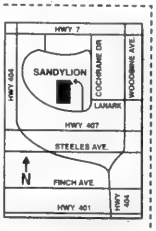

LEGAL NOTICE

JOHN JOSEPH CAPEK, DOB November 26, 1946. Notice is given to Respondent, John Joseph Capek of 126 Helendale Ave., Toronto, Ontario of Trial Setting in Superior Court of California, County of Los Angeles, U.S.A. 28 days after last date of service of publication on **December 4th, 2008**, to be held in Dept. CE67, 111 N. Hill St. L.A., CA 90012 for Case BD 172048. The Court has ordered you to provide Petitioner a complete Disclosure and a current Income and Expense declaration as required by Family Code 3665 and California Rules, Rule 5.118(b). And to the Courts you must provide a complete and current Income and Expense Declaration within 35 days of the final service by publication. Failure to comply may result in a default judgment and contempt citation being issued against you, John Joseph Capek, by the Honorable Frederick C. Shaller of Los Angeles Superior Court.

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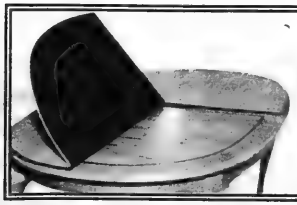
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And now for something completely different: HEEBONICS

Daily Show staffers aren't interested in journalistic integrity, just comedy

By SHERI SHEFA
Staff Reporter

Just days before one of the most closely watched, exciting American presidential election in recent U.S. history, David Javerbaum and Steve Bodow, staffers on The Daily Show with Jon Stewart, were in Toronto to talk about a show that has changed the way people watch the news.

The Daily Show is a politically satirical comedy program that attempts to cut through the spin offered by the 24-hour news networks, with fake news reports, humorous commentary, field pieces and in-studio interviews.

But Javerbaum, the executive producer, and Bodow, the head writer of the Emmy Award-winning show, both reject the idea that it should be viewed as a news source.

"Even if we were interested in applying the journalistic rules of fairness and integrity... it would not apply to us, because we're a comedy show," said Javerbaum, who shared the stage with Bodow at the Fairmont Royal York Hotel on Oct. 30, for a UJA Federation of Greater Toronto benefit.

Also speaking at the gala was Alina Gerlovin Spaulding, who shared the story of how her family was rescued by the UJA from the former Soviet Union in the 1970s and urged members of the audience to become involved with UJA.

Bodow, a Yale grad who was a journalist for Wired, New York Magazine, Salon.com and Individual Investor before joining the show in 2002, said that if people are relying on The Daily Show as a primary source of news, they are probably very poorly informed.

"I would say that if people do watch us as a news source, I think that says a lot more about news organizations' failures," Bodow said.

"We don't cover a lot of things that are important... You've got to read a newspaper – something."

When Javerbaum – a Harvard grad who started as a staff writer on The Daily Show in 1999 before attaining his current position as executive producer in 2006 – and Bodow took to the stage, they advised the gathering that they weren't used to presenting together, but they had a solution.

They sat across from each other, taking turns interviewing each other, clearly poking fun at overly enthusiastic, obnoxious journalists who ask leading questions and make statements under the guise of queries.

"People love you. People adore you. You're part of the best show ever. Everyday, you're able to convert so much news into comedy genius," Javerbaum "asked" Bodow. "What is a typical day like for you?"

Answering seriously, Bodow said that a team of writers and researchers typically start their day at 9 a.m. and work until 7 p.m., when the show is taped.

He said that he, Javerbaum and Jon Stewart, the host, spend a lot of time reworking and revising the script.

"Sometimes things change a great deal, sometimes, we change just a joke here and there," he said, adding that they rewrite over and over again until everyone is happy with the final product.

David Javerbaum and Steve Bodow say that those who rely on The Daily Show as a primary source of news are poorly informed.

Bodow then turned the tables on Javerbaum, asking him a question. "As someone who watches the show a great deal, I couldn't help but notice that you seem to cover [Republican presidential candidate John] McCain and [Republican vice-presidential candidate Sarah] Palin a great deal more than [president-elect Barack] Obama and [Vice-president-elect Joe] Biden. Am I right to notice that?" he asked, referring to the claim that The Daily Show has a liberal bias.

"Well, one of the main reasons behind that is that they do a disproportionately higher amount of stupid shit," Javerbaum said, delivering the line dryly, and pausing for enthusiastic applause laughter.

"If you're covering a football game, and the game is 45 to nothing, the sportscaster is not advised to treat both teams as if they are playing at the same level."

Bodow and Javerbaum also dispelled any myths that Stewart is just a talking head.

"Jon Stewart is, at the end of the day, the executive producer, the head writer, and he is involved in every aspect of a joke and the script," Javerbaum said.

He added that Stewart is an "incredible observer" and "he has an incredible ability to cut to the heart of the matter when it comes to hypocrisy."

Perhaps not wanting to be too serious for too long, he said, "Jon is actually a high-functioning moron. He is an idiot savant. The one thing he can do is host a relevant, satirical, political news show. Otherwise, I wouldn't say he doesn't know how to tie his shoes, but he doesn't know where on the body shoes go."

They talked about the field pieces, in which the show's correspondents – two of whom, Samantha Bee and Jason Jones, are Canadian – conduct ridiculous interviews with seemingly unsuspecting subjects.

Javerbaum said that it would be naive to think that the subjects aren't aware that it's a joke, but "they are not as in on the joke as they think they are.

"The one thing we've learned over the years about the human condition is that people want to be on television at the expense of dignity, self-awareness..." he trailed off, eliciting laughter from the crowd.

The question and answer period provided even more laughs when one audience member asked if people should fear Sarah Palin because of her claim that she can see Russia and Canada from her backyard.

"It's no big deal. I can see the sun from my house," Javerbaum said.

Another woman in the audience asked a question not about the show, but about how her single friend could go about dating Bodow.

"This is a Jewish appeal!" Bodow said.

"Have you ever met a comedy writer up close?" Javerbaum asked, questioning her judgment for wanting to date him. "Do you know what we smell like? Do you know what we do on the weekends?"

When someone brought up the fact that Stewart's Jewishness often comes through on the show, Javerbaum said, "Jon is very Jewish and a lot of us are and... The truth of the reality is... we don't shy away from that."

Finally, when another asked how they decide what's funny and what makes the cut for the script, Bodow summed it all up by saying, "Well, I guess I would say, it's called a sense of humour."

Israeli teens reflect on upcoming army service

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Eight high school students from Danciger School in Kiryat Shmonah, Israel, visited Winnipeg recently.

Their visit, to Gray Academy from Oct. 24 to Nov. 5, was sponsored by the Jewish Federation of Winnipeg's Partnership 2000 program.

Several of the Israeli teens will be going into the Israeli army next year.

Yoav Zenaty, age 18, the president of Danciger's student council, wants to be a combat fighter in the paratroopers unit.

He said, "One of the reasons I want to go into a combat unit in the army is because my city of Kiryat Shmonah [which borders Lebanon] has gotten bombed so many times since I've been born. I feel it's my duty to protect my country and my family. If I don't defend it, who will?"

Zenaty added, "The kids in the kibbutzim nearby Kiryat Shmonah are more patriotic than the kids in the city itself. Most of the Jews in Kiryat Shmonah are of Moroccan and Persian descent. Most of the army-age kids I know will serve in the army in some way...Some don't want to do it. Most don't want to go into combat units. They prefer to be *jobnikim* [people who do tasks that don't involve combat]...

"I'm really against those who try to evade army service. It's a mistake to do that. There are many ways to serve or volunteer in the army that will not involve combat, and everyone should contribute in some way."

Afik Biton, 18, agrees with his friend Zenaty and also wants to be in a combat unit. As he said, "It's not a simple decision, but we have to protect our country.

"We had friends in the last war [in Lebanon in 2006] who died to protect us. Liran Sa'adia was one of them."

Zenaty and Biton noted that money raised in Winnipeg went toward building Beit Liran, a house for soldiers without families in Israel, in memory of Sa'adia.

Biton said he is concerned that "another war may break out" during their army service.

As Zenaty said, "Hezbollah still exists, and they are back to their prewar strength, with lots of weapons."

Yahav Vaknin, 18, wants to be a *madrichat shirion*, someone who is responsible for checking over soldiers before they go into battle. She said she is looking forward to doing her service.

"It's very exciting for me to be a soldier. I recently went to Poland with my grade, and that trip strengthened my desire to stay in Israel. Before that trip, I wasn't sure that I wanted to stay in Israel. I thought that if I got a good opportunity outside of Israel, I could live elsewhere. But I didn't feel at home outside of Israel, and now I know Israel is the only thing for me," she said.

Shira Sa'adia, another 18-year-old (who is not related to Liran Sa'adia), says she wants to be in the educational wing of the army. "I want to organize day trips and social activities for the soldiers."

Biton said he is intent on trying to remain in Kiryat Shmonah. "I loved growing up there, and I want my children to grow up there."

Zenaty says he's not sure he'll remain in Kiryat Shmonah. "I love the area, but if there won't be a good educational institute [to attend], I won't stay. I want to develop myself. Tel-Chai College [nearby] is considered OK, but it is not one of the best."

The students also spoke about recent elections for mayor of Kiryat Shmonah.

Biton's father, who runs all of the community centres in Kiryat Shmonah, entered the race for mayor, which had 10 candidates (nine men and one woman).

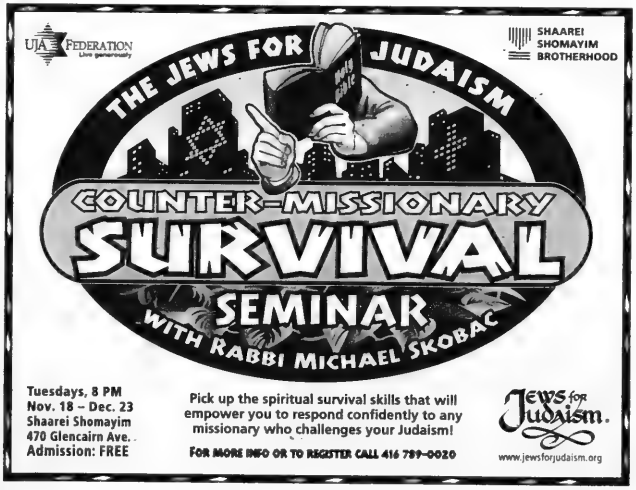
When asked why there were so many candidates this year, Zenaty laughed, "*Politicayim b'shekel*." (Eveyone thinks they can be a politician.)

Biton said, "There were even some candidates who ran for mayor last time in different areas and lost so now they decided to try in Kiryat Shmonah."

Hodiel Ben Natan, a teacher at Ramat Korazim elementary school, near Rosh Pina, who also came to Winnipeg on the Partnership 2000 program, said, "When I walked down the main street in Kiryat Shmonah, there were so many signs for candidates for mayor, I couldn't remember them all."

Ruth Bar Maoz, the principal of the elementary school in Yesud HaMa'aleh, near Rosh Pina, who lives in Kiryat Shmonah, said, "I think there were so many candidates because there are so many problems in Kiryat Shmonah and everyone thinks that he knows best how to fix them."

From left are Israeli teens Afik Biton, Yahav Vaknin, and Yoav Zenaty, who visited Winnipeg recently. **[Rhonda Spivak photo]**



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Ve'ahavta gala to honour Rubenstein

By ANDY LEVY-AJZENKOPF
Staff Reporter

As Canadian national director of the always emotional March of the Living, Eli Rubenstein has seen his share of sorrow and joy.

This weekend, he will be honoured for his years of work and dedication helping thousands of people to never forget the atrocities of the Shoah and to practice tikkun olam.

Ve'ahavta, Toronto's non-profit Jewish humanitarian organization, will present him with its annual Tikkun Olam Award in the field of education at its second annual Starry Nights gala, to be held Nov. 16 at the Sheraton Centre Toronto Hotel.

Eli Rubenstein

Rubenstein, who has headed the Canadian march for the past 20 years, also assists Ve'ahavta in organizing its annual Passover seder for the homeless.

The March of the Living website says that one of the march's main goals is to "never again allow any kind of racial discrimination directed by any individual or group in society against another to gain strength. Though Jews have been primarily the victims of racism, this goal also relates to racism expressed by Jews towards others. The diminution of the dignity of any member of the human family is a cardinal violation of Jewish ethical teachings."

Speaking to The CJN last week, Rubenstein said he was "humbled" by the award, but added that "the real credit should go to the Holocaust survivors. They're the people that educated me. They rebuilt their lives from the ashes of the Holocaust. It's their courage that inspired me to do what I do."

Avrum Rosensweig, Ve'ahavta's founding director, singled out and saluted Rubenstein for his ongoing "contributions in the field of education and for opening the eyes of many people to the reality that remembering can lead to change."

Furthering the topic of remembrance, this year's gala keynote speaker will be renowned journalist and activist Mariane Pearl.

Pearl, the wife of slain Jewish journalist Daniel Pearl – the Wall Street Journal reporter who was beheaded by terrorists in Pakistan in 2002, prompting her to launch a personal campaign of tolerance and peace between nations – is scheduled to hand out six awards Sunday evening, as well as talk about her continuing quest to remember her husband and her attempts to address the injustices in the world.

Ve'ahavta expects Pearl's talk to stir her audience's "consciousness... and her strength and resilient spirit will inspire us as she delivers a message of justice and hope," the gala website said.

With its ability to bring in high-profile guest speakers, Ve'ahavta's Starry Nights gala is quickly becoming a major community event.

Last year's inaugural keynote speaker was Elie Wiesel.

Others being honoured with Tikkun Olam Awards at this year's gala are doctors Norman Epstein and Acol Dor, co-founders of Canadians Against Slavery and Torture in Sudan, who will receive Ve'ahavta's humanitarian award.

Holocaust survivor Judy Cohen will receive the remembrance award.

John Kelsall, president of Health Partners International of Canada, will receive the medical award, and student advocate Danny Richmond will get Ve'ahavta's student affairs award. A last award for philanthropy will be announced at the ceremony, Ve'ahavta said.

"All the people we have chosen for Tikkun Olam [Awards] are role models for our community and the world. They exemplify community and decency in a very powerful way," Rosensweig said.

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רעדאַגירט פֿון: אַלעק סילווער

„קרישטאַלנאַכט" אָדער אַ פּאָגראָם?

פון אַלעק סילווער

די יידישע וועלט און אפֿשר די ליבעראַלע מענטשן איבער דער וועלט וועלן היינטיקן חודש אָפּצייכענען דעם 70טן יובילעום פֿון דער אָזוי גערופענער „קריש־סאַלנאַכט". וואָס איז פאַרגעקומען אין 1938. אין דער נאַכט פֿון 9טן און 10טן נאָוועמבער האָבן די נאַצישע כוליגאַנעס אין אַ צאָל גרעסערע שטעט אין דייטשלאַנד דורכגעפירט אַ דורך דער רעגירונג באַפֿעל צו פאַרניכטן און צעשטערן דאָס יידישע האָב און גוטס. ספּעציעל איז געגעבן געוואָרן אַ באַפֿעל צו פאַרניכטן די יידישע שילן און געבעט־הייזער.

די נאַכט ווערט אָנגערופן „קרישטאַלנאַכט" לויטן דייטשן וואָרט „קריסטאַל", ווייל די ערד איז געווען באַדעקט מיט אַזויפֿיל צעבראָכענעם גלאָז. אַז עס האָט אויסגעזען ווי באַשפֿרינגלט מיט קריסטאַל. דאָס איז געווען דער ערשטער שריט פון נאַצי־האַרדעס אויסצו־האָקן אַלע שויבן פון די יידישע געבעט־הייזער און אירע פון יידישע געשעפטן. און דאָס האָבן זיי געטאָן מיט גרויס צופֿרידנקייט און מיט אַ ספּעציעלער כוונה, ווייל אַזוי האָט באַפֿוילן דער „פירער" אַדאָלף היטלער ימח שמו.

דאָס איז אָבער געווען מער ווי בלויז אויסהאָקן שויבן. עס זיינען אין דער נאַכט צעשטערט און צע־רויבט געוואָרן אַ סך יידישע געשעפטן. עס זיינען צע־שלאָגן געוואָרן אַ גרויסע צאָל יידישע אײַנוווינער און עס זיינען געכאַפּט געוואָרן יידן און אָוועקגעשיקט גע־וואָרן אין דעם קאָנצענטראַציע־לאַגער דאַכאַו.

דעם אמת געמאַכט איז די דאָזיקע נאַכט פון 9טן נאָוועמבער געווען מער ווי בלויז אַן איינלייטע כוליגאַנישע סאַדיסטישע פאַרפֿאַלגונג קעגן יידן און קעגן זייער רעליגיע. נאָך פאַר דער דאָזיקער נאַכט און נאָך דער דאָזיקער נאַכט זיינען פאַרגעקומען בלוטיקע אַטאַקעס קעגן יידן און זייער רעליגיע. לויט מיין מיינונג זיינען די אָנגריפן קעגן יידן אין דער דאָזיקער נאַכט געווען ווי די שוידערלעכע פֿאָראָמען לויט די אמאָליקע אָרויסגעבענע באַפֿעלן פון צאַר אין אַלטן רוסלאַנד און אין די שכנותדיקע לענדער. עס האָבן נאָר געפּעלט די קאָזאַקן אויף די פּערד.

היסטאָריקערס שרייבן, אַז דאָס איז געווען דער אָנהייב פון דער יידן־פֿאַרניכטונג אין דייטשלאַנד און אין אייראָפּע. אָבער דאָס איז נישט אמת. דער אָנהייב איז געקומען אַ סך, אַ סך פריער ווי די דאָזיקע נאַכט. עס האָט זיך שוין אָנגעהויבן ווען היטלער איז נאָך געזעסן אין דער לאַנדסבערגער תפיסה. שוין דאָרטן האָט ער געשריבן זיין שמוציק בוך „מיין קאַמף", וואָס איז פול מיט אַנטיסעמיטישע און ראַסן־האַס טעאָריעס, וואָס זיינען שפּעטער, ווען ער איז געקומען צו דער. מאַכט, געוואָרן געזעצן און באַפֿעלן צו זיינע נאַכפֿאָלגערס.

צו יענער צייט האָבן פירנדיקע פּערזענלעכקייטן איבער דער וועלט נישט געוואָלט לייגן צופֿיל אויפמערקזאַמקייט צו דער דאָזיקער נעשעניש. היט־לער איז אַפֿילו דורך דער פּרעסע באַצייכנט געוואָרן ווי אַ משוגענער, וועמען מען דאַרף נישט אָפּגענע צופֿיל פֿלאָץ אין דער וועלט פֿרעסע. איצט ווייסן מיר שוין, וואָס עס איז געוואָרן מיט זיין גרויזאַם בוך און וואָס האָט געבראַנגט אויף דער וועלט.

ווי אַ נאַכאַמערקונג צו דעם פריער געשריבענעם דאַרף דערמאָנט ווערן, אַז עס איז איצט אויך געוואָרן 70 יאָר ווי עס איז אומגעקומען דער 17־יאָריקער הערשל גרינשפּאַן. אין 1938 האָט גרינשפּאַן דערשאָסן דעם דריטן סעקרעטאַר פון דער דייטשער אַמבאַסאַדע אין פאַריז. גרינשפּאַן איז שפּעטער אומגעקומען דורך די נאַציס. דאָס האָט די מערדעריש נאַצים געגעבן דעם אויסרייד אויסצופֿירן די „קרישטאַלנאַכט".

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Livni, Netanyahu stress need for peace agreements

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JERUSALEM — Israel and the Palestinian Authority presented the Quartet with several agreements outlining the way negotiations on the Mideast conflict's core issues are to proceed next year.

Foreign Minister Tzipi Livni, who updated the Quartet at Sharm el-Sheikh with Palestinian Authority President Mahmoud Abbas last Sunday, said she was convinced she has not repeated the mistakes of Camp David in 2000.

She said although no deal was reached this year, both sides are determined to continue talks.

Tzipi Livni

Livni and Abbas stressed "the need for continuous, uninterrupted, direct bilateral negotiations."

They asked the international community to support Israel and the Palestinian Authority's efforts in the framework of the Annapolis process, the Quartet said in a statement read by UN Secretary General Ban Ki-moon. "The Quartet emphasized the importance of continuity of the peace process," Ban said.

Livni also called on the Quartet – the United States, United Nations, European Union and Russia – to let Israel and the Palestinians handle matters on their own. Both parties realize they're on the same side and that the Israelis and Palestinians know best which steps are appropriate and when to implement them, Livni said.

Livni decided several months ago that it would be impossible to reach a detailed agreement with the Palestinians this year because neither side was ready and major gaps remain on the core issues.

She also thinks the alternative – a partial agreement or agreement in principle – is worse, because it will not actually end the conflict. That's why she opposed Prime Minister Ehud Olmert's proposal to Abbas, which included a resolution of the border issue and a partial solution of the refugee issue. The question of Jerusalem was deferred.

Livni was concerned that if Israel and the Palestinians did not reach an agreement, the Annapolis process would fail and talks would come to a standstill, which would put pressure on Israel or spark violent clashes. She is haunted by the results of the 2000 Camp David summit, whose failure was followed by the second intifadah.

Over the past three months, Livni and her Palestinian counterpart, Ahmed Qureia, have been working to figure out how to make the transition from the 2008 negotiations to talks in 2009.

Both sides have agreed that there is nothing to be gained by a partial deal. They have also agreed that the international community must be convinced that the process is progressing and that they should allow it to move forward without pressure or foreign initiatives.

Benjamin Netanyahu

Israel and the Palestinians scored a victory when they convinced U.S. Secretary of State Condoleezza Rice to withdraw her request that they present a document summarizing the negotiation achievements at the UN General Assembly in September.

Meanwhile, Foreign Minister Livni told her Russian counterpart Sergei Lavrov during the Sharm summit on Sunday that Moscow must respect a weapons embargo on Hezbollah.

Livni said that a clear message must be sent to Syria and Iran to halt the flow of Russian-supplied weapons to the Lebanese militant group.

All flow of weapons, direct or otherwise, violates UN Security Council resolutions on the matter and leaves the world no option but to respond with force, Livni warned Lavrov.

Opposition leader and Likud chairman Benjamin Netanyahu also met with international peace envoy Tony Blair in Jerusalem on Monday, a day after Israeli, Palestinian and international negotiators pledged to continue the talks after U.S. President George W. Bush leaves office early next year.

Netanyahu said Monday that if he were to be elected prime minister in the coming elections, he would continue political peace negotiations with the Palestinians.

Polls currently place Netanyahu's conservative Likud party and Livni's centrist Kadima party neck and neck ahead of February elections.

Rabin remembered at rally

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Israeli Defence Minister Ehud Barak called right-wing Israeli extremists "cancerous growths" during a rally Sunday at the Tel Aviv square where former prime minister Yitzhak Rabin was assassinated 13 ago.

"The violence is also creeping today – they once called them bad apples in the bunch, but today they are dangerous, metastasizing cancerous growths," Barak said.

Barak added that such extremists pose a serious threat to "democracy, rule of law, the Israel Defence Forces, the police, and all of the ruling authorities in a normal society."

Barak also stressed the importance of peace, saying "we have no other country, and no other way, there is no alternative to peace," Barak said.

President Shimon Peres also addressed the crowd, saying, "Yitzhak, you are missed, but your way has not been lost." Peres implored those gathered to continue coming each year in memory of Rabin, saying that it is people like them who help Israel to remain democratic and safe from anarchy.

Later in the evening, president of the International Brotherhood of Teamsters James Hoffa, addressed the crowd, telling them how much of a friend they have in U.S. president-elect Barack Obama and how excited he is to be on his first trip to Israel. He then led the crowd in chants of "Yes we can!" a slogan for Obama's presidential campaign.

Foreign Minister Tzipi Livni expressed her sadness at the loss of Barak, saying, "Yitzhak was my prime minister, he was yours, and he was the prime minister of all of those who are not here tonight and weren't there that night," referring to the peace rally 13 years ago where Rabin was murdered.

Saturday's rally in front of the Tel Aviv city hall has become an annual pilgrimage for ordinary Israelis to show respect for the beloved leader. Participants filled Rabin Square and spilled into the surrounding streets, some carrying signs and banners calling for peace and tolerance.

Rabin's government negotiated the first interim peace accord with the Palestinians, and he won a Nobel Peace Prize for his efforts.

Rabin was gunned down on Nov. 4, 1995, at the end of a peace rally by right-wing extremist Yigal Amir, an opponent of his policy of making peace with Palestinians.

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Hopeful about Obama

The Palestinian Authority president said he believes the U.S. president-elect is serious about helping Israel and the Palestinians reach peace. Mahmoud Abbas said in Budapest, where he was visiting the Hungarian president, that he hopes Barack Obama will be more sympathetic to the Palestinian cause than his predecessors. Meanwhile, leaders of Iran and Hamas expressed hope Obama will usher in a new era of relations between the United States and the Islamic world. Hamas leader Mahmoud Zahar said Israeli influence on U.S. policy made it unlikely he would talk to Hamas, at least initially. Iranian President Mahmoud Ahmadinejad, in a letter he sent to Obama, said the world expects major changes in U.S. policy, the New York Times reported.

Gaza clashes shake truce

An Israeli air strike on Gaza, in response to more than 50 Qassam rockets fired into Israel in the previous 48 hours, killed one Palestinian gunman last Wednesday night. The Israeli army said it was targeting a rocket launcher in the attack. In response, Palestinians in Gaza fired more rockets into Israel, causing no injuries or damage. The Hamas rocket attacks began late Tuesday night after an Israeli army operation in Gaza to destroy a tunnel used for arms smuggling that military intelligence learned would be used to kidnap an Israeli soldier into Gaza. Most of the rocket attacks were centred on the Sderot area. One rocket landed in a residential area of Ashkelon.

Divorce law passed

Israeli MKs passed a law preventing the extortion of women by husbands who refuse to grant a *get*, a Jewish divorce. The law will allow the division of property between a husband and wife before the divorce is granted under certain conditions. Recalcitrant husbands often use extortion to obtain all or the majority of joint property before agreeing to a divorce. A woman can't remarry without a *get*. Fifty-eight MKs backed the bill, while 21 others, mostly from haredi parties, voted against it.

– with files from JTA

U.S. Jews laud chief of staff choice

By NATASHA MOZGOVAYA and ANSHEL PFEFFER
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — America's Jewish community welcomed U.S. president-elect Barack Obama's pick of Congressman Rahm Emanuel for the post of chief of staff, saying that the choice shows Obama has learned from the mistakes of previous Democratic presidents.

Last week, Obama announced that Emanuel, a key official in the administration of former president Bill Clinton, had accepted his offer and will serve as the next White House chief of staff.

William Daroff, director of the Washington office of the United Jewish Communities, an umbrella organization representing 155 Jewish federations and 400 independent Jewish communities across North America, said last week that "Emanuel is among the smartest political tacticians and policymakers that is on the scene in Washington.

"He was singularly responsible for guiding many of the top legislative priorities of the Clinton administration when he was a senior White House aide. He crafted the House Democrats plan to regain the majority when he was their campaign committee chairman," Daroff went on to say.

"Choosing Rep. Emanuel is a sign that president-elect Obama is learning from the mistakes of the two most recent Democratic presidents, who brought in Washington outsiders to run the White House, and did so at their own peril, often finding themselves in battles with the Washington Democratic establishment. Emanuel's selection will avoid such 'freshman mistakes,'" he continued.

"Rep. Emanuel is also a good friend of Israel, coming from good Irgun stock, davening at an Orthodox synagogue, and sending his children to Jewish day schools," Daroff concluded.

Ira Forman, executive director of the National Jewish Democratic Council, echoed Daroff's approval, saying in a statement that "Obama made an outstanding selection. Emanuel has been a forceful and effective leader within the Democratic Party. His voting record and leadership in support of the U.S.-Israel relationship are outstanding."

"Emanuel has deep Jewish roots and strong ties to the Jewish community. Emanuel, the son of an Israeli immigrant, has a proven commitment to Israel's security and served as civilian volunteer on an Israeli military base during the Persian Gulf War of 1991," the statement continued.

Emanuel, a hard-charging Chicagoan, accepted Obama's offer for the job after struggling over family and political considerations. By moving into a top White House job for a second time, Emanuel will have to put aside hopes of becoming speaker of the U.S. House of Representatives.

The son of a Jerusalem-born pediatrician who was a member of the pre-state Irgun, Emanuel was a key figure in the Clinton administration, where he was known for his blunt management style. His selection is a shift in tone for Obama, who chose more low-key leadership for his presidential campaign.

In the tense talks with the Palestinians at Wye Plantation in 1998, the Israeli team, headed by Prime Minister Benjamin Netanyahu, was especially wary of Emanuel. His fluent Hebrew, his instinctive grasp of the Israeli mindset and above all his complete loyalty to his boss made the Israelis afraid to talk near him.

Ten years later, Israel's next prime minister will meet Emanuel in a loftier post, as Obama's chief of staff.

"He has a kind of directness and coarseness that is very familiar to Israelis," a veteran Israeli diplomat told Ha'aretz. "But it doesn't necessarily bring him closer to us. One thing is certain: Israelis will not be able to pull the wool over his eyes."

Emanuel's quick rise to a party leadership position in the House underlines his political acumen, and his choice by Obama points to the president-elect's preparations to move quickly on getting his legislative agenda through Congress. Emanuel will play a major role in facilitating and selling Obama's plans.

In his previous positions, Emanuel was in charge of political and domestic issues, but in Clinton's administration in 1993, as senior presidential adviser for domestic affairs, he also dealt with foreign policy, which was important to the president. For example, he produced the Oslo accords signing ceremony on the White House lawn.

Of all the Israelis he came into contact with during his career, the ones he became closest to were the close aides of former prime minister Yitzhak Rabin, including the director of the prime minister's office, Shimon Shevess. The two are still close friends.

Israeli officials are divided in their opinions about his involvement in foreign affairs in general and the Middle East peace process in particular. The chief of staff usually focuses on the president's political work.

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Kosher meat shortage feared

By BEN HARRIS
JTA

NEW YORK — With the kosher meat producer Agriprocessors facing mounting financial problems and a fire-related shutdown at another major kosher producer, industry insiders say major supply disruptions in the United States are inevitable and that kosher consumers should brace themselves for rough times.

In the past two weeks, Agriprocessors, the nation's largest kosher meat supplier, has endured a cascade of awful news. First, Iowa's labour commissioner hit the company with nearly $10 million (US) in fines for alleged wage violations at its massive Postville, Iowa, plant. Then, the son of the company's founder was arrested on charges that he helped purchase fake identification for the company's illegal workers. And on Oct. 31, news broke that a St. Louis bank had initiated foreclosure proceedings after Agriprocessors and its owners defaulted on a $35 million loan.

Last week, the firm filed for bankruptcy protection in a move that appeared to be an effort to pre-empt foreclosure by the bank, which had sued Agriprocessors for defaulting on the loan. Kosher industry insiders are predicting that the company won't pull through. Company officials didn't respond to multiple requests for comment.

Many Israelis concerned about Obama

Continued from page 1

Still, there is a more general fear among some Israelis that Obama may try to improve America's battered standing in the Muslim world by forcing Israel to make concessions to the Palestinians.

Foreign Ministry officials insist that so far there is no indication of anything like that happening. Still, Livni issued what appeared to be a veiled appeal to Obama.

"The world," she said, "should respect the current peace process and not expect Israel to make short cuts that could undermine its basic interests."

If there are changes in U.S. policy on the Palestinian track, Israeli officials do not expect them to come soon. In the short term, they say, the new Obama administration will be focused on the global economic crisis. After that, other issues – like Iraq, Afghanistan and mending fences with the Russians – will take precedence over the Israeli-Palestinian conflict.

Where Obama's election may make the most difference is on the Israeli political scene.

On the face of it, Obama's election does not augur well for the conservative Likud leader, Benjamin Netanyahu, who is leading in some polls in the race to become Israel's next prime minister. When Netanyahu was prime minister from 1996 to 1999, there was no meeting of minds between the hawkish Israeli leader, who was determined to hold onto parts of the West Bank he viewed as vital Israeli assets, and a Democratic administration in Washington determined to stabilize the Middle East by achieving a historic Israeli-Palestinian peace agreement.

The friction between Netanyahu and former president Bill Clinton was one of the main factors that eventually cost Netanyahu the premiership, some pundits have argued.

Livni, the Kadima party leader and Netanyahu's main rival in the race for prime minister, already is warning that if Netanyahu becomes prime minister again, Israel and the Obama administration could be on a similar collision course.

"If Israel presents itself as a country that opposes any peace process, then the world, led by the U.S., will try to force a process on it," she told the Knesset last Wednesday.

"Just saying 'no' has never helped Israeli diplomacy."

Netanyahu rejects these arguments out of hand. In an open letter of congratulation to Obama published in Israel's daily Yediot Achronot, Netanyahu says he and Obama have a good working relationship and that it was after the two met in Washington that Obama submitted a bill to Congress to tighten sanctions on Iran. Netanyahu also said that in his meeting with Obama in Jerusalem in July, Obama "showed interest in my plan to advance peace with the Palestinians through economic peace first."

Obama's election also could prompt Israelis concerned about possible pressure from Washington to gravitate toward Netanyahu, who is likelier to stand up to the administration in Washington.

Livni is presenting herself as the candidate for prime minister most likely to share a common language with Obama. Both would be vigorous first-time leaders dedicated to newer, cleaner politics based on pragmatic, middle-of-the road solutions.

She toured the beleaguered Israeli town of Sderot with Obama in July and said she saw a man "committed to Israel's well-being and security." In their meetings, Livni said Obama showed a deep understanding of Israel's positions and needs, including on why Israel cannot accept the return of Palestinian refugees to Israel.

Defence Minister Ehud Barak, the Labor leader and the third major-party candidate for prime minister, is seeking to portray himself as someone who would be able to work with Obama on the basis of their mutual quest for regional stability.

But Barak would like to see the Obama administration shift its Arab-Israeli focus from the Palestinian track to the Syrian track, where he believes the chances of success and strategic gains are greater.

Barak and other promoters of the Syrian track believe it will take significant U.S. economic and political inducements to persuade Syria to break with its sponsor in Tehran, and they believe Obama might be willing to make commitments the Bush administration would not. So do the Syrians, who expressed jubilation at Obama's victory.

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Notice of Annual General Meeting
Notice is hereby given that the Annual General Meeting of members of the Canadian Technion Society will be held at the National office
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Jewish PM elected in New Zealand

JTA

The son of a Jewish refugee was elected the prime minister of New Zealand.

John Key's conservative National Party swept to victory in the Nov. 8 election, snapping the nine-year reign of Helen Clark and her Labour Party.

Key, 47, said the National Party, with 59 seats, had avowed support from two minor parties that would enable him to forge a coalition of 65 seats in the 122-seat parliament. Labor garnered 43 seats.

A father of two children, he doesn't practice Judaism, but says he is "very respectful" of the Jewish faith.

Key, who spoke at a celebration to mark Israel's 60th birthday earlier this year, said he hopes to visit the Jewish state, where he has cousins, and pay his respects at Yad Vashem.

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A celebration of victory

By HOWARD ADELMAN

Guest Voice

Neither American presidential candidate inspired me to believe that he could deal with, let alone resolve, the enormous financial crisis we face or end the no-front wars being fought in Iraq, Afghanistan and a dozen other smaller hot spots around the globe. Though Barack Obama may have a greater sense of justice, it's not clear how his health insurance plan or his bow to protectionism would help diminish the rapid acceleration and deceleration of the wealth of the rich and the stagnancy of the rest. Nevertheless, Obama's victory needs to be celebrated.

His victory means that black is not only beautiful for blacks and hippy-inclined youth who wore afros in the '60s and '70s – including my eldest son, now a hair-challenged professor at Princeton University. Black has become beautiful for everyone. Obama allows not only blacks but every one of us to stand proud. Obama inverted the witchcraft, demonology and black arts of the Republicans into the white glowing halo of hope and adumbrated a possible end to the politics of paranoia.

In turning style into substance, Obama showed how gravitas could beat back the impetuous, impulsive and erratic behaviour of a senior citizen playing the adolescent. Obama is a dancer, the Muhammad Ali of the political boxing ring who proved that a swift and intelligent move could avoid the constant jabbing of a determined fighter.

Instead of throwing back John McCain's charges that he had cavorted with American Weathermen terrorists by recalling McCain's secret meetings with the ruthless military dictator of Chile, Gen. Augusto Pinochet, Obama skipped sideways. His fancy footwork undermined the dominant metaphor, in which pundits weighed whether a body blow had been struck.

I've just returned from Australia, where Aussies favoured Obama 70 per cent to McCain's seven per cent, even though McCain's persona celebrates the Aussie battler, the little guy and underdog who toughs it out with too little money. McCain managed to keep under the radar the fact that his advisers were paid more than Obama's, that he owned 13 automobiles and that he couldn't remember how many properties that he and his wife own (for the record, it's seven).

Obama is a strategist who magically transformed community organizing into a nationwide endeavour to beat a headline-grabbing tactician. He showed that a networker could beat a netminder who cultivated the old Republican community instead of bringing a new community to support his platform. Obama paradoxically proved himself to be a partisan unifier who gave the Republican brand its biggest black eye and revealed that his purported maverick opponent was really a cross-dresser.

For Obama, at heart and in substance, is a constitutionalist rather than a unilateralist in both domestic and foreign policy. He showed that an exchange of ideas could beat the doctrine and ideology of intelligent design in either its transcendent divine or immanent natural (i.e., the economic "laws" of the market) forms.

McCain was a fearless and, therefore, rash, rather than courageous, opponent. Courage is a virtue that teaches us what to fear, not to be fearless. Courage teaches us how to beat that fear. The greatest American fear has been that whites would never elect a black man, let alone one who was a product of what used to be called miscegenation, for interracial marriage had been illegal in many American states just fifty years ago, and such laws were struck down by the U.S. Supreme Court in 1967.

President-elect Barack Obama

Forty-five years ago in the March on Washington, Martin Luther King Jr. gave his famous "I have a dream" speech. Obama won the presidency not by dramatizing the shameful condition and ill treatment of many blacks with which King began his sonorous oratory, but by celebrating the American dream that any American child could become president.

That was truly an act of courage.

Howard Adelman is a professor emeritus of philosophy at York University.

LifeStyle

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Books & Authors

Holocaust novel rooted in author's childhood memory

By BARBARA SILVERSTEIN
Special to The CJN

The emotional core of Edeet Ravel's latest book, Your Sad Eyes and Unforgettable Mouth (Viking Canada), a novel that examines the emotional impact of the Holocaust on children of survivors, is rooted in a childhood memory that has haunted the author for decades.

Edeet Ravel

She recalls how helpless she felt watching her Grade 4 classmates taunt a new choir director at the Hebrew Academy of Montreal.

She was struck by the vulnerability of the eastern European man, who clearly could not control the class. "I didn't realize he was a Holocaust survivor, but instinctively I knew that he had been traumatized.

"The kids were so nasty. They were throwing things at him. I could not believe that these kids could not see how vulnerable he was. I was so sad for him."

The Israeli-born Ravel, who spent seven years on a kibbutz before her Canadian parents re-established themselves in Montreal, set her new book in Montreal during the 1960s and '70s, the era of her own coming of age. At that time, discussion about the Holocaust in schools was discouraged, because educators feared the horrific history would traumatize children, she explains.

"The teachers were not allowed to teach or even talk about the Holocaust. I remember one teacher saying, 'I wish I could tell you. I wish I could tell you.'

"I had only the vaguest notion of what the Holocaust was."

She says many of her classmates were children of survivors. "Some of them did not know about the Holocaust and some knew, but they didn't talk about it."

The experiences of Ravel's second husband, John Detre – he grew up with seven Holocaust survivors in his home– was the inspiration for the narrative, she says.

The character, Patrick, one of the male protagonists, is based on Detre. "He had no complaints about the way I depicted him. He liked the novel very much."

One of Detre's aunts, she adds, was the model for brothers Anthony and Patrick's mother.

Your Sad Eyes and Unforgettable Mouth follows the lives of four youngsters – Maya, Rosie, Patrick and Anthony – during their formative preteen and adolescent years. Aside from Patrick, the other characters are composites of people Ravel grew up with, she says.

While the characters' childhood experiences are all different, as children of Holocaust survivors, the four are emotionally wounded by their respective parents' painful histories, told and untold.

Maya, the narrator is raised by her overprotective grandmother and mother. While the grandmother is silent about the war, the mother constantly talks about it. She has trouble containing her emotions. In contrast, Rosie's father talks about his war-time experiences from a rational perspective. Unlike the other parents, the mother of Patrick and Anthony tries to escape her past by hiding her Jewish roots.

Ravel, 53, who has written five works of adult fiction and four children's novels, was catapulted from virtual anonymity to literary stardom in 2003, when Ten Thousand Lovers, the first book of her acclaimed Tel Aviv Trilogy, was shortlisted for the Governor General's Award for literature, the Koret Jewish Book Award, the Quebec Writers Federation Award and Amazon.ca/Books in Canada First Novel Award.

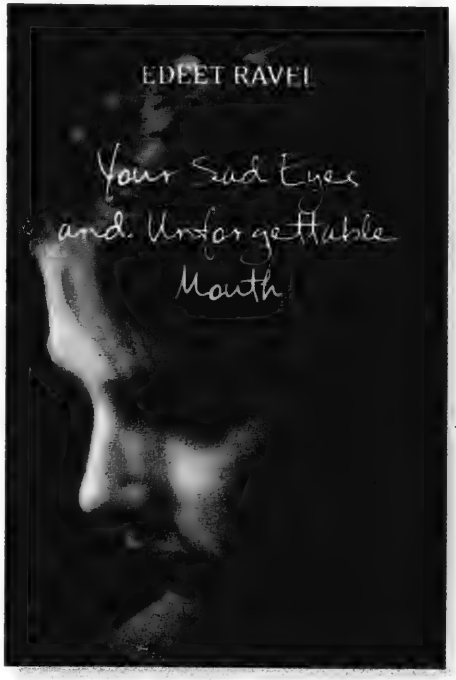
The following year her second novel, Look for Me, received the Hugh MacLennan Prize for Fiction, while her third book, Wall of Light, was shortlisted for the Giller Prize in 2005. It won a Canadian Jewish Book Award – the Martin and Beatrice Fischer Prize for Fiction – in 2006.

Ravel, who lives in Guelph near her daughter Larissa, a 21-year-old university student, is not spending much time there these days. She's been on the road promoting her new book, which was launched in September at the Gladstone Hotel in Toronto.

In October, the tour included readings at Books and Brunch in Montreal and at the Barbara Frum Library in Toronto and she was a featured writer at the Ottawa Writers Festival. This month, she heads to Vancouver for the Jewish Book Fair, which runs from Nov. 22 to 27.

When asked how she came to write Your Sad Eyes and Unforgettable Mouth, Ravel says she listened to a voice in her head. "I never choose a story. It chooses me.

"A voice says, 'Write me, Write me.' If the voice doesn't let go, I write it."



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Play reflects experiences of 'Kindertransport' passengers

By RENA GODFREY
Special to The CJN

Kindertransport is a highly moving and heartfelt play about a German Jewish girl who escapes from Nazi Germany to Britain.

The "Kindertransport" is the name of the rescue mission of nearly 10,000 Jewish children that took place from 1938 to 1940.

Although a fictitious character, the girl's story reflects the true accounts of the Jewish children who travelled without their parents from Germany and German-occupied territories to Britain.

Written by British playwright Diane Samuels, the play transports the audience back and forth in time, exposing Eva's (Jennifer Dzialoszynski) past and present life.

The central setting of Kindertransport takes place in an attic, with boxes and trunks scattered on stage. It opens in Eva's home in Hamburg in 1939, where Helga (Nancy Beatty), Eva's mother, tries to prepare nine-year-old Eva, her only child, for her journey alone to Britain.

Eva is beside herself with worry, not wanting to go and anxious about when she will be able to see her parents again. Helga promises to join Eva in a few months' time, once she and her husband are able to leave Germany.

The scene then switches forward in time to the early 1980s, in the attic of Evelyn's (Corrine Koslo) London house. Evelyn, who is Eva as an adult, searches among her boxes for dishes and other household items to give to her college-age daughter, Faith (Jenny Young), because she is moving out on her own.

More of Eva's young life unfolds, as Evelyn's secrets are uncovered. The audience sees Eva transform before their eyes from an unsure, frightened nine-year-old girl who speaks mostly German and a poor English to an educated northern English teenage girl.

When Faith discovers old letters and photographs, a Haggadah and a storybook written in German, Faith confronts her grandmother, Lil, Evelyn's foster mother, and learns that the little Jewish girl who stayed with her during the war, was in fact, her very own mother.

Jennifer Dzialoszynski as Eva in Kindertransport. [Racheal McCaig photo]

Even when confronted by Faith, Evelyn refuses to tell the truth about her Jewish past. By the end of the play, Evelyn's true past is revealed, along with the complexities surrounding her decision to shed her Jewish past and identity.

Although the play's subject matter deals with the horrors of the Holocaust, the themes are universal. Director Christopher Newton says: "It's about many things – the difficulty of giving things up, rejection and fighting for recognition of identity."

Waiting at a train station in London, a teary-eyed Eva asks Lil why her parents did not keep their promise to join her in Britain. Lil replies: "Wars break promises."

Kindertransport bears witness to the emotional trauma of Eva's young life and many other children like her.

Watching the play, audiences will gain a greater understanding of these children and the adults that they became.

Kindertransport runs until Nov. 23 at Miles Nadal Jewish Community Centre, Al Green Theatre. For tickets, call 416-366-7723 or 1-800-708-6754 or visit online at www.hgjewishtheatre.com.

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Panel discusses female writers about the Holocaust

By SHERRY SMITHER
Special to The CJN

Women who write about the Holocaust was the subject of a recent panel discussion that included award-winning authors Karen Levine and Kathy Kacer.

"As a woman, I'm interested in writing stories from the inside out," said Kacer, who wrote The Secret of Gabi's Dresser. "What's important to me is to be part of the inner experience of the child or whoever is going through that time in history.

"How the individual experiences events – what makes them courageous or not, what makes them fight or not, that's the woman's side I write from."

Held at the 32nd annual Jewish Book Fair at Leah Posluns Theatre, the panel also featured writers Ami Sands Brodoff, who wrote The White Space Between; Gina Roitman, author of Tell Me a Story, Tell Me the Truth; and publisher Margie Wolfe, the co-founder of Second Story Press, which publishes feminist-inspired works.

"I've always felt that women deal with the subject differently than our male colleagues," Wolfe said. "Their works feel different."

Roitman, who's based in Montreal, said that "women are natural repositories for stories, and those stories are usually told by women.

"My mother would say, 'Your father tells you fairy stories. I tell you the truth.' I think that these truths are buried in us a little deeper than in the male psyche."

Roitman added that when she "started to write… her [mother's] voice came through – these stories had a life of their own."

For Brodoff, it was her late mother-in-law Brana Hochova's cassette recordings – recollections of stories from Terezin, Mauthausen and Buchenwald concentration camps – that inspired her to write The White Space Between.

"I'm interested in the contradictory emotions of a survivor and child. Women are often forces of connections. Our writing can be a bridge between the dead and the living, and the past and the present," she said.

Kacer, a former psychologist, said she felt "compelled" to tell the story of how her mother hid in a dining room dresser while Nazi officers searched her home in her children's book, The Secret of Gabi's Dresser.

Levine, a CBC Radio documentary producer, found her inspiration after a visit to Buchenwald at the age of 13.

"For Chanukah, I'd ask for concentration camp books," said the author of Hana's Suitcase. Published in 38 languages, the book has won more awards than any other Canadian children's book.

After she read a story in The CJN about how 13-year-old Holocaust victim Hana Brady's suitcase united her brother George, a survivor living in Toronto, with Fumiko Ishioka, director of Tokyo's Holocaust Education Centre, Levine was inspired to produce radio and TV documentary about it and wrote Hana's Suitcase for young readers.

"What struck me were the unusual combination of generations and continents – Europe, Canada and Tokyo –and the remarkable coincidence of how it came together. It was also the power of the little girl's face and the power of the object – the suitcase. I loved the idea that the object was in some ways nothing, but it held a whole world inside of it." Levine told The CJN.

What keeps the women writers engaged in the subject? Kacer said: "It's the impact the subject has on you personally. I am so inspired by the heroism in every survivor – it's that heroism I capture. That's what keeps me writing those stories."

Arts & Travel

Cultural fest includes film about massacred Hebron Jews

By SHELDON KIRSHNER
Staff Reporter

The third annual Voices Forward Israeli and Palestinian cultural festival is presenting an interesting lineup of documentary films later this week, five of which are previewed here.

What I Saw in Hebron (Nov. 16 at 11 a.m.), written and directed by Noit and Dan Geva, is on the 1929 mass murder of Jews in that West Bank town, a topic that still inspires fear and anger among Israeli Jews.

The film, which is having its Canadian première at the festival, is divided into three parts.

The first part is on the pre-massacre period, when Arabs and Jews seemed to have gotten along. The second segment examines the murderous rampage, which spelled *finis* to a venerable community for the next 38 years. The third episode is on the aftermath.

An Israeli Bedouin who lives in an unrecognized encampment

Judging by the comments of Jewish residents who lived there in the 1920s, Arabs and Jews were on friendly terms, and there were no political problems causing tension between the two communities.

"We had a great life in Hebron," says one Jewish man.

By all accounts, Arabs had cordial relations with Sephardi Jews (who constituted the majority of Hebron's Jewish population), but appear to have "hated" Ashkenazi Jews.

The Haganah, the pre-state Jewish army, warned the Jews of an impending pogrom, but the warning was ignored. They simply did not believe that they were in danger. Even some Arabs tipped off their Jewish friends.

A bandaged Jewish victim of the 1929 Arab massacre in Hebron

To their detriment, the Jews did not realize that a false and malicious rumour had taken hold among West Bank Arabs that Jews in Jerusalem had killed thousands of Arabs in an orgy of communal violence.

The first of the 67 Jewish victims to be butchered was the chief Ashkenazi rabbi. He was among 67 Ashkenazi Jews to be killed that day in August.

It appears that many of the murderers, wielding axes, knives and swords, were from outlying villages rather than from Hebron itself. A few local Arabs risked their lives to save their Jewish neighbours.

Jewish survivors recall the frenzy, and old photographs portray the dead and the wounded. Survivors were brought to Jerusalem with only the clothes on their backs and chose not to speak about the massacre.

In the final segment, descendants of survivors return to Hebron on sentimental visits. Several issue a politically charged statement claiming that some Jews who settled in Hebron in the wake of the Six Day War did so for purely political reasons.

Which brings us to Micha Peled's In God's Bunker (Nov. 15 at 5 p.m.). Peled's documentary unfolds against the backdrop of another massacre, perpetrated by Baruch Goldstein in February 1994, at the outset of the Oslo peace process. Goldstein, a Brooklyn-born opponent of territorial concessions, was himself pummelled to death after he killed 29 Palestinian Arabs at the Tomb of the Patriarchs in Hebron.

The Jewish settlers in Hebron, outnumbered by Arabs by 200 to one, are depicted as right-wing zealots who regard Goldstein as a hero and dismiss Arabs as expendable. Certainly, their views are carved in stone, as exemplified by the observation of one of their representatives. He asks: "What claim do we have to Tel Aviv if Hebron does not belong to us?"

Yet, as Peled points out, Hebron is a stronghold of Islamic fundamentalism, where 30 Jews have been killed since the Oslo talks were launched. In short, Hebron is a cauldron of hatred where Arabs and Jews are willing to kill for their respective cause.

Peled interviews few Arab inhabitants, which is a pity. By concentrating almost exclusively on extremist Jewish settlers, he draws only a partial picture of an explosive situation.

You, Me, Jerusalem (Nov. 15, 9 p.m), by George Khleifi and Micha Peled, focuses on an Arab-Jewish ambulance crew in Jerusalem and on Jews and Arabs who support coexistence.

The ambulance crew comes from all walks of life. Salam Da'ana is a physician who once treated Meir Kahane, the Jewish radical. At one point in the film, he is seen attending a Jewish wedding. Oranit Golken worries about ending up as an old maid. Eliahu Brand, a haredi, talks about the risks of entering hostile Arab villages. Dudu Ben Ezra recalls tending to an Arab terrorist who killed one of his friends.

The filmmakers also interview Jewish and Arab newspaper distributors who are old friends and a 15-year-old Jewish teen who works for peace.

You, Me, Jerusalem is a feel-good film with fine intentions, but it's somewhat disjointed.

In Recognized (Nov. 16 at 5 p.m.), Ori Kleiner taps into a serious social and political issue, the problem posed by the existence of more than 40 Bedouin settlements in the northern Negev. These encampments are neither recognized by Israel, nor appear on official maps, and have no access to basic services. Indeed, the Israeli government is trying to demolish these flyblown settlements.

The Bedouin claim to these lands goes against Israel's policy of concentrating Bedouins in urban centres. As the film opens with a shot of a bulldozer scooping up debris from a crushed building, Nuri al-Ukbi shouts, "You will not steal my land. This is my land!"

All the outraged Bedouins here complain of being treated like second-class Israeli citizens. One Bedouin who has been branded as a security threat wants his citizenship back.

The film Recognized opens to the door to a simmering problem that must ultimately be resolved, but regrettably, Kleiner does not present Israel's point of view. He could have done so by interviewing Israeli officials whose mandate is to deal with unrecognized Bedouin villages.

Ashkenaz (Nov. 16 at 7 p.m.), directed by Rachel Leah Jones, looks at "whiteness" in Israel through the prism of Ashkenazi domination of Israeli society. Both Jews and Arabs have plenty to say about the topic, and some of their comments are quite harsh and unforgiving.

All films will be screened at the Royal Cinema on College Street, west of Bathurst.

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Eye on Arts

By BILL GLADSTONE

CHAI TEA TO SCREEN JERUSALEM FILM FESTIVAL WINNER, MORTGAGE

The Toronto Jewish Film Festival presents a screening of Mortgage, the 2006 Israeli film by **Sharon Maymon** and **Tal Granit**, as part of its Chai Tea & A Movie series. Winner of the best drama prize at the Jerusalem Film Festival, the film focuses on a loving couple, Beny and Esty, as they creatively deal with a business bankruptcy and the possible foreclosure of the mortgage on their home. In Hebrew with subtitles. Sheppard Grande Cinema, Yonge Street and Sheppard Avenue. Sunday, Nov. 16, chai tea at 4 p.m., film at 5 p.m. $15 in advance or at the door (subject to availability). 416-967-1528. www.tjff.com

* * *

A Glimpse of the Light: Teatron Jewish Theatre's production of **Ben Finn**'s musical A Glimpse of the Light, which runs Nov. 12 to 23 at the Leah Posluns Theatre, presents a love story spanning the events leading to the birth of Israel, from illegal immigration to life on a kibbutz. The production, which focuses on a group of Holocaust survivors, has been called "a musical big in vision and scope" (Newsday). The director is Ari Weisberg. For tickets, call 416-781-5527 or visit the website www. teatrontheatre.com.

* * *

Koffler Chamber Orchestra: From the Old World to the New World: Music of England and America is the KCO's opening concert of the season. Music Room at Hart House, University of Toronto. Sunday, Nov. 16, 7 p.m. $20, $10. 416-636-1880, ext. 222

* * *

Names in the News: The Toronto-based Yiddish sextet **Sisters of Sheynville** was nominated as vocal group of the year and world group of the year in the 2008 Canadian Folk Music Awards. The Sisters are **Lenka Lichtenberg**, **Isabel Fryszberg**, **Fern Lindzon**, **Kinneret Sagee**, **Rachel Melas** and **Lorie Wolf**. Musician **David Buchbinder** was also nominated in two categories. The awards gala takes place in St. John's, Nfld., on Nov. 23.

The Sisters of Sheynville

* * *

Theatre Notes

• The Canadian Stage Company presents **Philip Grecian**'s It's A Wonderful Life. Bluma Appel Theatre, Nov. 24 to Dec. 20. 416-368-3110

• Encore Entertainment is holding casting auditions for its upcoming production of the **Neil Simon** comedy, The Sunshine Boys. Audition dates are Dec. 7 and 10. "Non-paying but you'll be well-fed." 416-697-7830

• Mirvish Productions' presentation of the musical A Chorus Line continues at the Canon Theatre until Nov. 30. $20 to $99. 416-872-1212. www.mirvish.com

* * *

Arts in Brief

• The Royal Ontario Museum has scheduled many events to add lustre to its current exhibition "The Nature of Diamonds," presented by DeBeers Canada. www.rom.on.ca

• Fourteen-year-old award-winning clarinettist **Lily Savannah Chapnik** gives a recital of classical, romantic, contemporary and klezmer music, her debut performance to be followed by a dessert reception and raffle. $18, $10. Bathurst Jewish Community Cente, Jerusalem Room, 4588 Bathurst St. Nov. 16, 7:30 p.m. 416-787-0339. www.kofflerarts.org

• The film Living Through Dying, a CCI Entertainment documentary by filmmaker **Fern Levitt**, airs on Discovery Civilization on Sunday, Nov. 23, 8 p.m.

Arts in Brief

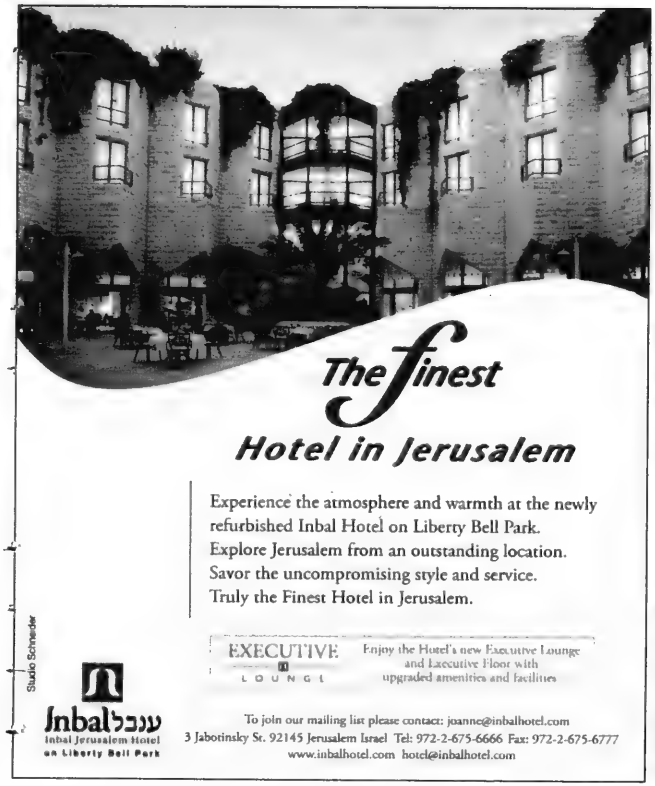
• Among the many events in the festival "Voices Forward: Film & Culture About People From Israel and Palestine" is a reading of **Jason Sherman's** play Reading Hebron, with **Niki Landau**, **Alon Nashman**, **Michael Rubenfeld** and **Sabrina Grdevich**. PWYC. Factory Theatre, Thursday, Nov. 13, 9 p.m.

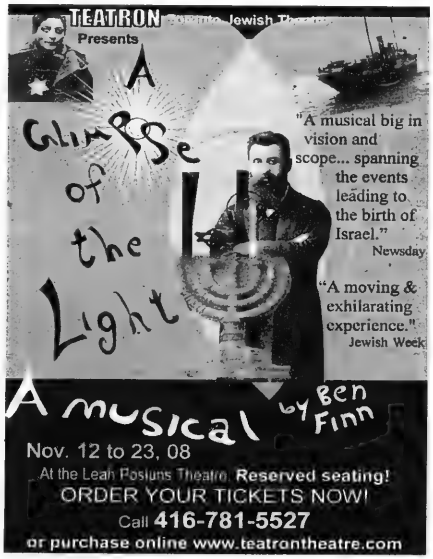
• The Israeli film Restless, which opens in Toronto Nov. 28, focuses on an ex-Israeli in New York, who after 20 years of exile from his family and native country, meets his son for the first time and is forced to revise his bohemian, misanthropic way of life. Written and directed by award-winner **Amos Kollek**, the film stars **Moshe Ivgy**, **Ran Danker** and **Karen Young** .

• Living in Harmony is an English-language website featuring comprehensive online information for classical music events and music makers in Israel. www.classical-music-israel.com

* * *

At the Galleries: The transformation of the historic Wychwood TTC streetcar repair barns in the St. Clair Avenue and Christie Street neighbourhood into the Artscape Wychwood Barns (76 Wychwood Ave.) is almost complete. The opening ceremony takes place Thursday, Nov. 20, 3:30 to 5:30 p.m.





Film puts unifying symbolism of Israeli flag in doubt

By JOSEPH SERGE
Arts Editor

Toronto documentary filmmaker Igal Hecht recently embarked on a journey across Israel to discover what its flag means to Israelis today, 60 years after its independence.

One would imagine the result, My Flag, would be the most gushing, touchy-feely documentary the director of such provoking films as Disengaging Democracy and Not in My Name has ever produced.

But for the most part, Israeli-born Hecht, 30, finds that like everything else in Israel, the flag only divides Israelis.

My Flag is possibly the filmmaker's most personal film yet. It is about his own journey of discovery and he appears everywhere in the film, walking the length of Israel wrapped in the blue and white flag, confronting and, at times, provoking people for their opinion.

A street performer in Tel Aviv says the flag would make a nice skirt or headgear, while another says he cannot connect with the "Zionist symbols on it."

"To many people," artist Aharan Shevo tells Hecht, "the flag is something to step on like a rag. But to me it is something holy."

In Sderot, a man whose wife was seriously injured in a Qassam attack is noticeably angry. "This flag is nothing to me – if you weren't here, I would burn it like the Arabs do."

But it is in the religious neighbourhood of Mea Shearim in Jerusalem where a man was attacked for carrying an Israeli flag on Independence Day, probably by a member of Neturei Karta (a sect of religious Jews against Zionism) that Hecht loses any objectivity and gets emotionally involved in his story.

He bravely walks through the narrow streets of the religious neighbourhood with the flag wrapped around him like a shroud.

"It's a rag," one man tells him. "I wouldn't even wash the floors with it."

"We don't need a flag, we have HaShem," another says.

Hecht is obviously not welcome here. "Are you trying to provoke us?" one man angrily confronts him. "Go walk somewhere else."

Hecht is visibly shaken as he walks away, commenting on a sign high up on an apartment building that equates Zionism with the Holocaust.

Igal Hecht gazes out over the Mediterranean. [Oded Zur photo]

But it's not all negative, and occasionally he is able to find some people with positive things to say, such as iconic folk-singer Saraleh Sharon who says that the meaning of the flag gets stronger every day. "The flag of Israel is our home."

Another person caught in the revelry of a street party on Independence Day in Jerusalem says, "It means that all the people here are my brothers."

An Israeli Druze says the flag of Israel symbolizes the flag of his nation. "I am proud to be a son of this nation."

Other people have their own rather unique interpretation of it. A woman in Metulla says, "In the two triangles that make up the Magen David, you can see the equality between man and woman."

In the end, as Hecht looks out over the Mediterranean, we can sense his disappointment. His journey seems to be unsatisfying. The flag is not the unifying symbol to Israelis that those of us in the Diaspora seem to think it is.

"There is no significance to the flag anymore," a young man tells him. "It's just a star."

My Flag airs on television on the CTS Network on Nov. 16 at 9 pm. You can catch a slightly longer version at a sneak peak at Hava Nagila Banquet Hall, 1118 Centre St. Thornhill, Ont. on Nov. 13 at 8 p.m. Call 416-275-1076 or 905-731-3406 for more information.

Legoland careens from dark comedy to wonky adventure

By DAVID SILVERBERG
Special to The CJN

What's the son of a rabbi doing acting as gangsta-rapper JewPac, as naughty boy-scout Sexecutioner and as eccentric Ezra Lamb, who expresses himself with ukuleles and puppets of serial killer Jeffrey Dahmer?

Don't call Amitai Marmorstein, a resident of Victoria, B.C., a follower in his father's footsteps. He may be the son of Rabbi Itzchak Marmorstein, one of the few practitioners of "kabbalistic yoga," but this 22-year-old theatre actor is stretching his artistic muscle in his own way. He's been winning over critics in his biggest stage hit so far, Legoland, set for a two-week run at Toronto's Theatre Passe Muraille starting Nov. 20.

Amitai Marmorstein, left, in Legoland.

Legoland, produced by Victoria theatre group Atomic Vaudeville, debuted in 2006 in fringe festivals across the country, making its way from Vancouver to Toronto. Following the story of two siblings raised on a co-op farm in Western Canada, Legoland earned kudos for boasting an "aura of wholehearted, hilarious insanity," according to the Vancouver Sun. It won for best new play at the Victoria Fringe Festival.

In an interview, Marmorstein said the play's appeal rests on its odd storytelling techniques. The two characters re-enact important moments in their lives with puppets, music, singing, even a touch of rapping. "This is the kind of play that definitely appeals to the MTV generation," Marmorstein says.

The comedy stars Ezra Lamb and his sister, Penny, both extradited to Canada after attacking one of America's most beloved pop stars. The court allows them to sidestep public service if they create a presentation on their high school years. What follows are scattershot sermons, theories on cannibalism, rants on boy bands and other absurdities that careen Legoland from dark comedy to wonky adventure.

While some have called Legoland a "realistic cartoon," Marmorstein notes it's closer to "tweaked realism." He says Ezra and Penny simply talk to the audience and relate their views on life's oddities, often accentuated with props, song and a sprinkle of fantasy.

Ezra is someone whose snide humour comes from his hopelessness, the actor says. "But he's constantly making jokes about his negativity," Marmorstein adds, which nicely contrasts with Penny's sincere earnestness.

Marmorstein relishes reprising the role he's honed for the past few years. On Atomic Vaudeville's theatre work, he says: "It feels ultra-contemporary, which helps keep it relevant in a world where things become obsolete instantly."

A graduate of the theatre program at the University of Victoria, Marmorstein says he will also act in other roles for a Nov. 30 one-night show at Theatre Passe Muraille, playing characters such as a rapper named JewPac and a boy scout, called the Sexecutioner, who gives sex advice. He has previously dived into varied roles in other plays, such as a Nazi bureaucrat in Laughter! by Peter Barnes, and a major part in Street of Crocodiles, based on the life of writer-artist Bruno Schulz who died in the Holocaust.

So does Legoland have any hidden Jewish content? Marmorstein laughs, then says, "Not really, but the character Ezra makes fun of non-Jews a bit, which I enjoy."

Because Legoland has been such a fixture in his life for the past two years, Marmorstein has a hard time imagining a future without it. He is also uncertain what Legoland can become in the Canadian theatre scene. "I'm not sure what is the fairy tale situation for Legoland because it is so unique a play. It just doesn't seem to fit into the conventional wisdom of what a huge hit play should be," he says.

Legoland runs from Nov. 20 to Dec. 6, with previews starting Nov. 14, at Theatre Passe Muraille. For info, call 416-504-7529.

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Fabulous Upper Forest Hill Village gem! Top to bottom reno. with 8' addition. Designer finishes. 3+2 bdrms, 5 baths, custom kitchen. Fantastic lot. Great flow & layout. Steps to Eglinton Ave. shops, schools & dining. www.3DarwinRoad.com. ***Daniel Pustil**

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Stunning 4 bdrm. Upper Village home. Classic w/contemporary design. Open concept eat-in kit. & family rm. Master w/customized W/I closet & lux. ensuite. Fin. lwr. level. w/walk-out. ***Linda Rose**

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Arts & Travel

Composer sets Holocaust poem to music

By RHONDA SPIVAK
Special to the CJN

Award-winning Canadian composer Sid Robinovitch, who lives in Winnipeg, has just released his latest album.

Titled Sefarad (on the Marquis Classics label), it is filled with beautiful music that has been greatly influenced by the Jewish Sephardi tradition.

The name "Sefarad" refers to the Jewish cultural sphere that had its origins in Spain and spread throughout the various countries of southern Europe, North Africa and the eastern Mediterranean.

"You may wonder how an Ashkenazi Jewish boy born in Brandon, Man., became so interested in Sephardic music," says Robinovitch.

"My interest came about when I lived in Toronto and started attending a Sephardic synagogue... where the congregants were from Tangier. They spoke Spanish amongst themselves. I attended services and tried to soak up some of their music."

Robinovitch, who plays piano and has written music for film, radio and TV, adds, "Although I do not play guitar myself, all of the pieces on the Sefarad CD have guitar in them."

Sid Robinovitch

Also featured on the CD are singers and musicians on clarinet, cello, double bass and percussion.

At one time Robinovitch taught social sciences at York University in Toronto, but since 1977 he has devoted himself to musical composition, having studied at Indiana University and the Royal Conservatory of Toronto. His compositions have frequently been broadcasted on CBC Radio.

In 1990, his Sons of Jacob composition for violin and piano was nominated for a Juno Award as best classical composition, and in 1991, his Adieu Babylon was the commissioned work at the Eckhardt-Gramatté National Music Competition.

Robinovitch's album Klezmer Suite, a recording devoted entirely to his music and performed by the Winnipeg Symphony Orchestra, was nominated for a 2002 Juno Award and received a Prairie Music Award for outstanding classical recording.

In the second work on the CD Sefarad, Robinovitch has set biblical text from Song of Songs to enchanting music. As the biblical text shifts back and forth between Hebrew and English, the music changes from Middle Eastern to that which has a sort of Elizabethan quality to it.

Robinovitch's arrangements for three guitars of four traditional Judeo-Spanish songs, which are both intimate and exotic, make up Part III of Sefarad.

Part V of the CD, titled Rodas Recordada (Rhodes Remembered), has a dramatic story behind it involving the fate of the Jewish community on the Greek island of Rhodes during the Holocaust. This is the first time the piece has been recorded on a CD.

Robinovitch says, "In 1933, a Spanish scholar and writer, Guillermo Diaz-Plaja, went to Rhodes in search of people who spoke an old Ladino dialect. He went to the Sephardic Jewish community of Rhodes, which had been earlier expelled from Spain and still spoke the old Spanish dialect, and he asked Jewish people he met to recite old Spanish ballads.

"There he met a Sephardic Jewish woman, named Mazelto (Mazaltov) de Jacob Israel, and she recited to him The Ballad of Three Doves in her traditional Judeo-Spanish dialect."

Forty years later, Diaz-Plaja, who became a celebrated literary critic, returned to Rhodes and found that there was no Jewish community left there, as in World War II, all but 151 of the 1,673 Jews of Rhodes had been sent to death in Auschwitz. Diaz-Plaja looked for the house of Mazalto de Jacob Israel and wrote a poem about the fate of the Jews of Rhodes, hauntingly interwoven with memories of his first visit and The Ballad of the Three Doves.

As Robinovitch recalls, "In 1979, after I had discovered the poem, I met Diaz- Plaja when I was in Barcelona."

Several years ago, Robinovitch set the poem to music at the request of the Music of Remembrance, an organization in Seattle dedicated to performing music related to the Holocaust.

"The organization researched the Sephardic community in Seattle, and it turned out there were Jews living in Seattle who were Mazelto's relatives. Mazelto had come to New York in 1939. Her grandson, who later had a distinguished career in the U.S. army, met her there and escorted her to Seattle," says Robinovitch.

Robinovitch's Rodas Recordada was performed in Seattle two years ago, and Mazelto's grandson, now an elderly man, was in the audience to hear the song about his grandmother, The Ballad of the Three Doves, and the fate of the Jews of Rhodes.

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Bench bosses named for world Jewish tournament

By PAUL LUNGEN
Staff Reporter

It's beginning to look as if Team Canada – the Jewish version, that is – will feature some major league talent behind the bench for next summer's World Jewish Hockey Tournament in Israel.

Organizers are hoping to match that bench strength with on-ice talent, because even at this level, pride demands that Team Canada come home with a gold medal.

Sherry Bassin, director of hockey operations for the Canadian teams, is expecting Canada to win gold at the tournament, which features junior and senior divisions and takes place July 3 to 14, 2009, at Canada Centre in Metulla.

Sherry Bassin

"We're not going to participate. We're going over to win it," he said.

In the first such tournament in 2007, which was limited to senior players, Canada did not even play in the gold-medal game. The United States, stocked with a boatload of National Collegiate Athletic Association (NCAA) players, defeated Israel to claim the championship.

This time around, Team Jewish Canada is recruiting some notable names to spearhead the quest for gold. Former Toronto Maple Leaf Steve Thomas will coach the junior team, while onetime National Hockey League head coach and TSN broadcaster Pierre McGuire is being tabbed to coach a possible second Canadian junior team.

Bassin, who won the 1993 Memorial Cup with the Sault Ste. Marie Greyhounds of the Ontario Hockey League (OHL) and two gold medals with the Canadian World Junior Team (1982 and 1985), will coach the senior team. Sports columnist Steve Simmons will serve as his assistant, as well as director of communications for the tournament.

The Americans, who promise to be strong again in 2009, were led by former NHLer John Anderson to their gold-medal win in 2007. Anderson is currently head coach of the NHL Atlanta Thrashers. Whether he comes back next year remains to be seen, but the Americans have named former NHLer Mike Hartman as the head coach of their junior team.

Israel's senior team will be led by Jean Perron, the head coach who led the Montreal Canadiens to a Stanley Cup victory in 1986, while Phil David, who coached in the English professional league last year and is working with AAA players in Toronto this winter, will coach the Israeli junior entry

Steve Thomas

Four countries competed in the inaugural tournament in 2007: Canada, the United States, Israel and France. All are expected to return, along with perhaps a fifth European entry with players from a number of countries, including Hungary, Simmons said.

Israel, France, the United States and Russia are expected to send under-17 teams and Canada might ice two squads, said Simmons.

Bassin, however, said while that is the goal, logistical considerations – such as practice time – could limit the Canadians to one team. That might mean disappointing some young players, he acknowledged.

The open tryouts for the team proved popular, with players flocking to Toronto last June to bid for a spot, said Simmons.

"We had a large number of kids from around the country. It was hard to pick. There was a lot more talent than expected," many of AAA calibre, said Simmons, who has coached minor hockey in Toronto for more than 20 years.

Thomas, who scored 421 goals in the NHL before retiring in 2004, was recruited to the tournament by Bassin. "It's an unbelievable opportunity… to see a part of the world I've never been to," he said.

"It's an independent tournament that allows these kids to see that part of the world and to rub shoulders with kids from other parts of the world," said Thomas, who's coached the Greater Toronto Hockey League (GTHL) Toronto Marlboros minor midgets for the past three years.

A veteran of four International Ice Hockey Federation (IIHF) World Championships, including a gold-medal win in Milan in 1994, Thomas said, "I'd be able to bring to the table the recognition of what it means to pull a jersey on with Canada on the front of it."

Bassin said organizers hope not just to ice winning teams, but "to create a bond between the kids and Israel. That's our homeland – that's our identity," he said.

Most of last year's squad are excited to return, but Bassin also expects to recruit a number of pros from the American Hockey League, the East Coast Hockey League and in Europe, as well as younger skaters who play in the OHL and NCAA.

Two players likely to be invited include Cory Pecker, who was on Canada's winning Spengler Cup team last year, and Eric Himelfarb, a six-th-round Montreal Canadiens draft pick who's playing in Switzerland.

Much of the tournament is being subsidized, with businessman and philanthropist Sidney Greenberg raising the funds and putting the hockey organization into place. "Without Sid Greenberg, there's no opportunity for these kids," said Bassin. "It doesn't happen."

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The importance of pets

By MICHAEL GORDON

The Senior Side of Life

Her name was Shaggy, a suitable name for a large English sheepdog that lived in a small, one-bedroom apartment with my parents, my sister, my grandmother and me during my childhood.

I thought Shaggy was huge, at least she was in relation to me, and I recall snuggling up with her on the floor and her accepting all my attempts at affection, play or mischievousness. She just sat with her lovely eyes and licked her way into everyone's heart.

Years later, a series of "Bingos" – all pups descended from an uncle's dog – were provided to my family for most of my developmental years and long after my grandmother's death. We also, at one point, had a cat that my sister brought in from the street. I never thought in those days about the critical importance of animals in family life or, in particular, in the life of elders.

In my third year of medical school in Dundee, Scotland, I moved, with my roommate, Steve, into a terrace apartment, a fourth-floor walk-up, owned by a grey-haired, wiry Scottish woman, Mrs. Jenny Dykes. It was clear from the moment that we were interviewed by Jenny, that Judy, her terrier, would be playing a role in our collective living arrangement.

Jenny, whose high-frequency and high-decibel voice often uttered the name "Judy" when she was coaxing her into the kitchen for breakfast or downstairs for her walk, was a focal point of much of the apartment's activities. Jenny had many unique attributes, one of which was to be able to hold a cigarette between her lips, and talk, cook and bake while the ash grew to the length of the whole cigarette, apparently without it falling off. However, we were reluctant to partake of her baked goods when she offered them to us, even though her shortbread was quite tasty.

Over the two years that we lived with Jenny, we began, as quasi-family, to help out with Judy's care – mainly with her late-night walk, as in the winter months it was dark and usually wet outside, and we both knew that Jenny – although devoted to Judy – was somewhat frail and shaky, which made walking up and down the four floors challenging.

One day as Steve and I entered the flat, we heard another dog's yapping – and there she was, a smaller version of Judy, a puppy that Jenny decided was necessary to keep her and Judy company and to prepare for Judy's eventual demise.

Steve and I moved out in our final year of school, but we continued to visit Jenny and the dogs from time to time. Our association with Jenny and her menagerie was quite positive. At times, we would meet Jenny walking the two dogs in the neighborhood.

One day on one of our visits to Jenny, Judy's bark did not greet us – she had been put down the previous week. Jenny expressed great sadness to us as she picked up the new pup, and they nuzzled each other affectionately. Many years later, after Steve and I had graduated and left Dundee, we heard that Jenny died, and we remembered her and her dogs with great fondness.

Jenny, like many older people, needed her pets to fill the place in the human heart for love, affection and companionship that cannot always be filled by other people.

Pets are wonderful, and many older people benefit greatly from their companionship and the uncompromising affection that they provide. They many not be for everyone, but when the match works, it can be magical.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents *(Dundurn Press).*

ONION SOUP WITH APPLE CIDER

- 4 tblsp butter
- 3 c chicken broth
- 12 fresh thyme sprigs
- 2 1/2 c bottled apple cider
- 6 lg onions, halved, thinly sliced
- 3 tblsp olive oil
- chopped fresh thyme

Melt butter with oil in large pot over medium-high heat. Add onions; sauté until soft, about 20 min. Add chicken broth, cider, and thyme sprigs. Bring to boil. Reduce heat; season with salt and pepper. Simmer soup, uncovered, 25 min. Discard thyme sprigs. Divide among 6 soup bowls, garnish with chopped thyme, and serve.

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Epi on Education

What does 'secular' mean today?

Seymour Epstein

This column is emphatically not a critique of secular Judaism. I have no battle with that stream of Jewish life, but I do wish to do battle with the common use of the word "secular."

For instance, people refer to the secular portion of a day school curriculum when they are actually talking about general studies. Or, using the Israeli terminology, folks talk of religious Jews (dati'im in Hebrew) and secular Jews (chilonim).

But even in contemporary Israel, the secular designation is being reconsidered as surveys reveal how many "secular" Israelis light candles on Erev Shabbat, keep kosher, have a mezuzah on their door and celebrate religious holidays. By the way, the same reconsideration is given to the term "religious" when surveys reveal certain irregularities in that designation.

Yes, there are truly secular Israelis who, with deep knowledge of our literature, values, and history, reject Judaism as a religion, do not believe in God and strive to find a national, cultural, and historical appreciation of Jewish peoplehood. They were once great in numbers, but I think their numbers have decreased dramatically.

They exist in Israel, and they exist in the various Diasporas. However, the great majority of Jews who are labelled secular, are not. They have not made a conscious rejection of a religious value system, primarily because they do not know that system. They may be uninterested, ignorant, indifferent or even disaffected, but they aren't attempting to build a new form of Jewish life without God and religion, as others once did.

Both in the Diaspora and Israel of the 21st century, it's especially important to recognize this difference, since the various religious denominations are spiritual movements of great diversity, and not adhering to one of them does not necessarily imply secularism.

Why is making the distinction important? First, so that we can understand each other. Not belonging to a synagogue does not mean that one is secular and that a secular setting will fill a need. There are secular organizations in our midst, and they are not over-subscribed.

If caring and welcoming Jews wish to deal with indifference and disaffection, they must re-think their categories.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Meanderings on my heart attack

By AVRUM ROSENSWEIG

URBAN WRITER

I had a heart attack on July 18. A moment before, everything was fine.

July 18 was a normal day; everything was shipshape and Bristol fashion. That was the tricky part. An instant before my heart attack, I was laughing. One hour later, an ambulance, sirens blaring, was rushing me to the hospital.

I constantly wonder about this riddle – the moment before, the moment during and that which comes afterward. If I am hugging my son, Noah River, at 6:30 p.m., which I was, and at 6:31 my heart went under attack, and the following moment was the beginning of me changing forever, how am I to live life? If we don't know what surprise is waiting for us around the bend, how are we to latch onto the present? How is it possible not to fall into a well of fatalism or fear? God created a mystery and called it life.

I had a heart attack on July 18. It hurt.

I will always remember the look on my mother's face immediately following my angioplasty. Never had I seen such great concern directed at me, one that said, "You are my son and I wasn't ready to lose you." Never before I have seen so many I know and love looking back at me with brows creased and eyes squinting with worry. Only then did I begin to feel fretful about my situation, realizing Avrum Rosensweig, 48, – me – was a patient in the cardiac care unit (CCU) and the cardio machines beeping incessantly were connected to my body. We worry more about others.

Before leaving the CCU, I was wheeled around by a student volunteer. I remember thinking, "When I was young, heart attacks were for grandparents." I looked at the men and women lying in the CCU beds. They appeared so fragile and vulnerable. They were my mirror. One man was well coiffed and had a look of fortune about him. But he was hunkered over with oxygen tubes coming out of his nose. Why, I considered, did the Pharaohs have themselves buried in a sarcophagus with their gem-studded statues? A sickly, dying or diseased body finds no meaning in gold and silver.

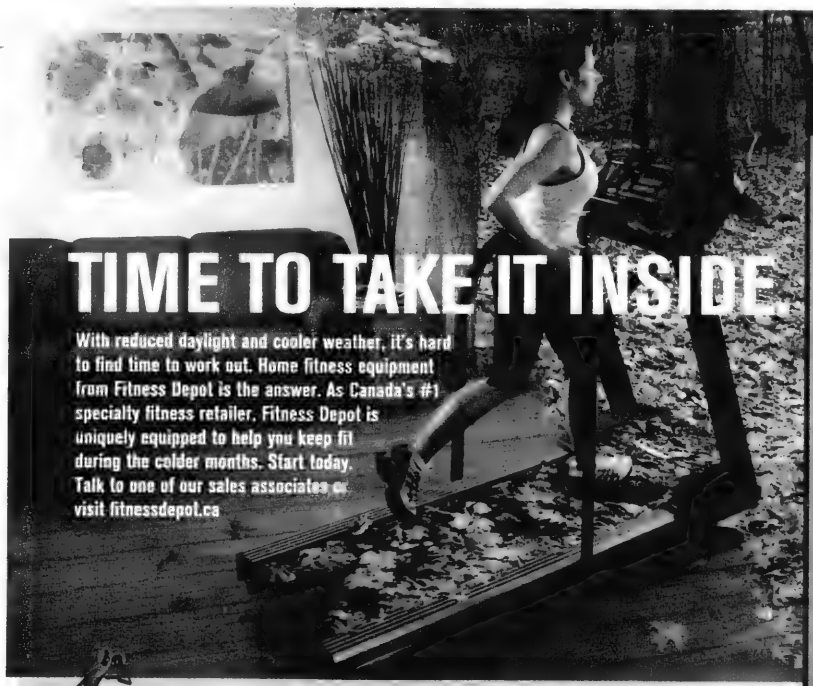
July 18. A new narrative.

Ask me a question about my life, and I will respond, "Pre- or post-Heart Attack?" Was my heart attack a blessing, as people said it would be, allowing me the opportunity to rest and rebuild after a few rough personal and professional years? I am beginning to see that lining, yes. The movement of one foot in front of the other, walking, is so much more relevant. I love those I loved, harder. Life, however, is more puzzling.

Thank you for your caring, well-wishes, and the messages that said you missed my column. Knowing I was missed is part of my recovery. Everyone has their angels. Mine are my mother who says tfillin for me every day; Michael who saved my life; Miriam who was always by my side; my sisters and families who took care of me in their homes; all my patient colleagues and volunteers, especially at Ve'ahavta, the Canadian Jewish Humanitarian & Relief Committee, who showed that the organization is bigger than me; the medical personnel at Sunnybrook Health Sciences Centre; loved ones and friends; and Noah River, whose antics and little-boy Godliness makes me laugh and hope, which, according to shtetl medical care, is a refuah (a medicine). I am blessed!

Take care of yourself. Eat well and walk a lot. Visit the sick, if they want visitors. Love! On July 18, I had a heart attack. Moments before, everything seemed fine.

avrum@veahavta.org Sderot/Darfur



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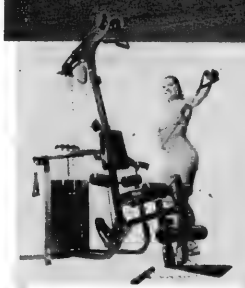

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This Week

National

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Make Shoah study mandatory: poll

By DAVID LAZARUS
Staff Reporter

MONTREAL — While seven per cent of Canadians say they've never heard of the Holocaust, a recent national survey also found that 75 per cent think the subject should be compulsory in school, and it suggested there's a link between Holocaust knowledge and "sensitivity" to diversity.

Conducted by Leger Marketing from Oct. 8 to 10, the poll, released in Montreal on the 70th anniversary of Kristallnacht, questioned 1,500 Canadians on 25 Holocaust-related issues. The margin of error was 3.9 per cent, 19 times out of 20.

The survey was described by Jack Jedwab, director of the Montreal-based Association for Canadian Studies (ACS), which commissioned it, as one of the most extensive ever in examining how informed Canadians are about the Holocaust and their attitudes towards it.

"This is very, very detailed," he said at a press conference last week.

The survey, perhaps not unpredictably, revealed a correlation between age and education and Holocaust knowledge. Younger Canadians said they were less knowledgeable about the Holocaust than older ones, with similar results, respectively, for the less and more educated.

The survey also showed a gap along linguistic lines. Twelve per cent of francophones said they had never heard of the Holocaust, compared with four per cent of English-speakers. Francophones were also less likely to have "strong knowledge" of the Holocaust, possibly, Jedwab told the media, because of a "historic narrative" in Quebec vis-à-vis World War II and the issue of conscription, to which there was significant opposition in the province.

Overall, people from Quebec and Saskatchewan reported having the least knowledge of the Holocaust.

For Jedwab, the more significant conclusions were those related to the issue of diversity.

The goods news was that 58 per cent of Canadians agreed that anti-Semitism is a problem, and 59 per cent agreed that society should try harder to accept the customs and traditions of minority religious groups.

On the other hand, almost one-third of Canadians said they believe that society is threatened by the influx of non-Christian immigrants, and 41 per cent think immigrants should give up their customs and traditions and "become more like the majority."

Continued on page 45

Prof held in 1980 Paris shul bombing

© *Ha'aretz Daily Newspaper Ltd.*

OTTAWA — The RCMP arrested a University of Ottawa sociology professor last week in connection with the 1980 bombing that killed four people and wounded more than 20 others outside a Paris synagogue.

Hassan Diab, 55, was taken into custody at his home in Gatineau, Que., last Thursday.

The RCMP said the arrest was made by members of a Canadian anti-terrorism team co-operating with a French investigation, carrying out a provisional arrest warrant under Canada's Extradition Act.

"This is a French investigation," RCMP Cpl. Jean Hainey said. "The RCMP was simply providing assistance under the Mutual Legal Assistance Treaty."

The bombing on Oct. 3, 1980, outside the Copernic Road Synagogue in Paris, killed three French men and a young Israeli woman.

The bomb was placed in a bag attached to a motorbike that was parked outside the synagogue in the posh 16th district of Paris.

The bomb exploded minutes before a crowd of people were due to emerge from the shul on a Friday night, at the start of Shabbat.

No group claimed responsibility, but according to the French newspaper L'Express, French investigators suspect the bombing was organized by a small Palestinian militant group that was at odds with Yasser Arafat's Palestine Liberation Organization.

A now-defunct group, the Popular Front for the Liberation of Palestine – Special Operations, was eventually blamed for the attack.

Continued on page 35

NEW MAYOR IN JERUSALEM: Winning Jerusalem mayoral candidate Nir Barkat arrives to celebrate with his wife, Beverly, and his supporters after getting the results of the municipal elections in Jerusalem. Please see story on page 34.
[*Michal Fattal/Flash90 photo*]

Chayei Sarah
Candlelighting: 4:28
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Greater Toronto Area

General Assembly opens in Jerusalem – please see page 33

The News in Brief

Canada

Nominations Sought

TORONTO — UJA Federation of Greater Toronto is taking nominations for its second annual Community Inclusion Awards of Excellence, which honour individuals, programs and groups that promote inclusion of people with special needs or disabilities in the Jewish community. One individual, one organization and one program award will be given out Feb. 26. Nomination deadline is Dec. 1. E-mail inclusionuja@mnjcc.org, or call 416-924-6211, ext. 255.

CJC Backs Lesbians

TORONTO — Canadian Jewish Congress expressed support last week for a lesbian couple in Oshawa, Ont., who were punched by a 43-year-old man in a school parking lot while their kids watched. The women were picking up their three children on Nov. 3 when they were attacked by a father who called them "f---ing dyke lesbians" and punched them both in the face, the couple said last week. Both women needed treatment in hospital. The man was charged with assault, but the women want him to face hate crimes charges. "In our multicultural society, it's important for us to speak up in solidarity with other minority groups," said Fredelle Brief, chair of CJC's community relations committee. She said police should "give strong consideration to the possibility that this attack was motivated by hate."

High Heel Vice?

TORONTO — A mosque advising several Somali women in a Canadian Human Rights Commission complaint has posted material online attacking westerners as wicked and Jewish women as the corrupting and evil influence behind high heel shoes. The Toronto Star reported last week that the Khalid Bin Al-Walid Mosque in the city's west end posted the slurs in a teaching section of its website. Eight Somali women allege the courier company UPS violated their human rights by forbidding them from wearing full-length skirts. UPS says the skirts violate safety rules. The women say the mosque backs up their claim that Islam requires them to dress modestly in the skirts.

World

Delivery Man Killed

NEW YORK — A man delivering meals on wheels for a Jewish charity organization was fatally shot Nov. 10 in New York City. Emanuel Aminov, 55, a Russian immigrant who had worked only three months for the Jewish Association for Services for the Aged, was shot in the chest after making a delivery to a Brooklyn housing project, police said. The father of three died later in hospital. The shooter, who fled and remains at large, was described as a man in his 20s wearing a black hooded sweatshirt. Aminov's wallet was found empty near his body, leading police to suspect robbery as a motive.

Emanuel Apologizes

NEW YORK — Rahm Emanuel apologized to an Arab-American group for his father's disparaging remarks about Arabs. "From the fullness of my heart, I personally apologize on behalf of my family and me," Emanuel, president-elect Barack Obama's chief of staff, said by phone to Mary Rose Oakar, president of the American-Arab Anti-Discrimination Committee. In an interview with Israel's Ma'ariv daily, Benjamin Emanuel said of his son: "Obviously, he'll influence the president to be pro-Israel. Why wouldn't he? What is he, an Arab? He's not going to be mopping floors at the White House."

Print Edition Folds

NEW YORK — The children's magazine Babaganewz will cease its print edition. Amir Cohen, CEO of the non-profit group JFL Media, which publishes Babaganewz, said the magazine will go to an online-only format. One of JFL's flagship publications, it was published eight times a year and received several awards from the American Jewish Press Association. As part of the move, JFL cut nine members of Babaganewz's 21-member staff. Cohen said the move wasn't strictly financial, but the economic situation was a factor. JFL, which also publishes the Jewish teen mag JVibe, has slashed its budget in half over the past year. The other publications would continue as they are, Cohen said.

Hospital Sues to Remove Life Support

WASHINGTON, D.C. — A Washington, D.C., hospital is suing for the right to remove a 12-year-old Orthodox Jewish boy from life support.

The National Children's Medical Center says Motl Brody of Brooklyn, who was diagnosed with a severe form of brain cancer, is brain dead. But his parents, Eluzer and Miriam Brody, say someone whose brain activity has ceased is not considered dead under Jewish law. The boy still has circulatory and respiratory function, with mechanical and other assistance, the Washington Post reported.

The hospital says in court filings that "scarce resources are being used for the preservation of a dead body" and treating him is "offensive to good medical ethics." Doctors had removed Brody from a ventilator and he made no respiratory efforts.

A court hearing in the dispute was to be held Monday.

The case echoes one earlier this year in which an 84-year-old Orthodox man in Winnipeg died before a court could rule if a hospital had the right to take him off life support after his family sued to force doctors to keep treating him. Doctors said he had minimal brain function. The case sparked a nationwide debate on whether doctors or family members have the right to make the final decision to remove life support in end-of-life cases.

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Breakaway group launches Conservative shul council

USCJ 'saddened' by move

By FRANCES KRAFT
Staff Reporter

The new Canadian Council of Conservative Synagogues (CCCS) consists of four Toronto congregations – Adath Israel Congregation, Beth Emeth Bais Yehuda Synagogue, Beth Tzedec Congregation and Beth Sholom Synagogue – but as its name implies, organizers hope to expand its purview.

The member congregations, with the exception of Beth Sholom, were affiliated with the United Synagogue of Conservative Judaism's Canadian region until earlier this year. They left the New York-based group, which is the umbrella body for about 700 Conservative congregations in North America, following votes by their respective boards.

All three shuls cited issues regarding the service of local needs by the USCJ. As well, Adath Israel noted growing theological differences between itself and the Conservative movement in the United States, where synagogues tend to be less traditional in practice and where the Conservative movement's Jewish Theological Seminary has begun to admit openly gay students to its rabbinical program.

"We're not in competition with USCJ," said Harvey Schiller, the immediate past president of Beth Emeth and now co-chair of CCCS along with Eric Gossin. "We had an alternative vision for moving forward the cause of Conservative Judaism."

He sees the new council as a more "grassroots" organization that will focus on needs in each local community.

Harvey Schiller

But Paul Kochberg, president of the USCJ's Canadian region, said he remains "deeply saddened" by the withdrawal of USCJ's three largest Toronto congregations, and by the initiative to create the new organization.

He said that the synagogues' decision, which leaves only four USCJ-affiliated synagogues in the Toronto area, "has deeply affected our regional operating budget." He noted that the central USCJ organization is providing "very considerable" financial support to the region. The funding has facilitated the hiring of a new interim regional executive director, Howard Goldberg.

USCJ membership fees, which are based on congregational size, can run to more than $40,000 annually per synagogue.

Kochberg added that Canadian region synagogues outside the GTA have committed to remaining in the USCJ. The organization provides services such as clergy placement and participation in United Synagogue Youth, which offers regional and international conventions as well as Israel programs.

Young people from non-USCJ synagogues are not able to belong to USY, unless they join a chapter in a synagogue that is USCJ-affiliated. "Anyone who is familiar with the USY program will know what a great loss this is," both for the congregations and the young people, Kochberg said.

An inaugural CCCS event for high school students ended up being cancelled, but organizers are planning future youth programs. An adult education event is planned for January, and a speaker at a December meeting will discuss ways of developing volunteerism within the shuls, and will work with member shuls individually, said Loretta Tanenbaum, executive director of the new entity.

Schiller said the council has begun reaching out to synagogues across the country.

Continued on page 30

THE LEBANON WAR IS OVER BUT THE BATTLE CONTINUES...

"If I had to lose my eyesight, so that my friends could return home from Lebanon safely, I can live with that."

Amit Bar'el, his wife Efrat and daughter Lior

During the Second Lebanon War, **an anti-tank missile exploded in front of Amit Bar'el.** Both of his eyes were crushed. When his wife Efrat reached the hospital in Haifa, she learned that Amit was in critical condition and undergoing surgery. That was two years ago. Tragically, Amit's eyesight is gone — but he's alive. He and his family are so deeply grateful for that.

Ask him what he misses most about losing his sight and he'll tell you that it's seeing his little daughters, Lior and Ziv. He can still hear them and hug them. **But he'll never "see" them grow into young women, and that breaks his heart.**

Amit sees life as a glass half full and tries to always find the good in every situation. Among the most important of those good things is **Beit Halochem Tel Aviv.** This is where Amit goes regularly for a variety of therapy and sport activities that help him strengthen his body and learn how to navigate in his new world. Amit and his family are able to spend time with other families who are also rebuilding their lives. They encourage and support one another. **When you ask Amit what has made his recovery possible, he will tell you first and foremost the love of his family, and then Beit Halochem.**

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Greater Toronto Area

From Israel

Unique magnetic pull

From the editor's desk

From the earliest grades in school, we learn that the earth has two magnetic poles: the north and the south. The pointing pin of any compass orients us geographically according to the pull of those respective poles.

But there is another pole on earth that is the source of another, unique, utterly distinct magnetic tug: Jerusalem.

Jerusalem has the ability to orient us religiously, spiritually, historically and even personally. To be sure, we all react in our own ways to the lode's special lure.

But we do all react.

This varied reaction can be seen in the mere fact of the numbers of people who travel to Jerusalem from all over the world.

Thus, it was last week on a Monday morning early in November that there were thousands of visitors at Yad Vashem, the Holocaust Martyrs' and Heroes' Remembrance Authority, which sits solemnly and ever so appropriately on the Mount of Remembrance in the western slopes of Jerusalem.

Every time I visit Jerusalem, I visit Yad Vashem. As many readers will know, I have often written about Yad Vashem in this space. And, as many readers will also know, there is always something to write about Yad Vashem.

I have never been to Yad Vashem when the wind has not breezed in soft, sighing whispers through the countless trees on the mountain.

The sheer physical beauty of the place is itself a sanctuary from the noisy traffic and from life's more mundane daily matters merely metres away. The museums, memorials and monuments interweave with the greenery and the foliage in respectful, esthetic harmony. Indeed, many of the trees are themselves memorials to the thousands of courageous non-Jews who risked their lives and the lives of their families by sheltering Jews from harm's way during World War II.

With relatively little time available that morning to be on the mountain and with the wide-eyed, innocent, tiny faces of far-away grandchildren accompanying me, I walked directly to the Children's Memorial.

The memorial is a testament to man's brilliance and to mankind's determination and ability to express the inexpressible.

Designed by Moshe Safdie, the museum is a single chamber carved out of a cavern in the hillside. It enshrines the tradition that the inner blue light of a candle flame is akin to the soul of a human being.

The chamber is without illumination. But it is not without light.

The light in the room is the sum of an infinity of pinpoint candle flickers, the "lights" of the souls of the nearly 1.5 million children who were murdered by the Nazis and their accomplices.

The visitor walks on a raised platform around the circumference of the chamber peering into and surrounded by a vast starry firmament of children's souls. With understated, plaintive reverence, the names of murdered children, their ages and countries of origin are anonymously recited in the darkened background.

One wishes to reach upward, to touch, to caress, to retrieve one of the stars to begin to fill the infinite voids here on earth. But that is impossible, a sorrowful, aching reminder of how limited our ability is to protect our children.

One emerges from the Children's Museum, the chamber of children's souls, onto Janusz Korczak Square.

The sunlight is an ethereal curtain separating the museum from the square. The focal point of the square is a sculpture by Boris Saktsier that stands at the centre of a wall made from Jerusalem stone dedicated to Dr. Janusz Korczak.

Korczak's real name was Henrik Goldshmidt. He ran an orphanage in the Warsaw Ghetto, where he refused to abandon the children in his care. He and some 200 orphans were sent to Treblinka on Aug. 5, 1942.

The sculpture is of a cluster of 12 children, their expressions downcast, their eyes fallen in stark sadness. Korczak, larger than life, is at the centre of the cluster, his left hand reaching across the sheaf of young boys, enveloping them in an embrace of love, if not, alas, of security.

As I sit in the sun on a low, stone retaining wall facing the monument, a group of nearly 50 visitors emerges from the Children's Museum.

The visitors, like the majority of visitors I observed that morning, were not Jewish. They appeared to be from Scandinavia.

They stopped in front of the monument and en masse began to recite a prayer. I recognized the language.

They were from Poland.

After 10 minutes, the prayer ended. They moved on silently, to another place on the mountain. The last person in the group, a woman, perhaps in her mid-30s, sobbed audibly.

Yad Vashem is part of gravity that tugs at us from Jerusalem. From there, we went to the Kotel, the Western Wall.

We all react in our own ways to the magnetic pull of Jerusalem, the city that, unlike the north and south pole, commands a compass that lies nestled within a personal and private terrain.

–MBD

See]N CELEBRATING 60 YEARS OF ISRAEL

HISTORIC KNESSET MOMENT

On Nov. 20, 1977, Egyptian President Anwar Sadat addressed the Israeli Knesset. In an unprecedented and dramatic diplomatic step that took most observers by surprise, Sadat flew to Israel and met with a non-partisan cross-section of Israeli leaders. His visit was cheered by the Israeli public. In his Knesset address, Sadat was forthright: "You want to live with us, in this part of the world. In all sincerity, I tell you we welcome you among us with full security and safety. This in itself is a tremendous turning point, one of the landmarks of a decisive historical change. We used to reject you. We had our reasons and our fears, yes… Today, through my visit to you, I ask, why don't we stretch out our hands with faith and sincerity…? Why don't we stand together with the courage of men and the boldness of heroes who dedicate themselves to a sublime aim? Why don't we stand together with the same courage and daring to erect a huge edifice of peace?" Seated to Sadat's right is Yitzhak Shamir, who would later become Israel's prime minister.

[IGPO archives]

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Israel's brand needs work: consul general

By PAUL LUNGEN
Staff Reporter

Israel has failed to break into the top 10 of the Country Brand Index, a ranking compiled by FutureBrand, a consulting firm based in New York.

Australia topped the list as the top country brand, followed by Canada, the United States and Italy. The results were based on the views of 2,700 business and leisure travellers. Countries were ranked on their ability to generate positive global recognition and attract travellers and tourists.

In a thumbnail description of Canada, which improved from sixth to second place, FutureBrand's experts said, "Canada is an exceptional country and has all the assets to be a great brand: natural and urban beauty, quality of life, diversity, culture, entertainment, gastronomy, business infrastructure, stability and openness."

Israel's only mention in the index was as one of top five country brands for history. It was joined by Egypt, Italy, France and Greece in a Mediterranean sweep of the category.

Israel's absence from the top ranks of the overall brand came as no surprise to Amir Gissin, Israel's Toronto-based consul-general. He and colleagues in the Israeli Foreign Ministry have been pushing the government for several years to embark on a program to improve the country's international image.

"Israel is seen as one of the worst brands," Gissin acknowledged last week. The country is often associated with conflict and violence but Gissin is convinced that with a concerted effort, Canadians will come to see the other side of Israel – its passion and creativity as well as its ability to fuse disparate qualities, such as old and new, holy and "earthy," east and west.

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Gissin announced the launch of a new branding effort last summer. The process should take some time to roll out, but so far, 20 billboards, mostly located downtown, have been erected, with 20 more to follow beginning this week. "They're not going up around Bathurst," he said, but in Mississauga, Markham, downtown Toronto, Chinatown, west Eglinton and other neighbourhoods.

Amir Gissin

They will extol Israel's virtues and try to get Canadians to think of the country as one that is relevant for them.

Beside the billboards, the consulate, which operates on a public relations budget of less than $30,000, has tried to leverage Israel's brand with less costly measures. Israeli artists are being invited to Toronto "and we take them not to where you meet the usual suspects." Gissin pointed to an Ethiopian-born actor who walked to Sudan before finally arriving in Israel. The actor performed in a Toronto high school largely populated by Somali students where they shared the immigration experience, he said.

An Israeli rock band, Knissiat Hasechel, recently performed in a Roman Catholic school in Richmond Hill and "for many of the kids, it was their first exposure to Israelis ever." The event didn't focus on politics, but on music, something exciting and relevant to their lives, he said.

Gissin pointed to other cultural and sports programs on tap, including an international Jewish hockey tournament in Israel next summer, which he expected would attract the attention of the Canadian sports media.

Gissin is getting personally involved in the effort to showcase a different side of Israel. He'll be the guest on Canadian Sportfishing, a program that airs on TSN Saturday mornings. The show was recorded during the summer in the Bay of Quinte, during which Gissin fished while talking "about the new face of Israel.

"One million Canadians watch this show. You can imagine the profile of the people looking at it. They do not deal with Israel. It's not important for them."

The show, he continued will offer the opportunity to present a positive image of Israel.

The index, which was released in London at the World Travel Market, identified China, the United Arab Emirates and Croatia as the top three rising stars most likely to become major tourist destinations in the next five years.

"In this our fourth year, it is exciting to see many countries embracing the idea of brand," said Rina Plapler, senior executive director of FutureBrand. "However, we still feel this is a largely undeveloped category with most countries continuing to promote and market themselves in ways that are not differentiated. Particularly in the coming years, country brands must improve both their strategic orientation as well as their delivery."

While Gissin did not give too much credence to the report – he called it subjective and "far from being scientific" – "we are aware that Israel is not a strong brand. We won't change that just by ads and PR tools, but by trying to change Israel from a single-dimensional brand to a more multi-dimensional brand of who we are.

"We know for a fact that Israel is a fun place to go. It has a lot to offer tourists and investors. Our challenge, is to show that in Toronto."

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Bag of deadly tricks

The ceasefire that came into effect last summer between Israel and Hamas officially expires on Dec. 19. It may have already run its course. On Sunday, three rockets were fired into the Negev. The Israeli Air Force struck at a mortar launching crew of Palestinians, killing four. Earlier in the weekend Palestinian terrorists sent some 17 Qassam, Katyusha and Grad rockets at Sderot and Ashkelon. Hamas claimed credit for the action. Thankfully, no one was killed in any of the barrages.

Hamas claimed the rocket barrage was in retaliation for Israeli actions in the area. The claim, however, is spurious – brazenly so.

The terrorist organization, which also happens to rule Gaza, has recently increased its military activities near the border with Israel. Earlier in the month, it was caught digging a tunnel toward the Jewish state underneath the security fence, which Israeli officials determined was the precursor to an attempted kidnapping of Israeli soldiers. An IDF force entered the Gaza Strip to thwart Hamas' plans. In the ensuing action, six Israeli soldiers were wounded, two of them seriously. Eleven Hamas terrorists were killed, and a number of operatives were wounded.

Digging tunnels under the Gaza border is now a growth industry. It is especially so along the Gazan-Egyptian border, where scrutiny is less rigorous and the border more inviting. Some reports suggested that as many as 1,000 such tunnels may already be in operation.

But the tunnels are only one component of the deadly plotting underway by Hamas against the Jewish state.

According to the Intelligence and Terrorism Information Center in Israel, as of Nov. 7, 81 rockets (19 of which fell inside the Gaza Strip) and 36 mortar shells had been fired at Israel since the June "ceasefire." The rocket barrage last weekend has raised the tally to more than 100.

Following the rocket attacks against the Negev communities earlier in the month, Israel closed the commercial crossings into Gaza on Nov. 6. The resulting hardship for the Palestinian citizens evoked harsh condemnation of Israel by the director of the United Nations Relief and Works Agency for Palestinian Refugees (UNRWA), John Ging. UN Secretary General Ban Ki-Moon and the EU Commissioner for External Affairs, Benita Ferra-Waldner, urged Israel to re-open the crossings, which by this writing it had done in part.

But what is Israel to do to defend its citizens short of invading the Gaza Strip?

It cannot and must not allow a situation in which Hamas feels it is safe to sporadically bomb the people of the Negev without fear of retaliation by Israel. It is inconceivable that Israeli citizens should fear for their lives, yet Gazans bear no commercial or other trading consequences for the policies of their leaders.

With Israeli elections less than three months away, Hamas leaders, masters of propaganda sleight of hand, have again reached into their bag of deadly tricks. They risk a return to the violence of some six months ago. Or perhaps they crave it.

25 years ago in The CJN

Israeli president Chaim Herzog appealed at the United Nations for Arab states to open a dialogue and negotiate for peace with the Jewish state. Most of the Arab delegates left the General Assembly hall when he began to speak, and Iraq claimed that Israel was not really a state, since some of its territory included conquered Arab lands.

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Universalize Holocaust Education Week

Toronto's Holocaust Education Week was great in immortalizing those who died in the Holocaust and those who survived to tell their stories. However, part of the purpose of remembering the Holocaust is to prevent it from happening again. It has to become part of tikkun olam. Holocaust Education Week was presented by Jews, about Jews and for Jews. It did not reach out to the wider community. It should have included the experiences of the Armenians, those who survived Rwanda, those from Darfur, and other religious and non-religious groups that have undergone their own holocausts, including some of Canada's native peoples. For the world to benefit from the memory of the Holocaust, the universalization of the event and the idea of tikkun olam must be integral parts of Holocaust Education Week.

Jonathan Usher
Toronto

* * *

Reaching out to other communities

I was pleasantly surprised and elated that the Jewish community in Toronto has reached out, in a tangible way, to a new and different community ("Jews, Somalis launch mentoring program," CJN, Nov. 6).

For the past 12 years, Jewish Family Services (JFS) of Ottawa and the Somali Centre for Family Services have been working together. JFS and the Somali Centre built a relationship with the Carleton School of Social Work to identify and train nearly a dozen candidates from within the Somali community as social workers. They have since graduated and work within the Ottawa social service network.

We have also begun to work with other Ottawa ethnic communities to broaden diverse services in order to meet the needs of the Arabic-speaking, Chinese and Haitian communities, to name but a few. Currently, our JFS staff includes Arabs and Muslims who reach out to their communities and, at the same time, break down the animosity between Jews and Arabs.

Building relationships with all communities is of the utmost importance. The only way for the barriers built by prejudices and hatred to crumble away is by offering our assistance, expertise, experience and friendship as Jews.

Mark Zarecki
Executive Director
Jewish Family Services of Ottawa

* * *

Jews in the Canadian military

The history of the Jews in the Canadian military and of their exploits and experiences dispels the myth that Jews have not contributed their share in the Canadian Armed Forces. This includes the Boer War (1899-1902), World War I (1914-1918), World War II (1939-1945) and the Korean War (1950-1953), as well as Canada's ongoing peacekeeping activities throughout the world.

Since 1759, when it is documented that Jews fought with Gen. James Wolfe, members of the Jewish community have participated in every significant conflict that has involved Canada. In the past century, Canadian Jewry, along with the rest of the Allies, under the shadow of the Holocaust, helped liberate Europe.

The Canadian Jewish Military Museum, which has a display at the Lipa Green Building at 4600 Bathurst St. in Toronto, pays everlasting tribute to the thousands of Jewish men and women in the Canadian military who helped foil the Nazis' plans to kill the remaining Jews in the death and labour camps. Established in 2000, the museum houses a large variety of war memorabilia that has been donated throughout the years. Additionally, it is home to a Memorial Book of Remembrance, honouring the more than 550 Jewish Canadian Armed Forces personnel who gave their lives during duty.

The archives of the Jewish Canadian Military Museum, at the Toronto Zionist Centre, 788 Marlee Ave., Suite 308, preserve our history and educate the public about the Jewish role in the Canadian Armed Forces. The website address of the museum is www.jcmm.ca. For more information, call Al Reuben at 416-720-1465.

Sol Raibmon
Past President
Canadian Jewish Military Museum

* * *

Endless appeals for undesirables

Killing squad interpreter Helmut Oberlander immigrated to Canada in 1954, lied on his immigration application and has been successfully fighting attempts to deport him since 1995 ("Court rules against killing squad member," CJN, Nov. 6). A justice system that allows for a seemingly endless appeals process provides no justice at all. It is for this reason that Canada holds such great appeal for undesirables such as Oberlander and Mahmoud Mohammad Issa Mohammad. Mohammad is a Palestinian terrorist who shot up an El Al airliner in 1968 and murdered a passenger. He was convicted in a Greek court and sentenced to 17 years in prison. He was freed the following year when another group of Palestinians hijacked a Greek plane and threatened to blow it up unless the Greek government set him free.

Oded Samuel
Toronto

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Lithuania asks partisans to 'justify' their actions

By ADAM FUERSTENBERG

Holocaust survivors, and veterans everywhere, are anxiously and apprehensively following Lithuania's current attempt to pursue elderly partisans who fought the Nazis under Soviet direction during the German occupation of Lithuania.

What makes the Lithuanian chief prosecutor's pre-trial investigation suspect is that the partisans targeted are almost all Jews. As The Economist commented in an article on Aug. 21, this "investigation" is all the more atrocious since "Lithuania's record on prosecuting war criminals of the other stripe has been spotty, to put it mildly." Among the partisans on the list of witnesses was Sara Ginaite, a retired University of Vilnius political economist now residing in Toronto.

Adam Fuerstenberg

The prosecution alleges that in one of the military actions at the end of January 1941 conducted by anti-Nazi partisans in the Rudnicky forest, in the village of Koniuchy (Koniukai), 38 villagers were unjustifiably killed by the partisans. However, there is no evidence of a "war crime" at Koniuchy. In fact, to give one example of the sloppiness of these allegations, Ginaite was not even in the vicinity of the village when this military action occurred.

Sara Ginaite was born in Kaunas (Kovno) and found herself imprisoned in the Kovno ghetto when the Germans occupied Lithuania after their attack on Russia in June 1941. Still an adolescent, she joined the Kovno Jewish resistance, and shortly after that a partisan detachment in the forests. Among her assignments was to return to the Kovno ghetto to bring Jews out of the ghetto to the forests. In fact, as she makes clear in her prize-winning history/memoir, Resistance and Survival (Mosaic Press, 2005), she was on just such a mission in Kovno when the Koniuchy action occurred.

Sara Ginaite lost almost all her extended family in the Holocaust. Following the war and advanced education, she was a distinguished professor at Vilnius University, publishing 10 books in her field of political economy and on the Holocaust. In the early 1980s, she emigrated to Canada and taught at York University. Two more books followed in Toronto.

She is understandably upset at the Lithuanian prosecutor's attempt to investigate the elderly partisans. Early this August, she wrote a letter to the prosecutor, Rimvydas Valentukevicius, politely explaining her view of these allegations and objecting to this unjustified and unwarranted investigation. She wanted to clarify the cause and circumstance of the tragic event in Koniuchy, although she herself had not been in the Rudnicky forest when the action occurred.

In his answer, Valentukevicius wrote: "Most likely some try to justify it as the fight against fascism. Justification of this action can be presented by those whose conscience is dirty, and the burdens of guilt and responsibility, the danger of being exposed, even after 65 years, forced them to justify their so-called idealized activity, hoping that by attaching themselves to real fighters against the Nazis, they will be freed of responsibility for their activity whose cruelty oversteps the limits of human behaviour."

I guess that in writing about "those" and "some," the prosecutor had in mind anti-Nazi partisans, as well as those critical of the investigation.

Yet, as The Economist explained, in Lithuania during World War II, "Jews' only chance of survival was to fight alongside Soviet-backed partisan groups."

* * *

In an interview, Sara Ginaite was willing to give an insight into what happened and the possible motivation of the Lithuanian prosecutor's office.

Fuerstenberg: *As a respected former professor at Vilnius University you have friends in intellectual circles there whom you visit regularly almost every summer. Now you tell me that you decided not to go this year. Why?*

Sara Ginaite: I cancelled my long-planned and regular summer trip to Lithuania on the advice of an attorney in Vilnius. I was informed (by a reliable source) that my name is on the list of Jewish anti-Nazi partisans whom the Lithuanian prosecutor is investigating in the current campaign to cast aspersions on those Holocaust survivors who joined the anti-Nazi partisans in the forests during the war. The prosecutor seems to have taken the names on the list from my books and other partisans' memoirs. However, months went by, yet there were no specific accusations (nor could there be!), nor was there any exoneration or notice of closing of the investigation. Instead, new names were being added for possible "interviews" (they even had the gall to send the list to Israel's attorney general for possible assistance in locating some of the named). This "process" soon elicited a series of open letters from the Jewish community in Lithuania, as well as articles in major publications like Ha'aretz, the English Forward, the Manchester Guardian, the Economist and others.

Finally, I decided to write a polite letter to the prosecutor to explain that we fought with the partisans out of desperation and to defeat an enemy of democracy and of Lithuania. The reply I received included reiteration of the need for the "investigation" and the "interviews."

Fuerstenberg: *I know that you wrote in your memoir/history, Resistance and Survival, about some military actions by partisans, but what do you know about the village of Koniuchy?*

Ginaite: The Lithuanian prosecutors allege that at the end of January 1944, in a military operation conducted by the Soviet partisans against residents of Koniuchy, a village about 40 kilometres from Vilnius in the Rudnicky forest area, 38 villagers were killed. Now, a number of elderly Jewish partisans alleged to have participated in this action are being investigated as suspects or witnesses.

Sara Ginaite

In order to survive in the forest and fight the enemy, we had to collect food wherever we could, often from hostile villagers, but we tried as far as possible to seize food from German storage areas or from transports headed for Germany. But we didn't always have the luxury to choose.

The villagers in Koniuchy had a record of hostility to the partisans and attacked us whenever we passed the vicinity of the village. They organized an armed group to fight the partisans, were supplied with weapons by the Germans, and collaborated with the Nazis and the local police. At the end of December 1943, during a food-gathering assignment in a village close to Koniuchy, we were spotted and attacked by the villagers. During the battle, two of our partisans were killed and a third was captured and handed over to the Nazi-controlled police.

A month later the partisans decided to conduct a military operation against the villagers. At the time, I was not in the Rudnicky forest, but I would like to stress that the villagers were not unarmed civilians, but rather collaborators and combatants against Soviet partisans.

Today, Koniuchy is being turned into a "monument," of alleged atrocities committed by Jewish partisans against the innocent villagers. Lithuanian tourist guides offer tours to the village, where tourists are often given misleading accounts of the event.

The guides, of course, don't mention the 239 Jewish communities completely destroyed, nor the 200 Jewish mass graves spread over the Lithuanian countryside. Nearly every former shtetl had its own "pit" where Jews were mercilessly murdered. Nor do the guides mention the killing site in Ponar (Paneriai) where 70,000 Jewish men, women and children, all civilians, were butchered; or the infamous Ninth Fort where in a single day (Oct. 29, 1941), 9,200 Jews were brutally massacred, among them over 4,000 children. These were killings of civilians, not village battles, where, regrettably, villagers were occasional casualties.

During the two periods of Lithuania's Soviet occupation (1940-41 and 1944-91), over 74,500 Lithuanian citizens perished, including Jews, Russians, Poles and others, but mostly Lithuanians. Many more were oppressed. Lithuanians, including many who saved Jews, were also killed by the Nazis. Drawing attention to the military actions of Jewish partisans under Soviet direction and atrocities committed against Lithuanians during the Soviet occupations may be an attempt to create a kind of "equivalency" of suffering.

Fuerstenberg: *What do you actually know about the prosecutor's current investigation of the Jewish partisans?*

Ginaite: The pre-trial investigation was initiated in May 2006, after a notice was received from the Genocide and Resistance Research Centre of Lithuania (this centre has studied exclusively the atrocities committed against Lithuanians during the Soviet occupations). The centre sent a notice against a group of anti-Nazi fighters in the Rudnicky forest, accusing them of participating in the murder of 38 residents of Koniuchy in January 1944.

As this allegation had no juridical or moral grounds, there resulted no valid prosecution of any kind. The prosecutors never informed anyone or explained the aim of their "investigation" – everything was kept secret in this Kafkaesque procedure. Certainly, it had little to do with identifying war crimes and seeking to bring the alleged perpetrators to trial.

Nor does it seem to have anything to do with justice. Its goal is to create a negative image of Jewish partisans in particular and Holocaust survivors in general, and to present Jews as being disloyal, as well as perpetrators in the suffering of Lithuanians under the Soviets. It encourages the perception of two genocides, a kind of symmetry of suffering. The prosecutor may have responded to pressure from some rightist politicians and began the investigation even while knowing that he will not be able to charge anyone with a war crime, because there wasn't one.

Sara Ginaite recently spoke about her experiences as a partisan in Lithuania, during Holocaust Education Week in Toronto.

Adam Fuerstenberg is professor emeritus at Ryerson University and former director of Toronto's Holocaust Centre.

Bringing them back in

According to Sergio Della Pergola, Israel's foremost demographer, Canada's 375,000 Jews constitute the fourth-largest Jewish community in the world. Israel comes first (5.55 million) followed by the United States (5.3 million) and France (490,000). The rest of the world's 13.5 million Jews live in some 100 countries around the globe.

Rabbi Dow Marmur in Toronto

We are few in number. Although the media have much to say about our influence, and enemies ascribe sinister powers to us, we are, in fact, very vulnerable. Without the existence of Israel, we might now be on the verge of extinction.

The fact that a plurality of the world's Jews now live there is of historic significance. Despite the end of mass aliyah, some 20,000 Jews moved to Israel in the past 12 months. Roughly the same number left the country, but 10,000 Israelis have returned home. As Della Pergola predicted some time ago, soon most of the world's Jews will reside in Israel. While its Jewish population continues to grow, the number of Jews elsewhere is decreasing.

The Diaspora is still central to Jewish life, but there's more to it than American Jewry. Canadians should take note. For although we're the world's fourth-largest Jewish community, we play only a minor role on the international Jewish scene. With extremely few exceptions, it's unlikely that outsiders will recognize the names of locally prominent Canadian Jews. Most mistake us for Americans.

Della Pergola offers more startling statistics. There are twice as many Americans than are currently counted as Jews (11 million in all) who are eligible for automatic Israeli citizenship under its Law of Return. Similarly, though there are only 215,000 Jews in Russia (and another 125,000 in the other former Soviet republics), at least one million are eligible. There are bound to be many such Jews in Canada.

Our challenge is to bring them back into the mainstream. Some movements in Judaism are doing precisely that. Instead of putting up halachic and psychological barriers, they're trying to make re-entry into the fold as easy as possible. They view their endeavour not as a dilution of Judaism, but as one way of securing its future. Such outreach isn't missionary, but an effort to pave a smooth path for the return of lost children.

Canada's Jews have been timid in this respect. Isolationism and smugness seem to rule the day. Openness to marginal Jews is often shunned by the mainstream. If Canadian Jewry aspires to take its rightful place in the struggle for Jewish survival, it could do worse than start with an active program in which different movements co-operate to bring in from the cold to the warmth of Jewish life sisters, brothers, cousins and even more distant relatives.

A week of remembrance

It was far from an ordinary week for the Jewish community in Ottawa. It was an emotional and motivational one, because it was the Holocaust Education Week.

Justin Dahan in Ottawa

The week was jam-packed with events planned by Hillel's Toba Cooper, who had been working tirelessly since August preparing for it. Toba explained the importance of having and organizing the event.

"We are the leaders, decision-makers and commanders of our generation, and we have the power to prevent hate and the senseless recurrences of atrocities such as the Holocaust. It is my hope that Hillel's events work to see that such atrocities never happen again," she said.

The first event was an Oct. 30 lecture at the University of Ottawa by Prof. Irving Abella titled "Resisting the Holocaust in Canada," about his book None Is Too Many. The world-class speaker and historian delivered a powerful speech about Canada's response, or lack thereof, to the Holocaust.

Abella wasn't the only lecturer to speak. Vera Shiff discussed her experiences in Theresienstadt in a passionate talk about what she was forced to endure and about how the concentration camp operated.

Holocaust education should be important to every Jewish person, but it's hardly specific to just Jews. Both U of O and Carleton University were transformed into places of Holocaust education for the week, with exhibit boards placed inside heavily populated buildings for all to see. The result went beyond educating Jews to become a way to educate those who might not have a personal connection with the Holocaust.

The booths were able to reach a diverse swath of people. As Toba put it, "The entire university community was able to encounter images and the chronological history of the Second World War."

Alpha Epsilon Pi, a Jewish fraternity, also felt the need to add some programming to the Holocaust Education Week. Jon Telch, president of AEPi's Ottawa chapter received a list of those who died in the terrors of the Holocaust from Yad Vashem in Jerusalem. Names in hand, Jon and the rest of the Alpha Epsilon Pi brotherhood went to Parliament Hill to recite the names, birthplaces, ages and places of death. Many members of the Ottawa Jewish community, as well as others, came out to support this moving event.

Jon explained the importance of the event for AEPi members: "Each and every one of our brothers has a personal connection with the Holocaust, and we view it as the highest priority and duty for us to remember the six million victims who perished."

He added: "If you read one name every year, then that person didn't die in vain, because we remember them for the sacrifices they made. [SS chief Heinrich] Himmler said, 'I wish to target Jewish children so we don't create Jewish avengers,' but I view it as a generation of commemorators."

The week concluded with an inspirational Shabbat dinner where survivors and guest speakers delivered accounts of their lives and their relationship to the Holocaust.

The week went off without a hitch. It was truly a great memorial week for a worthy cause. The city of Ottawa owes Toba Cooper thanks for all the hard work and preparation she put in to help create a memorable Holocaust Education Week.

The crazy ties that bind

I was contacted at the start of my third year in Halifax to write this monthly column for The CJN. Then, as now, I wasn't entirely sure what I should write about.

Jesse Mintz in Halifax

More than a year later, and mid-way through my final year in university, I've written on topics ranging from the prospects for peace to the politics of Israel, Canada and the United States. All of these topics, while interesting and controversial – judging by the letters to the editor they've generated – might be seen by some as beyond the scope of this column.

This month's piece is about one topic that I have yet to broach in my monthly ramblings: what it means to be a Jewish student on campus.

It may seem to many that I am an odd choice to pen a column on this subject. Neither my personal political and religious inclinations, nor the general political and social milieu of my campus, can be said to be standard for a Canadian university.

For this reason, I've generally chosen to write on specific political and social issues while shying away from more personal matters that speak to all Jews on an intimate level.

It's far easier to remain a social critic on the sidelines than to put yourself into a story. But four years into university and more than a year into my time with this paper, I've a learned a couple of things.

I've learned that it doesn't really matter what my personal relationship is with the local rabbi, the Halifax religious community, or God in general. It doesn't matter how I feel about Benjamin Netanyahu, the blockade of Gaza or Israel in general, either.

There are certain commonalities that bond Jew to Jew, similarities that exist beyond and in spite of petty political and social divides. Today's column is about those similarities.

I'm acting in a play this semester. I'm 20 years old and, never having acted, decided that now was as good a time as any to embarrass myself on stage in front of all my friends. I auditioned and was cast in the role of John Williamson in David Mamet's Glengarry Glen Ross.

Needless to say, I'm terrified.

Our production consists of seven actors, as well as a director, producer and stage manager. I'm fortunate that in my first foray into theatre, I've been cast with several very close friends. We recently had our first script read-through. On our first run, we all flubbed parts of the dialogue – myself more than the others – mostly out of sheer nervousness.

But there was one line that gave my friend – a blue-eyed, blond-haired Nova Scotian – particular trouble.

"I'm through with, with this, this, this, this, meshugas," he stammered, finally spitting out the last word, after stumbling over the transliterated Yiddish.

"Is that right?" he asked.

"Well," my roommate and the lead in the play chimed in, "lets ask the token Jew. Jesse, is that right?"

I was about to respond with the correct way to pronounce the term – I was, in fact, going to make it up on the spot, as I've never been able to imitate a Yiddish accent – when two other actors, as well as the stage manager and producer, interrupted.

"Hey, what about us?" they asked in near unison.

It turns out I'm not the only Jew in the production – just, perhaps, the most visible one. It also turns out that none of these previously unknown Jews (unknown to me, anyway) pronounced the term meshugas in the same way. Some put the emphasis on the *me*, others on the *shu*, and still others on the *gas*.

One person's uniquely honed perversion of a Yiddish accent made him sound more like he was on a beach in Jamaica than a shtetl in the old country.

What ensued was a lengthy discussion on how we had gone to school for so long together – some of us for three years now, – and not known that we were part of the same tribe.

What it taught me was that regardless of any differences – and despite how vast these differences may seem – we all share certain similarities.

We have all had a grandparent who, at one time or another, has accused us of meshugas.

The Kirshner File

Portrait of a talented, amoral filmmaker

Ferociously ambitious, smart, talented, attractive and supremely pragmatic, with an eye on the main chance, Leni Riefenstahl was not only an emancipated woman and a celebrity, but doubtlessly one of the most celebrated female filmmakers in the world. In an age when women were expected to be pregnant, barefoot and in the kitchen, to use an old phrase, she blazed new paths. But in carving out a unique niche for herself in Germany, she glorified the Nazi regime and its charismatic leader, Adolf Hitler; hobnobbed with his underlings, including Joseph Goebbels, and was not loathe to use Gypsy slave labourers destined for Auschwitz in one of her movies.

Sheldon Kirshner in Toronto

For a person who was born in a sooty working-class district of Berlin, she was certainly a comer. But after the collapse of the Third Reich, she had to fend off persistent accusations that she was little more than an amoral careerist who had been oblivious to the crimes of a criminal government. To say that she was a controversial figure would be to understate the case. Yet Riefenstahl, born Helene Amalie Bertha Riefenstahl in 1902, was hardly a villain. Never a member of the Nazi party, though certainly one of its greatest propagandists, she made her Faustian accommodation with the new fascist order in Germany, like many German citizens.

Several years after her death, she is the subject of Steven Bach's sweeping and authoritative biography, Leni: The Life and Work of Leni Riefenstahl (Alfred A. Knopf), a work of historical investigation that is short on rhetoric and long on balance. As he archly suggests, Riefenstahl was a study in self-absorption, content to drift through the political and economic convulsions of Weimar Germany in the 1920s and early 1930s.

By the age of 21, she was bursting with energy and ambition, dreaming of self-improvement. She tried to make it as a dancer, but left the stage after injuring her left knee. Turning to cinema, she appeared half nude in a 1925 documentary, Ways to Strength and Beauty, that promoted physical fitness and calisthenics. The film was a sensation and brought her to the attention of Arnold Fanck, a director of alpine movies, in which skiers and mountain climbers communed with and battled nature.

Riefenstahl officially launched her career in Fanck's The Holy Mountain, the first of several such films. Most critics showered her with praise, but some questioned her acting abilities. Bach's appraisal is unsparing. "Her lack of dramatic training… shows." Emboldened by the box office receipts of The White Hell of Piz Palu, shot on location in Switzerland's Bernina Alps, she became the prime mover and creative force behind The Blue Light, a 1932 alpine film. The reviews in Berlin's mainly Jewish-owned newspapers were unflattering, with reviewers suggesting that it suffered from phony romanticism. "What do these Jewish critics understand about our mentality?" Riefenstahl complained. "They have no right to criticize our work." Going one step further, she said, "As long as the Jews are film critics, I'll never have a success. But watch out. When Hitler takes the rudder, everything will change." These were rather strange remarks, considering subsequent rumours that Riefenstahl was of partial Jewish ancestry through her mother, Bertha Ida Scherlach. Although this allegation was never proved, and repudiated by Hitler himself, it would resurface when she was already a glittering star.

Riefenstahl's relationship with the Nazi movement began with the release of The Blue Light. Overcoming her indifference to politics, she attended a Nazi rally in Berlin, urged to do so by an acquaintance who was sure she would be repelled by its vulgarity. To his surprise, she was impressed by Hitler. "It was like being struck by lightning." Bach, in voluminous detail, explains how she insinuated herself into Nazi circles and became a fixture at elite party social functions. Apart from Hitler, she met a succession of luminaries ranging from Goebbels – the propaganda minister – to Hermann Goering, the second most powerful man in Germany.

Her relations with Hitler remained cordial, despite an incident in which she expressed distress at his racial policies and the emigration of so many Jewish artists and intellectuals, some of whom she had known. He basically dismissed her demarche and suggested that she could better spend her time making a film about the 1933 Nazi party congress in Nuremberg, the first such rally since Hitler became chancellor. Hitler had immense faith in her, believing she had the artistry to make a documentary that would transcend "ordinary newsreel footage." Victory of Faith premiered in December of that year and, by one estimate, was seen by 20 million Germans in theatres, schools and community halls. Hitler, thrilled by its power, asked Riefenstahl to record the 1934 Nazi party congress rally. Triumph of the Will vindicated Hitler's confidence in her talents. A masterpiece, it broke box office records and prompted Goebbels to gush, "Whoever has seen and experienced the face of [Hitler] in Triumph of the Will, will never forget it."

Leni Riefenstahl at work on one of her documentaries

This was followed by Day of Freedom, which paid homage to the resurrection of Germany's armed forces. She next embarked on Olympia, a brilliant tribute to the 1936 Olympic summer games in Berlin. As she prepared for this assignment, the president of the German Olympic Committee, Theodor Lewald, was relieved of his duties, his grandmother having been Jewish. Olympia was the dazzling centrepiece of gala premieres in Europe, and in promoting it in press interviews, she described Hitler as "the greatest man who ever lived." Yet, much to her disappointment, Olympia failed to secure distribution in Britain, the United States and Canada.

In 1938, shortly before Kristallnacht, she landed in the United States on a tour. When she was asked to respond to that pogrom, a prelude to the Holocaust, she claimed that the universal outrage it elicited was a "slander" on her homeland. Bach observes, "Her disbelief was a pose, surprisingly crude and unsubtle." Returning to Germany three months later, she learned the truth, saying she had "found out things that I would never have believed possible."

A patriot, she formed a combat photography unit after the outbreak of World War II. She left for the front in September 1939, only days after Germany's invasion of Poland. There, in a town where Polish partisans had killed a German officer and four soldiers, she witnessed a massacre of civilians. After the fall of France and Hitler's triumphal visit to Paris in 1940, Riefenstahl sent him an effusive congratulatory telegram.

Being in the regime's good graces, she was allowed to establish one of only three private film companies in Germany. As the war raged, she started work on Tiefland, her first feature and one of the most expensive movies in German film history. Adapted from an opera, Tiefland used Roma extras who could pass as Spaniards. Having fulfilled their tasks, they were shipped to Poland to their deaths.

With Germany's defeat, she was temporarily detained by the U.S. occupation, claiming that her contacts with the Nazi hierarchy had been perfunctory. She never regained her status as a filmmaker, but Tiefland – which Bach puts down as "a kitsch curiosity" – was released in 1954. In the decades to come, she made something of a comeback, photographing the graceful Nuba people of Sudan and producing a marine film, Underwater Impressions, that even Bach indirectly praises. Even in her 80s and 90s, Riefenstahl was a trooper, concealing ailments and fighting off evidence of old age. But hard as she tried to banish the past, she never quite brushed off the taint of her self-serving association with Nazi Germany.

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Rabin remembered at memorial

By SHERI SHEFA
Staff Reporter

Thirteen years since the assassination of Israeli prime minister Yitzhak Rabin, people all over the world still gather to pay respect to a man who died as he lived, promoting the cause of peace in Israel.

In Toronto, more than 300 people gathered Nov. 10 at the Lipa Green Building to take part in a memorial dedicated to Rabin, who was assassinated in 1995 by a Jewish extremist who opposed Rabin's signing of the Oslo accords.

The service, both in Hebrew and English, included songs, a video presentation, dances and messages from community leaders, including UJA Federation of Greater Toronto's chair David Koschitsky and Israel's consul general in Toronto Amir Gissin.

Yitzhak Rabin

Yaen Vered, a shaliach for the Israel Antiquities Authority who had a 24-year career in the Israeli military and retired as a colonel, was the keynote speaker.

Hassida David, the MC for the evening's ceremony – organized by the Israeli House, a branch of the Israeli consulate that offers cultural and social programming for Toronto's Israeli community – said she was one of the tens of thousands of people who gathered in the Rabin Square in Tel Aviv last year to participate in the 12th peace rally to pay her respect to the memory of a leader who was embarking on a road to peace.

"He was in the midst of paving a new way, but three shots, aimed at his back, not facing him, put a bitter end to all that he had worked for and fought for throughout his entire life," David said.

"Around the area, where this despicable event took place, there were young people saluting, lighting candles, and amongst them was a young father, holding his three-year-old son on his shoulders."

She said the little boy saw a picture of Rabin in his military uniform, when he was Israel's chief of staff.

"The three-year-old child asked his father, 'Dad, was he a soldier?' He said, 'Yes.'

"'Did he die in the war?' And he said, 'Yes, in the war for peace.'"

David told the audience that they must embrace Rabin's legacy and teach generations to come that "this is our only chance to live in our homeland far from bloodshed."

Gissin attempted to relate the relationship of Rabin and Israel, to the relationship between Israelis and the Diaspora.

Consistent with the message Gissin usually delivers when speaking to a Jewish audience, he said that Israelis "have failed miserably to learn the lesson of Yitzhak Rabin's death when we are conveying the Israeli message and building relationships with Jewish communities around the world."

He said the biggest mistake Israelis make is to continue "in a very stubborn way" to involve Jewish communities in the Diaspora in Israel's internal conflicts.

He added that the debate over borders is a legitimate one, but it is one best left for Israelis to deal with.

"It is the most important debate the Israeli society is facing… but when we speak to the world, especially when we talk to the Jewish community, we should remember that we're gaining nothing by exporting the internal conflict."

Koschitsky, speaking on behalf of UJA, commended Gissin for "speaking from the heart" but reminded the gathering of the Jewish value that "all of Israel [is] responsible for one another.

"This was prime minister Rabin's legacy and we should live by it."

Quoting Rabin from one of his addresses, Koschitsky said, "There is a very strong link that will forever be in our hearts. There is a sense of responsibility that we carry for each other, regardless of our diversified views."

Vered, who said he knew Rabin vaguely, being in the outer circle of his acquaintances, spoke fondly about the kind of man Rabin was.

"He was flexible to changing his views and acknowledging mistakes. Rabin represents a generation that disappeared from the leadership ranks of Israel… He was a sabra that represented all the good we sabras acquire."

He said the leaders who came after him were of the younger generation, all Israeli born, who knew of the Holocaust and the creation of the State of Israel through history lessons.

"That has much to say about what happened later in Israel."

Vered said that the attitude in Israel after the Yom Kippur War in 1973 turned from "what can we give to the state" to "what can the state give to me."

Although Israel is becoming increasingly westernized, and Israeli priorities are becoming more capitalist, he said "there exists no Jew, who doesn't want peace. We pray for it in every prayer and every time we say *Kaddish*…

"There is a search and a real wish for peace. There are differences in views on how to achieve it, but the urge for peace didn't fade away after the assassination of Rabin."

He said that Rabin's memory is a national one that doesn't belong to any faction.

"Rabin model teaches us that you cannot kill democracy and democratic decisions by killing the torch holder. In democracy, we should discuss the important matters of communal life. We may differ in views, but respect the other side and his opinions," Vered said.

"Rabin's heritage is that."

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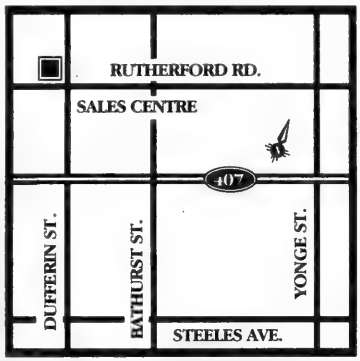

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TARION BILD

TEEN MEET: Members of the Eastern Canadian Region of United Synagogue Youth gathered earlier this month at Circle Square Ranch in Arden, Ont., for their Fall Kinnus. [Leslie Marmer photo]

THEY REMEMBER: Grade 7 and 8 students from the Paul Penna Downtown Jewish Day School took part in a commemorative Remembrance Day ceremony honouring Jewish war veterans in front of the Miles Nadal Jewish Community Centre at Bloor Street and Spadina Avenue.

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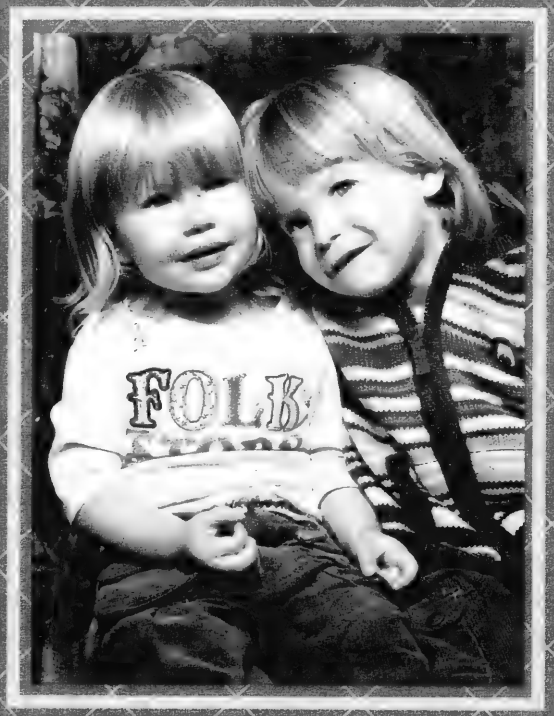

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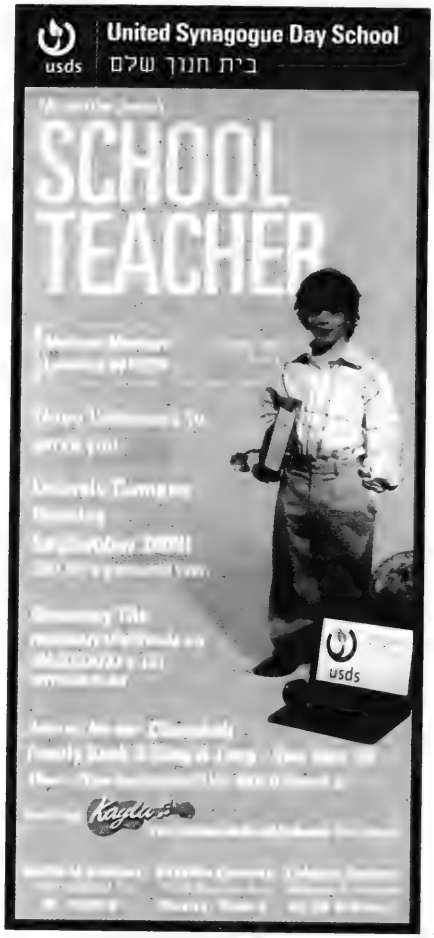

Jewish Life

A leader who bridged two worlds

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

The following is a historical fact, albeit one that may seem stranger than fiction: Toledo, Spain, the centre of Spanish Jewry, once appointed as its head rabbi a Jew of the Ashkenazi tradition. We may think that throughout history, Jews have lived scattered and in isolated pockets with little or no connection to each other. This story will demonstrate that this was not the case, even many centuries ago.

The story of the 13th century Maharam, Rabbi Meir of Rothenberg, also known as the Me'or Hagolah, the light of the Diaspora, is both fascinating and tragic. This man was the undisputed leader of all of medieval German Jewry at the time when that area was ruled by a collection of landowners or lords who were virtually minor kings. One of these feudal lords took the Maharam captive and asked for an exorbitant amount of money in exchange for his release.

Communities all over Germany quickly responded by raising vast sums of money, in order to secure the release of the revered leader. But the Maharam himself quickly declared that they were not to do this, on the grounds that a new norm would ensue, one in which Jews would henceforth be captured, and further exorbitant ransoms demanded.

The Jews nevertheless went on with the fundraising.

During this time, the lord had designated another rabbi, a disciple of the Maharam, Rabbeinu Asher ben Yehiel, known as the Rosh, as personal guarantor that these funds would be delivered. Unfortunately, before the money was all collected, the Maharam, an aged man became gravely ill and passed away while yet incarcerated.

Nevertheless, notwithstanding the passing of the Maharam, the lord demanded the full ransom, claiming that it was no fault of his that the old rabbi had died in jail.

On hearing this, the Rosh, fearing for his own life, quickly fled Germany. At first, he went to France, but he was afraid of the influence and power of the lord, even there, and the Rosh continued on to the safe distance of Spain.

When the Rosh arrived in Toledo, the Jewish community realized who he was. He was immediately appointed rabbi over the entire city, a position that effectively made him the rabbinic authority of all of Spain.

Although the customs of the Rosh were, of course, those of the Germanic Ashkenazi Jews, he, and later his son, became the leaders and teachers of Spanish Sephardi Jewry.

This all took place before the authoritative Shulchan Aruch – the Code of Jewish Law – was written and became the halachic standard for Sephardim as well as for Ashkenazim. Many a law and custom practised today by Jews of Spanish descent derive not just from the Spanish Sephardi tradition of the Shulchan Aruch, but also from the Germanic Ashkenazi tradition that came from the Rosh's teachings and influence. In this way, the Rosh acted as a bridge between the two traditions.

So strong was his influence, in fact, that among Sephardim, the surname Ben HaRosh – descendant of the Rosh – is not an uncommon last name.

A gift that bridged two generations

When I teach Canadian Jewish history, I begin by asking who among my students was born in Canada. A good percentage, but certainly not all, of the teens raise their hands.

Next, I ask whose parents were born in Canada, and a few of the hands come down. Then I ask whose grandparents were born in Canada. A few hands remain raised. By the time I ask about great-grandparents, there are rarely any hands left in the air.

Class Act
By Daniel Held

The story of Canadian Jewry is one of immigration, and my family is no exception.

Much of my family fled Germany in the final days before World War II, finding refuge in every corner of the world. Two of my grandparents landed in South Africa and one in England. After the war, wherever my British grandfather travelled, he would search local telephone directories for lost members of the family. In Argentina and America, and across Europe and Israel, he slowly reunited relatives who had been lost during the war years.

My father left South Africa in the early 1970s in search of political liberties, economic opportunities and a fresh start for himself and his future family. He first lived in England, and, after he met and married my mother, they moved together to Canada. Their story is not unlike that of many immigrants. With political and economic dreams unrealized, they sought out a new country with new opportunities.

With my family growing in Canada, my grandparents would make voyages to come visit. For my South African grandparents, it meant eight-week trips to Canada during the summers, half the time staying at my house and half the time at my aunt's. Despite these visits, and the phone calls and letters during the intervening months, my grandparents were still distant relatives.

Ten years after my parents' arrival in Canada, my English grandmother immigrated for entirely different reasons. After living in England her entire life, she had a comfortable network of friends and relatives. She was well established in her community and had a flourishing social life filled with activities and social gatherings.

But despite her warm community of friends and family, my grandmother felt that her life in England could not be complete if her children and grandchildren were an ocean away. When she was almost 70, she packed up her life in England and came to Canada.

Here, she set out to make a new life for herself. She took golf lessons, learned tai chi and found a group of friends with whom she would go downtown each week. At the centre of this new life were her grandchildren.

Unlike the immigration stories of my parents and my other grandparents, my grandmother wasn't fleeing England. Rather, she was moving to Canada.

Today, we continue to be wandering Jews. My friends have begun their own journeys, some making aliyah to Israel, others moving to America, Europe and elsewhere.

Yet, today, the distances seem to have shrunk. When my parents arrived in Canada, the Internet wasn't even imagined, they couldn't afford long distance calls, and a mail strike cut off their last form of connection with home. Now, pictures and videos are shared instantly over the Internet, and crossing the ocean for a visit is far easier. I even know grandparents in Canada who babysit their grandchildren in Israel using a webcam and Skype.

Despite the shrinking of the world, the distances are still great. A bedtime story over Skype is not a hug in person. Singing happy birthday over the phone is not a sleepover at grandma's.

I am forever indebted to my grandmother for her move. Having her nearby – close enough to hug and close enough to build a special relationship with, something I didn't have with my other grandparents – was one of the most precious gifts I could ever have been given.

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The Septembers of Shiraz by Dalia Sofer, Harper Perennial.

The Iranian revolution's effect on a family

Books
Bernard Baskin

This debut novel by a young Iranian-American (now available in paperback) is a heart-rending story of religious brutality, harsh imprisonment and a family's attempt to seek refuge in a safer country.

The author knows what she is writing about. In 1980, when she was 10 years old, she and her family were forced to flee Iran.

At the beginning of this novel, Isaac Amin, a 60-year-old Jewish gemologist, is arrested in his jewelry shop by armed revolutionaries. His wife of 25 years is forced to face loutish house-inspecting soldiers and office looters.

The book's simple plot is immediately engaging: what will become of Isaac Amin? Will he die by accident or illness or torture? What allows one prisoner to survive while his cellmate faces the firing squad? Meanwhile, outside the prison, Farnaz searches for her husband and struggles to maintain the household: will she get word of him? Will she and her daughter escape the scrutiny of the Revolutionary Guards?

The ironies of the Amins' lives are evident to themselves: under the shah's regime the family enjoyed privilege and prosperity. Farnaz is the willing victim of her material possessions that recall for her, a variety of times and places. "When Isaac would be at work and the children at school, she would sit in her sun-filled living rooms and look at each one – the glass case, a reminder of Francesca, in Venice; the copper plate, a souvenir of Ismet, in Istanbul; the silver teapot, a keepsake from Firouz, in Isfahan. Living among these objects assured her that hers was a populated world."

Isaac's son, living in Brooklyn, finds work with a chassidic family. But he is persuaded to give up a relationship with his chassidic landlord's daughter. He protests. "But I am also a Jew, Mr. Mendelson, would it be so terrible for Rachel to end up with me?"

But he is rejected with this rejoinder, "You're a Jew, yes. But let me speak frankly here. If the two of you marry, the chances of her giving up chassidic practices are much higher than you taking them on. So slowly your union, as innocent as it may seem, will dilute the religion, watering it down so much that in three or four generations what was once heavy cream will only be skim milk."

Although the book includes episodes of torture, the author's approach is muted rather than melodramatic. When Amin, stunned and transformed, returns to his family, his wife receives only oblique answers to her questions. 'When she lies down next to him on the bed, he is already asleep. Looking at his beard closely she sees the blisters under the hair and understands why he has not shaved... she unrolls his sock and discovers his swollen foot, one toe bluish, the soles marked by unhealed lacerations. Looking at the foot she realizes that she will never know what happened to him – even after he has described it all down to the last detail.'

Sofer is a superb writer, particularly skilful in describing the sensual experiences of her characters and the colours, scents and sounds of Tehran. After Farnaz visits the local prison in search of her husband, she walks for a long time through the city. "Summer is leaving, and with it, the buzz of ceiling fans, the smell of wet dust rising through the air-conditioning vents, the clink of noontime dishes heard through open windows, the chatter of families passing long, muggy afternoons in courtyards, eating pumpkin seeds and watermelon."

Highly readable and difficult to forget, The Septembers of Shiraz is both a timely and gripping work.

Jewish distance learning, Part 2

By MARK MIETKIEWICZ

Last week, we began our look at universities and other institutions that offer distance learning courses on the Internet. Today, some online courses that won't get you a master's degree but will round out your Jewish education. Since most of these courses are free, you won't usually get ongoing input from a teacher. On the other hand, you can do these courses at your own pace, many courses offer discussion areas where you can share your thoughts with other students… and the price is right.

But first, what is it like to participate in worldwide classroom? A while back, Massachusetts-based Hebrew College posted these comments from one of its students: "When I describe our class to other people, I'm sure they think I'm a little crazy to be so entranced by a bunch of people I've never met. I try to visualize all of us typing away at keyboards all over the world, at all times of day, and it's as if I finally understand why spider silk, nearly invisible, is one of the strongest natural fibres. We're spinning line after line on our own, releasing words that are then caught and webbed together in a sticky, translucent net. One edge hooked over Jerusalem, the other stretched over Cambridge… I just wish we could have a huge party where we could guess each other's identity based on one simple hint." **[tinyurl.com/whyonline]**

Torah.org offers more than 40 classes on topics ranging from the Book of Jonah to the Ethics of Speech based on the classic works of the Chofetz Chaim. **[torah.org/learning]** One of the most stimulating courses is titled Honesty: Every week an ethical question like this one is posted: "If the motel operator says they accept three children in a room, can you bring a fourth?" You can send your views to the Honesty Forum, and the following week, Rabbi Yisroel Belsky sends out his response – and poses a new question. **[torah.org/learning/honesty]**

At Jewish Interactive Studies, participants correspond with a Jerusalem-based staff to learn more about a variety of Jewish topics. These courses last one to two months and start throughout the year. The Jewish Ethics course Getting Along with People – and Yourself uses material from Maimonides, Rabbi Yonah and the Talmud to examine a Jewish view of the work ethic, strife and anger and wealth and happiness. **[jewishstudies.org]**

MyJewishLearning.com offers courses on kashrut, tzedakah, free will, Kabbalah and mysticism and much more. **[tinyurl.com/myjewish]** If you'd prefer to learn by listening, TeachItToMe.com offers more than 3,000 lessons on topics ranging from Medicine in Halachah to the Shabbat Crash Course. **[teachittome.com]** Closer to home, Rabbi Yossi Michalowicz of Thornhill, Ont.'s Westmount Community Shul offers a huge selection of audio classes, including an Introduction to Kabbalah, The Laws of Brachos, and Marriage: God's Sense of Humour. **[tinyurl.com/westmount]**

Richard Schwartz is one of the most vocal advocates on the web of a Jewish vegetarian lifestyle. He offers a self-paced 10-part course that examines the issues for Torah, health, ecology and peace perspectives. **[jewishveg.com/course.html]** Kolel: The Adult Centre for Liberal Jewish Learning offers several self-taught courses, including How to Study Torah, Zohar **[tinyurl.com/kolellearn]** and the very practical How to Write a Dvar Torah. **[tinyurl.com/koleldvar]**

Although most online courses are geared toward adults, I came across one site that hasn't forgotten kids. The New South Wales Board of Jewish Education has created 250 online lessons geared to kids from kindergarten to Grade 6. You can learn about the cycle of the holidays, the Land of Israel and even about some famous Jewish Australians. Lesson are free, but there's a fee if you want to play the related quizzes and games. **[tinyurl.com/kidslearn]**

And if you prefer a more personal touch when you learn, check out Partners in Torah. This organization matches people – often from isolated communities – with mentors who study with them via telephone for about an hour a week – for free. **[partnersintorah.org]** Check out the delightful video to see whether Arthur Dunkin of Roanoke, Va., is able to pick his mentor, Fred Pfeiffer of Montreal, from a line of impostors when they meet face-to-face after two years of long-distance studying. **[tinyurl.com/torahpartner]** Could you?

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Pikuach nefesh overrides other mitzvot, rabbi says

By SHERI SHEFA
Staff Reporter

There are 613 mitzvot in the Torah that Jews should strive to observe, but there is one in particular that overrides any other obligation, said Rabbi Yisrael Meir Lau.

"What is the greatest commandment? Yom Kippur? Shabbat? Kashrut? Of the 613 commandments, all of these commandments are on the second line if they are in competition with another law, the holiness of life, what we call pikuach nefesh," said Rabbi Lau, the former Ashkenazi chief rabbi of Israel and current chief rabbi of Tel Aviv who was in Toronto earlier this month as guest of honour at a benefit dinner for the Ezer Mizion Bone Marrow Registry, held at the Windsor Arms Hotel.

Ezer Mizion, which Rabbi Lau described as a "magnificent" organization, is an Israeli non-profit group that saves lives and offers medical and social support services to help ailing, disabled, elderly and underprivileged Israelis.

Its bone marrow donor registry, which is the largest Jewish registry in the world, was founded in 1998. Ten years later, it boasts a list of almost 400,000 potential donors.

At the dinner, Rabbi Lau, who last week was appointed chair of the council of the Yad Vashem Holocaust Martyrs' and Heroes' Remembrance Authority – an honorary body of 120 people that meets once a year – spoke about the importance of the organization that saves lives and the mitzvah of pikuach nefesh.

"Shabbat, Yom Kippur, Pesach, if they come in conflict with the question of survival, if they are in a clash with the desire of living, of existence – the Torah says, these are laws, commandments that a being has to observe and live accordingly. To live, not to die," said Rabbi Lau, the youngest survivor of the Buchenwald concentration camp.

Chief Rabbi Yisrael Meir Lau speaks about his support of the Ezer Mizion Jewish bone marrow registry at a benefit dinner. [Photo courtesy of Central Image Agency]

Rabbi Lau immigrated to Israel when he was eight with his older brother after the war. His uncle and half brother were the only other family members who survived the Holocaust.

He received his rabbinical ordination in 1971 and was later chief rabbi of Netanya and chief Ashkenazi rabbi of Tel Aviv before serving as chief Ashkenazi rabbi of Israel from 1993 to 2003.

In 2005, he was re-elected chief rabbi of Tel Aviv, and in that year, he received the Israel Prize Lifetime Achievement award for "bridging rifts in Israeli society."

At the dinner, Rabbi Lau reiterated the fact that preserving life is the holiest commandment in the Torah.

"Not only that you should not take his life, not only that you should help him to exist, but you are forbidden to stay on the sidelines and not to do everything possible to save a human being's life, whoever it may be – a Jew or an Arab, a Christian or a Muslim."

Speaking in advance of the dinner, Ofra Konikoff, the Ezer Mizion registry's transplant co-ordinator, said raising money for the registry is important because it serves Jews around the world, since donors and recipients need to be genetically compatible.

"Once you enlarge the registry, you enlarge the chances of finding a match," Konikoff said.

"Daily, we get files of patients from all over the world who are looking for matches and if we find a match we recruit the stem cells from the bone marrow, and it goes to the patient wherever they are being hospitalized."

Konikoff said that when the registry was founded 10 years ago, it only had 5,000 samples.

Having surpassed the halfway point toward the goal of reaching 700,000 samples, she said she is very proud, but the registry still has a long way to go.

In 2005, in an effort to speed up the process of reaching that goal, Ezer Mizion partnered with the Israeli Defence Forces to recruit blood samples from soldiers on their very first day in the army, Konikoff said.

"They are invited to the clinic to come and give us a blood sample, and the blood samples are being tissue typed and the results are being put in our data."

She said that Rabbi Lau has always been a vocal supporter of the registry and always helps to promote it when he has the time.

"He is a great supporter of this project, because he knows that it saves Jewish lives, and he thinks that saving a life is the biggest mitzvah."

For more information, visit www.ezermizion.org.

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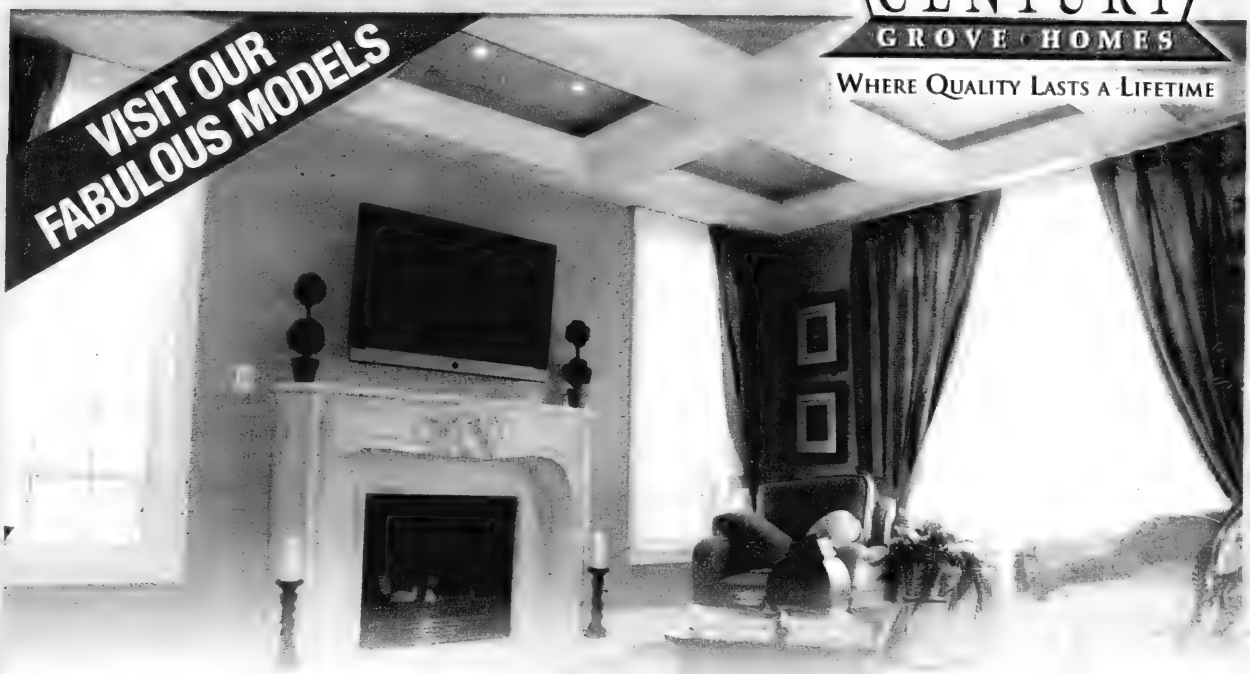

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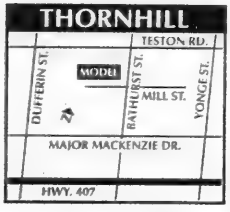

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JNF to fete second-generation power couple

By CYNTHIA GASNER
Special to The CJN

For the first time in 60 years, a husband and wife who have served as presidents of the Toronto and the Canadian arms of the Jewish National Fund will be the honorees at Toronto's Negev Dinner.

Community leaders Alan and Sandy (Tater) Posluns both come from families steeped in a commitment to volunteerism and charitable work.

"Our parents gave us a profound sense of responsibility for our people and the State of Israel," Sandy said.

"We are delighted that we are continuing in the footsteps of our parents. The icing on the cake and making this event even more meaningful to us is to be honoured on the occasion of the 60th anniversary of the State of Israel and the 60th Negev Dinner in Toronto."

The Posluns will be feted for their communal leadership and dedication to Israel on Sunday, Nov. 23, at the Sheraton Centre Hotel.

Alan is a second-generation Negev Dinner honoree. His father, Abe Posluns, was recognized in 1984 for his contributions to the community, including his leadership in helping to build Baycrest Centre.

A Toronto native, Alan is a graduate of the Wharton School of Business and Finance. He served as president and CEO of Superior Acceptance Corporation and is a past president of the Association of Canadian Financial Corporations.

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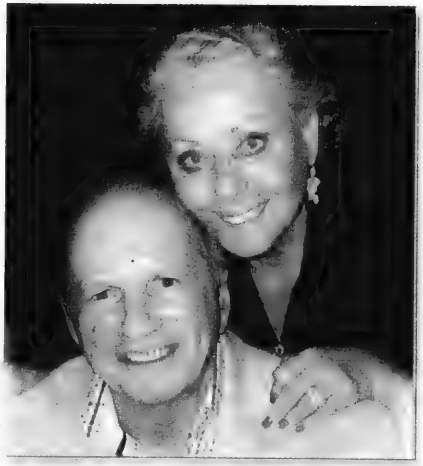
"When I graduated from Wharton and returned to Toronto, my father introduced me to Baycrest, where he was president for 25 years – quite an accomplishment," Alan said.



Alan and Sandy Posluns

"On a trip to Israel with my father, and [after] becoming involved when he was the Negev Dinner honoree, Sandy and I got deeply involved in JNF, something that has grown over the years."

Alan has served on many committees at Baycrest, where he is a life director. He has also served as treasurer of the Israel Cancer Research Fund.

Sandy's involvement in communal service began in 1975, when she joined the Noar Chapter of Hadassah-WIZO.

"I met all these wonderful and accomplished women at Hadassah who worked for a goal, and I learned a great deal from them," she said in an interview. "This led me to many areas of need in the Jewish community."

For more than three decades, Sandy served at both the local and national levels of Hadassah-WIZO, and in 1984, she was chair of Toronto's legendary Hadassah Bazaar.

As well, she has worked in many areas of Baycrest's Women's Auxiliary, as well as on the board of directors of Baycrest. She has also been involved at Mount Sinai Hospital and served as chair of the Mount Sinai Ball in 1988 and 1989.

"My mother, who recently passed away, was a devoted volunteer at Baycrest for 14 years," she noted.

Sandy said that her trips to Israel have enhanced her commitment to JNF.

"It's very rewarding to be this year's Negev Dinner honorees, because we've put our hearts into JNF. We fell in love with the work of JNF in Israel, particularly the Canadian influence."

Funds raised at this year's dinner will go to the Blue Valley Park in the names of Sandy and Alan Posluns. The park is located in Safed-Meron, near the Galilee hills.

Sandy said she is pleased that the park will have playgrounds and picnic areas for family outings.

The dinner will feature a unique march of Canadian, Israeli and JNF flags, as well as a performance by the student choir from United Synagogue Day School.

"We are very excited about being honoured at the Negev Dinner and for our children to be there to continue the momentum of being involved in the community – from generation to generation," Sandy said.

For more information, call Lil Jacobson at 416-638-7200, ext. 27, or e-mail lil.Jacobson@jnf.ca.

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בית צדק

Na'amat a family affair for new president

By CAROLYN BLACKMAN
Staff Reporter

At Rivka Shaffir's recent installation as president of Na'amat Canada, she left at each table a picture of a group of women that included her mother and Golda Meir.

The picture was taken when Meir, the former Israeli prime minister, visited Montreal and met with members of the organization, formerly called Pioneer Women.

"These women attended Jewish functions, stood on street corners collecting small donations and held bazaars in order to raise money for the women and children of Israel.

"I remember them vividly. In a matter of speaking [we were all] part of a large, extended family," said Shaffir, 60, now the principal of and a teacher at the Hamilton Hebrew Academy.

Rivka Shaffir toured the the newly renovated Achva Day Care Centre in Israel which was inaugurated at the organization's convention.

Growing up, she said, she was active in the Labour Zionist youth movement, and her father was a member and officer of the Farband Labour Zionist organization.

"Now my daughter is an active member of Na'amat in Montreal. The Yiddish expression, *dos epelleh falt nisht veit foon baymelle* (the apple does not fall far from the tree) [certainly] applies in our family."

Shaffir said that teaching and Na'amat are her two passions. "They both involve children, and they're both about creating a better world. I'm taking on this challenge with a full heart.

"It's not totally up to me, though. My role is to be a leader, and to knit people together. [The organization] does not rest solely on my shoulders."

Although Na'amat members no longer stand on street corners asking for donations, said Shaffir, "[we do need funds], and we must continue to develop more sophisticated approaches to raising money.

"We need to increase our efforts through small and large donations, and we need to nurture more personal relationships with our grassroot donors."

The organization must create positive experiences for the donors so they will share in the pride all Na'amat members have in the organization's work, she said.

Fundraising has also become more specific than in her mother's time, she said. "While the funds are largely aimed for projects in Israel, the projects target disadvantaged women and their families,which includes non-Jews, Muslims and Christians.

The organization has become sensitive to the needs of Canadian Jewish women as well, she said, and they are researching ways to attract them to Na'amat.

"The social experience must be emphasized. Since my chapter, Nitzan, was founded in Hamilton, we have socialized, participated in one another's simchahs, and provided support when necessary. There is a bond of friendship that permeates our meetings and activities, and that is rare in today's fast-paced world."

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MAKING SENSE OF INVESTING

Iran poses challenge for Obama

Not only did Barack Obama win a decisive victory in the U.S. presidential election, according to many news reports, he also enjoyed tremendous support in virtually every country in the world - with the exception of Israel.

According to Reports

By PAUL MICHAELS

While few journalists bothered to explain Israel's unease, leaving the impression that Israelis did not favour the change that Obama represented, there were some exceptions.

In "Palestinians, Israelis see Obama differently" (Globe and Mail, Nov. 6), Patrick Martin interviewed Barry Rubin, director of research at the Interdisciplinary Center in Herzliya, who explained: "My concern is that the Islamists will see Obama as weak and feel able to do what they want. Iran won't be afraid to develop nuclear weapons. Hezbollah won't be afraid to attack Israel, and Hamas will be the same."

During the election campaign, Obama indicated he would be willing to negotiate with Iranian leaders. However, after speaking with leaders in Israel and other Middle Eastern countries that feel threatened by a nuclear Iran, he reportedly gained a deeper appreciation of the threat Iran poses. In Israel, Obama again said that Iran must not be allowed to acquire nuclear weapons. However, he didn't deal with the issue of negotiations.

At Obama's Nov. 7 press conference, the only foreign policy question was about Iran. Obama used that opportunity to reiterate his key message: "Iran's development of a nuclear weapon, I believe, is unacceptable, and we have to mount an international effort to prevent that from happening."

The most extensive discussion about the U.S. election and Israeli attitudes toward Obama was an interview with Israeli writer and Middle East analyst Yossi Klein Halevi on CBC Radio's Sunday Edition (Nov. 9).

Klein Halevi, a senior fellow at the Jerusalem-based Shalem Center, spoke about his "schizophrenic" attitude toward Obama. As someone who grew up in the United States during the civil rights struggle, Klein Halevi said he was "deeply moved, and overwhelmed" by Obama's election victory. However, like many Israelis, he is concerned about how Obama will deal with the existential threat posed by a nuclear-armed Iran.

Klein Halevi remarked: "Soon, the next president of the U.S. is going to have to make the most fateful foreign policy decision that any American president has had to make in a generation... maybe since the Cuban missile crisis... A nuclear Iran will change the world we live in."

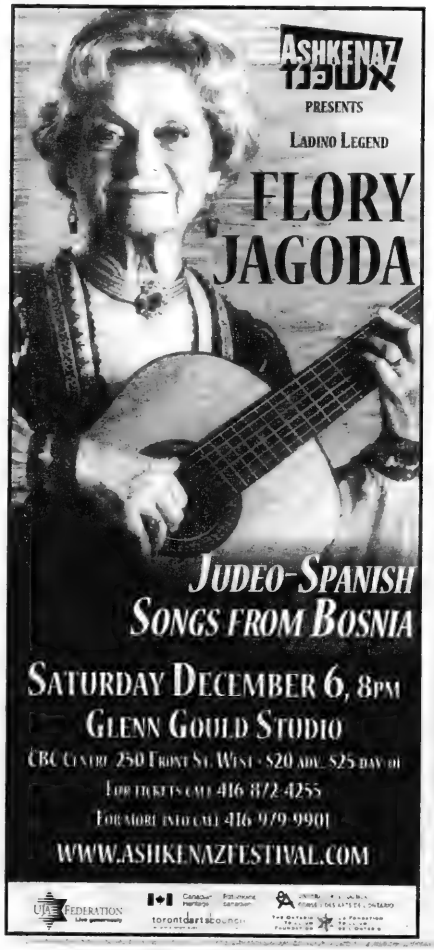
Referring to Israeli and French intelligence, which estimate that Iran could possess a nuclear bomb within 12 to 18 months, Klein Halevi said that Israelis believe the threat from Iran is simply too imminent for negotiations. If Obama had been elected four years ago, he noted, there might have been time to try "vigorous diplomacy, followed by strong sanctions." But now, Iran might use extended talks as a delaying tactic to push ahead with its nuclear program.

When questioned on this by the show's host Michael Enright, Klein Halevi did concede that it's perhaps important for Obama to show the international community that the United States is now willing to try negotiations. However, such talks must adhere to a "tight timetable" of a month or two, so as not to buy Iran more time. If talks fail, "vigorous economic sanctions" must be applied.

Klein Halevi stopped short of talking about the next step: military force.

That option was discussed in "A Crash Course for the New President," by Claus Christian Malzahn (Spiegel Online, Nov. 6). Reflecting a concern about Iran that is also shared in much of Europe today, Malzahn remarked: "Obama wants to negotiate with Iran, without preconditions, over termination of that country's nuclear program... But it will be just as difficult for Obama as it is for a Republican president to accept a concrete threat to Israel by Iranian nuclear warheads in combination with an Iranian president who dreams of wiping out Israel. If Iran continues to insist on its nuclear program and the conflict cannot be resolved with diplomacy, a U.S. attack on the country's nuclear facilities in the near future will be almost unavoidable. The commander-in-chief in that attack would be Barack Obama."

Paul Michaels is communications director for the Canada-Israel Committee.



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Author laments lost Jewish Moroccan language

By SHERI SHEFA
Staff Reporter

Yiddish isn't the only Jewish language that's threatened by extinction, Solly Lévy warns.

Lévy, a Sephardi Jew born in Tangiers, Morocco, who forged careers in teaching, consulting, playwriting, acting, and cantorial singing, was in Toronto earlier this month to promote his second book, El Libro de Selomo, which is written in Hakétia, a largely extinct Jewish Moroccan language.

At a Nov. 2 event held at Petah Tikva Congregation, Lévy read excerpts from his book and spoke about the history of the 500-year-old language.

The audience was also treated to a screening of A Sephardic Journey, a documentary by Donald Winkler about Lévy himself, through his own words, the words of his family and friends, and his students.

Lévy, who emigrated to Montreal in 1968, when Moroccan Jews were being targeted following Israel's victory in the Six Day War, said Hakétia is vulnerable because unlike Ladino, the Judeo-Spanish language, which has been written and published for centuries, Hakétia is largely oral.

Switching back and forth from Spanish to English, Lévy first explained the difference between Ladino – a Spanish dialect influenced by Hebrew and Aramaic, Arabic, Turkish and to a lesser extent Greek and spoken by Jews who lived in the Ottoman Empire – and Hakétia, a mix of old Spanish, Hebrew and Arabic, which was spoken on the northeast coast of Morocco.

"But the mere fact that I am addressing you in international Spanish and in English is a strong indication of the social status of Hakétia," he said.

"If I use this dialect – my mother tongue, of my grandmothers, my ancestors – in a serious academic talk, people will simply laugh at me."

He said that Jewish scholars from northern Morocco never wrote in Hakétia because, in spite of the Spanish Inquisition in 1492 when Jews were forced to convert or were expelled, Jews always felt a cultural link with Spain and wanted to write in the best Spanish of their times.

"This was strengthened by [Morocco's] geographical proximity, of course, to Spain, and on the other hand by the Spanish colonization of northern Morocco, established by the Treaty of Fez in 1912 and ending in 1956, the year of the declaration of Moroccan independence," Lévy said.

He said that Hakétia was considered the "language of the kitchens, able only to express emotions, never sophisticated enough to become a noble, highly intellectual form of communication."

He said it was considered a language the "underprivileged used to curse or bless, laugh or cry. The so-called high class citizens in our community did not allow their children to speak Hakétia. It was only recently, too late, that the baby boomers from northern Morocco showed some interest, or rather [paid] lip service, to the dialect of their elders."

Lévy spoke about a two-week cultural event in Paris last February that celebrated Moroccan Judaism.

Although there were lectures, concerts, discussions, art exhibits and film screenings about Moroccan Judaism, there was "not one single word about the northern Moroccan Jews. Not one single word about us. The word Hakétia was never pronounced nor written, not even once during those 14 days," he said.

"Even our own brothers, Moroccan Jews at large and Sephardim, do not know us, do not recognize our right to be recognized."

Before reading excerpts from his book, which had the audience laughing throughout, he urged members of his community to do what they can to preserve their heritage.

"Please do not forget your roots. Think about your roots and try to improve your Spanish, and do not relinquish the other part of the Jewish Moroccan culture."

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Speakers express concern about future of Jewish culture

By SHLOMIT KRIGER
Special to The CJN

While the Jewish culture appears rich in today's world, with its synagogues, notable artistic works and education, there is room for improvement, said the two speakers at a recent talk on the Future of Jewish Culture.

The Nov. 6 event featured Ruth Calderon, founder and executive director of Israel's Alma College and author of The Market, the Home, the Heart, a book of personal interpretations of talmudic legends; and Steven Zipperstein, the Daniel E. Koshland professor in Jewish Culture and History at Stanford University and author of numerous books, including, most recently, a biography of American Jewish writer Isaac Rosenfeld.

Zipperstein pointed out that popular culture has absorbed many things Jewish, noting the free use of common Yiddish expressions in the U.S. media and the wealth of renowned Jewish entertainers and writers.

In contrast, however, he said, there are also some negative forces at play, including the Iranian nuclear threats against Israel and issues revolving around peace in the Jewish state, as well as the decline in the United States of the number of Jews and of the Jewish movement of the religious middle, Conservative Judaism.

Another concern for the future, he said, is that Jewish literature in the United States seems to indicate "a palpable distancing from Israel, a phenomenon that has been shrouded for some time by leading sociologists of U.S. Jewish life and is now echoed in significant new works of literature."

The most powerful example of such a book, Zipperstein said, is The Yiddish Policemen's Union, written by award-winning American author Michael Chabon. Released last year, the novel relates an alternative history detective story based on the premise that during World War II, a temporary Yiddish-speaking settlement for Jewish refugees was established in Alaska in 1941.

The story also includes the fictional destruction of the State of Israel in 1948 after an unsuccessful fight for independence. Israel's destruction is mentioned casually in only two sentences, while later in the book, Chabon writes that "the Holy Land has never seemed more remote or unattainable."

"Chabon's indifference to the fate of Israel struck me as deeply unsettling," Zipperstein said.

He went on to quote a study co-authored by University of California at Davis professor Ari Kelman titled Beyond Distancing: Young Adult American Jews and Their Alienation from Israel, which found that "Jews are identifying in ways that don't have anything to do with Israel.

"I feel that an inability to recognize the critical importance of what sovereignty has brought for Jews in the last half-century is to be utterly blind to one of the most extraordinary features of Jewish life," Zipperstein said.

Calderon talked about the evolution of Jewish culture more from a historical perspective. She noted that Judaism formerly revolved primarily around the Holy Temple and Jerusalem, where you would mainly find those who, it was believed, would "know how to manage the energy of God," such as rabbis.

Later, rabbis created the Torah texts, which allowed Jews to study and pray from wherever they resided.

Now, there has been another revolution, in Zionism, that Calderon feels she is living in and that Jews "must be partners in."

In order to be more immersed in our culture and be able to connect and interpret things, whether in the arts or in other areas, she believes that people need to become more knowledgeable through some of our great classic books, and especially through Hebrew

"The majority of Jews around the world have no connection to Hebrew," she said. "The wonderful art of interpreting the world and our lives through the Jewish language is something that I think brings meaning to Jewish life."

She would like to see more of these components included in the education provided at North American Jewish schools.

"Without great books, you cannot be a citizen of culture," she said. "The way I see Judaism, the work that we do is [to] interpret the world, and interpretation has to come from some base of knowledge.

"People that cannot be marinated in the Talmud, know the midrashim [interpretations of Jewish texts], enjoy or at least smell the Zohar, Haggadah, Chassidism, Kabbalah – you cannot do anything big if you don't have that in you."

Calderon stressed that another problem is that people from various communities and denominations stay within their own circles rather than unite, and that "kills the energy of *machloket* [debate over the Torah or other Jewish issues]."

"When you don't live with someone that you don't agree with, half of you doesn't work," she said. "We're all comfortable, and we take out things from the siddur that we don't like.

"We need communities to be open, curious and intrigued by each other."

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Lowell & Heather Dubin welcomed Madison on Nov. 2. Proud grandparents Marvin & Phyllis Dubin, Tony & Betty Craig. Great-grandparents, Sid Brown and Betty Craig.

Mazel tov to Anne & Jack Koreen on their 60th anniversary. With love from your children, grandchildren and great-grandchildren.

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Mazel tov to Chai Landau on her recent bat mitzvah.

Mazel tov to Shea & Rayle Rubenstein on the recent birth of a baby girl.

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By REBECCA NADLER

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Thursday, Nov. 20

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Sunday, Nov. 23

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Join Walk and Talk Etc., singles 50 +, for a walk through Sherwood Forest Park. Meet 9:30 a.m. in the parking lot on Sherwood Ave. walkandtalketc@hotmail.com

WHAT IS KOSHER?

First Narayever Congregation hosts a panel on the laws, ethics and morality of kashrut with **Rabbi Ed Elkin**, **Rabbi Martin Lockshin** and **David Nitkin**. 10:15 a.m. 416-927-0546

ZEBRINA IN CONCERT

Shaarei Beth El Congregation of Oakville presents the band Zebrina performing jazz-infused klezmer music . 7:30 p.m. Tickets, $25. Call 905-849-6000 or www.sbe.ca.

Monday, Nov. 24

SAFE MEDICATION USE

Learn steps to take to ensure safe use of medications at Baycrest Centre's free information session on safe medication use. 1:30-3 p.m. Register, 416-785-2500, ext. 3374 or lkamenitz@baycrest.org.

BOOK LAUNCH

Paul Penna Downtown Jewish Day School launches the book Back to School: Jewish Day School in the Lives of Adult Jews with a panel that includes authors **Alex Pomson** and **Randal Schnoor** and **Dianne Saxe** and **Melissa Shiff**. 7:30 p.m. RSVP to 416-928-3537. www.djds.ca.

Tuesday, Nov. 25

LUNCH AND LEARN

Beth Tikvah Synagogue hosts **Joseph Glass** on "The Development of Modern Jerusalem 1800-1917." 12:15 p.m. $20. By reservation only, 416-221-3433, ext. 352.

SAR-EL INFO MEETING

Find out about the Sar-El program, in which civilian volunteers work on Israeli army supply/maintenance bases. 7:30 p.m. 788 Marlee Ave. Info, 416-781-6089 or www.sarelcanada.org.

JEWS ON BROADWAY

Rabbi Cory Weiss speaks about "Judaism and Jews on Broadway." Evening includes listening to **Rodgers**, **Bock**, **Harnick**, **Sondheim**, **Schwartz** and others. 7:30 p.m. Tonight and Dec. 2 at Temple Har Zion. $5 for non members.

ECONOMIC CRISIS

Leo Panitch addresses a community forum on the economic and political impact of the economic crisis, recession and depression. 7:30 p.m. at the Winchevsky Centre. Free, suggested donation $5. 416-789-5502

Wednesday, Nov. 26

DJDS SCHOOL TOUR

Paul Penna Downtown Jewish Day School offers a school tour for interested parents at 10 a.m. RSVP, 416-928-3537. www.djds.ca

ELECTION UPDATE

The Speakers Action Group and the Canadian Jewish Civil Rights

Continued on page 27

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II. MAKING THE RIGHT CHOICE FOR DAY SCHOOL- WHAT REALLY MATTERS?
10:45 - 11:45 — I. WAYS TO TEACH YOUR CHILDREN HAPPINESS
II. 10 ERRORS PARENTS MAKE WHEN DISCIPLINING THEIR CHILD
12:00 - 12:45 — PANEL DISCUSSION - PARENTING IN TURBULENT ECONOMIC TIMES
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What's New

Continued from page 26

Association host a business luncheon on "Election Update: Israel and The New U.S. Realities." Noon at Cassels Brock & Blackwell. $20. Reservation required. www.speakersaction.com or 416-966-0722

PRESCHOOL OPEN HOUSE

St. Philip's Community Preschool holds an open house 6-8 p.m. 201 Caribou Rd. 416-782-8026

JEWISH JOKERS GROUP

The group meets at 7 p.m. at the Antibes Community Centre. All ages welcome. $3. 416-661-2541

THE CRISIS IN DARFUR

The Social Action Committee of Holy Blossom Temple hosts the workshop "Darfur: Don't Look Back," with **Dr. Norman Epstein**, co-founder of Save Darfur Canada. 7:30 p.m. To register, contact **Elana Fehler**, 416-789-3291, ext. 532.

GENEALOGICAL MEETING

Henry Wellisch presents a PowerPoint presentation on "Vienna, Budapest and Prague: Three Great Jewish Communities," three of the most important Jewish communities of central Europe, at the Jewish Genealogical Society meeting. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5. www.jgstoronto.ca

CHUG HATANACH

Rabbi Wayne Allen leads a study group in a discussion of the Book of Nehemiah, Chapter 6. 8 p.m. at Beth David Congregation.

Other news

CLOTHING EXCHANGE

The Family Resource Centre hold a children's clothing exchange on Thursday, Nov. 20, 9:30 a.m.-4 p.m. and Sunday, Nov. 23, 1-4 p.m. Pick up gently used clothing, sizes infant-6x. Information, **Fran** 905-882-8509.

DIVINE PROVIDENCE

Aish Thornhill hosts **Rabbi Pinchas Winston,** Nov. 21-22, speaking on Coming to Terms With Divine Providence. Friday 8:30 p.m. "Shabbos and the Tree of Life," at a private home. Saturday 11:15 a.m. "Small *Chof*, Big Meaning"; 4 p.m. "The Third Meal vs. Gog and Magog." All free. Melaveh malka, "The *Chayn* of *Cheshvan*," dessert reception 8:30 p.m. $18. 905-764-1818 or theshul@aish.com

ROSH CHODESH PROGRAM

Emunah Women of Toronto host a Rosh Chodesh program on Thursday, Nov. 27, 12 p.m. with **Shayna Kravetz** on "*Medinat Yisrael* or *Medinat Yaakov*." 4300 Bathurst St. $10. RSVP, 416-636-0036.

BERLIN TO BROADWAY

Temple Sinai presents From Berlin to Broadway. Friday, Nov. 28 at 8 p.m.

JEWISH EDUCATION FAIR

UJA Federation of Greater Toronto's the Centre for the Enhancement of Jewish Education and Jewish Information Service hosts "GetCentred: The Event for Jewish Parents," with booths showcasing formal and informal Jewish education, Sunday, Nov. 30, 1:30-4 p.m. 2335 Yonge St. www.getcentred.com

DRIVE FOR DREIDELS

Community Chanukah gift drive 2008 runs December 1-15. Drop off new unwrapped gifts with the approved Health Canada Consumer Product Safety, gift certificates or monetary donations to National Council of Jewish Women, 4700 Bathurst St. Sunday 10 a.m.-1 p.m. Monday-Thursday, 8:30 a.m.-4 p.m. Miles Nadal JCC or Bathurst JCC. 416-638-7800 or www.jfandcs.com

BIALIK MARKET

Bialik PTA is holding its seventh annual Boutique Market at the school with a large variety of vendors selling a cornucopia of goods. Monday, Dec. 1, 2-8 p.m.

DAVENING SKILLS

Shaarei Shomayim Congregation hosts an eight-series program (Dec. 1-March 16) to help participants understand, participate in and lead prayers. Dec. 1, "*Nusach Hatefillah*: Jewish Liturgy"; Dec. 15, "*Mussaf Rosh Chodesh* and *Hallel*." 7 p.m. 416-789-3213, ext. 202

AISH TORONTO GALA

Join Aish Toronto for its gala Israel at 60 and Beyond and community symposium, "The State of Our Future," a debate about Israel's future with **Caroline Glick, Dr. Robert Aumann** and **Jonathan Medved**. Monday, Dec. 1. Dinner 6:30 p.m. Symposium 8:30 p.m. at Shaarei Shomayim Congregation. Tickets, 905-764-9340 or aishtoronto.com.

SHAARE ZEDEK EVENING

U.S. political commentator, **James Carville** speaks at the Canadian Shaare Zedek Hospital event at the Park Hyatt, Tuesday, Dec. 2, 7 p.m. His topic is "The Next 60 Years." Tickets, 416-781-3584 or www.hospitalwithaheart.ca.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

CHANUKAH DINNER

Aid to Disabled Veterans of Israel, Beit Halochem Canada presents "Lights! Auction! Chanukah," a dinner and dance, Thursday, Dec. 4, 7 p.m. at Venetian Banquet Hall. Advance tickets $100. Call 905-695-0611.

STORYTELLING & GRIEF

Bereaved Jewish Families of Ontario, which provides support following the death of a child, offers a family night program, "Storytelling and Grief: The Heart Brokenly Lives On," with **Eli Rubenstein**. Wednesday, Dec. 3, 7:30 p.m. at Congregation Habonim. 416-638-7800, ext.202; www.bereavedjewishfamilies.on.ca

EXPLORING SPIRITUALITY

New, informal discussion for seekers with **Rabbi Michael Skobac**, Saturdays, 9 a.m. starting Dec. 6. Bais Dov Yosef Congregation, 3407 Bathurst St. 416-789-0020

TEACH AT LIMMUD

Limmud Canada, which takes place Feb. 15, 2009, is seeking presenters on a wide range of subjects, including Jewish law, philosophy, and spirituality, sociology, anthropology, arts and culture, history and politics for adults, children or families. Submit to Tema@limmud.ca.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna** ext. 215 for info and registration.

Depression Speakers Series, "Depression 101": what depression is and is not, what causes it, who is at risk and why, myths and current treatment. Thursday, Nov. 27, 7-9 p.m. at the Lipa Green Bldg. Registration required.

FOR SENIORS

Active Seniors, Thursday, Nov. 27, 11 a.m.-3 p.m., drop-in for socialization/recreation day of gentle exercise, Scrabble, cards, bridge, chess, mah-jong, and current events discussion over bagels. Info, **Phyllis Fien** at 416-924-6211, ext. 155, or phyllisf@mnjcc.org.

The Association of Jewish Seniors hosts **Helen Yermus** on "A Holocaust Survivor's Perspective." Thursday, Nov. 20, 9:30 a.m. at Shaarei Shomayim Congregation. **Tammy**, 416-635-2860, ext. 458.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. 416-630-9444

Earl Bales Seniors Club in the Park 55+. Casino Rama, Nov. 26; Sunday dance, Nov. 30; Other activities, call Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Book club with **Marilyn Fine**, Tuesday, Nov. 25, 1:45 p.m.

Wellness lecture, "Laugh Your Blues Away," with **Roselyn Haupt**. $5, light lunch served. Tickets, ext. 2267.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

TTC Wheel-Trans information session. Monday, Nov. 24, 10-11 a.m. Ext. 126.

"Sexuality and Seniors" with **Jane Fowler**, Monday, Nov. 24, 1 p.m. Ext. 126.

Mature Living Options Expo, Wednesday, Nov. 26, 11:30 a.m.-2:30 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org

Israeli folk dancing begins Sunday, Nov. 23, 7 p.m. For 18+. $10/class, students $ 8. Register ext. 0.

"Jewish Life Talk Sundays," **Harold Troper** on "Topic: Israel on Foot: Hiking the Israel National Trail from Eilat to Jerusalem." Sunday, Nov. 23, 11 a.m. $9, includes light breakfast. Register, ext. 0.

Jacobs Lounge Visual Arts Space presents "Rafael Goldchain: I Am My Family," Sunday-Friday, 9 a.m.-7 p.m.

The play Kindertransport is at the Al Green Theatre through Nov. 23. Tickets, 416-366-7723 or www.hgjewishtheatre.com.

Koffler Series @ the MNjcc, Nov. 25, 27, Dec. 2, 4, 7-9 p.m. "What's Jewish About Israeli Art?' with **Gideon Ofrat**. $10, students $5. Ext. 222 or ishohat@kofflerarts.org.

YOAV live in concert, Thursday, Dec. 4, 8 p.m. at the Al Green Theatre. $20. www.ticketweb.ca

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca

The mitzvah technique, a natural solution to much of our postural aches, pains, tensions and stress, Sunday, Nov. 30, 10 a.m.-noon. Ext. 373.

National Lifeguard Service course Dec. 28-30, 10 a.m.-9 p.m. and Dec. 31, 10 a.m.-2pm . $240. Register, ext. 252.

Chanukah luncheon with **Marvin Rosenshein** and **Mikhael Khinkis**. $5. Tuesday, Dec. 16, 12:30 p.m. Tickets, ext 235.

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Irving Abrams	Nov 1/08	15 Winchester Street
John Allison	Nov 2/08	5 Montressor Court
Bella Goldstein	Nov 2/08	31 Hearthstone Crescent
Brenda Jacob	Nov 2/08	625 Finch Ave. West
Leslie Wise	Nov 2/08	38 Nevada Avenue
Esther Mecklinger	Nov 3/08	425 Walmer Road
Annette Lipsey	Nov 3/08	3560 Bathurst Street
Sylvia Van Der Hout	Nov 4/08	619 Avenue Road
Jack Orenstein	Nov 5/08	541 Finch Avenue, West
Gary Fruchtman	Nov 6/08	2500 Bathurst St

Steeles Memorial Chapel

Himelfarb, Elizabeth	Oct. 29/08	Private
Moran, Harry	Oct. 29/08	3303 Don Mills Rd
Solodkaya, Elizaveta	Oct. 30/08	Private
Goldberg, Evgueni Lipovitch	Oct. 30/08	175 Cummer Ave
Hart, Githa	Oct. 31/08	3560 Bathurst St
Razanova, Sara	Oct. 31/08	Private
Adler, Arthur	Oct. 31/08	784 Centre St
Aushaev, Zinaida	Nov. 1/08	12 Goldfinch Crt
Schopp, Wadie	Nov. 2/08	775 Steeles Ave. W
Toplitsky, Sophie	Nov. 2/08	205 Cummer Ave
Shoub, Sidney	Nov. 5/08	75 Wynford Heights Cres
Gerzon, Bluma	Nov. 6/08	4266 Bathurst St
Tiefenbach, Bella	Nov. 7/08	Private
Kasdan, Irving	Nov. 8/08	Private
Rubin, Augustine	Nov. 8/08	84 Carlton Ave
Sobel, Sydney Murray	Nov. 8/08	Private
Cantor Schwebel, Ruben	Nov. 8/08	187 Maxwell St
Szollosi, Elizabeth	Nov. 8/08	

HEBREW BASIC BURIAL

Noa Elkayam	Nov 7/08	182 Ramblewood Lane

The unveiling of a monument to the memory of
A. ROBERT DONN 5"7
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LIPSEY, ANNETTE - It is with great sadness that we announce the peaceful passing of Annette Lipsey, nee Kunigis on Monday November 3, 2008 in Toronto. Beloved wife of Sydney. Dear mother of Phil (Arlene Ackerman), Stan (Jacqueline Bouchard), Arnie (Rita Vine), and Shaina (Morrie Paul). Loving grandmother of Rivka, Miriam, Jacob, Adrienne, Tamar, Keila, and Gabriel. Devoted sister of Freda Akerman (late Yaacov), Dovid Kunigis (Barbara), and Eleanor Moidel (Marvin Millar). She will be greatly missed by her many nieces, nephews and friends. You will always be in our hearts. Funeral and Shiva were held in Toronto. Donations in her honour may be made to Out Of The Cold Fund, c/o Congregation Darchei Noam at 416-638-4783.

Subscribe to
The Canadian Jewish news

Minsker chazzan credited for keeping shul alive

By FRANCES KRAFT
Staff Reporter

Rabbi Shmuel Spero, spiritual leader of Congregation Anshei Minsk, credits Cantor Ruben Schwebel for having kept the downtown synagogue alive in the years before the congregation and the area experienced a revitalization of Jewish life.

Cantor Schwebel, who served the Kensington Market shul for more than half a century, died unexpectedly at Baycrest on Nov. 8, almost two months after surgery for a broken hip. He was 92.

Rabbi Spero, who has been with the congregation since 1988, told *The CJN* that the cantor remained active at the synagogue even in recent years after becoming cantor emeritus.

"You might have thought he was 75," the rabbi said. "He was full of strength."

Schwebel was born to a chassidic family on Feb. 28, 1916, in Dinov, Galicia.

His yeshiva education was cut short by the outbreak of World War II, his son Allan said in a eulogy. One of the few Jewish officers in the Polish army, Schwebel fled to Russia following the Nazi invasion of Poland. He spent three years in a labour camp in Siberia, living on a meagre diet of black bread and an occasional bowl of herring soup cooked in snow, Allan said.

While in Siberia, Schwebel was arrested for conducting Jewish prayer services, "a testament to his unyielding faith despite all the adversity and risks."

Schwebel kept a record of the names of Jews who died there, and later gave them to Yad Vashem, said Rabbi Spero.

The rabbi remembers the cantor as a "very warm, very friendly" man, and a perfectionist as a chazzan. He enjoyed interacting with people at the shul and "wasn't too fazed by the difference in dress or mannerisms or notions of young people."

Cantor Ruben Schwebel

Schwebel met his wife Helen in Munich after the war. They were married in 1947, and left to join extended family in Toronto two years later with their daughter Ruthie, then six months old.

Schwebel's father, Zvi Avigdor (Harry) Schwebel, became the first mashgiach at the Murray House, a once-popular venue for weddings and bar mitzvahs. An uncle of the cantor's, Benny Schweibel, who had emigrated to the United States in the 1920s, was a cantor in Niagara Falls and Buffalo, N.Y.

Following his arrival in Toronto, Schwebel worked multiple jobs during the week, juggling them with his duties as a bar mitzvah teacher and cantor at Anshei Minsk.

Allan said his father lived for his family and the synagogue, taking great pride in his grandchildren. He said Schwebel had an optimistic outlook and a strong handshake, and was devout but also had "a performing side." Likewise, the chazzan's extensive collection of cantorial music ranged from traditional to "on the Hollywood side."

Schwebel's grandson, Evan Gold, who also spoke at the funeral, said that he and his grandfather bonded over hockey. "He was a huge hockey fan."

Schwebel leaves Helen, his wife of 61 years; daughter Ruth Gold and son Allan Schwebel; grandchildren Evan, Jessica and Caitlin Gold, and Danielle and Talia Schwebel; and sister Blima Dym. He was predeceased by his sisters Mala, Fayge and Gittel, who died in the Holocaust, and by his brothers Jack and Abie.

Holocaust memories were secret in Soviet Union

By MYRON LOVE
Prairies Correspondent

WINNIPEG — In the Soviet Union, public recognition of Jewish suffering in the Holocaust was strongly discouraged, but Jewish survivors kept the memory of the Holocaust alive by telling their stories to their children and grandchildren.

"It was a remarkable example of private resistance against a dominant ideology. The stories became family secrets," Anna Shternshis, a Russian-born professor of Russian history and Jewish studies at the University of Toronto, told an audience in Winnipeg on Nov. 9. They were gathered to commemorate the 70th anniversary of Kristallnacht.

Shternshis said that the party line in the Soviet Union was that everyone suffered during the war, and, therefore, no particular ethnic group should be singled out for its suffering at the hands of the Germans. After all, an estimated 25 million Soviet citizens were killed during the war, and the Jewish dead were an estimated 1.5 million.

It is an attitude that hasn't changed in the post-Soviet states, Shternshis noted.

Yuri, who was born in Romanov, Ukraine, in 1921, couldn't understand why Soviet Jews were prevented from honouring their Jewish family members and friends who were murdered by the Nazis and their collaborators, Shternshis said.

She met Yuri and interviewed him about 10 years ago, in Brooklyn, N.Y. She would not reveal his last name as she said it would destroy the confidentiality of her interview with him.

Shternshis told her audience that his small apartment was awash in papers, as he had extensively documented the lives of Jewish residents of Romanov. All of them had been shot by the Nazis and their collaborators in 1942.

Yuri served with the Red Army during the war. On his return to Romanov in 1947, he found that nobody he knew had survived. He found work in town as a mechanic and set about recording the stories of how the Jews of Romanov died.

"Yuri quickly discovered that the townspeople, including collaborators, were quite willing to describe what had happened," Shternshis said. "He collected over 10,000 pages of notes about the fate of Romanov's 3,000 Jewish families."

Yuri and some of his friends raised money to build a monument in memory of the Romanov Jewish victims of the Nazis. He envisaged the monument's inscription to be in Russian, Ukrainian and Yiddish. It took 15 years before he received approval to erect the monument, and the monument's text was in Russian and Ukrainian. No mention of the victims' Jewishness was allowed, either. Local political leaders in Romanov have never attended the yearly memorial service, Shternshis said.

Yuri immigrated to the United States in 1988, after the fall of communism, she said. The next year, Yiddish was added to the memorial.

Shternshis also told the story of a Russian partisan leader, Nikolai Kiselev, who led 210 Jews on a 2,000-kilometre walk to safety. After the war, ensconced in a safe bureaucratic job, he refused to talk about what he had done and discouraged any acknowledgment. It remained his – and his Jewish wife's – secret until 20 years after he died and his daughter came across his diaries.

"Many Soviet Jewish survivors spent their lives hiding their past," Shternshis said. "One woman who survived would only talk about her experiences with her mother, who is also a survivor. She never told her children."

Shternshis spoke about another survivor, Svetlana Kogan Rabinowitch. Married at 16 in 1945, Rabinowitch didn't talk about the war, either. But in the mid-1950s, she asked her brother-in-law, an artist before the war who lost his legs and an arm and had become an alcoholic, to paint scenes of what she had been through. When Rabinowitch immigrated to Canada in 1988, she brought with her more than 50 large paintings. She plans to donate them to the National Gallery in Ottawa after she dies.

"She realized that in Canada, survivors can talk openly about the Holocaust," Shternshis said. "She and other Soviet Jewish survivors in North America believe that it is their mission to raise awareness about what happened to them."

Anna Shternshis, keynote speaker at Winnipeg Jewish community Kristallnacht program

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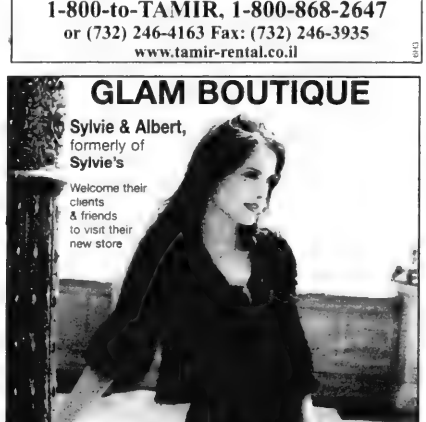

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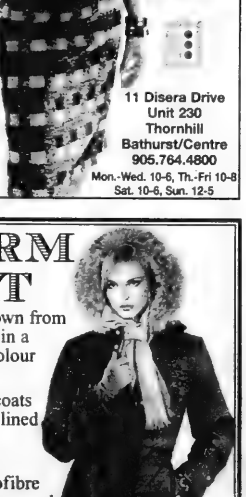

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Coast to Coast

New group launched

Continued from page 3

"We would like to create an organization that speaks for the Canadian Conservative community across Canada.

"Our goal is to provide the services that synagogues can't do themselves, leveraging multiple synagogues and the strength of multiple voices."

As well, he said, the council wants to invest in programming that will bring together the community, and evolve as a politically active voice for Conservative Judaism in Ottawa.

The council is still working on a definition of criteria that synagogues must meet to become members, Schiller said.

He added that the new council is not in competition with the USCJ. "We're hoping we can work in harmony to build the Conservative movement in Canada together."

Kochberg believes that recent events have deeply divided the Conservative community, a perception Schiller doesn't share.

Instead, he sees both organizations as legitimate voices of the Conservative movement.

"USCJ is not the Conservative movement," Schiller said. He noted that in Spain, Conservative congregations left Masorti, the Conservative umbrella organization outside North America, to start their own organization.

Schiller also said that representatives of non-CCCS synagogues have been attending its meetings as well, and participating in strategic planning. "They're part of the council, but not members."

Tanenbaum – a former executive director of the USCJ's Canadian region – said the new council is not asking USCJ-affiliated synagogues to leave the United Synagogue. However, they are invited to attend CCCS meetings and have input.

The council has a bylaw stating that its board "may take into account financial obligations" of members continuing USCJ membership and "shall make its best efforts to accommodate such members so as to enable them to maintain memberships in the corporation and the USCJ."

All CCCS fees will remain in Canada for programming, said Tanenbaum. "That's a very important piece," she added, "because 50 per cent of the regional [USCJ] dues went to support the entire United Synagogue. It went to New York."

The fees will be based on synagogue's income and/or expenses, said Tanenbaum.

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כמו רובכם-אין לי אף פעם מושג מה באמת קורה בכלכלה. אני פותח את הרדיו ושומע בנקאים וכלכלנים בקול בוטח ומלומד אומרים לי מה הולך לקרות:

"חבית של נפט תעלה בסוף 2008 יותר ממאתים דולאר"-הפלא ופלא החבית ירדה לששים דולאר,

"הדולאר האמריקאי ישקע"-הפלא ופלא הוא הולך ומתחזק.

לא משנה איזו קטסטרופה קורית-יש להם מה להגיד, כאילו הם ידעו מראש מה יקרה.

הנעתי למסקנה העגומה שאין להם מושג-לי היה להם מושג-הם היו כולם מליונרים. ולגופו של ענין-הכלכלה מושפעת מהתנהגותם של בני אדם, ואת זאת אי אפשר לנבא.

אני מבין שהתמוטטות המשק שאנחנו חווים בימים אלה נגרמה בגלל מכידת בתים ושאר נכסי דלא ניידי בהלוואות משכנתא גבוהות בעלות סיכון גבוה, שלא כוסו על ידי ערך הרכוש עצמו. וכך, עם פשיטת הרגל של קונים רבים מידי נצר חור שחור של חוסר כיסוי, מה שהביא להתמוטטות הבנקים שלוו את הכסף, והמוסדות שביטחו את ההלואות הללו. שמעתי גם כלכלן שאומר שהכל קרס בגלל מחירי הדלק. כך או כך-אנשים פשוטים כמונו צריכים להיות זהירים ביותר במה אנחנו משקיעים, ולברוח כמו מאש מכל מי שמציע לנו "הזדמנות נדירה לעשות את המכה". אבל שישאר בינינו.

החיים לפי וודי אלן

"הייתי רוצה לחיות הפוך. אתה מתחיל כמו מי שכבר מת, ובכך מסיים את הקטע המפחיד הזה. אחר כך אתה קם בבית הקברות ומרגיש בהדרגה כל יום קצת יותר טוב. ואז זורקים אותך משם כי אתה מרגיש טוב מידי, אתה לוקח את הפנסיה שלך ומתחיל לעבוד. אחרי כמה שנים נותנים לך שעון מזהב. אחר כך אתה עובד ארבעים שנה ואתה צעיר מספיק להינות מהכסף. אתה מעשן, שותה אלכוהול, משתולל במסיבות, ואז אתה מוכן ללכת לבית ספר. אתה נעשה ילד, אתה משחק, אין לך חובות. אתה חוזר להיות תינוק עד אשר אתה נולד. ואז אתה מבלה את תשעת החדשים האחרונים של חייך צף בתוך קפה, עם חימום מרכזי ושירות חדרים, ואז-האלה-אתה מסיים את חייך בתור אורגאזמה. סיימתי את הקיש שלי". (וודי אלן).

דמעות תנין

תודה לשמחה על הקטע הבא:

לויתן שוחה ליד לויתנה ואומר לה:

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הבחירות בישראל

הסקרים מנבאים שבבחירות הקרובות בישראל וימחק כמעט לחלוטין מפלגת העבודה, השריד האחרון של תנועת העבודה שנטלו חלק חשוב בהקמת המדינה. הפתעה יחסית עבורי היא שבמשאלי דעת קהל שנערכו בימים אלה מקבלת ציפי לבני ומפלגת קדימה מספר קולות זהה לאלה שלנתניהו ונתניהו והליכוד. אם זה יהיה נכון לאורך זמן-נראה שזה יראה שהציבור הפנים את האופציה שלבני מציעה -סוג חדש של מנהיגות, תרבותית יותר ובלתי מתלהמת. אמנם מקדם מידי לאמר-אבל אם תרבות פוליטית חדשה תחזיה החישג העיקרי של הבחירות-מה טוב, יש תקווה.

אבל שישאר בינינו.

Coast to Coast

Winnipeg WK hechsher put under OU auspices

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — The Vaad Ha'ir of Winnipeg has transferred the operation of its kashrut supervisory agency to the New York-based Orthodox Union, which administers the widely respected OU hechsher.

The OU, through its agent Rabbi Dovid Jenkins, who is based in New Jersey, will oversee a new Western Kosher (WK) hechsher and bring more than 120 current WK licensees into conformity with what the Vaad describes as the North America-wide standard of kashrut.

The OU supervises more than 6,000 plants in 77 countries, and its well-known hechsher can be found on more than 400,000 products.

For many decades, the Winnipeg Vaad Ha'ir oversaw the old Winnipeg Kosher certification – which was also known by the WK acronym – but it was not approved by the OU, and some people felt it didn't meet accepted North American standards. As a result, many Orthodox Jews in Winnipeg and outside the city didn't recognize the old WK hechsher.

Rick Stokoloff, general manager of the new Western Kosher hechsher.
[Rhonda Spivak photo]

More recently, in consultation with local rabbis, a concerted effort has been made to bring the more than 120 WK licensees into line with the standards of other major hechshers. Vaad officials say this has been accomplished with the transfer of kashrut supervision to the OU.

Vaad Ha'ir president Don Aronovitch said the Vaad is "delighted" with its new "partnership arrangement with the OU and Rabbi Jenkins," which he said is a result of "many months of careful deliberations and consultations with those committed to preserving kashrut" in Winnipeg.

He said that in searching for an appropriate partner to help shore up the WK hechsher, the Vaad tried to

- ensure that kosher supervision in Winnipeg would be retained, and even enhanced, and be readily available to any prospective licensee;
- ensure that all WK licensees would meet North American standards, thus ensuring the credibility of the WK hechsher throughout North America;
- provide continued employment for Vaad staff, and
- minimize the cost to the community.

Jonathan Kroft, president of the Jewish Federation of Winnipeg, said that the "committee of rabbis and representatives of the Jewish community have put in countless hours to ensure a seamless continuance of the delivery of kosher food to our city. In the OU and Rabbi Jenkins, they found partners that will ensure that WK is a recognized label that meets the standards seen in cities across North America."

Rabbi Gabe Brojges will continue to serve as the WK's rabbinic administrator and Rick Stokoloff will continue as its general manager, the Vaad said.

As of Nov. 9, all kosher facilities in Winnipeg are under the new Western Kosher designation, with two exceptions: the Fort Garry Hotel in Winnipeg, which will remain under the supervision of Rabbi Avrohom Altein, the local Chabad Lubavitch rabbi, and Gunn's Bakery, which is certified as kosher by the Vaad Ha'ir but doesn't meet the "normative standards" accepted by the major kashrut organizations, the Vaad said.

"It is not clear to me right now whether Gunn's Bakery items will be able to have a WK hechsher on them, since Gunn's is not Western Kosher, so I don't know if they will be able to use the WK hechsher. They may not be able to. That will be up to Rabbi Jenkins to decide. He will be in town shortly," Stokoloff said.

He added that if Gunn's can't conform to the OU's kashrut standards, places such as the Fairmont Hotel, the Sharon Home for seniors and other licensees won't be able to serve Gunn's products.

Rabbi Jenkins will be working with Gunn's in the next few months to help it meet the OU standards. Until then, Gunn's will continue to be certified as kosher by the Vaad, but not the OU, the Vaad said.

Maxine Shuster, manager of Schmoozer's Deli, which is owned by the Asper Jewish Community Campus and is the only kosher restaurant in the city, said that "getting OU certification is a good thing. It means that anyone keeping any kashrut level will be able to eat at Shmoozer's. Any out-of-town rabbis or Orthodox Jews [in Winnipeg or visiting the city] will be able to eat here without concerns. This is good for the community."

Millie Kraus, owner of Elman's, a 70-year-old Winnipeg-based company that makes pickles and gourmet delicatessen foods said, "I see the OU certification as a good thing. We have started to ship our products out to eastern Canada. We have hopes to start shipping them out to the U.S. If you are a [North American-recognized] kosher company, this has a good bearing on Jews and non-Jews alike. It's a standard people are looking for in terms of quality of product and level of supervision."

The Vaad will soon be opening an information page at www.westernkosher.ca and said it welcomes questions about the new hechsher via e-mail at wkvaad@wkvaad.org, or phone at 204-487-9571.

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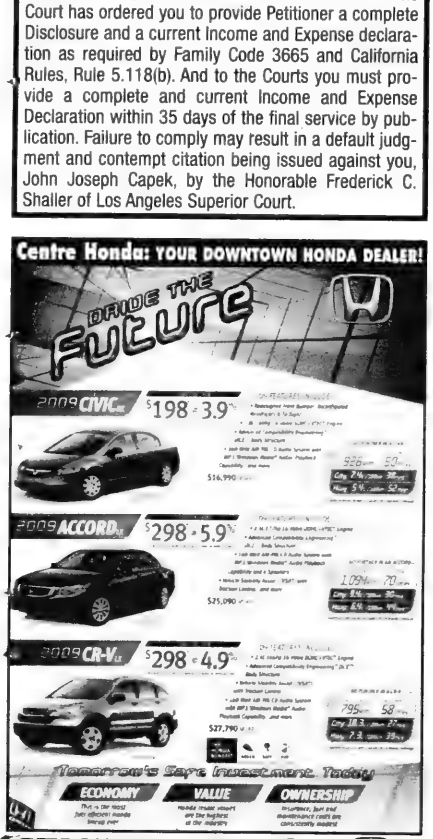
JOHN JOSEPH CAPEK, DOB November 26, 1946. Notice is given to Respondent, John Joseph Capek of 126 Helendale Ave., Toronto, Ontario of Trial Setting in Superior Court of California, County of Los Angeles, U.S.A. 28 days after last date of service of publication on **December 4th, 2008**, to be heid in Dept. CE67, 111 N. Hill St. L.A., CA 90012 for Case BD 172048. The Court has ordered you to provide Petitioner a complete Disclosure and a current Income and Expense declaration as required by Family Code 3665 and California Rules, Rule 5.118(b). And to the Courts you must provide a complete and current Income and Expense Declaration within 35 days of the final service by publication. Failure to comply may result in a default judgment and contempt citation being issued against you, John Joseph Capek, by the Honorable Frederick C. Shaller of Los Angeles Superior Court.



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Coast to Coast

Radio-Canada doc under fire

By JANICE ARNOLD
Staff Reporter

MONTREAL — Radio-Canada has acknowledged that a documentary it aired last month was "clearly pro-Palestinian" and says it will broadcast programs offering other viewpoints on Israel and Gaza in the future.

Geneviève Guay, director of complaints about information at the CBC's French-language network, was responding to a complaint by the pro-Israel media watchdog HonestReporting Canada about Radio-Canada's airing of Peace, Propaganda and the Promised Land: U.S. Media and the Israeli-Palestinian Conflict.

The documentary, produced by the left-leaning, U.S.-based Media Education Foundation in 2004, was shown Oct. 23 on RDI, Radio-Canada's specialty news channel, as part of the series Les grands reportages.

Guay acknowledged that the four-year-old film has only been partially updated since Israel's withdrawal from Gaza in 2005.

"Consequently, our introduction should have placed it in the context of 2004, rather than present it as reflecting the current challenges of the Middle East in the run-up to the 2008 U.S. presidential election," Guay said.

"It did indeed present a highly personal point of view on the conflict – one that we acknowledge was clearly pro-Palestinian. Rest assured that we have recently acquired other documentaries providing different perspectives on the situation in Israel and Gaza, which we plan to air in the coming months."

HonestReporting Canada executive director Mike Fegelman welcomed Guay's promise of additional documentaries and the acknowledgement that the film was introduced without proper context, but "we still felt that this wasn't sufficient, and we called on our 23,000 members to ask [Radio-Canada] ombudsman Julie Miville-Dechene to conduct a formal review of the matter to determine if the network's presentation of the film adhered to Radio-Canada standards of broadcasting and codes of ethics."

Fegelman wrote to HonestReporting's subscribers: "Airing a 'pro-Israel' documentary at a later date doesn't absolve the network for its original sin in airing a 'pro-Palestinian' propaganda film… By broadcasting this film, Radio-Canada abdicated its responsibility as a public broadcaster to do the necessary quality control checks, which should have ensured that this pro-Palestinian advocacy film was not aired in the first place."

The organization complained that Peace, Propaganda and the Promised Land was "rife with false premises, serious omissions, and unfounded malicious allegations," and that Radio-Canada had "breached its own journalistic standards and practices by airing a one-sided partisan polemic bent on vilifying a fellow democracy, the State of Israel."

It also objected to Radio-Canada host Simon Durivage's introduction, saying it "parroted the film's anti-Israel thesis."

The film compares the difference between the American media's coverage of the Israeli-Palestinian conflict, and specifically Israel's settlement of Jews in the West Bank and Gaza, with that of other media in the world. It argues that the U.S. media are providing a distorted view of the situation in Israel's favour because of a conspiracy between Israel and powerful groups in the United States.

According to a description on the Media Education Foundation's website, the film "exposes how the foreign policy interests of American political elites – oil and a need to have a secure military base in the region, among others – work in combination with Israeli public relations strategies to exercise a powerful influence over how news from the region is reported."

The film specifically mentions HonestReporting's U.S. headquarters and another pro-Israel media watchdog, CAMERA, as having contributed to false perceptions of the conflict.

Fegelman said his group is not the only one that has concerns about Peace, Propaganda and the Promised Land. An analysis of the film by Yitzhak Santis, director of Middle East affairs for the Jewish Community Relations Council of San Francisco, concluded that public television stations should inform their audiences that the film is "not an objective study of media coverage of this conflict, but an advocacy piece with a political agenda."

In introducing the film, Durivage said in part: "According to Middle East experts, for 40 years, the settlement policy of the Hebrew state has grown inside the occupied Palestinian territories. The result: daily violence on both the Palestinian and Israeli side."

Fegelman points out that CBC's guidelines for "point-of-view documentaries in the sense of advocacy" state that the network should exercise caution in considering such films for broadcast, guarding against exploitation by political or economic interest groups, and, if they are aired, assure "fairness and balance by other means"

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UJC General Assembly opens on festive note

By MORDECHAI BEN-DAT
Editor

JERUSALEM — More a festive celebration than a thoughtful presentation of ideas and policies, the opening of the General Assembly (GA) of the United Jewish Communities here on Sunday night was marked by the enthusiastic cheering and support of some 3,000 delegates from North America and Israel.

Any sense of sombre occasion suggested by the headlines in the Israeli media, which indicated that the global financial crisis would impinge upon and dominate the four-day gathering, was nowhere in evidence at the gala opening.

Songs and classical music featuring youthful performers were the entertainment fare offered to the large audience, which responded with occasionally raucous release.

Israeli Prime Minister Ehud Olmert delivered the keynote address at the outset of the proceedings, even before the national anthems had been sung, and then quickly left the large auditorium.

He acknowledged his lame-duck prime ministerial status early in his remarks. "Although this is most likely my last appearance before this distinguished crowd as prime minister of Israel, this is by no means a goodbye," he said, without elaborating.

Israeli Prime Minister Ehud Olmert addresses the United Jewish Communities General Assembly (GA). *[Michal Fattal /FLASH90]*

The outgoing prime minister cited the by now familiar list of "complex challenges" facing the Jewish state, at the top of which were "the peace process between Israel and its neighbours, the constant threat of terrorism, Iran's pursuit of nuclear weapons, the global financial crisis, socio-economic gaps in Israel and the education challenge."

Then, in acknowledgment of the fact that more than 800 delegates in the room were students, he called for the increased engagement of Jewish youth worldwide in communal life, adding that "there are also other, more silent, covert concerns, the dangers that we discover when it is almost, sometimes, too late – a weakening affinity of Jewish youth in the Diaspora to Israel is one such issue. The distancing of the future generations from the most basic principles of the Jewish faith is another such issue. And the gradual decrease in Jewish demographics is another such an issue."

The prime minister also reiterated the call for the free world to increase measures "to prevent Iran from achieving its devious goals."

The theme of the program was "a celebration of partnership" between the Diaspora and the State of Israel.

Continued on page 34

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Caroline Glick
Deputy Managing Editor of The Jerusalem Post

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Secular candidate becomes Jerusalem's mayor

Incumbent returned in Tel Aviv

© Ha'aretz Daily Newspaper Ltd.

Secular candidate Nir Barkat declared victory over his haredi rival Meir Porush in the Jerusalem mayoral election last Wednesday, in a race that again exposed the deep divide between religious and secular Israelis.

With all polling stations reporting in the capital, Barkat won 52 per cent of the vote, while Porush got 43 per cent. Russian billionaire Arcadi Gaydamak ran a distant third with just 3.6 per cent.

In his victory speech, Barkat declared himself the mayor of all Jerusalemites, pledging to work for those who had voted for him, as well as those who had voted for other candidates. He added that he would be working for both religious and secular, as well as Jewish and Arab residents of the city.

Ron Huldai just after the mayoral election results were declared in Tel Aviv. **[Israel photo]**

"I'm aware of the depth of the challenge and the complexity of the mission. Now is the time to work together for the good of the city," Barkat, a businessman and former paratroops officer, told his supporters.

The race in Jerusalem was one of many that captivated the country as Israelis around the country flocked to the polls for Tuesday's municipal elections, with Arab and haredi voter turnout exceeding expectations.

Meanwhile, in Tel Aviv, the incumbent mayor, Ron Huldai, won an additional five-year term in office. With all 646 precincts reporting, Huldai won 50 per cent of the vote, as opposed to the 34 per cent for left-wing Hadash Knesset member Dov Khenin. Challenger Oren Shachor placed third.

The victorious Huldai said he was "incredibly privileged to serve as the mayor of Tel Aviv during its centennial."

"The residents of Tel Aviv have made their choice," he added. "Democracy is our strong point. As I've said many times, I know Tel Aviv and its residents well. I'll continue to serve them, driven by my devotion to the city's development."

Huldai's campaign manager, Nissim Duek, said he was relieved. "We had to face an increasingly fashionable [rival] with very limited resources, contrary to what people might think. Almost all of our rivals ran very aggressive campaigns."

"Dov Khenin did a marvellous job," he added, "but they forgot that Tel Aviv is not just [the bohemian] Rothschild Boulevard."

Huldai's aides said that 150,000 of the city's residents, which comprise 37.5 percent of all of Tel Aviv's inhabitants, voted last Tuesday. Khenin's campaign staff expressed satisfaction at the turnout.

Khenin campaign officials said that the voter turnout was higher than in previous elections in 2003, yet, it was still lower than they would have liked.

Conceding defeat, Khenin said that he remains committed to municipal action.

"We had to deal with malicious allegations and spins, but insisted on running a decent campaign," he said. "The elections made me very optimistic. I got to know many people who are willing to do a lot to improve their situation."

In Be'er Sheva, the incumbent mayor, Ya'akov Terner, lost to his former deputy Rubik Danilovich. Terner won just 30 per cent of the vote, while Danilovich got 60 per cent.

When the polls closed, the nationwide voter turnout stood at 40 per cent. At least 36 per cent of those eligible to vote cast their ballots in Tel Aviv; 41 per cent voted in Jerusalem; Haifa saw a 35 per cent turnout; Be'er Sheva's voter turnout reached 40.7 percent; and in Kiryat Shmonah, which fielded nine candidates for mayor, the voter turnout stood at 33 per cent.

Arab and haredi voter turnout hovered around 30 per cent. In the southern town of Lakia, voter turnout reached 59 per cent.

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General Assembly draws over 100 Canadians

Continued from page 33

Mark and Jane Wilf, the North American GA chairs, emphasized that younger Jews must be viewed as full members of the partnership.

Israeli GA chair Shari Arison urged the partnership to try to lead the world in finding solutions to pressing problems through the application of Jewish values.

The annual GA meeting brings together professional and lay leaders from 157 Jewish federations and 400 networked communities across North America

Delegates at the GA were to choose from a wide range of seminar and plenary discussions on Monday. On Tuesday, they were to head off by bus for site visits throughout the country to see firsthand how UJC funds are being put to work.

Usually held in North America, this year's assembly was originally planned as essentially a large celebration of Israel's 60th anniversary. Many commentators and writers pointed out that the gathering had been overshadowed, if not overtaken, by two events: the global economic and financial crisis, and the impending elections in Israel.

"The financial crisis has generated fears and profound uncertainty about the ability of the American Jewish federations… to continue to provide the desperately needed social services," wrote Jerusalem Post reporter Haviv Rettig.

"This was supposed to be a moving meeting between the two largest [Jewish groups] in the world," the GA's chief planner Nachman Shai, senior vice-president of UJC Israel told the Jerusalem Post. "In the end, it is clear the discussion will be dominated by the [economic] crisis."

But not all participants, at least on the first night of the GA, seemed too overwrought by the implications for the GA and for future UJC projects of the financial crisis.

Nelson Halpern, attending his sixth GA from Calgary, said he felt very good about the assembly. "They rushed Prime Minister Olmert out. He did not have much of an impact. After the anthems, it got to feel warm. The musicians were prodigies, all immigrants. It was incredible. They are our future, too."

Halpern said he planned to attend as many sessions as possible. He was especially proud of the 15-person delegation from Calgary, among the more than 100 who attended from Canada. "There is lots of support for Israel."

Arlene Greenberg of Montreal was attending her first GA, as a member of the delegation from Ottawa, where she was born. "It's amazing for me to see this many people dedicated to Israel," she enthused. "People come from so far away, from the States and Canada, and there is a common thread, a bond – the giving and the dedication."

Greenberg's sister, Janice, from Ottawa, found some of the organizational aspects confusing and irritating. Nevertheless, she was moved by the fact that there was a "special emphasis placed on the next generation."

Suspect works at Ottawa universities

Continued from page 1

Diab's name first surfaced in the cold case last year, when a French magistrate reopened it following word that German authorities had uncovered what they said is the group's old membership list.

Diab, a Lebanese-Canadian who works part-time as a professor in the University of Ottawa's department of sociology and anthropology, as well as at Carleton University, appeared in court last Friday for an extradition hearing.

The judge issued a publication ban and a court order sealing evidence in the case, and the hearing was adjourned until this week, Canadian Press reported.

Diab's lawyer, René Duval, who agreed to the ban, told CP that Diab was a victim of mistaken identity. He said Diab wasn't even in France at the time of the bombing and was likely still in Lebanon studying in university.

Two French judges issued an international arrest warrant against Diab earlier this month. Under Canadian law, French authorities have 45 days to add further evidence to support an extradition request.

L'Express said Diab had dual Lebanese and Canadian citizenship.

A team of French police, magistrates and intelligence officers are reportedly in Canada trying to arrange Diab's extradition to France.

In a statement, the French Jewish umbrella group, CRIF, praised the arrest, saying the attack was the first in France since World War II that "targeted Jews because they were Jews." CRIF thanked investigators for their 28 years of perseverance in the case.

B'nai Brith Canada called the international co-operation between French and Canadian authorities a strong model for fighting global terrorism.

"The relentless pursuit of justice by French authorities in this terrorist bombing spanned decades and crossed continents," Frank Dimant, B'nai Brith's executive vice-president, said in a statement. "It is precisely this kind of determined resolve to fight terrorism, backed by international partners, which should be emulated by all jurisdictions."

With files from JTA

Qassam hit yard of Sderot home

© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — A Qassam rocket fired by Palestinian militants in the Gaza Strip struck a residential yard in the southern town of Sderot on Sunday, leaving one person with light shrapnel wounds. Several other people were treated for shock.

This was the third rocket to hit the Negev on Sunday, as violence between Israel and the coastal territory continued for a second week. Some 17 rockets and mortar shells hit southern Israel over the weekend, including four advanced Grad-type missiles.

Outgoing Prime Minister Ehud Olmert on Sunday warned Gaza militants against further breaches of a five-month truce, speaking shortly after the Israel Air Force killed four gunmen who were firing mortars into Israel from the coastal territory.

"We will not tolerate the price tag that terrorist organizations are attempting to set. We will strike anyone who tries to violate the truce," Olmert told ministers at Sunday's cabinet meeting.

The prime minister said he'd told the Israel Defence Forces to present plans for various operations against Hamas' regime in Gaza, but gave no time frame.

"We are not eager for battle, but we do not fear it," Olmert said.

Israel Briefs

Label plan draws fire

Plans by Britain to label products from West Bank settlements are causing tensions with Israel. Ha'aretz reported that top Israeli officials have been urging Britain to cancel the plan, which they equate to a boycott, and that it was to be discussed when Foreign Minister David Miliband visits Israel this week. Britain says the plan meets a requirement of its trade agreements.

Interest rate cut

Bank of Israel governor Stanley Fischer cut the interest rate by 0.5 per cent to three per cent, the lowest in Israel's history. The global slowdown spurred the move.

Iran tests missile

Iran says it test-fired a new surface-to-surface missile with a range of 1,900 kilometres, which puts Israel in its reach. In announcing the test, state-run media said Iran is ready to defend itself against any attack.

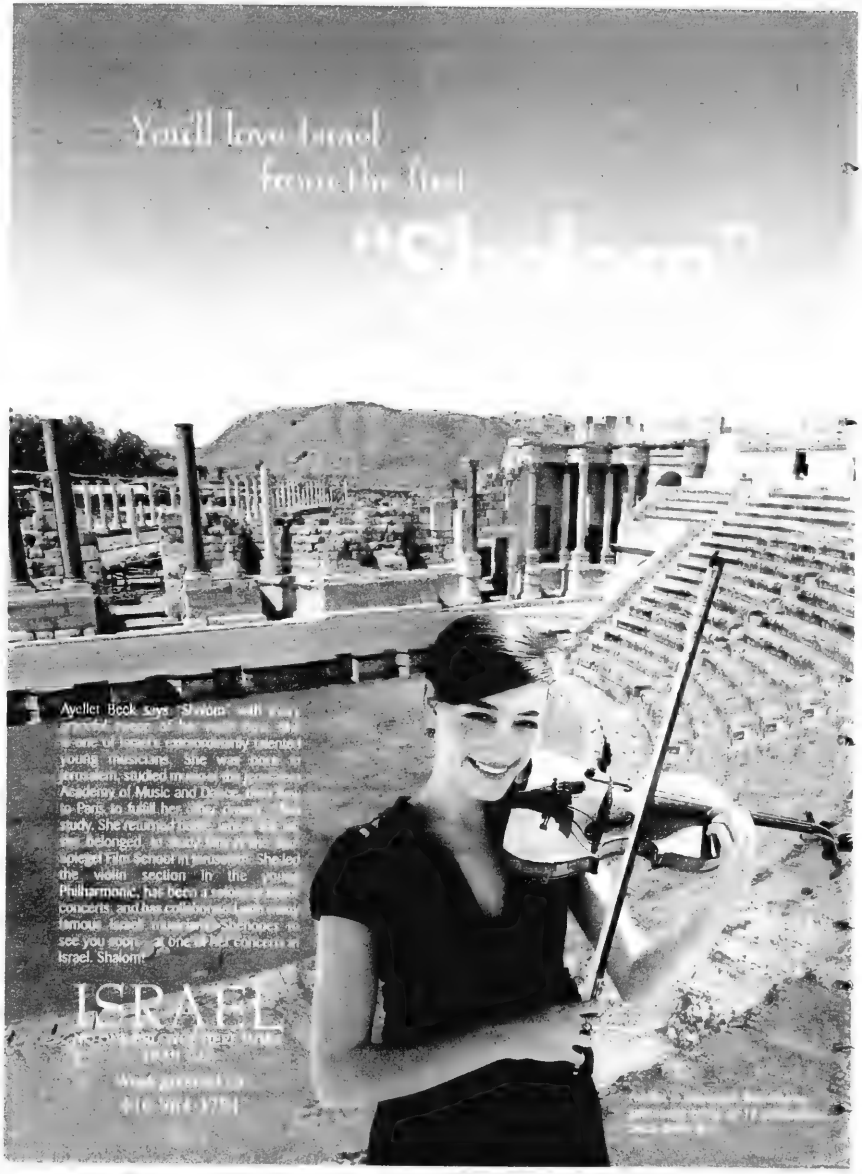
Hamas gunmen killed

Israeli soldiers killed four Hamas gunmen Nov. 12 near the Gaza border fence. The men were trying to enter Israel and plant explosives in the area around Khan Younis, near the Kissufim crossing. Rifles and grenades were found on their bodies. An Israeli soldier was wounded in the exchange, in which the soldiers pursued the gunmen into Gaza. The Palestinians later fired mortar shells at the crossing.

Army sanctions soldiers

The Israeli army said last week it will court-martial four soldiers filmed taunting a bound and blindfolded Palestinian. The video of the incident, which reportedly took place a year ago, was posted last week on YouTube and drew global attention.

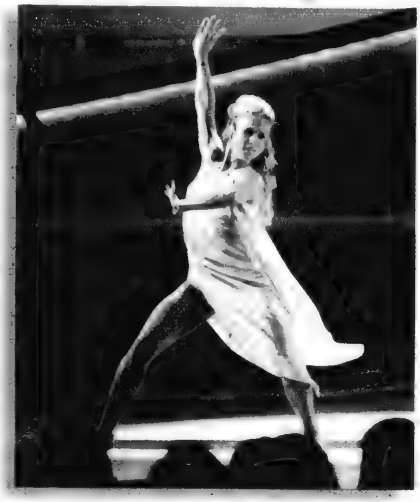
– With files from JTA



And now for something completely different: HEEBONICS

Dancing her way through adversity

By ANDY LEVY-AJZENKOPF
Staff Reporter



Natalli Reznik *[CTV photos]*

Canadian reality TV viewers are basking in the glow of CTV's newest reality show, So You Think You Can Dance Canada.

Now just past the halfway point in its inaugural season, the show's field of dancers has been whittled down to eight competitors from the initial 20, one of whom is Israeli-Canadian Natalli Reznik.

It seems the viewing audience is smitten with this dancer from the Holy Land, as they keep voting her back week after week.

Reznik moved to Toronto with her parents at 14 after growing up in a suburb of Haifa.

A fluid dancer, she has successfully shaken and shimmied her way up the show's talent ladder and tonight is poised to move on to the top six and possibly become "Canada's First Favourite Dancer", as the show titles its pending champion.

If she wins, Reznik will receive $100,000 and a Mercedes-Benz car.

Now 29, she admits to being a relatively late bloomer to the world of dancing, having only begun formal training at age 17.

In a phone interview with The CJN/Heebonics earlier this month from the set of the show, she noted how a difficult transition from Israel to Canada helped forge her determination to dance and succeed in life, despite all odds.

"It was a rough time in my life," she said of her adolescence. "I moved to Canada, my parents divorced and I moved out on my own at 18. I wasn't at home with a mom and dad who were always there. I was by myself and had to always push and work hard. And there were other things that I won't get into. But all I could think about was dancing. It was my whole world."

Reznik said that even before the move she used to dance and make up routines with friends and classmates after school in Israel for the sheer joy of it.

After working her way into small roles and bit parts in TV and movies over the last decade, Reznik eventually found herself dancing at age 25 for the Cirque du Soleil's Love show in Las Vegas. She called that her "big break." Her next gig was as a backup dancer for singer Nelly Furtado on her world tour in 2007.

She said that while working with Cirque was a great experience, it wasn't what she wanted to do with her dance and that it was only when she got her job with Furtado that she started to "really enjoy" her professional life again.

"One of the [Cirque's] choreographers said he loved the energy, authenticity and honesty in my dance," Reznik recalled. "With Nelly, I got more into hip-hop and Latin styles, which, at this point in my life, suit me more. But I'm pretty open to different styles."

This summer, Reznik decided to take a chance and audition with thousands of others for So You Think You Can Dance Canada and was floored when she was chosen as one of the show's 20 contestants after two weeks of tryouts.

"I was shocked when I got in," she said. "It's a challenge."

While she's having a tremendous time showcasing her talent on live TV every week, when pressed, she admitted that she's not comfortable with the spotlight outside of the show's confines.

"I don't usually like to perform in front of family and friends," Reznik said shyly. "I'm getting great support, but whenever someone talks about me on the show, I say 'OK. Great. Can we talk about something else?'"

When asked if she intends to surprise the show's judges and the voting audience with any Israeli folk-dance moves, Reznik giggled and said, "No, I don't think so."

Still, she calls Israel her "home" and continues to visit friends and family there each year.

Reznik said she's "always changing her style" and that the show's judges keep telling her they like her versatility and maturity.

Having said that, Reznik admits that her passion for dance evolved through the years.

"At 19, 20, 21... I lived and breathed dance. It was everything. I had to be a dancer, to prove to myself I could do it," she said. "But it was tough because from 17 to 25 nothing was working out. But then I left the [formal] dance scene, stopped going to classes and started doing my own stuff and understanding what suits me, that's when things worked out for me."

Her success on So You Think You Can Dance Canada notwithstanding, Reznik said she's looking forward to moving on and trying her hand in feature film or theatre using her knowledge as a dancer.

"I've had some small roles in films where I dance, but I think it would be great to help a choreographer get into more visual [sequences] and be more of an art director," she said, adding, "But I'm not sure. I want to keep Toronto as my home base, but I'm also thinking of moving out to Los Angeles. I don't know. Things can change, and I don't usually think that far ahead."

Reznik said if she wins So You Think You Can Dance Canada, "it would be crazy" and it would open "a lot of doors" for her. More importantly, she said she'd subsequently donate a lot of her prize money and time to worthy causes.

"When I was growing up, it was really tough for me in certain [academic] areas. Things didn't come easy for me," she said. "I'd love to go to different dance schools and tell kids that even though it's tough out there, you can make it and your time will come. And dance from your heart, be strong and don't give up. Because if I could make it, so can you.

"If I can help kids this way, my heart would be pleased and I'd feel more fulfilled. If someone could have given me this advice when I was younger, I would have appreciated it."

Jazz pianist aims for bestseller with new CD

By KATHRYN KATES
Special to The CJN

Ron Davis will perform songs from his new album The Bestseller.

Jazz pianist and composer Ron Davis has recorded his sixth CD, a piano/clarinet duo with clarinettist Sasha Boychouk called The Bestseller.

Davis is having a release party for The Bestseller at 8:30 p.m at Hugh's Room in Toronto on Nov. 20.

The show's two sets will include songs from The Bestseller with Boychouk and some solo piano. Bassist Jordon O'Connor and drummer Sly Juhas will join Davis and Boychouk.

"Clarinet used to be the 'king of jazz' instrument – in fact the greatest players were Jewish men – Artie Shaw and Benny Goodman – and then, for some reason, it disappeared from jazz," says Davis, a Toronto native. "To bring a piano/clarinet album into the jazz world makes it inherently unique."

David adds that the songs on his new CD are mostly original. "My songs are not typical jazz songs, not classical and they're not pop... but they are influenced by all those."

The 12 tracks and nine interludes on the CD include a mix of songs – a piece by Brahms; Lush Life by Billy Strayhorn; Mahna Mahna, by the Muppets; and a great Jewish tune called *Dror Yikrah*.

Although not observant, he says he is thoroughly Jewish in every way he thinks and plays, so it is natural for him to express that by playing a Jewish song. On his fourth CD, Shimmering Rhythm, Davis had his father sing a Passover song.

Davis, 51, is a graduate of Associated Hebrew School and the Community Hebrew Academy of Toronto (now the Anne and Max Tanenbaum Community Hebrew Academy of Toronto). Davis was also a member of the Shaarei Shomayim Congregation choir.

"Immediately after this concert [at Hugh's Room], I am going to begin preparations on a very exciting project with symphony orchestras plus me, of my original songs," he says.

"It will be premièring in February 2009 with the Windsor Symphony Orchestra. I plan to take these symphony concerts across the country and eventually around the world. Then, I plan to record it later in 2009."

At the end of November, Davis will have a new video from his last CD, Subarashii Live, on his website (www.rondavismusic.com). Directed by Karen Shopsowitz, the video is called Whirlycurl.

Davis, who once worked as a lawyer and an assistant professor in the French department at University of Toronto, is married to Daniela Nardi, a jazz and world-pop influenced singer, songwriter, pianist and producer. Nardi just released her second CD, The Rose Tattoo, dedicated to the memory of her mother, who died recently. Davis and Nardi have started to collaborate on a CD of Jewish and Italian songs reflecting his religion and her ancestry.

"The Jewish people and Italian people have so much in common. Daniela fits right in with my family and I fit right in with her family – sometimes you can't tell the difference," Davis says.

For reservations at Hugh's Room, call 416-531-6604.

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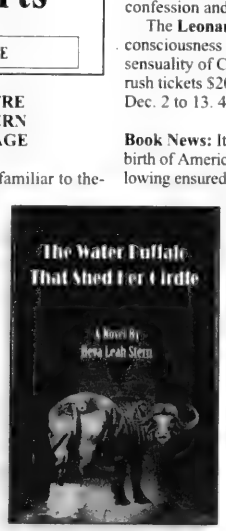
Eye on Arts

By BILL GLADSTONE

FORMER TORONTO THEATRE DIRECTOR REVA LEAH STERN MOVES FROM STAGE TO PAGE

The name **Reva Leah Stern** will still be familiar to theatregoers who attended productions at the Leah Posluns Theatre for the 19 years that she was its artistic director. Stern has remained busy since leaving Toronto some two decades ago, working as the regional casting director for the American Academy of Dramatic Arts for New York and Los Angeles for much of that time. Her first novel, The Water Buffalo That Shed Her Girdle, was recently published.



The story focuses on career woman Rachel Morganstein as she probes her past and family relations for a clue as to why her 23-year-old son, Aaron, has not invited her to his upcoming wedding. The book was published by Bookland Press of Toronto. www.booklandpress.com

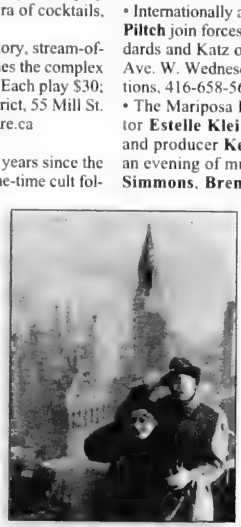
* * *

Sylvia & Lennie: Young Centre for the Performing Arts presents the One Yellow Rabbit Performance Theatre's productions of Sylvia Plath Must Not Die and Doing Leonard Cohen. The first focuses on poets **Plath** and **Anne Sexton**, whose "insatiable appetites, sexual and intellectual, sparked a revolution in American poetry." The play is described as "a voyeuristic journey to an era of cocktails, confession and catharsis."

The **Leonard Cohen** piece is "a hallucinatory, stream-of-consciousness homage [that] boldly re-imagines the complex sensuality of Canada's fiercest poetic voice." Each play $30; rush tickets $20, youth rush $5. Distillery District, 55 Mill St. Dec. 2 to 13. 416-866-8666. www.youngcentre.ca

* * *

Book News: It's been slightly more than 100 years since the birth of American author **Ayn Rand**, whose one-time cult following ensured steady sales of her 1943 novel, The Fountainhead, which has sold more than five million copies to date. Marking the anniversary, American publishers Signet and Plume have reissued several of Rand's works in softcover centennial editions.



Rand with husband in 1947

Plume's new pressing of The Fountainhead contains an afterword by former Winnipegger **Leonard Peikoff**, an early Rand acolyte and devotee of her philosophy of objectivism. Signet has also brought out Ayn Rand: Three Plays and The Early Ayn Rand, a selection from her unpublished fiction edited and introduced by Peikoff.

"I first met Ayn Rand in 1951 at her home in California," writes Peikoff, founder of the Ayn Rand Institute. "She was writing Atlas Shrugged at the time; I was a pre-medical student who loved The Fountainhead and was brimming over with philosophical questions to ask her about it. That meeting changed my life."

Like many socialist and communist Jews of her era, Rand was fervently secular and rejected all religion as superstition. "Randian Man, like Marxian Man, is made the centre of a godless world," reviewer **Whittaker Chambers** once observed in the National Review. Despite her philosophical rigidity, there's a wonderful momentum and energy in her prose, and she's a brilliant propagandist. I am enjoying rereading The Fountainhead, a huge novel that I first consumed along with Atlas Shrugged in high school.

* * *

Arts in Brief

• Internationally acclaimed guitarists **Brian Katz** and **Robert Piltch** join forces to present an intimate evening of jazz standards and Katz originals. $7 cover. Mezzetta, 681 St. Clair Ave. W. Wednesday, Nov. 19, sets at 9 and 10 p.m. Reservations, 416-658-5687.

• The Mariposa Folk Festival inducts former artistic director **Estelle Klein** (now deceased) and singer-songwriter and producer **Ken Whiteley** into its Hall of Fame during an evening of music featuring Whiteley, **Sylvia Tyson**, **Al Simmons**, **Brent Titcomb**, **Eve Goldberg**, **Mose Scarlett** and others. $30, $32.50 at the door. Hugh's Room, 2261 Dundas St. W. Wednesday, Nov. 19.

• Israeli Folk Dancing @ the MNjcc features instructor **Karin Charash** teaching Jewish and Israeli dance styles and moves from communities the world over. The class, for ages 18+, is $10 for adults, $8 for students and seniors. Sunday, Nov 23, 7 p.m. Registration, 416-924-6211, ext. 0.

• The Toronto-based Madawaska Quartet presents Connections, a diverse program of works by **Henry Purcell**, **Mike Kane**, **Alfred Schnittke** and others. The free concert is in the Richard Bradshaw Amphitheatre of the Four Seasons Centre for the Performing Arts, 145 Queen St. W. at University. Nov. 25, 12 p.m.

* * *

At the Galleries

• A selection of photographs from **Rafael Goldchain**'s unique book I Am My Family are on view for free in the Miles Nadal Jewish Community Centre's Jacobs Lounge. Goldchain impersonates many of his ancestral relatives, male and female, young and old, in these stylized self-portraits, each the product of meticulous research and extensive makeup and costume design.

• What's Jewish About Israeli Art?, a new Koffler Series @ the MNjcc, features Koffler artist-in-residence **Gideon Ofrat**. $10 (students $5). Tuesdays and Thursdays, Nov. 25 & 27, Dec. 2 & 4, 7 to 9 p.m. 416-636-1880, ext. 222. ishohat@kofflerarts.org

• The Roncesvalles Village Studio Tour features three artists in each of five different household art studios. Nov. 28, 29 and 30. Details at www.roncesvallesvillagestudiotour.com.

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Author David Bezmozgis writes and directs movie about Russian Jewish community

By BILL GLADSTONE
Special to The CJN

David Bezmozgis, celebrated author of the prize-winning book Natasha and Other Stories, was on skates on the ice in North York Centennial Arena recently, along with a camera crew and a group of teenaged actors in skates and hockey uniforms.

All were involved in filming a scene from Victoria Day, a feature film that Bezmozgis wrote and is now directing in association with the Toronto-based production company Markham Street Films.

"I played hockey at Centennial where we are right now," Bezmozgis said during a lunch break to explain his facility on ice. His facility as a film director may be explained by his training at the University of Southern California School of Cinema-Television and his previous experience directing one feature and two short films.

His last directorial experience was in 2003 when he created The Genuine Article, a documentary on the recruitment of articling students that appeared on CBC's The National. Since then, he's concentrated on writing prose fiction, including Natasha And Other Stories, which earned many prestigious awards and notices, including the City of Toronto Book Award and inclusion on the Los Angeles Times' 25 best books of the year listing for 2004. Since Natasha's brilliant reception, Bezmozgis has been at work on a novel.

David Bezmozgis

The 35-year-old Latvian-born writer, who settled in Toronto with his parents in 1980, wrote Victoria Day about eight years ago. It's a coming-of-age tale in the life of Ben Spektor, the teenaged son of Russian-Jewish immigrants in Toronto. Ben lends some money to a fellow hockey player, who promptly disappears, after which Ben begins a romance with his sister.

"Our hero has always had a crush on this boy's sister and he's never been able to pursue her because of the brother," Bezmozgis said. "But now that the brother is strangely out of the picture, the romance develops. It takes place over a period of about five days while this kid is missing."

Like the stories in Natasha, the tale conveyed in Victoria Day contains emblematic aspects of Bezmozgis' own teenage years in Jewish North Toronto of the 1980s. But unlike the stories in Natasha, the tale in Victoria Day is less dependent on finely wrought prose and had a realistic and visual quality, Bezmozgis immediately sensed, more appropriate for the screen.

Just as he seems comfortable on skates, Bezmozgis said he feels at home in the medium of film, even as a crew of cinematographers, production assistants, gaffers and other assorted technicians throng around him.

How does making a film compare with writing prose? "It's a far more collaborative medium," he said. "But in some senses the film is better because I'm not the only guiding creative light. There are people here – the cinematographer, the art director, the sound guy – who know those facets of film work better than I do. And it's a question of finding the right people who know your sensibility and working together, and often times elevating what you do. That's been my experience on this film.

"As a writer, you spend your time sitting by yourself with very little contact with other people. As a film director it's completely the opposite. There are people around all the time, and it's your responsibility to communicate with them to see that we capture what we're all trying to capture."

Some of the settings in Victoria Day will seem familiar to the Jewish community because many scenes were shot in the Finch-Bathurst area and the neighbourhood of Bathurst Manor. "Among other things, the film will present a record of Canadian Jewish life and Russian Jewish immigrant life."

Gemini-nominated actor Mark Rendall plays the lead role, which, like most parts in the script, required an ability to speak Russian fluently. All of the actors are Russians who were basically chosen to play characters much like themselves.

"The film works because of the wonderful actors who portray experiences very close to who they are," Bezmozgis said. "You don't have some American actor coming in and trying to put on a Russian accent. The goal here, as in all my work, is to capture what life is really like."

Since filming concluded, Bezmozgis has been cloistered away in post-production with the goal of having the film ready for the Sundance Institute Lab in January. If that deadline is too tight, the release date will be later in 2009.

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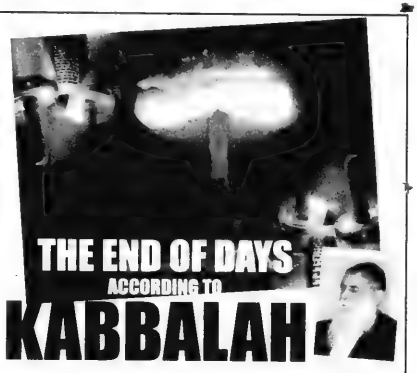

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Kaeja d'Dance celebrates its chai anniversary

By BARBARA SILVERSTEIN
Special to The CJN

The Kaeja d'Dance, a contemporary dance company known internationally for its innovative physically demanding choreography and acclaimed dance films, is now in its 18th year.

Co-founders and co-artistic director Allen and Karen Kaeja, who have performed on stages across North America and Europe and in Asia, are inviting people to celebrate their chai anniversary at this year's Kaeja Lounge, their annual fundraiser.

The festivities take place on Nov. 26, 7:30 to 9:30 p.m. at the Edward Day Gallery at 952 Queen St. W., Suite 200.

The Kaejas, who have two daughters Aniya, 15, and Mika, 10, established Kaeja d'Dance in 1990, to showcase their particular style of dance and choreography.

The company's mandate has since grown, to include films about dance and education. Karen Kaeja says that the films are funded by organizations such as Bravo and their educational work is done in partnership with the Toronto District School Board and Harbourfront Centre.

The couple describe the lounge event as a party that will include footage from their Dead Sea performance, live presentations by 18 dancers and some hands-on exposure to the innovative modern dance elements that Kaeja dance company is known for.

The footage from the Dead Sea stems from the couple's work in Israel two years ago, when they gave presentations of dance on film at the Tel Aviv Film Festival and at Yad Vashem. "We developed a dance film series on the Holocaust. We started in 1997, and over a decade we created seven films," says Allen Kaeja.

"We were told that we were the first choreographers creating the first dance films loosely based on the Holocaust."

He says the films, which include depictions of ghetto life and resistance fighters, are inspired by the experiences of his late father, Morten Norris, who was interned at Auschwitz.

The live performances at the lounge will include an excerpt from Wedding Threads, created by Karen for the 2008 Dusk Dances.

Guests can opt to be filmed at a video dance booth, where they will be guided to express themselves, Karen says. "They'll be given ideas to move to. It will be part of a video that will be screened at the end of the evening."

She says there will also be a Kaeja elevation booth, where people can experience the dance lifts the couple have developed. "We're known for these lifts. We teach them all over the world.

"Allen or I will be taking guests into a modified lift."

And yes, petite, fine-boned Karen can do heavy lifting. She points to a picture of herself lifting her husband, a tall, muscular man who started out as a wrestler.

Indeed his foray into dance was pure happenstance. A native of Kitchener-Waterloo, Allen was training for the varsity wrestling team at Waterloo University. He took his first dance class at the age of 20 to improve his balance. "Once I started dance class, I realized that was it."

He says he was wowed by the possibilities of choreography, adding that his energetic and physical style is sometimes compared to the athletic style of the late Hollywood dance legend Gene Kelly.

Allen says he was quite smitten with his wife when they first met as performers in the same dance troupe, but it took several years until they finally got together.

"He chased me for four years," Karen says, laughing. "When I met him, I fell in love with partnering and th potential of what we could ignit through partnering."

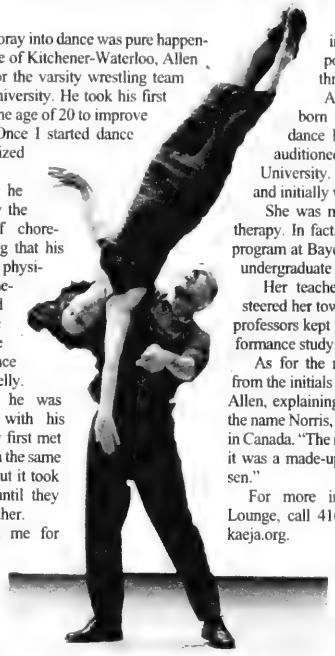
A late bloomer, the Toronto born Karen Resnick took her fir dance lesson the summer before sh auditioned for the dance program at Yor University. She also studied psycholog and initially was a reluctant performer.

She was much more interested in danc therapy. In fact, she started the dance therap program at Baycrest in 1981, when she was a undergraduate student.

Her teachers recognized her talent an steered her toward the stage, she recalls. "M professors kept giving me scholarships for pe formance study."

As for the name Kaeja, it was fashione from the initials of both their given names, say Allen, explaining that he had no attachment t the name Norris, the surname his father assume in Canada. "The name Norris [is] empty becaus it was a made-up name. It was randomly cho sen."

For more information about the Kaej Lounge, call 416-516-6030 or e-mail kaeja@ kaeja.org.



Allen and Karen Kaeja demonstrate a Kaeja toss.

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Play pays tribute to Survivors and Israeli statehood

By SHELDON KIRSHNER
Staff Reporter

In recognition of Israel's 60th anniversary, the Teatron Toronto Jewish Theatre is currently presenting a play that pays tribute to its rebirth and the Holocaust survivors who fought for it.

A Glimpse of the Light, a musical romance written by Ben Finn and directed and produced by Ari Weisberg, will run at the Leah Posluns Theatre until Nov. 23.

It unfolds on a nearly bare stage, relating the story of a group of nine Holocaust survivors who make their way to Palestine in the face of a British naval blockade and begin their lives anew on a kibbutz besieged by Arabs.

As the title suggests, A Glimpse of the Light is upbeat in tone, even as darkness descends or threatens to do so.

The survivors, their suitcases in tow, board a ship captained by Jack Levine (Barrett Morrison), an open-hearted American Jew.

"Forget your lost world," says a member of the crew in a reference to their former homes in eastern European shtetls. "You'll love Palestine."

The passengers do not need much encouragement. "We're heading to where we want to be," they sing in unison. Judging by this line, the survivors have few doubts. There is no going back to Europe, and Palestine beckons.

As the ship heads toward the Middle East, the characters reveal themselves in a flurry of words and in bursts of lilting songs.

Shmuelik (Clinton Somerton), a cock sabra and crew member, dismisses the Diaspo ra with a wave of the hand, relegating it to th annals of "ancient history." Once in Palestin he argues that only Jews have a right to Jude and Samaria and that Arabs should move t Trans-Jordan.

Yudel (Jack Ossof), a grizzled survivo fond of reciting pearls of Jewish wisdom a handed down to him by his sage father, dis agrees, saying that the land should be share in a spirit of coexistence.

The theme of romantic love manifest itself early on, when, in a flashback in Nazi occupied Poland, Ruchel (Nala Burdyna) an Moishe (Marc Richter), pledge themselves t each other. But once Ruchel has boarded th ship without her beloved Moishe, Jack take a shine to her.

In Part 2, the survivors adapt themselve to new routines on Kibbutz Yad Mordecha and learn that armed conflict with their Ara neighbours is inevitable and imminent.

Avram (Martin Edmonds), a kibbutz leade assures them that they will prevail. "We' make it through," he says without a tremor doubt in his voice.

This sort of untrammelled optimism su fuses A Glimpse of the Light from beginnin to end.

Ably directed by Weisberg, and dis tinguished by fine performances, the pla honours the resilience of the survivors in the new, embattled homeland.

Books & Authors

Three books for Toronto lovers

By BILL GLADSTONE
Special to The CJN

If you're a Toronto lover like me, you're bound to enjoy and marvel over Michael Redhill's novel Consolation (Anchor Canada, paperback), which delivers a gripping human story, elegantly and poetically told, along with a grittily realistic literary portrait of 1850s Toronto that is so well executed that it shines.

In alternating chapters, Consolation artfully knits together two separate views of Toronto in two different time frames – the city of today and the city of 150 years ago – without a hint of artifice. The novel moves contrapuntally between two dramatic stories with characters that, like those in John Fowles' The French Lieutenant's Woman, seem to have unseen points of correspondence with one another across the gulf of time.

In the contemporary story, an urban archeologist discovers clues that lead him to believe a priceless cache of 1850s glass-plate photographs of Toronto may be retrieved from the harbour, where they sank in a fierce storm. The alternate story tells of a newly arrived British immigrant who, after the failure of his chemist's shop, learns the art of photography from a dying colleague and begins capturing the rough-edged city as it emerges from the mud and miasmal bogs – creating those very photographs.

After the archeologist dies, his wife, daughter and daughter's partner pursue his dream of retrieving the glass plates from an area of the former lake that has been topped up with landfill. A central locale in the story is a room in a lakefront hotel tower that overlooks an excavation where backhoes are feverishly uncovering the city's forgotten past – an incidental part of digging the foundation for yet another modern tower.

The human relationships at the core of both halves of Consolation are real, complex and evolving. Much more than a treasure-quest unfolds in these pages. The book is equally about the characters' inner lives and the exploration of new modes of living and loving after more traditional models fail.

Consolation bears affinities to Michael Ondaatje's In The Skin of the Lion, which also fills its canvas with icons of old Toronto, and The English Patient, which also throws together a group of unlikely people as roommates with startling results. The book likewise bears comparison to Margaret Atwood's Alias Grace, which conveyed a tale of 1840s Toronto with equal luminescence and, yes, grace.

Along with writers such as Anne Michaels, Howard Ackler and Ondaatje himself, Redhill is of the Ondaatje school of novel-writing. The prose is usually intensely poetic, relationships are always complex and dynamic, and the world is shown to be a place of infinite interwoven mystery. The narrative proceeds by way of revelations and removal of one obscuring skin after another. A New Yorker reviewer once said of Ondaatje's writing that "it is so finely wrought as to be unreadable," but Consolation is neither precious nor obscure: it is forthright and masterful as it attains a breathtaking level of realism and authenticity. With this book – his best so far – Redhill goes to the top of the class.

"If Consolation provokes Torontonians to look deeper at this place, if it causes their gaze to linger longer, then I'll feel the book has burst its covers and gone out in the world to live in its readers. There's nothing else a writer could ask for," Redhill wrote in an online blog earlier this year.

Even after Consolation won last year's City of Toronto book award, I delayed reading it for personal reasons. For years I've been attempting to write a novel set in 19th-century Toronto and didn't want to be unduly influenced. Well, too late now. It's a book that will stay with me.

Plucked from the ether, Consolation's masterful portrait of mid-19th-century Toronto has emerged as magically as the sudden appearance of an image on a darkroom photographic plate. Kudos to the author for doing his homework so thoroughly and then applying his scholarship so invisibly in the service of this well-formed and gripping tale.

* * *

Derek Hayes' Historical Atlas of Toronto, a recent hardcover offering from Douglas & McIntyre, presents a different sort of love affair with the city of Toronto as it revives the city's past through stunning full-colour maps, rare historical documents and rich stories.

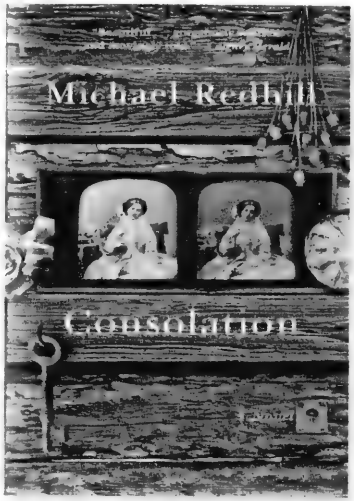
The cover shows a stunningly detailed bird's-eye view of the city of 1884, with a harbour full of steamers and sailing ships, and a cityscape bejewelled with many Victorian-era architectural gems since lost. (See William Dendy's Lost Toronto for an inventory.) That Victorian map is also reproduced within, one of many that you can easily pore over for half an hour or more.

Colourful maps of historic Fort York, the Canadian National Exhibition and "new" suburban areas such as Rosedale, West Toronto Junction and Lawrence Park Estates, to name but a few, are supplemented with insightful notes and archival illustrations of buildings, people and streets. One delightfully illustrated map from the subway's opening in 1955 offers a rare Jewish reference by pinpointing the location of Beth Tzedec Congregation on McCaul Street, just months before the inauguration of the new building on north Bathurst Street.

Those with an appreciation for the city's history and growth will enjoy perusing this thorough and well-produced book.

* * *

Offered in conjunction with a current museum exhibition of the same name at the Royal Ontario Museum, Mark Osbaldeston's newly published Unbuilt Toronto: A History of the City That Might Have Been offers a compilation of building projects and schemes that – in many cases, thankfully – never saw the light of day. (Case in point: the Spadina Expressway, mercifully stopped at Eglinton.)



An unbuilt island tunnel, an unbuilt Queen Street subway, an unbuilt tower atop the former Eaton's at College Park – these are among the dozens of unrealized architectural dreams revisited here.

In one 1945 scheme, Toronto's modern city hall would have resembled one of those receding 1930s-style skyscrapers common in Buffalo and would have faced west toward Osgoode Hall and turned its back on Old City Hall.

This collection of "might have been" visions of Toronto reminds me of writer Robert Fulford's apt phrase "accidental city" in describing the present urban reality. Unbuilt Toronto, the book, is published by the Dundurn Press; the exhibition remains on view until Jan. 11.

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BATHURST / STEELES NEW LISTING — TOWNSGATE CONDO
Beautiful, spacious corner unit in luxurious upscale building, 2 bdrms + fam rm, gorgeous unobstructed view, indoor pool. **ONLY $319,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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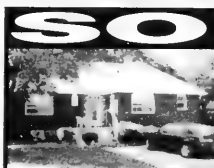

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Ideal starter home in desirable location. Fronts onto Welland. Gleaming hardwood floors, wainscotting, sep. entry to in-law suite. Steps to TTC, shops, schools. Call David Eichorn* (416) 787-1712.

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31 Burncrest Drive! Lovely bung on lrge 40.79x115' lot. Fin'd bsmt apt, attached gar. Immaculate cond! Ruth Silver* 416-226-1987

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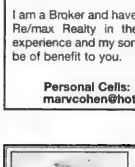

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Coast to Coast

Most Canadians want to learn more about Shoah

Continued from page 1

The main category – overall knowledge of the Holocaust – revealed that within the seven per cent of all Canadians who had never heard of it, one in eight was between 18 and 24.

Better news, Jedwab said, was that about two out of every three Canadians reported having some level of "good knowledge" about the Holocaust.

In terms of level of education, more than 23 per cent of Canadians with only an elementary school education said they had never heard of the Holocaust, compared with 1.7 per cent of those with a master's degree.

The survey also showed that Canadians who know about the Holocaust learned about it in a variety of ways. Thirty-six per cent have read a book, and 13 per cent have seen Holocaust exhibits in museums. More than half read about the subject in a newspaper or saw a film about it, while 60 per cent of Canadians age 18 to 24 learned about the Holocaust in school. Half of Canadians with Holocaust knowledge have talked with parents or friends about it.

Jedwab also noted that contact with Jews boosts the odds of people having more Holocaust knowledge. Two-thirds of people with frequent contact with Jews claim good knowledge of the Holocaust, as do 60 per cent with only occasional contact. Only one-quarter of people who have never met anyone Jewish reported having good knowledge of the Holocaust.

How do Canadians feel about learning more about the Holocaust? According to the survey, 55 per cent said they would like to learn more, and 75 per cent said the subject should be mandatory in school. Seventy-seven per cent also felt that teaching about racism and anti-Semitism should be more of a priority, and 45 per cent would consider attending a Holocaust memorial ceremony.

One "paradoxical" finding, Jedwab noted, was that 30 per cent of Canadians with "good knowledge" of the Holocaust also agreed with the idea that "we are too frequently reminded about the Holocaust today."

The survey also asked Canadians about their attitudes toward Holocaust denial and Nazi war criminals. Seventy-two per cent agreed that Nazi war criminals should be brought to justice, but less than half – 48 per cent – thought denying the Holocaust should be a crime.

Jedwab said the survey also revealed that the more knowledge Canadians had about the Holocaust, the more aware they were about the general issue of genocide and the stronger their conviction that more could be done to prevent it. More than 90 per cent of Canadians with "good knowledge" of the Holocaust were also aware of current genocides.

On the other hand, in the historical context, the survey results suggested that while greater Holocaust knowledge is correlated to better knowledge of historic anti-Semitism, many Canadians are simply "not aware" of what happened in the past, Jedwab said.

According to the survey, fifty-four per cent believe that Canada welcomed the arrival of Jews during World War II – contrary to Canada's actual "none-is-too-many legacy" – and only one-third believe that Canada "did not do enough" to prevent the Holocaust.

More than one-quarter said they didn't know if Canada didn't do enough, underscoring, Jedwab said, the need for improved programs in schools and elsewhere. The survey also indicated a predictable correlation between the level of Holocaust knowledge and the belief that Canada could have done more.

On the issue of diversity, the survey also found correlations between greater Holocaust knowledge and education and attitudes towards diversity. The greater the Holocaust knowledge, the more Canadians expressed "somewhat" less concern over non-Christian immigration, the belief that society was strengthened by diversity and "somewhat" more support for more effort to accommodate differences.

The survey reported that 59 per cent of Canadians agree "that society should try harder to accept the customs and traditions of minority religious groups."

At the press conference, Louise Sultan, associate co-ordinator for Fighting Anti-Semitism Together (FAST), a coalition of non-Jewish community and business leaders founded by Elizabeth and Tony Comper, said one of the challenges of her work is to get people to "make the connection" between Holocaust knowledge and the appreciation of diversity.

"We want to make that connection," she said.

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Two Jewish skaters crack Calgary Flames lineup

By HARVEY ROSEN
Special to The CJN

WINNIPEG — For those young men aspiring to one day scratch their way to the pinnacle of pro hockey, the National Hockey League, you have to have more than a little mazel – luck.

Obviously, you have to have been blessed with talent, but survival instincts, mental and physical toughness, healthy living habits and a positive attitude are the kinds of prime assets that also ought to be stuffed into your equipment bag.

At this point, training camp auditions are over and thousands of hockey hopefuls have scattered across North America and Europe seeking their fortunes on golden ponds. The fortunate will receive a hearty mazel tov and the others, a broken heart.

Mike Cammalleri, only 5-9 and 180 pounds, is the son of a Jewish mother, Adele Gelbard, and a father of Sicilian origin. The slick skater toiled last season for the Los Angeles Kings and is now a Calgary Flame, following a June 20th draft-day swap for a first-round (17th overall) pick.

The Richmond Hill, Ont., native scored 19 goals last season and added 28 assists in 63 games. The left-winger was brought to Alberta to beef up the Flames offence, but his plus-minus numbers were a team-high minus-16. That negative stat indicated he failed to back-check efficiently, thereby affording the opposition abundant scoring opportunities.

Nonetheless, Cammalleri, a second-round pick in the 2001 entry draft, has excellent playmaking skills, very good anticipation, plus a nose for the net. The 26-year-old honed his skills playing junior hockey in Bramalea, Ont., and with the Michigan Wolverines at the college level. He was a member of the 2007 gold medal Canadian team at the IIHF World Championship.

(According to Sean Kelso, manager of media relations for the Flames, Cammalleri told him he wasn't raised Jewish, but rather in a non-denominational home. His mother is, however, Jewish.)

Meanwhile, the proverbial wandering Jew is on the move again. Veteran defenceman Mathieu Schneider, 39, who played his 1,200th NHL game earlier this fall, was traded from Anaheim to the Atlanta Thrashers – not because he wasn't performing well with the Ducks, but he commands an annual paycheque of $5,575,000, which put Anaheim over the salary cap.

A prolific scoring rearguard, he has career totals of 212 goals and 491 assists. Only 5-10 and 195 pounds, Schneider, a third-round selection of Montreal back in 1987, has a great shot from the point and is invaluable on the power play, besides being an excellent lateral skater.

The trade winds also blew late last season for centre Jeff Halpern, 32, and, oddly, he ended up participating in 83 games in an 82-game schedule.

Originally signed as a free agent in 1999 by the Washington Capitals, the six-foot, 200-pound centre is described as being more of a checker than a scorer. Yet in 2007-08, the native of Potomac, Md. who excels on the penalty-kill unit, first scored 10 goals and added 14 assists with the Dallas Stars. Then in only 19 games, he went on a scoring spree with his new club, the Tampa Bay Lightning, contributing 10 more markers and eight helpers for a career best season of 20 goals and 22 assists.

Tampa Bay, unfortunately, will be without the diligent worker with leadership qualities until at least January. The unlucky Jewish skater, whose mom Gloria, 56, was killed in a fiery car crash almost four years ago, suffered a ruptured anterior cruciate ligament at the IIHF World Hockey Championship in May. The U.S. team captain also suffered a sprain to his medial collateral ligament and a small tear to his lateral meniscus.

Eric Nystrom

Much was expected of the Calgary Flames' Eric Nystrom, 25, a hard-hitting left-winger – first, because he is the son of Bob Nystrom, a member of the U.S. National Jewish Sports Hall of Fame who enjoyed an outstanding playing career with the New York Islanders and, second, because the Syosset, N.Y. native was picked in the first round, 10th overall, by Calgary in 2002.

Last year, the 6-1, 200-pounder, a former captain of the Michigan Wolverines, played 44 games and registered three goals and four assists. Injuries have hampered Nystrom, who plays a sound up-and-down game like his dad did, and management hopes he has even more untapped potential as a power forward.

Many others kids of Jewish background are on the cusp and are no doubt dreaming that this will be their breakthrough year.

Winnipeg's Jacob Micflikier, 24, started the season with the East Coast Hockey League (ECHL) Florida Everblades. On Oct. 23, after a strong camp, the forward was called up by the AHL Rochester Americans.

Toronto-born goaltender Robert Gherson, 25, a 2002 draft pick of the Washington Capitals, was the backup for the AHL champion Chicago Wolves last season. The former Sarnia Sting junior is back for another season in the windy city. Last season, he was 8-6 with a goals against average of 2.61 and a save percentage of .914.

Colby Cohen, drafted in the second round last June by the Colorado Avalanche, is back with Boston University's NCAA team. The 6-2 defenceman had three goals and 13 assists last year.

Forward Oren Eizenman, 23, recently signed a pro tryout contract with the Manitoba Moose of the AHL. The Toronto native scored 27 goals and had 39 assists last season with the ECHL's Fresno Falcons.

Thornhill, Ont., brothers Adam Henrich, a left winger, and Michael Henrich, a right winger, are still in pro hockey.

Adam, a 2002 second-round pick by Tampa Bay, who played junior with the Brampton Battalion, is skating with the AHL Wilkes-Barre/Scranton Penguins. Last year, the 24-year-old played in the league with the Norfolk Admirals, where in 43 games he scored 14 goals and added 17 assists. The 6-4, 225-pound skater also played a dozen games with the Wheeling Nailers of the ECHL and recorded 10 goals and 10 assists.

Michael, 28, a first-round pick by the Oilers in 1998, 13th overall, is playing in Europe for the second straight season with Wolfsburg Grizzly Adams of the Deutsche Elite League.

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Cowardly hiding behind anonymity

By YONI GOLDSTEIN

One of the few things that bugs me about Web 2.0 is the curtain of anonymity that it affords critics, cynics and just plain mean-spirited folk who populate blogs and news sites. Hiding behind user-generated nicknames that effectively conceal their identity, these people spread hatred, racism and bald-faced lies – and they do so without fear of being reprimanded. Even a website as benign as YouTube often becomes a base for hateful bigots, who use the comment sections of individual videos to spout off.

New Views

It need not be like this. Politicians, newsmakers, pop stars, journalists – they all put their names on the line each time they offer an opinion or state an item as fact. That element of risk is important. It acts as a built-in verification system. When your name and career are on the line, you are less likely to say or write something that is wrong or could get you in trouble. Internet misfits, seemingly, are not weighed down by such worries.

Back in late September – Yom Kippur, to be exact – a pamphlet was distributed at many Toronto synagogues. Its bold headline, "Strengthening our bond with Israel," bore a striking resemblance to the flyers sent to synagogues by Israel Bonds, usually at the same time of the year.

But this was no Israel Bonds advert.

Quite the opposite. "Israel Bonds have always symbolized the aspirations of the Jewish people," the pamphlet began. "Sadly, this is no longer the case." Why? Because the Israeli government has "betrayed" the Jewish people and "is not interested in the future of the people of Israel and the Jewish people as a whole."

The pamphlet said the Israeli government uses Israel Bonds money to "support the creation of… Arab town[s] in Galilee," as well as to "supply free medical services, electricity, water and fuel to our sworn enemies" and to "support judiciary and penal systems which release murderers of Jewish children – while it incarcerates Jews for defending their homes, their orchards, their lives."

The flip-side of the pamphlet contains some of the most hateful words I've ever read. Arabs are described as "the most savage and degenerate sub-humans on this planet" and "wild beasts that walk on two feet and speak Arabic." More frighteningly, left-of-centre Jews and Israelis are accused of "dream[ing] about erasing any trace of Jews and Judaism from the holy city of Jerusalem and the Temple Mount.

All of this was signed anonymously: "Published by your neighbours and friends who are deeply concerned for the survival of Israel and Jerusalem." There was no e-mail address or phone number – in other words, no way to respond.

I suspect that some of you reading this know who was responsible for spreading this vile brochure, but that doesn't change my point. The people behind this vicious, hateful – and, in my opinion, stupid – diatribe did not wish to be identified. They were too cowardly to back up their words with an identity, let alone offer others a forum to debate the (few) merits of their ideological position.

With this regular column, I have a space to mouth off about things that I deem to be important (or funny, or interesting). And, like other writers and thinkers, I recognize the responsibility and liability that is embedded in every word that I write and in every opinion I offer. If ever there is a natural enemy for people like myself, it's the sort who published what I have just finished describing.

They are, quite simply, cheaters.

Stand up and tell us who you are, "neighbours and friends who are deeply concerned for the survival of Israel and Jerusalem." I assure you that we, too, are concerned. And we would like to talk.

In the meantime, your continued silence only emphasizes your cowardice.

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Preheat oven to 375°. Lightly grease a cookie sheet with non-stick cooking spray. In a large bowl, mix spinach, parmesan cheese, onion, egg, croutons, butter, garlic and Tabasco. Mix well. Shape spinach mixture into 1" balls. Arrange on cookie sheet spaced 1" apart. Bake, uncovered, at 375° for 15 min. until croutons are slightly golden.

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REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE

SPADINA LANDMARK: A sign celebrating the birth of the State of Israel adorns the front of Hyman's Book Shop, on the west side of Spadina Avenue, south of Oxford Street, in 1948. Standing on the doorstep is Gurion Hyman, then a 23-year-old apprentice pharmacist, who hand-painted the sign. "My father's store was like a parliament for Spadina – everybody came there," he recalls. "It was a centre for discussion." The shop sold books in Hebrew, Yiddish and English, as well as Judaica, greeting cards, Yiddish theatre tickets and other items. It opened in 1926 and operated until proprietor Ben Zion Hyman closed it down in the early 1970s after nearly half a century. [Photo courtesy of Gurion and Ruth Hyman]

Childless mother?

By AVRUM ROSENSWEIG

When I began this article about childless women, the words I initially typed were "childless mothers."

Instead of writing "childless women," those were the words my fingers typed. Why? I think we perceive our existence and its forms in many different ways. However, there are certain components so deeply woven into our consciousness – like the human capacity to grow – that most of us, most cultures, would include them in a description of who we are as people. One of those things is motherhood.

URBAN WRITER

The Torah speaks at great length about childlessness pertaining to woman. We see this, for example, in the verse: "When Rachel saw she had borne no children to Jacob, Rachel became envious of her sister and said to Jacob, 'Give me children or else I will die.'"

There is much discussion about this statement, but suffice it to say, Rachel craved a child and seems to have defined her womanhood through motherhood.

In essence, my fingers reflected the societal perception that women can create babies, should create them and that materialism is at the core of this idea.

A woman I know is approaching the end of her childbearing years. My friend, a most ebullient human being, said that since she was little, she learned that one day, she was to fall in love, get married and have children.

"I believed that would happen," she laments.

She did indeed fall in love and get married, but the marriage ended after six years. While married, she didn't believe she was good enough to be a mom, and waited. Later, her husband wasn't interested in having a child, so they waited. But, she says, "time got away from me… and I was in my 40s."

My friend has run the gamut of feelings and thoughts about being a childless woman. She believes she would be a great mom, and motherhood would have been wonderful. Still, she states categorically, "I have accomplished many things and am making a difference in our world. I am better than I was five years ago."

She says our society is all about having children, and people can mourn excessively for women who don't. It's unfair, she adds, because "many women I know have come to grips with it and are leading full and whole lives."

She continues, however, that women shouldn't wait to fall in love, "as the clock ticks. If you want a child, have it now. One day, you're going to wake up and realize it's too late. I wish someone would have encouraged me."

I have always been envious of the female gift of conception, pregnancy and birth. Having the ability to create a child and doing so must often catapult a woman into a place of acute appreciation of Godliness, knowing that just as God can create a human being, so can she.

I mourn for those women who cannot have children, as long as they themselves mourn, but not for those who made a choice. I also grieve for those women who had children, but never wanted to.

I have learned through my friend that society can be insensitive to people without children, and single-minded in the perception of womanhood versus motherhood. This thought also hits home in Torah sources, as seen in Rachel's plea to Jacob, but a women's primary purpose is not necessarily fulfilled by simply having children. It is the responsibility of every woman to develop herself as a full and complete human being.

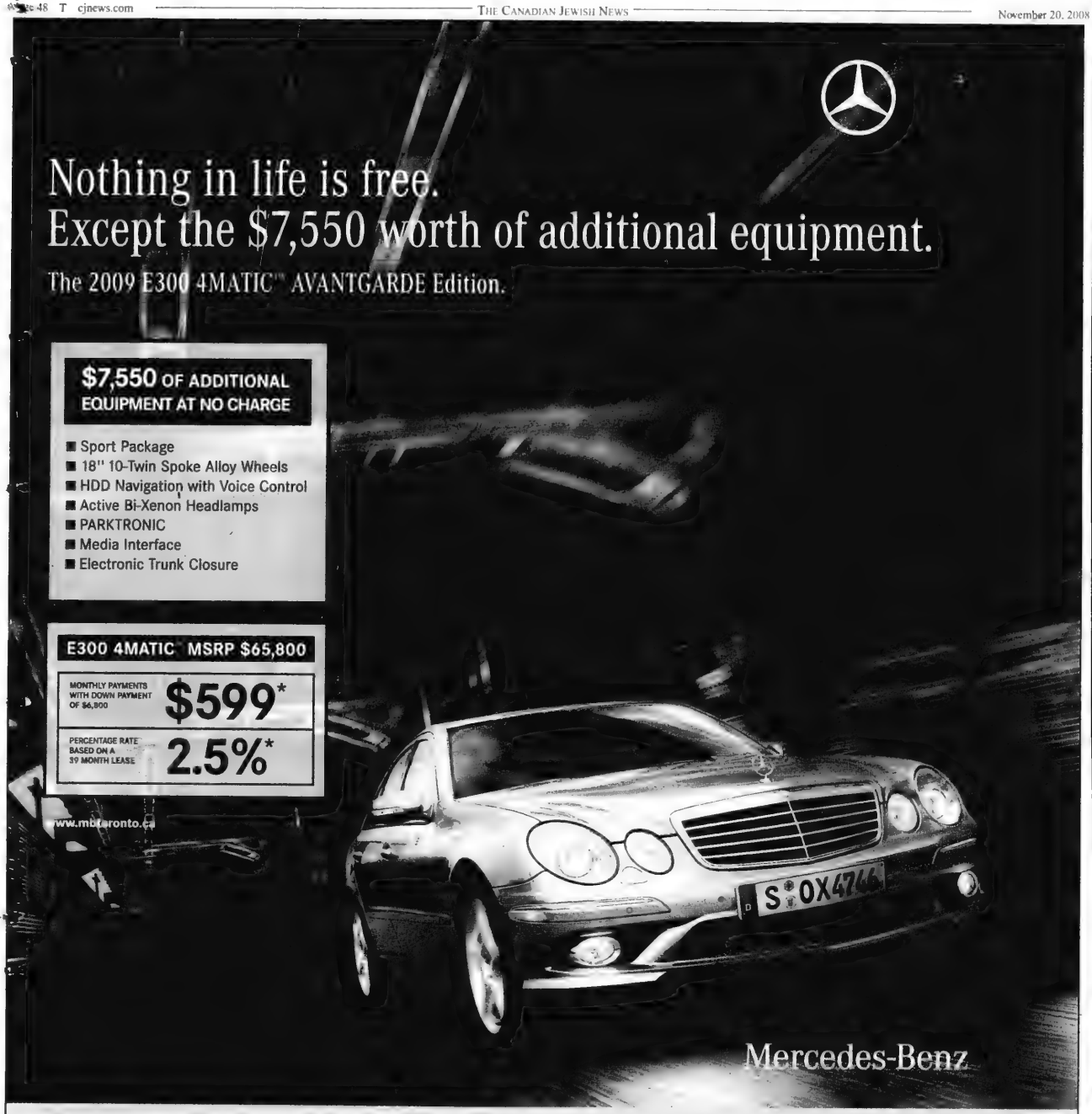
In essence, we must all give birth to ourselves. It seems my fingers were somewhat hasty.

avrum@veahavta.org Sderot/Sudan?

* * *

Correction

In last week's column on his recent heart attack, Avrum Rosensweig referred to his mother saying Tehillim (Psalms) for him after the attack. Because of an editorial error, the published version referred to "tfillin" instead. We apologize for the error.



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Canada leads UN censure of Iran

By PAUL LUNGEN
Staff Reporter

A resolution that Canada spearheaded censuring Iran for violations of human rights passed in a UN General Assembly committee last week, despite Iran's efforts to cast Canada as a stooge of Israel.

The resolution accuses Iran of gross human rights violations, including "torture and cruel, inhuman or degrading treatment or punishment, including flogging and amputations." It criticizes the Islamic state for executing juveniles, killing people by stoning and discriminating against women and girls. It also calls on Iran to end human rights violations affecting religious and ethnic minorities, among them Jews, Christians, Kurds, Arabs, Sunni Muslims and, in particular, Baha'is.

The resolution was co-sponsored by 42 mostly European and North American democracies, plus Israel, Fiji and Micronesia. Seventy members of the General Assembly's Third Committee voted in favour of the motion. It will now be put before the full General Assembly.

"The adoption of this resolution is a clear signal of the international community's concern for the human rights of people in Iran," said Foreign Affairs Minister Lawrence Cannon. "It sends a message of hope to the victims of state-sponsored brutality and to the human rights defenders who seek to effect positive change in Iran."

In a news release, Cannon said, "We will continue to promote Canadian values, such as freedom, democracy, human rights and the rule of law on the world stage."

The resolution "is the only statement of criticism of Iran's human rights record in terms of a resolution coming out of the General Assembly," said Anne Bayefsky, editor of Eye on the UN.

Bayefsky said Iran is one of "the world's worst human rights abusers... It's the most backward society in terms of human rights except for Sudan."

Continued on page 35

Israeli company to list on TSX

By PAUL LUNGEN
Staff Reporter

When it comes to companies on international stock exchanges, 3GSolar wouldn't make it as a mid-cap. It's not even considered a small-cap, and it has to stand on its toes on a chair on a ladder to touch the pant cuffs of the micro-caps.

Still, the Israel-based company is slated to hold a unique distinction. Sometime next year, if all goes according to plan, 3GSolar will become the first Israeli company to be listed on the Toronto Stock Exchange (TSX).

Last week, representatives of the corporation were in Toronto to meet investment bankers and potential investors to tout the merits of the company, which is developing high-efficiency solar energy using dye solar cell photovoltaic technology aimed initially at off-grid rural areas.

Sheldon Freedman of 21 Ventures, a venture capital company that owns most of 3GSolar, and Benny Breen, its CEO, were hoping to raise $4 to $6 million to go with the $5 million (US) already invested in the firm. 21 Ventures provides seed money to up-and-coming high-tech companies that possess marketable products but not the capital or expertise to develop them for commercial application. Listing 3GSolar on the TSX will open the company to a much larger pool of capital and enhance the company's growth prospects, Freedman said.

Continued on page 14

SIR PRESIDENT?

Israeli President Shimon Peres wears the honorary order of St. Michael and St. George he received in London from Queen Elizabeth II when she conferred a knighthood upon him last week. The honour is given to individuals who have rendered services relating to foreign relations and has often been used to honour non-Britons. However, it does not come with a title. While in Britain, Peres also received an honorary degree from the University of London, addressed the British Parliament about the threat of Iran and met with Prime Minister Gordon Brown and Prince Charles. Please see related story on page 4. *[Photo by Amos Ben Gershom/GPO/Flash 90]*

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Diaspora Jewry urges Israel to resolve conversion issue – see page 34

The News in Brief

CANADA

Seeds of Hate?

TORONTO — B'nai Brith Canada wants a Brooklyn-based company to stop distributing sunflower seeds in a package depicting what B'nai Brith calls a "negative, age-old stereotypical image of a hook-nosed Jew." B'nai Brith said it has received two complaints about the seeds - one from Ontario and one from Quebec – but that AHT International refused to stop distributing them or provide it with a list of Canadian retailers that sell them. The package shows a bearded, kippah-clad man with hands clasped and grinning devilishly. AHT's manager, Michael Tkach, told The CJN that the seeds, which have "Shalom from Israel" written in Cyrillic letters on the package, are aimed at Russian buyers, 80 per cent of whom are Jewish. He said the type of seeds are known as "Israeli seeds," hence the package design. Tkach said the AHT-designed image "was meant to be a funny picture. It wasn't meant to be a racial slur," adding that AHT is a Jewish firm. He said he's received no other complaints and has no plans to change the design if the company ships more seeds.

La Senza Head Dies

MONTREAL — Laurence Lewin, the president and co-founder of the La Senza lingerie chain who appeared as a judge on CBC TV's Dragon's Den in 2006, died Nov. 12 after battling lung cancer. He was 64. The U.K.-born Lewin co-founded La Senza in 1990.

WORLD

Canadian Arrested

TEHRAN — Hossein Derakhshan, the Iranian-Canadian blogger who visited Israel in 2006 and 2007 on his Canadian passport, has reportedly been arrested in Tehran for spying for Israel. The Iranian website Jahan News said Nov. 17 that Derakhshan, 33, who holds Canadian and Iranian citizenships, admitted to spying for Israel. Jahan News is linked to the Iranian intelligence community. The report said his confession included "intricate" points and that he attended various conventions in Israel. It also said Israeli news sources called him a friend of Israel. After his 2007 visit to Israel, there was a change in his blog posts, which had been pro-Israel. He also praised Iranian President Mahmoud Ahmadinejad after calling for his ouster. The Iranian-born Derakhshan came to Canada in 2000, but later left for England.

Cancer Claims Boy

WASHINGTON, D.C. — The 12-year-old Orthodox boy at the centre of a legal dispute over when life ends has died. Motl Brody's heart stopped on Nov. 15, 11 days after doctors at Children's National Medical Center in Washington, D.C., declared the New York boy legally dead because his brain activity had ceased. Motl's parents sued to keep their son, who had brain cancer, on life support, arguing Jewish law doesn't consider someone without brain activity to be dead. The hospital said in court filings that "scarce resources are being used for the preservation of a dead body." The family's lawyer told the Washington Post that "nature took its course before the judicial system ran its course."

Mosque Apologizes For Web Material

TORONTO — A Toronto mosque apologized to Canadian Jewish Congress for offensive postings on its website.

The Khalid Bin Al-Walid Mosque on Nov. 14 e-mailed Canadian Jewish Congress to "apologize without reservation to the CJC and the Jewish community at large for any and all comments that they have found offensive on our website, which we never intended in the first place."

Teachings on the site, khalidmosque.com, refer to non-Muslim westerners as "wicked," "corrupt" and "our clear enemies." To a query on whether Muslim women may wear high-heeled shoes, it says, "That is not permissible. It involves resembling the Disbelieving Women or the wicked women. It has its origin among the Jewish women."

The e-mail to the CJC, which was signed by Said Omar, acting chair of the mosque's board, added that "all of the writings to which offence has been taken have been or will be removed from our site immediately."

Len Rudner, CJC's Ontario region director, said a meeting is planned with mosque officials. He said it was important to meet with mosque representatives "to understand how this material got onto their site in the first place."

Rudner noted that a past posting on the site referred to "Zionist influence" that is "morally, religiously and ethnically destroying society after society."

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Kosher meat supplier closes doors

By CAROLYN BLACKMAN
Staff Reporter

With the announcement last week that Lazar Yitzchok Glatt Kosher Meat is no longer supplying kosher beef, local retailers are bracing for a shortage.

The Bielak family, owners of Lazar Yitzchok, which is supervised by the Kashruth Council of Canada and bears a COR hechsher, has placed a full-page advertisement in this week's CJN saying that they have "chosen not to pursue the kosher business at this present time."

No reason for the move was given, and at the time of publication, representatives from neither Lazar Yitzchok nor St. Helen's Meat Packers – Lazar Yitzchok's sister company and its slaughterer – had returned The CJN's calls.

The move by Lazar Yitzchok comes while Perl's main retail outlet at Bathurst Street and Lawrence Avenue remains closed following a fire in 2006, and after Agriprocessors, the largest kosher meat supplier in the United States, declared bankruptcy this month as it faces legal problems stemming from a massive immigration raid last May.

It also leaves Shefa Kosher Meats as Toronto's only kosher meat producer and wholesaler. Shefa's meat comes from Ryding Regency Meat Packers, which is now the only local slaughterer of kosher beef.

Jeffrey Kurtz, owner of Hartman's Kosher Meat on Bathurst Street in North York, said Lazar Yitzchok doesn't supply meat to his store, so it's not affected at this time.

But with Ryding Regency becoming the sole slaughterer of kosher beef in the Toronto area, "that may cause a shortage," Kurtz said.

"With less animals available, it sounds to me as if there will be less meat processed. Eventually, that will [trickle] down. [A number of local butchers] get their meat from Lazar Yitzchok. If they all have to rely on Shefa, something will have to give."

At Sobey's at Clark and Hilda avenues in Thornhill, kosher meat manager Dominic Zuccaro said his store currently gets its meat from Lazar Yitzchok, "and at this point, we don't know what is going to happen. We don't know if Shefa will be able to handle all the overflow.

"Our biggest concern is our customers. They are very loyal, and we want to be able to supply them with meat."

A spokesperson for Shefa refused to comment when contacted late last week.

Jay Spitzer, operations manager at the Kashruth Council of Canada, said he couldn't comment on Lazar Yitzchok's closing and would not speculate on supply and demand in the local kosher meat supply.

Prof's bail hearing postponed

By ANDY LEVY-AJZENKOPF
Staff Reporter

The bail decision in the case of a Lebanese-Canadian man alleged to have bombed a Paris synagogue in 1980 is on hold.

The judge in the bail hearing of Hassan Diab, 55, a part-time sociology instructor at the University of Ottawa, postponed his decision until next week, according to Benjamin Shinewald, Canadian Jewish Congress' national executive director and general counsel.

Shinewald, who is observing the trial, told The CJN late last week that the judge expected to "be away" this week and told Diab's guarantors that he won't rule on bail until after this weekend.

French authorities are seeking Diab's extradition, saying they have proof of his involvement in the bombing that killed three French citizens and one Israeli, and wounded 20 others. Earlier this month, two French judges issued an international arrest warrant for Diab, who holds dual Lebanese and Canadian citizenship. The bomb exploded just minutes before a crowd of people were due to emerge on Erev Shabbat from the synagogue in central Paris.

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(From Israel)

The sage of Jerusalem

From the editor's desk

In the winter now of a very long and distinguished career of public service on behalf of the Jewish state and the Jewish People, Shimon Peres may have finally found the perfect fit for his many talents and skills.

For most of his years in and around the Knesset, even when he served as prime minister, Peres was generally more appreciated abroad than at home.

But now, as president, the energetic octogenarian seems to have finally gained the appreciation, if not actually the affection, of many Israelis, too.

That's because the role of president in Israel, much like that of governor general in Canada, is mostly ceremonial and free of the deep-end scheming and plotting of politics in which all politicians swim. It's evident that most Israelis prefer Peres standing at the edge of the pool.

Among his duties, the president of Israel greets visiting foreign dignitaries. And Peres is a great greeter. He speaks several languages, reads widely and eclectically and thus knows how to make small talk, which is the staple of the all-important, first-impression discussions with newly arrived visiting dignitaries, either on an airport runway or at the president's official residence.

Moreover, Peres even walks like a dignitary – that is, unhurriedly, but purposefully, with abundant, unruffled calm.

In addition, over the past few years, Peres has even cultivated the sound of a dignitary, if to sound professorial and worldly is also to sound like a dignitary.

Peres speaks aphoristically, with carefully constructed sentences that often feature neat structures of parallelism and inversion.

For example, he might say something like "The current economic crisis has been marked by global irresponsibility, but the future will require more responsibility, not less globality."

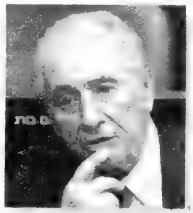
In fact, he said precisely that at the GA last week.

Speaking on the subject of "A Vision of Israel's Future" to more than 3,000 people packed into every available seat in the large auditorium of the Binyanei Haumah, Peres was in his element.

After an introduction by Kathy Manning, UJC executive committee chair, he strode slowly to the stage, the cavernous hall rocking to the sound of thunderous applause, sustained cheering and the hand-clapping accompaniment to the familiar song *Heveinu Shalom Aleichem* (We Have Brought Peace To You.)

In a wide-ranging discourse that touched on a number of topics, Peres held the audience rapt in near-adulatory attention.

He peered far into the economic horizon and saw the possibility of great achievements for Israel, based on the sound application of science and purpose to the country's tiny geography.



Shimon Peres

"We can build a shining and brilliant economy, if we can live on intelligence, knowledge, research and science," Peres said. "Wealth resides in the future. And Israel is the future. What we are going to discover here is more than what we have already accumulated.

"What matters is the intelligence of your country, not its length, its width or its breadth."

Peres called for a worldwide disengagement from the reliance of oil, which he described as "a major problem" and the major source of funding for terrorism.

"We should concentrate on solar energy," he suggested, noting Israel's preeminent expertise and status in the world as an innovative and creative harnesser of solar power.

On the subject of security, Peres said that "we have to fight terror with weapons that are of a new age."

On the subject of peace, he stated categorically that he believes there is a chance for an overall peace treaty in the Middle East that would not, however, include Iran, Hamas or Hezbollah. "The Arabs are more worried about Iran than Israel is. Iranian ambitions are frightening. It is the only country today that has imperial ambitions.

"We are much closer to achieving peace than we think," he added. "We do not have a right to miss this opportunity."

It's not only for pragmatic reasons, however, that Israel must make concessions if it is to attain peace with its neighbours, he said. Pursuing a path of peace, Peres emphasized, was "to choose the moral road above all others."

On the subject of relations with the newly incoming administration in the United States, Peres said: "I don't have the slightest doubt that relations between the United States and Israel will be warm, profound and responsible.

"America is not the policeman of the world," he added. "America is the country that helps other people to remain free."

These sentiments evoked the loudest cheers from the mostly American audience.

Fixed in the hearts of the GA delegates as the Sage of Jerusalem, Peres left the gathering as he arrived, to long moments of applause, boisterous cheers and a standing ovation. A dignitary in his own right.

—MBD

A CELEBRATORY PRELUDE TO THE DECLARATION OF A STATE

On Nov. 29, 1947, by a vote of 33 in favour, 13 opposed and 10 abstentions, the United Nations General Assembly voted to partition the western portion of British-ruled Mandatory Palestine into two states, one Jewish and one Arab. The resolution also called for Jerusalem to be internationalized. Despite being allocated mostly desert land, the Jews of Palestine supported the partition plan, but the Arabs of Palestine, as well as neighbouring Arab countries and the Arab League, rejected it. Though they knew the passage of the partition plan would lead to war, the Jews of Palestine celebrated in the streets as soon as they heard the final vote.

[IGPO archives]

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Yom Kippur program for Israelis 'opened a door'

By FRANCES KRAFT
Staff Reporter

Rabbis from the 12 GTA synagogues that were involved in this year's inaugural Yom Kippur outreach program to local Israelis don't agree on how successful the pilot project was, but Amir Gissin, Israel's consul general in Toronto, thinks it was a success despite mostly low turnouts.

Rabbi Reuven Tradburks of Kehillat Shaarei Torah said he thinks it will be possible to repeat the project next year in a different way, but his assessment is that the initial effort "didn't work."

Only a couple of people showed up at his synagogue, which is located in an area that doesn't have a high number of Israeli residents.

"It was disappointing but not unpredictable," he said.

Yet Gissin, who initiated the project under the auspices of the consulate, believes that it "managed to touch a real need" for Israelis who are disconnected from Israel, he told The CJN in a telephone interview. As an example, he cited the number of Israelis who showed up at services at Chabad of Mississauga (between 30 and 50, according to Rabbi Yitzchok Slavin).

Amir Gissin

"It was really surprising," Gissin said. "In Israel, we say that even the most secular Israelis go to synagogue to hear the shofar on Yom Kippur," he said. "We managed to recreate an opportunity for them to do that without the barriers of having to pay for it [there are no fees to belong to a synagogue in Israel] or to be there in a way which is not familiar to them."

All the Yom Kippur services in the program were free of charge, geared to Israelis of all ages, and included prayer, the blowing of the shofar, discussion, explanations and an opportunity to ask questions.

Gissin said it's the job of the existing Jewish community and the Israeli community – not the consulate – "to get together to understand cultural differences, to have a mutually built relationship. I was very happy to be the facilitator for the project, but I think the continuation should be in the hands of others, be it the Israeli Forum, which represents Israelis in the city and is an arm of [UJA Federation of Greater Toronto], or the Israeli and Jewish media, and the different synagogues."

He said his aim in launching the project was to make sure "that for the young generation of youth who have Israeli parents who immigrated, that Israel will remain an attractive option. The fact that they speak Hebrew doesn't automatically make Israel relevant to them."

Israelis who have been here for a long time are starting to discover that their children have no attachment to Israel, he said. "All of a sudden they discovered that speaking Hebrew and visiting Israel once in a while is not enough."

He noted that synagogue can be intimidating for Israelis, particularly youth, who are not connected to that environment

Feedback he has received indicates that the program served as a catalyst for family discussion for Israelis who took part.

"I don't know whether they will choose to come again next year. I just know we opened a door for them."

Gissin said it was a "very important development" that the two communities "were forced to look at the world through the eyes of the other group. If you've done it once, you'll be able to do it again... As small and modest as it was, other ideas for doing things together can grow. At the end of the day, the way to bring and integrate Israelis into the Jewish community is by developing a community agenda."

Rabbi Harvey Meirovich, a Torontonian who made aliyah and is back in Canada spending a year at Beth Tzedec Congregation, said that four families with young children, as well as one adult, showed up for the Yom Kippur for Israelis program that he ran this year.

"They were looking for something for their kids," he said. "Perhaps [such a program] is what we should be planning for next year," he wrote in an e-mail report to Rabbi Michal Shekel, executive director of the Toronto Board of Rabbis.

Rabbi Meirovich told The CJN that one of the issues that large congregations grapple with is division of resources between serving a large group of members and reaching out to non-members.

Rabbi Michael Dolgin of Temple Sinai Congregation, the only other non-Orthodox synagogue involved in the project, said he was pleased to take part and "next year certainly we're happy to participate again."

The turnout at Temple Sinai was "really small," he noted. "But in the first year, we were more concerned about making it available.

"It was a late initiative," he added, referring to the planning process, which began with an initial meeting in late August.

Liana Kanengisser, director of the Israeli House, which is run under the auspices of the consulate, speculated that one problem may have been that shuls specified a set time for the Israelis to come, for the most part late in the day preceding the Neilah service. Thornhill's Beth Chabad Israeli Community Centre, which had its doors open all day, attracted a few hundred people, she said.

"We didn't expect very huge numbers," Kanengisser said. "We think it was important just because the synagogues agreed to participate."

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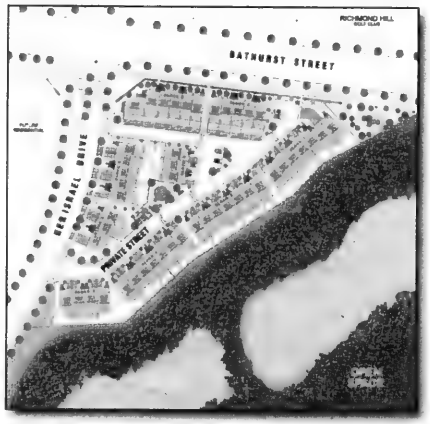

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A different Arab offensive

Israelis were targeted last week by the Arab world with a new, different kind of offensive, one that did not require them to run to the nearest bomb shelter: an advertising campaign. The negotiating department of the PLO purchased full page ads in four English and Hebrew-language daily newspapers in an effort to persuade Israelis to support the Arab League peace plan of 2002.

On a full broadsheet framed by the flags of 56 countries, the Palestinian and Israeli flags appeared side by side near the top of the page under a large, 50-point size headline *Arab Peace Initiative*. Under the two flags appeared a smaller but still dominant sub-headline "57 Arab and Muslim Countries will Establish Full Diplomatic and Normal Relations with Israel in Return for Comprehensive Pease [sic] Agreement and Ending the Occupation."

The ad said it contained the "official translation of the full Saudi-inspired peace plan adopted by the Arab League Summit in Beirut on March 28, 2002." It also appeared in Arabic in a number of Palestinian papers.

As was pointed out by the government of Israel some six years ago when the plan was first made public, it falls short of certain minimum conditions. For example, the provisions regarding Arab refugees are untenable, as are the demands for total withdrawal to the pre-Six Day War borders.

It's significant that the Arab League is floating the plan once again, at this time, and that Mahmoud Abbas' PLO is casting it directly into the pool of Israeli public opinion.

Beyond the rooms where Palestinians and Israelis have been meeting these past many months, events are moving at a new pace. The imminent change in the American administration will undoubtedly bring change in the Middle East status quo. Yet neither Palestinians nor Israelis know what that change will be. More importantly however, the Sunni Arab and Muslim world grows increasingly alarmed at the prospect of a nuclear-armed Shia regime with grandiose hegemonic aspirations in Iran. The Arab League would like to solve the Palestinian-Israeli puzzle to remove it as a pretext for the Iranian involvement in the region.

The spokesperson for the Prime Minister's Office, Mark Regev, said last week "We see this initiative as an important step forward. The Arab League has called for recognition of Israel and for peace with Israel. This is important progress. We are willing to engage in open dialogue with all our Arab neighbours on the basis of the Arab initiative."

The question for Israelis is whether the Arab League and the PLO intend the plan to be all-or-nothing or a starting point for serious negotiations. Irrespective of the outcome of the general elections on Feb. 10, after Barack Obama is sworn in as U.S. president, they will know.

25 years ago in The CJN

Israelis jubilantly welcomed home six soldiers abducted from their posts in Lebanon. In return, Israel freed 4,500 Palestinian and Lebanese prisoners of war, many of whom had been accused of terrorist activities. Israeli military sources said about eight Israeli soldiers were still in the hands of the Palestine Liberation Organization.

Editorials & Letters

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Response to Hart (1)

Lawrence Hart's continued attack on Hillel's advocacy efforts shows a blatant misunderstanding of the pluralistic approach that Hillel takes to create a safe environment on campus for Jewish students ("Conciliation hasn't worked," CJN, Nov. 6). In fact, it is unnerving that what Hart and his supporters at the recent panel discussion in Toronto seemed to support by their in-your-face advocacy is to use their children as pawns in the anti-Zionist, *not* anti-Semitic conflict on campus. The guerrilla tactics employed by those who erroneously believe Hillel is doing nothing serve only to bring further attention to the often marginalized anti-Israel events on campus.

That is not to say that anti-Zionism is not a problem on campus. But to put the blame squarely on Hillel is simply creating a scapegoat. In fact, Hillel actively addresses anti-Israel sentiment on campus. Just last semester, when an incredibly offensive letter condoning the terrorist attack on Harav Kook Yeshiva was printed in Excalibur, York's student newspaper, it was Hillel students and staff, supported by community organizations, who successfully put pressure on the newspaper to print a rebuttal article and secure an apology from the paper. This is but one small example of the successful multi-pronged Hillel approach.

For all his criticism of the community's advocacy efforts, not once have I heard Hart suggest a plan of action beyond turning our backs on shared values, dialogue and outreach. Hillel's approach focuses on the bigger picture, working with campus administration, working with the broader Jewish community and most importantly listening to the demands of our students. The quick-fix-guerrilla tactics will not work in the long run. Hillel has been down that road before, and it did not work.

Rebecca Woods Baum
Toronto

* * *

Response to Hart (2)

As a recent university graduate and former president of Hillel at the University of Toronto, I found the column "Conciliation hasn't worked," by Lawrence Hart, to be inaccurate and misleading (CJN, Nov. 6).

Hillel of Greater Toronto's greatest achievement is its ability to empower Jewish students and provide them with many outlets for education and expression. While Hillel has an active advocacy program, its strength lies in its ability to engage and challenge students to discuss important issues and be proud of their Jewish identity.

Hart gives no credit to the resilience of Jewish students and fails to appreciate that when dialogue happens, it is with students who are willing to engage in a meaningful discussion. It is crucial to distinguish that the target audience on campus is the 90 per cent of students who are either uninvolved or those that are turned off by disruptive and biased events. Guided by this realization, Hillel's balanced approach to programming strives to meet its objective by engaging a diverse audience, while at the same time building bridges and promoting tolerance on campus.

In 2006, I worked with the University of Toronto Anti-Racism and Cultural Diversity Office and alongside Muslim, Christian, Sikh and Buddhist students in organizing a three- part series titled Spirituality and the Student Experience. The goal of these events was to create a safe space in which students of all religious backgrounds could share experiences and engage in meaningful dialogue. I can proudly say that each event drew between 200 and 300 students, and as a result we were able to promote dialogue and outreach initiatives that continue today.

So when I read Hart's article and find no concrete suggestions on how to combat anti-Zionist sentiment, I am left with the feeling that Hillel of Greater Toronto is indeed better positioned and suited to meet the needs of Jewish students. After all, it is through Hillel's positive programming that students get to shape their message and foster unity on campus.

Hagai Kuperman
Thornhill, Ont.

* * *

Racquetball court overlookèd at new JCC

It was fascinating to see the advertisement featuring the Lipa Green Building expansion and the new Prosserman Jewish Community Centre (CJN, Nov. 13). These projects should indeed be a feather in the cap of the Jewish community of Toronto. However, what is shocking to many long-standing members of the Bathurst Jewish Community Centre is the lack of tennis, racquetball and squash facilities. When details about this ambitious project were revealed to JCC members nearly two years ago, a petition of nearly 1,000 signatures was presented to the management of the JCC, pleading to include these badly needed racquet sports. Obviously, our voices fell on deaf ears. Such a beautiful and monumental structure to serve the community at large with absolutely no tennis, squash or racquetball facilities – what are these guys thinking?

Irwin Diamond

LET THEM GO...

Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

On behalf of those who signed the petition to include tennis, racquetball and squash facilities at the JCC

Toronto

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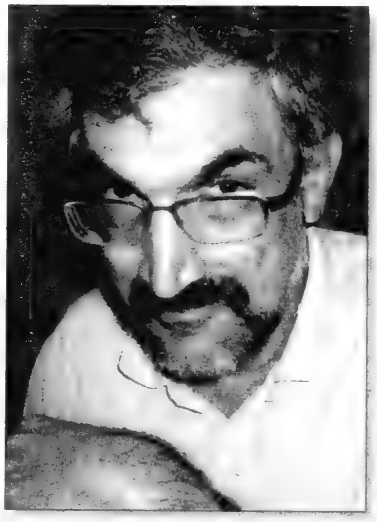
The wrong-headedness of the left

By SALLY F. ZERKER

The left has been wrong about everything. Well, maybe not about absolutely everything, but about everything that matters most. The left has been consistently and disgracefully wrong about the murderous governments of the 20th century.



Daniel Pipes

Leftists in the 1930s professed pacifist ideology, except in relation to the civil war in Spain, where they justified war on the ground of anti-fascism. But then when Josef Stalin made his pact with Adolf Hitler, no longer were they anti-fascists, and they resumed their pacifism posture, opposing any war against Hitler. But this was followed by yet another about-face when Germany attacked Russia. Then American and Canadian leftists became super patriots, attacking any former political friend who failed in their eyes to support America's war effort with sufficient zeal.

But with the end of World War II, when they became apologists for the new dictatorship that Stalin was creating in eastern Europe, the deceptions and hypocrisy of the left became glaringly obvious, especially after the revelations by Soviet premier Nikita Khrushchev in 1965 about the KGB and the Gulag. Linguist and political activist Noam Chomsky became the voice of the New Left, to be distinguished from the old left, which concentrated its program around the USSR.

For all his outspoken in-principle disdain of communism, when it came to the real world of international politics, Chomsky endorsed the brutal leaders of communism in Cuba – Fidel Castro and Che Guevera – as well as Mao Zedong and the founders of the Chinese communist state. Bear in mind that Guevera was not only a despot but a notorious anti-Semite who endorsed the fraudulent "international Jewish conspiracy" theory.

As for Mao, the New Left, following Chomsky, claimed that China had become a "just society" under Mao, dismissing reports coming out of China that Mao was a mass murderer. A recent publication by Jung Chang, called Mao: The Unknown Story, estimates the number of deaths perpetrated by Mao at 70 million – and this was during peacetime – and that Mao knowingly starved his own people in order to realize his dream of becoming a nuclear power.

The wrong-headedness of the New Left is blatant when we look at Chomsky's response to the Khmer Rouge, when it took over Cambodia in 1975. Both Chomsky and the New Left welcomed it. And when news emerged of the complete evacuation of the capital Phnom Penh, accompanied by reports of widespread killings, Chomsky offered a rationalization similar to one he had also provided for the terror in China and Vietnam, that there might have been some violence but that this was understandable under conditions of regime change and social revolution. Astounding, too, the New Left touted the wonders and miracles of Kim Il Sung of North Korea, that mass starver of his people.

It's bizarre but true that there is never any recognition by leftists that their own passionately held beliefs have been proven wrong again and again. On the contrary, my experience with academics on the left, who are in the majority in most universities, is disdain for any opinion other than that approved by the leftist fraternity/sorority. Open-mindedness is not a characteristic of the left.

The effect of such blindness is now impacting Canadian and other western universities in a most prejudiced way, taking the form of Israel-bashing and denial of free speech to any and all representatives of the "unanointed" point of view. Hence, two former Israeli prime ministers – Benjamin Netanyahu and Ehud Barak – were prevented by violent protest from speaking at Concordia University in 2002-03.

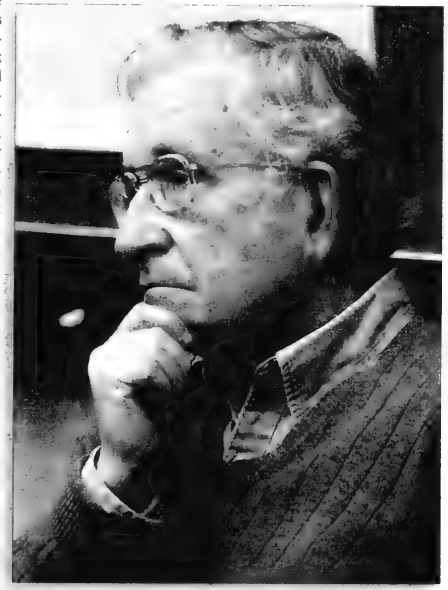
At York University, when the Middle East scholar Daniel Pipes was invited to speak in January 2003, he was attacked by York's leftist-dominated faculty union, the York University Faculty Associate (YUFA), which charged that Pipes was a racist and therefore should not be allowed to address the student body. This bogus charge not only induced historian Irving Abella to defend Pipes but also to write to YUFA as follows: "If you really wanted to protest a racist speaker, why was there such a deafening silence from YUFA when a visiting academic who has called Israel a Nazi state and described Jews as 'little Hitlers' recently lectured on campus?"

The atmosphere in Canadian universities is such that harassment of Jewish students is taking on the modes and methods of distressing, though familiar, anti-Semitism. Jewish students are afraid to expose themselves as Jews and are therefore apprehensive about wearing kippahs and the like. They are targeted with open hostility by anti-Zionist groups, and they fear reprisals if they challenge pro-Palestinian anti-Israel views, not only from other students but also from their leftist course directors.

The Big Lie, perpetrated by the combined forces of leftist academics and pro-Palestinian factions at the University of Toronto, York University, McMaster University and others in both Canada and the United States, is the linking of Israel with South African apartheid. It's a lie – and they know it's a lie – because there are no similarities between the power of Arab Israelis and what used to be the oppressed South African blacks.

Not only are there Arab citizens elected to the Knesset (Israel's parliament), but they have often represented the balance of power. Israeli prime minister Yitzhak Rabin's passage of the Oslo accords occurred with a majority of one, and it required the votes of five Arab members to put it over the top. As for Palestinians outside of Israel proper, they long ago could have had a state of their own through numerous efforts on the part of Israel, with the assistance of the United States, to implement a peace agreement and to build a Palestinian state, but they chose instead to reject those agreements and to carry on their war against the Jews.

University administrations have done nothing to stop a week-long assault on Israel's right to exist under the banner of Israel Apartheid Week. On the contrary, strong protest on the part of non-leftist professors have been spurned by these administrations. It is incumbent upon the presidents of these universities to stop these libelous and vicious attacks on Israel because the sponsors of the Israel Apartheid programs have openly offered their own "final solution," which is nothing less that the destruction of the Jewish state.



Noam Chomsky

The left is once again wrong, this time with respect to Israel. However, I'd better not hold my breath waiting for a signal from that contingent that they recognize the error of their ways.

Sally Zerker is professor emeritus and senior scholar at York University.

Opinions

The antidote to BlackBerry Brain

How long will you focus on this article? Will you interrupt reading it to answer your cellphone or check your e-mail?

Attention spans have been dramatically shortened. A horde of digital devices emitting beeps, bells and buzzes demand our deliberation. There's no time to think when there's urgent text messages and e-mails.

Rabbi Chaim Steinmetz in Montreal

Even though I'm a rabbi, I'm an authority on digital disruption. I'm a BlackBerry toting, Internet blogging, cellphone conferencing kind of guy. For a while, I kept my BlackBerry on "buzz." Eventually, I started to feel phantom buzzing on my hip, even when I took my BlackBerry off. My brain continued to buzz on its own. My BlackBerry was driving me crazy, one buzz at a time.

I was suffering from "BlackBerry Brain." In fact, researchers in several countries have documented cellphone and personal digital assistant (PDA) addictions. These devices demand our constant attention. Eventually, you feel empty unless you're typing, tapping or texting something to somebody.

Our electronic masters take advantage of a design flaw that we humans have: a propensity to fixate on details.

Even in the area of religion, overzealous attention to detail can be destructive. The Talmud refers to the "foolish pious man" who refuses to save a drowning woman because it would be a breach of modesty. Details, in this case, get in the way. The pious fool ends up being blinded by petty pieties.

We may not be pious fools, but a lot of us are PDA fools. We fixate on this buzzing busybody of a BlackBerry and forget the people standing in front of us. I must admit there are times that I arrive home to my family, and instead of saying hello, I type away on the BlackBerry, knocking off the last e-mail of the day. At that moment, when "just one more e-mail" gets in the way, we experience the first symptoms of BlackBerry Brain.

As BlackBerry Brain worsens, we completely forget how to focus on other people. Old friends go out for lunch, and instead of catching up, they feign listening to each other while tapping out quick e-mails. With BlackBerry Brain, our friends get replaced with shiny new gadgets, soulless devices that just make a lot of noise.

To my mind, the affliction of BlackBerry Brain underlines the ever-increasing importance of the Sabbath. More than ever, we need a night when we turn off the BlackBerry and close our cellphones. More than ever, we need a night when the TV and computer remain dark. Our technology-drenched age needs tranquil moments when authentic, person-to-person connections can flourish.

Shabbat is the perfect time for that to happen, because true connections come from your soul, not your cellphone.

York U caved to pressure on holiday closings

Despite Barack Obama's election, and despite Canada's reputation as the nation of niceness, human rights must still be defended vigorously in Ontario, as well as in the other provinces.

The ugly scourge of racism persists. It may be better hidden than before, but it's nevertheless widespread and debilitating. Sexism, too, continues to afflict many women, with the media and powerful marketers particularly guilty of perpetuating rigid, ridiculous stereotypes. Religious and ethnic discrimination also remain prevalent and virulent. In my experience, Montreal is more fragmented and prejudiced than the three American cities I know best, New York, Boston and Washington, D.C.

Gil Troy in Montreal

Facing these challenges, the Ontario Human Rights Commission (OHRC) should have a full agenda – and it should work hard to separate frivolous complaints from serious ones.

But last spring, the OHRC advanced a discrimination complaint against York University. York's great crime was cancelling classes on Rosh Hashanah and Yom Kippur, and not holding exams on the first and last two days of Pesach. Tax dollars were wasted investigating the complaint, and the OHRC's initial report said the "practice of not scheduling classes on Jewish High Holy Days clearly results in differential treatment on the basis of creed."

Last June, investigators advanced the case to the full human rights commission. As a modern, typically cowardly, risk-averse university, York decided last month to end its practice. Of course, the school claims the complaint had nothing to do with its decision.

With a Jewish student body estimated at six per cent, York's policy was classy and welcoming. Jewish members of the university shouldn't have taken the policy for granted. It was an elegant and special accommodation. York legitimately could have decided, based on shifting demographics and internal complaints, that the days off, which non-Jewish students, faculty and administrators also enjoyed, were no longer necessary or somehow inconvenienced the university too much. But the way the policy was changed suggests this is one more story of unaccountable bubble-headed bureaucrats losing all sense of proportion and bulldozing lily-livered university leaders.

Given that each generation can't establish a new government, a democracy's inherited legitimacy stems from a leap of faith that all citizens make. With consent of the governed implied but no longer formally granted, democracies draw their legitimacy from acting reasonably. We accept the government, knowing we have some input into its decision-making via elections, but we also trust it to behave rationally. Accountability is essential. Setting up extrajudicial and extra-legislative tribunals dilutes the people's input in decision-making and strains that fragile bond between the people and their government.

Proportionality is equally important. In fact, the European Union consecrates proportionality as one of its fundamental legal principles, because a government should not act in a way that somehow goes beyond its main purpose.

This analysis challenges the very existence of a human rights commission. The OHRC describes itself as an "arm's length agency of government accountable to the people of Ontario through the legislature." What that essentially means is that except when the OHRC really oversteps and the legislature responds by limiting its powers or changing its personnel, this "arm's length" agency is an extrajudicial power with far too much latitude.

It should, therefore, be particularly careful not to overreach. An organization that expends any effort on a case such as York's High Holiday policy and fails to distinguish between – dare I say it – an act of reasonable accommodation and one of discrimination has overstepped its bounds dramatically. In fact, such a lack of proportionality mocks its mission.

The first dictionary definition of "discrimination" is the ability "to recognize or draw fine distinctions." But the political meaning of the word requires the presence of a malignant edge. Turning benign distinctions into something nefarious undermines the anguish true discrimination causes. Giving students time off for Jewish holidays is truly a victimless crime. It's a policy whose merits should be weighed by the institution that grants the days off.

This farce insulted the intelligence of all involved, demeaned the important tasks facing the OHRC, and diluted the moral power of all of us who are committed to human rights. The fact that York's administrators caved in and legitimated the farce only makes this case all the more tragic – but sadly typical.

Elie Wiesel, until 120...

I recently returned from a symposium in honour of Elie Wiesel's 80th birthday. For three intense days in Boston, distinguished professors from across the globe considered the writer's impact on such areas as Holocaust literature, theology, spirituality, and human rights.

Sara R. Horowitz in Toronto

Some – his contemporaries – recalled the first publication of Night in 1961, and they remembered organizing the very first conference to consider his writing, well before Wiesel was a Nobel Prize winner and a face recognized by millions. Younger professors – of literature, of Chassidism, of Bible, of Holocaust studies and myriad other fields – discussed their first encounter with Wiesel's work, their first encounter with the man, and the meaningfulness of his work on a personal level.

In his memoir, And the Sea Is Never Full, reflecting on the friendships with world leaders that he could never have imagined as a young boy in prewar Sighet, Romania, Wiesel mused, "What we imagine in fairy tales comes to pass." If we think of fairy tales not as the sweet children's stories of recent vintage, but as part of the older, more serious tradition of storytelling – that is, as profound and sober mythic representations of loss, hardship and awe – this quotation can serve as an epigram for the author's life: the unspeakable bereavement and suffering of the survivor, the growing public interest in his writing and lectures, the meteoric and unlikely rise to fame, even celebrity.

Of his body of published writing – of more than 25 books translated into many languages – few books have focused directly on the Holocaust. His first book, the Yiddish *Und di Velt hat Geshvigen* (And the World Was Silent), focuses on his experiences during the Holocaust and his reflections upon liberation, and is aimed at a Jewish readership. It has yet to be published in English. Night offers a distillation of this material, written and published first in French. While Jewish readers connect with many aspects of the book, it speaks to readers of all – or no – faith, in a language that is at once universal, and at the same time, contains a pointed challenge to Christianity and its implication in European anti-Semitism.

But Weisel's work, for the most part, deals with the aftermath of the Holocaust – what it means to live in a world in which the unthinkable has not only been thought of, but has occurred. Dawn, The Accident, Gates of the Forest, The Town Beyond the Wall and A Beggar in Jerusalem explore what it means to be traumatized, or haunted by losses, including the loss of an intimate sense of God's presence in the world. While concerned deeply with theological issues, these books also contemplate the breach of social contract, exemplified not only by the actions of the perpetrators, but by the non-action, the indifference, of neighbours – the bystanders.

Most of Wiesel's oeuvre, however, does not touch directly on the Shoah. His books retell stories about biblical characters, talmudic sages and chassidic rebbes, drawing on traditional sources, but inflected by the survivor's sensibility. In the end, what underwrites these stories is the Holocaust – whether the murder of one's family (Job), the unfathomability of martyrdom (the Akedah, or binding of Isaac), rebellion against injustice in God's order (Elisha ben Abouya) or cosmic despair (Reb Nachman of Brastlav).

Most inspiringly, out of death and despair, Wiesel has become a life-affirming teacher, and not in a trivial way. A professor at Boston University since 1976, Wiesel continues to be dedicated to and engaged with his students. He teaches regular seminars, even when it means flying in from some part of the globe where he has a different commitment.

At the symposium, former students reflected on the impact of this extraordinary teacher on their lives, values and striving for meaning. His classes plunge students into the close reading of texts – whether the Bible, midrash or modern literature – encouraging them to read themselves into the texts and to read the texts in their own lives. His class discusses questions of ethics, faith, meaning.

Over dinner, someone began playing a guitar and singing the chassidic melodies of Wiesel's childhood. Someone grabbed my hand and pulled me into a circle, and there we were, dancing around this consummate storyteller, this maggid, this teacher, celebrating his 80th birthday. *Ad meah ve'esrim.*

The Kirshner File

Doyen of Arab literary studies in Israel looks back

In 1973, when Israel and Egypt fought the Yom Kippur War, an Israeli scholar and critic of Iraqi origin named Sasson Somekh published the first English-language work on the prolific Egyptian novelist Naguib Mahfouz (1911-2006). By all accounts, The Changing Rhythm: A Study of Naguib Mahfouz helped solidify Mahfouz's reputation internationally. Fifteen years after its appearance, Mahfouz achieved renown as the first Arab novelist to win a Nobel Prize in literature. "It wasn't my intention to make him famous," said Somekh, the doyen of Arabic literary studies in Israel. "Besides," he added modestly, "he really didn't need me."

Sheldon Kirshner in Tel Aviv

Somekh, however, can take credit for having introduced Mahfouz to the wider world and can bask in the acclaim that The Changing Rhythm was the only work in English on Mahfouz for a long time. "There are now 20 books about him in English," said Somekh, who retired six years ago as a professor of Arabic literature at Tel Aviv University and who now instructs and advises PhD students as a professor emeritus.

Somekh, 74, discovered Mahfouz, the author of 34 novels and hundreds of short stories, decades ago. "He was a good writer, though not the best," he observed in an interview at his condominium in north Tel Aviv, near the shimmering Mediterranean Sea.

In particular, he liked Cairo Trilogy, in which Mahfouz magically described the rhythms of life in the bustling Egyptian capital between World War I and World War II. Apart from Cairo Trilogy, Mahfouz's works include The Children of Gebelawi, Miramar and Arabian Nights and Days.

Somekh became one of the leading authorities on Mahfouz after writing a PhD thesis on him at Oxford University in the 1960s. Originally, Somekh specialized in Hebrew linguistics, pursuing this topic at the Hebrew University and Tel Aviv University. He segued into Arab literature after being promised a job at Tel Aviv University after his studies in Britain.

Returning to Israel three years later, Somekh was one of the founders of Tel Aviv University's Arabic department, one of five such departments at Israeli universities today.

Reworking his doctorate degree, he wrote The Changing Rhythm, which has yet to appear in either Hebrew or Arabic. He blames himself for not having translated it into Hebrew, but he cannot understand why it has not been picked up by a publisher in Egypt. (One can only surmise that Egyptian publishers would be uncomfortable publishing a book by an Israeli about Egypt's greatest writer.)

Nevertheless, Somekh struck up a personal relationship with Mahfouz – the scion of a devout Muslim family – in the wake of Israel's historic peace treaty with Egypt in 1979. "I met him for the first time in 1981," he recalled. "We became very good friends. I met him many times in Cairo. He was a very nice, kind, down-to-earth person." Mahfouz never paid a reciprocal visit to Israel because he was an extremely reluctant traveller, explained Somekh.

Mahfouz supported Egypt's rapprochement with Israel, backing Anwar Sadat's visit to Jerusalem in 1977. "Politically, Mahfouz was a man of peace," said Somekh, who directed the Israel Academic Center in Cairo from 1996 to 1998. "He was dedicated to it and was willing to meet Israelis. He accepted Israel."

Asked why Mahfouz appeared to endorse Palestinian suicide bombings at the height of the second intifadah, Somekh said he never actually justified them. Instead, his intention was to explain Palestinian desperation. "He opposed terror and Islamic fundamentalism."

Banned in many Arab countries for almost a decade after supporting Egypt's peace treaty with Egypt, Mahfouz was placed on a death list after defending Salman Rushdie, the British author who incurred Iran's wrath after writing The Satanic Verses.

In 1994, Muslim extremists stabbed Mahfouz in the neck outside his home in Cairo, and subsequently, he was continually protected by a bodyguard.

Like many Israelis, Somekh is disappointed with the cold tone of Israel's peace treaty with Egypt. "I thought it would usher in a new era, but the Palestinian question doesn't allow Egypt to accept us 100 per cent. Egyptians on the street are not against Israel, but intellectuals are under the sway of Nasserism and oppose Israel."

Aside from his professional and personal interest in Mahfouz, Somekh has forged a niche for himself as one of Israel's most respected translators of modern Arabic poetry into Hebrew. A poet himself, he has translated the works of some of the finest Arab poets: Mahmoud Darwish, who lived in Israel until 1970, joined the PLO and now lives in the West Bank; Sameeh al-Qassem, an Israeli Arab who resides in a village in the Galilee; Sa'adi Yussug, an Iraqi; Unsi al-Hajj, a Lebanese, and Adonis (Ali Ahmed Sa'eed), a Syrian. Somekh will soon publish his fourth anthology on contemporary Arab poetry.

Four years ago, he published his memoir, Baghdad, Yesterday, in Hebrew, in which he resurrected the bygone world of Iraqi Jewry. An English edition, which is available on Amazon.com, was released in 2007. Part two, Call it Dreaming, which was published recently, covers the period from his arrival in Israel to his retirement.

Sasson Somekh
[Sheldon Kirshner photo]

Somekh was born into a well-to-do family whose parents spoke English and French rather than Arabic. "They were western-oriented. They felt they belonged to Europe. They didn't hate Arabic, but felt that their future lay in the West. They were afraid that Arab nationalism would turn militant and anti-Jewish."

Their sentiments were doubtlessly shaped and deepened by the *farhud*, the June 1941 pogrom in Baghdad that resulted in the deaths of some 180 Jews. The violence did not spill into their middle-class neighbourhood, but it affected perceptions and attitudes profoundly.

Somekh, who was a boy when it occurred, attended a Jewish high school in Baghdad, where one of his teachers, an Arab, opened his horizons to Arab literature. He immersed himself in Arabic novels, began writing poetry and frequented cafes where writers and poets met.

Years later, after leaving Iraq, Somekh continued to maintain contact with some of these Iraqis, many of whom opposed the Baathist regime and lived in exile in Europe. Three of his Iraqi friends from this era visited Somekh in Israel. "They were ready to see the good side of Israel and were very happy to meet Iraqi Jews in Israel," said Somekh, who considers himself an Israeli patriot.

In common with the vast majority of Iraqi Jews, Somekh immigrated to Israel in 1951, temporarily leaving his parents and his aunt behind in Baghdad.

"I was not a Zionist. I didn't believe all Jews belong in Israel. I just felt I had no future in Iraq. There was no way I could enter university. I could only be an employee in a bank, like my father, or in a commercial venture. I couldn't be an intellectual. The situation was unpleasant. Our neighbours were becoming unfriendly. People would curse you on the street."

Somekh had no problem integrating into Israeli society, but his parents, especially his father, found it difficult. "He never learned Hebrew and was not happy here."

He thinks of himself as an Arab Jew rather than as a Sephardi. "I was raised in an Arab milieu. I belong to the last generation of Iraqi Jews who lived side by side with Iraqis of other religions, speaking a common language and participating actively in Iraqi culture. I feel very much at home in Arabic culture."

Although he generally has fond memories of Iraq, he has not been back since and doubts he will ever return, given his age and the anarchy there.

He supported the 2003 U.S. invasion of Iraq as a way of ridding the country of Saddam Hussein, but is not optimistic that Iraq can extricate itself from the mess it is in today.

"Iraq," he said, "doesn't work."

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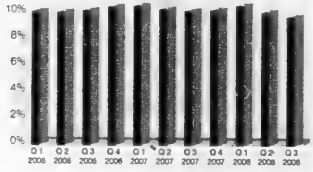

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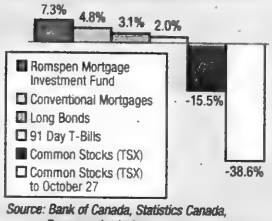

Source: Bank of Canada, Statistics Canada, Romspen Analysis

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The Fund was established to provide investors with a predictable income stream while protecting their investment from market fluctuations. Since contributions are also RRSP and RRIF eligible, the RMIF is a tax-effective investment whether you are planning ahead or now enjoying retirement.

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Birthright copes with $35 million less for 2009

By SHERI SHEFA
Staff Reporter

Taglit-Birthright Israel is going to be taking fewer participants to Israel in 2009 because of a $35-million decrease in next year's budget, Taglit-Birthright Israel's Toronto-based vice-president of education and operations said.

But Elizabeth Sokolsky would not characterize the funding drop as a budget cut.

Rather, she said that last year, the organization had a significant increase in funding "due to a very generous gift that we received from Miriam and Sheldon Adelson [the American billionaire and CEO of Las Vegas Sands Corp.] to help us deal with the wait-list."

Waiting list continues to grow

Birthright Israel, an organization that provides free 10-day trips to Israel for Jews aged 18 to 26, had a budget of $110 million (US) for the 2008 fiscal year, but in 2009, it's forecasted to have a budget of $75 million, JTA reported.

In 2006 and 2007, Adelson donated more than $65 million to Birthright Israel, and in 2008, he pledged to donate $20 million for 2009 and $10 million for 2010.

"Yes, we have less money in our budget for next year, which does impact on the amount of kids that we are taking, but it is basically [because of] one gift," said Sokolsky, who wouldn't comment on whether the decrease in funding has anything to do with the fact that the stock of Adelson's casino company has plunged over the past year.

"The [Adelson] gift was originally given to us to help us deal with the huge wait list that we have for the program, which it certainly did. There are still thousands and thousands of kids who are wait-listed, but we don't know yet what the situation is going to be like for 2009."

Sokolsky said that funding is always different from year to year, because of the partnership Birthright has with the Israeli government and with Jewish federations, as well as private donors.

"The government of Israel gives us $1 for every $2 we raise. That also fluctuates, depending on how much we bring in," she said.

"Working with these numbers is always logistically challenging, but we manage."

Sokolsky added that this decrease in funding will have the same effect on Canadians as it will on potential participants from other parts of the world, because each country gets a percentage of the funding.

Canada gets about 10 per cent of the funding that is allocated for North American applicants, which Sokolsky said is favourably disproportionate, because Canadian applicants make up less than 10 per cent of the North American numbers.

She said that this past summer, 24,000 North American Jews, many of whom were on the waiting list, went to Israel with Birthright.

Despite that, Sokolsky said the waiting list of tens of thousands of hopefuls continues to grow.

"Just this winter alone in North America, we are taking just over 10,000 kids, and we have over 20,000 eligible applicants," she said, adding that the 10,000 that were left over from the last registration period were added to the waiting list of other applicants who couldn't get onto earlier trips.

"We close registration really early. If we kept registration open for longer, we'd have even longer waiting lists."

Sokolsky said Canadian Birthright staff try to take care of their own with low-key fundraising efforts.

"We had a parent who just recently gave us a $100,000 challenge in order to raise some money here in Canada for kids to go. They will match up to $100,000 for every gift that we get for 2008/09. We have Debbie Kimmel, who is the chair of the Birthright Israel Foundation, and she has been asking individuals to donate $5,000 to match this $100,000, and it's going well. We just started this last week," Sokolsky said.

"It is the support of the community that helps make that happen."

She said she doesn't want the Canadian Jewish community to think that just because philanthropists such as the Adelsons, Andrea and Charles Bronfman, and Judy and Michael Steinhardt donate millions of dollars that the program isn't in need of more funding.

"That is not the case at all. The bottom line is that the more money we have, the more kids we bring."

Meanwhile, last week, the Jewish Agency for Israel's board of governors nixed a plan by its budget committee to cut its allocation to Birthright Israel by $1 million (US).

The agency, which concluded its board meetings in Jerusalem last Thursday night, passed $45 million in cuts to its core budget for 2009.

The budget committee had suggested a $1-million cut to Birthright, but the proposal met with fierce opposition, particularly from board members who are heads of Jewish federations, and was ultimately shot down. Instead of cutting the Birthright budget, the Jewish Agency resolved to ask for an additional $1 million from the Israeli government.

With files from JTA

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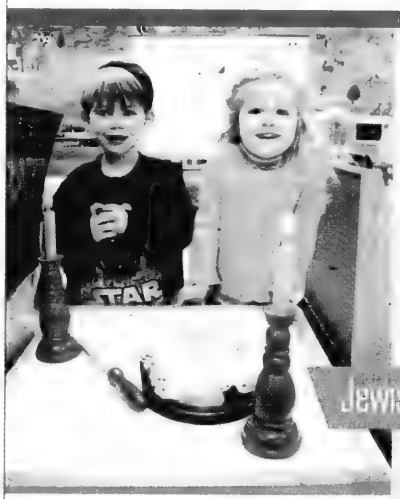

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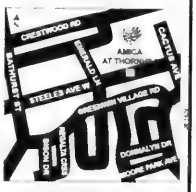

AMICA at Thornhill

Greater Toronto Area

Israeli companies becoming aware of the TSX

Continued from page 1

Even at $10 million, 3GSolar is still a tiny player in the corporate world. In American capital markets, a market capitalization of $50 million or less makes it a nano-cap, the smallest classification for publicly traded companies. From $50 million to $300 million, it would be a micro-cap.

Raymond King, senior manager of global diversified industries, listings business development for the TSX, said the exchange is eager to list Israeli and other international firms. "We feel Israel is one market being under-served globally, in part due to higher amounts needed to list on NASDAQ and AIM [Alternative Investment Market, a sub-market of the London Stock Exchange]," two alternative markets available for Israeli companies.

"Israel is a great market for our sweet spot" – small to medium-sized enterprises. "Our strength is serving the sub-$600-million capitalization range. That range is not being served globally, and that's where we're strong," King said.

King, who calls himself "an honorary Israeli" for his seven visits to the country, said the TSX has co-operated with the Canada-Israel Chamber of Commerce, local lawyers and businesspeople to develop a presence in Israel.

"When we first got there, they didn't know anything about us. The first trips were educational in nature."

Israelis, he continued, were fixated on NASDAQ, the U.S. stock market that features many technology companies. Israeli companies trail only American firms in the number of listings on NASDAQ.

Many Israeli entrepreneurs "saw a listing on NASDAQ as a sign of success," King continued. "Ninety per cent of companies on NASDAQ fail to sustain listings and do not get noticed by analysts." As a result, two-thirds of all NASDAQ stocks are "orphaned, ill-equipped stocks."

The result is thin trading and a drop in share price, he said.

The TSX Venture Exchange might be best-suited for 3GSolar, King said. "It's designed to support companies at that level in getting them access to North American capital, visibility in the marketplace, and to continue to grow."

Freedman said Israeli companies are becoming aware of the TSX as an alternative to NASDAQ, AIM and the Tel Aviv Stock Exchange. The latter two are "illiquid" [small trading volume] and expensive, he said.

"Everybody who is interested in seeing Israeli tech companies floated in Canada is looking," Freedman said. "All players are looking at us, because it could be the first one."

Floating Israeli company stock is complicated by tax laws involving three jurisdictions (Canada, Israel and the United States, where many of 3GSolar's investors reside), securities law in Canada and Israel, corporate law, currency issues, tax treaties and other factors, he said.

Freedman, a Toronto lawyer who has worked in the United States and Israel, said listing 3GSolar on the TSX will afford it "the prestige and visibility we wouldn't get at the lower levels of NASDAQ... In Toronto, our little deal will be treated with respect."

Canaccord Capital and Sandfire Securities are underwriting the deal. It could close as early as February.

Janis Koyanagi, director of business development and strategy for the TSX, said it is too early to confirm that date, though 3GSolar has expressed its intent to list with the TSX.

"We have a very focused effort on building our business in Israel, and we see a great opportunity there," Koyanagi said.

3GSolar's listing, when it occurs, "opens the door to other Israeli companies. It's a big coup for us."

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TopBunk heightens interest in Jewish camping

By A.M. Segal

When Mark Kachuck went to Camp Shalom last summer, he had the time of his life.

"It was so much fun," says the grade 8 student at Dublin Heights Public School in Toronto. "There was a lot of bonding and it became a second home for me."

While Kachuk's deep affinity for overnight camp is shared by many Jewish kids, his experience was a little different. Kachuck participated in TopBunk, UJA Federation's Jewish Camp Incentive Program.

The unique endeavour provides first-time campers in the Greater Toronto Area, who don't attend a Jewish day school and are not intensively exposed to Jewish school surroundings, with financial incentives to go to a qualifying Jewish overnight camp.

The initiative is intended to be a portal to building Jewish identity, in addition to the bounty of social rewards and the lifelong memories that camp creates. TopBunk is an outreach program, designed to get kids and their families to be more connected to the Jewish community.

Research shows that camp plays a pivotal role in enhancing Jewish affiliation and fostering a sense of community. For instance, American data indicates that Jewish camp alumni are more likely to join a synagogue and much more likely to join a Jewish community centre when compared to Jewish adults who never went to a Jewish camp.

"It's an important form of Jewish education that will create lasting memories and help build a Jewish network for the campers, especially for kids who do not receive regular exposure to Jewish identity development at day school," said Dr. Ron Polster, Director of Jewish Camping Initiatives for UJA Federation.

In Kachuck's case, the research appears to ring true. "I really liked the way they incorporated Jewish themes at camp," says the 13-year-old. "It gets you more interested in a fun way."

"Currently, 12 per cent of children eligible for Jewish overnight camp actually attend," notes Polster. "Our goal with TopBunk is to triple the number of kids within our target market going to Jewish camps within the first three years of the program." To find out more, please visit www.topbunk.ca.

Mercaz places priority on education quality

A new initiative to significantly enhance the quality of education at Jewish day schools is underway.

The Quality Review & Enhancement (QRE) program for day schools will focus on improving learning, professional development for teachers and principals, along with bolstering communication and the sharing of resources between schools.

"Every public school board engages in a similar initiative and we feel it is time to look at the community of day schools to see how they are doing, and to develop recommendations to move forward," says Yael Seliger, project director and Vice-President, UJA Federation, The Centre for Enhancement of Jewish Education – the Mercaz. "The ultimate goal of QRE is to enable all learners to reach their highest potential."

After launching a pilot project last year at four schools, Mercaz is now ready to expand the scope of QRE across the board.

It is expected that all schools in the system will be fully engaged in the initiative within two years.

Schools will develop ongoing School Improvement Plans (SIPs) that will monitor and upgrade such areas as assessment, learning profiles, teaching techniques and curriculum expectations.

One of the primary elements of QRE is a focus on 'differentiated learning,' which refers to each student learning in his or her own particular fashion. Seliger envisions the 'differentiated learning' phase to be completed in 5 years

"Teachers need to approach each student in the class as an individual," says Dr. Seymour Epstein, Senior Vice-President, UJA Federation, The Centre for Enhancement of Jewish Education. "They need to evaluate what the student has learned in his or her own individual way. Does the student know how to apply that learning and can they replicate that autonomously, in the future?"

Seliger notes that the QRE process will vary in the way it is implemented from school to school. A multitude of initiatives will take place, including classroom observations, focus groups, interviews, evaluations, as well as formal data collection and analysis.

While each school will be reviewed, Seliger emphasizes that the bigger aim is for staff, students, schools and the whole system to reflect and improve.

"My hope is that teachers will be able to reflect in a systematic way not only on the content, but more on the pedagogy," she relates. "It is an absolute must to strengthen the system by having all schools speak effective pedagogic language."

The QRE initiative is comprehensive, with experts from the Ontario Ministry of Education, as well as the Harvard Graduate School of Education, contributing.

UJA Federation of Greater Toronto is providing funding support for QRE.

The Event for Jewish Parents: Fun for the Family

By A.M. Segal

With so many Jewish programs and services available for kids across the Greater Toronto Area, it could take quite a bit of time to decide which options are best for you.

To help make the search a little easier, GetCentred The Event for Jewish Parents is being held on Sunday, November 30, offering an educational, entertaining and fun-filled forum to see exactly what's available.

"The Event for Jewish Parents will help provide parents with information about options for various services, including both formal and informal Jewish education, covering summer camps, community services and youth organizations," says event organizer Miriam Allman."We are expecting it to be a very exciting time."

The forum will showcase exhibits with representatives on hand to answer questions and offer insight.

While the parents are doing their homework, kids will be entertained by a wide range of activities, including arts and crafts and live music. All families will also have the chance to get a free photo taken by a professional photographer. And what would a Jewish event be without a bounty of kosher food?

"Instead of parents running around and spending a lot of time researching, this is a great chance to find out everything in one venue," says Allman. "This way, they will have all of the information in front of them, with knowledgeable people there to answer questions."

Similar events in previous years have proven to be successful one-stop shops for parents to make a decision about enrolling their children in a formal or informal Jewish education program. But this year's version is more comprehensive.

Organizers are expecting about 300 people to attend the Event for Jewish Parents, which is being held at Six Degrees, located at 2335 Yonge Street, from 1:30 to 4:30 p.m..

On site registration to the GetCentred We Have Proud Kids Contest will also be available. Contest prizes include $10,000 towards tuition, a MacBook Air or an iPhone.

The event is being sponsored by UJA Federation's Centre for Enhancement of Jewish Education (the Mercaz) and Jewish Information Service of Greater Toronto.

To find out more, please visit www.getcentred.com.

Makom makes its mark in Toronto

As he stood before the sea of students, all gathered at Toronto's Bialik Hebrew Day School for an assembly to remember the late Israeli Prime Minister Yitzhak Rabin, Eran Shpigelman felt a wave of emotions.

"I've never seen anything like this before," said the 19-year-old Israeli.

"These kids really participated in the assembly - they really connected with us."

Michael Diamond, chair of Makom, with young emissaries at a retreat on his farm.

And that is precisely the point of why Shpigelman and seven fellow young emissaries, have ventured to Toronto for a year.

The dynamic group is part of an initiative called Makom - The Israel Engagement Network - a partnership of Jewish communities and the Jewish Agency for Israel. Makom's partner in Toronto is UJA Federation.

As the name implies, Makom endeavours to provide young people and broader Jewish communities in the Diaspora, with hands-on, experiential learning about what Israel really is.

"The aim of Makom is to bring Israel in different ways to the Toronto Jewish community," said Makom director Sarah Mali, from UJA's Centre for Enhancement of Jewish Education (The Mercaz). "They are here to be compelling and innovative and really speak to people in a way that creates new relevance in their relationship with Israel."

Shpigelman and his fellow emissaries, all of whom are pre-army teens, are being hosted by families from five different Toronto synagogue congregations.

Makom emmisaries with Sarah Mali

Throughout the year, they organize, lead and participate in a wide variety of synagogue activities, as well as Jewish day schools and supplementary programs, initiatives at Jewish camps in the summer months and events with Israeli Scouts.

"Wherever the members of Toronto's Jewish community see the emissaries, be it at schools, prayer services or in their homes, the young emissary is a metaphor for Israel," said Mali. "By connecting with them, the community is gaining insight into current Israeli culture, which the emissaries live and breathe."

For Shpigelman, being in Toronto is quite literally, a whole new world.

"I have never been exposed to real Jewish life outside of Israel," he related. "It is incredibly interesting to me to see how and what Jewish people need to do here to express their Judaism. And it has made me so proud to see how strongly people here are connected to Israel."

Although the focus is on enriching the local community's concept of and relationship with Israel, Mali points out the experience has the potential to make an indelible mark on the Israelis, too.

"Being in Toronto provides these young people with a unique opportunity to develop and enrich their Judaism," she said. "It will give them a more nuanced relationship with their religion and equip them with excellent training for the future."

The Makom young emissaries will be in Toronto until next fall.

Participating Makom Synagogues and Schools:

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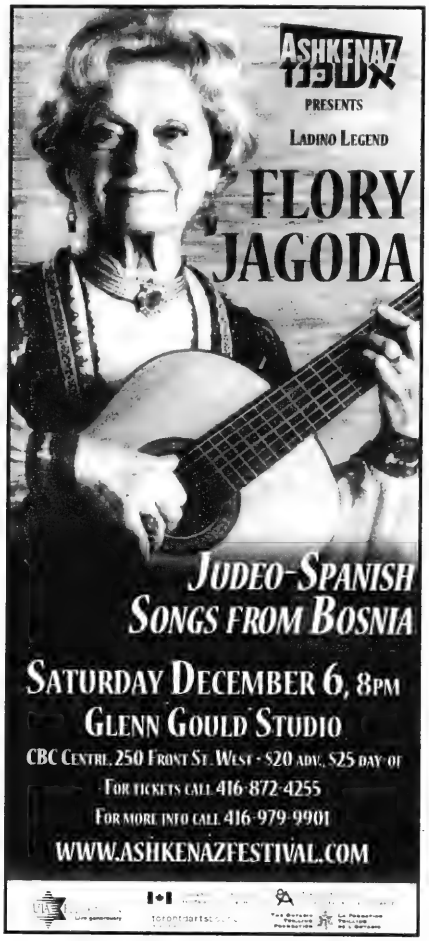

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The terms "kosher style" and "kind of kosher" are not allowed, unless they meet the requirements of the Kashruth. "Jewish-style food" or "Jewish cuisine" are not objected to, although the foods may not necessarily meet the requirements of the Kashruth.

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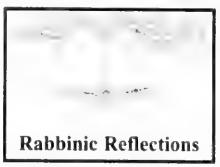
Jewish Life

It's a righteous act to use foresight

By RABBI KAREN THOMASHOW

During the 1930s, could statesmen in England and America have behaved more aggressively in stemming the tide of Nazism, had they anticipated what we now know? Would the Roman Senate have given so much power to Augustus had they known he would consolidate power so ruthlessly? Would we have withdrawn our funds from the stock market had we anticipated the downturn to come?



Throughout our past, there has been a fundamental tension between hindsight – what we now know – and foresight – what people at a given time may have known. As historian David M. Potter once wrote, "Hindsight… [is] the historian's chief asset and his main liability." The inherent tension between foresight and hindsight has been a key determinant of human behaviour, and a recent Torah portion provides an illustration of this.

In parshat Vayera, God appears to Abraham, telling him that soon the cities of Sodom and Gomorrah will be destroyed on account of the sinful behaviour of their residents. But before God tells this to Abraham, God says, "Shall I hide from Abraham that which I am about to do?" Nehama Leibowitz calls this "a decisive moment in world history, [in which] we are allowed to listen in to the considerations which were uppermost in the Divine mind."

We know that God told Abraham that soon the cities of Sodom and Gomorrah would be destroyed. But what happened in those intimate counsels of the Divine seems to be greater than the words that God used alone. Rashi believes that in those intimate counsels, God decided to hand over to Abraham "knowledge of the closeness of Providence."

To understand the significance of this, a brief word about the etymology of the word providence. The word providence is the vernacular fusion of the Latin words pro, meaning fore, and vidi meaning sight. Providence, therefore, is fore-sight. What did God decide to hand over to Abraham within the "intimate counsels of the Divine?" God gave Abraham foresight.

God gave Abraham the ability to have knowledge of the future when those living in Sodom and Gomorrah had no information of what was imminent. Abraham immediately responded to the information that he was given. By intervening, Abraham acknowledged that there are implications to having information. We, too, receive information every day, and when we do, we are obligated to use that information for good.

Did God look to Abraham to use the information that God intentionally shared with him for good? According to Ramban, God decides to share His providence with Abraham because God had singled out Abraham to be the progenitor of a great nation, and, therefore, God wanted Abraham to instruct his progeny to do what is just and right. If God gave Abraham information hoping that Abraham would intervene, then that intervention – that use of information – constitutes righteousness. The Torah tells us that it's a righteous act to use foresight.

The reality is that we are on our own as we guide our moral compasses in one direction or another. We don't have the privilege of God handing us information on the heels of a conversation with Himself as to whether or not we should have it. But we do have what God does give us, which is a strong model to do the right thing. When we don't know what will be, we act according to our best judgment. However, when we have information that can affect the future, we are compelled to use it.

We are taught, in the Mishnah, *"Eizeh hu chacham? Haroeh et hanolad."* In other words, "Who is wise? The individual who uses foresight."

Rabbi Thomashow is assistant rabbi at Holy Blossom Temple.

The angelic struggle

By RACHAEL TURKIENICZ

The upcoming Torah portions include the narrative describing Jacob returning home to Canaan after a lengthy absence.

He fled in fear of his brother, Esau, and a return to his home necessitates a confrontation with Esau. On the evening before this confrontation, Jacob sits alone, perhaps contemplating whether the next day will bring a joyous or a violent reunion. As he sits alone he becomes aware of an intruder and grabs this person. He wrestles with him all night. Just before dawn, the intruder demands to be freed, and Jacob demands a blessing in return.

The intruder asks Jacob what his name is and then renames him by blessing him with the name "Israel." The Torah alludes to the fact the intruder is an angel, and the name "Israel" is later formally given to Jacob by God.

The reason the angel gives for the name "Israel" is that Jacob has wrestled with man and with God, and was able to withstand the struggle. The word "Israel" appears in the future tense, thus it is a reflection of their meeting as well as a prediction for the future. It is a destiny.

Although the actual name change is not complete until God enacts the change, the role of the angel here is one of educator. By fighting with Jacob and, in fact, injuring him, the angel has proven to Jacob that although the struggle can feel overwhelming at times, he is able to withstand it and grow from the experience.

The sages often speak to us of angels and our interactions with them. One of the richest texts involves a description of our soul as it journeys from the upper realms into the womb of its mother, through the birth process, the life journey and ultimately the final journey back to the heavenly realms. Every step of the way, according to the Tanhuma, the person objects to the change, and it's the individual's personal angel who coaxes, prods and forces the changes.

The soul doesn't want to be put into the womb, but is forced in. At that same time, the angel and God discuss the destiny of the soul's life journey, but they can't discuss whether or not the soul will be God-fearing, since that is part of free will and cannot be violated.

The soul is taught by its angel to love the time in the womb. It does not want to be born, but when the birth process begins, the angel pushes the baby out into the world. With its first breath, the soul forgets its angel teacher and begins its life journey. When it's time to die, the soul doesn't want to leave this world, and it's the same angel teacher who appears to the soul, which recognizes the angel instantly. The angel forces the soul to leave the body and escorts it back to the heavenly realms.

In each instance, the soul struggles with the angel. The soul doesn't want the change. In each instance, the angel teaches the soul about the inevitable movement forward – about the struggles, the sense of defeat and ultimately the security of knowing that it will endure.

Jacob's struggle with the angel seems to be one of those unique Torah moments, inaccessible to the experiences of the average person. But it's interesting how the sages teach us that the same angelic struggle occurs within all of us at every threshold of our existence. This is the true journey of "Israel."

Jewish Life

The brutal Assyrian war machine

By ALEX GROPPER

Past Forward

The Assyrians were among the most feared and hated empires of antiquity in the ancient Near East. They feature prominently in a number of biblical stories and are often seen as the agents of God's wrath and retribution for the people of Israel and Judah.

The Assyrians were around as a people by the early second millennium BCE. But it is at the end of that millennium that they began their rise to prominence, amid the chaos that marked the end of the Bronze Age.

Their homeland was in northeast Mesopotamia, in the upper reaches of the Tigris basin. Among their great cities was the fabled Nineveh, which is featured prominently in a great many biblical stories, chief among them in the Book of Jonah.

The Assyrians initially emerged to fill up the power vacuum that arose when the Hittites destroyed the powerful kingdom of Mitanni in northern Mesopotamia, between the upper reaches of the Tigris and Euphrates rivers, in the latter part of the second millennium BCE. When the Hittites themselves collapsed at the end of the Bronze Age (circa 1200 BCE), the Assyrians began their inexorable march toward the Mediterranean, destroying or neutralizing any power that stood in their way.

Initially, they were kept in check by the powerful Aramaean kingdom of Damascus, which had organized a powerful coalition to oppose the Assyrians. One of the leaders of the coalition was Ahab, son of Omri, king of Israel (it was this same Ahab who was married to the infamous Jezebel, the Phoenician princess from Tyre). Judging from the Assyrian accounts, which have come down to us, Ahab played a prominent role in this alliance, supplying it with 2,000 chariots and 10,000 men. The coalition met the Assyrians at the Battle of Qarqar in 853 BCE, where the Assyrian expansion was temporarily halted. Unfortunately, the members of the alliance began to fight among themselves, allowing the Assyrians to employ the old tactic of "*divida et impera*," divide and conquer.

We have plenty of archeological evidence about the relationship Israel and Judah had with the Assyrians. There is hardly a site in both kingdoms that escaped the ravages of the brutal Assyrian war machine. Archeological excavations throughout the past century have borne vivid testimony to this fact.

In what was the northern kingdom of Israel, archeological excavations have, over most of the last century, shown us that the Assyrians destroyed most of the major sites. Places such as the northern capital, Samaria, which was captured by the Assyrians and had its population deported, tell an all-too-familiar story. The same fate befell both Megiddo and Hazor, two other important cities in the northern kingdom of Israel that have been the subject of intense archeological excavations and that have previously been discussed in this column.

Yet archeology indicates that all was not lost, either. Jerusalem increased in size immediately after the fall of the northern kingdom, which some archeologists attribute to an influx of refugees who fled the Assyrian destruction of Israel in the north. This would indicate that not all of the "Lost Tribes" were lost.

Ultimately, however, the Assyrians did descend on Judah, and the swath of destruction they wrought is still quite vivid. Sites such as Lachish, which was excavated by David Ussishkin of Tel Aviv University, were completely demolished, and the horrors inflicted on their defenders can still be seen on the wall reliefs of the Assyrian palace at their capital, Nineveh.

But in the end Judah survived, thanks to the foresight of its king, Hezekiah (who built the so-called Broad Wall, whose remains can still be seen in the Old City) and his adviser, the great prophet Isaiah. As for the Assyrians, they were relegated to the dustbin of the Past, while our ancestors would continue to march Forward into history.

Pen pals around the world

By MARK MIETKIEWICZ

It seems almost quaint. With the billions of e-mail messages that travel across the world daily, there are still people looking for someone to talk to. People have had pen pals in faraway places since long before the World Wide Web. But the Internet and e-mail have revolutionized pen pals and given an immediacy undreamed of a few years ago. Today, how to make friends around the corner or across the world.

Please note that pen pal sites are meant to be places to strike up long-distance relationships and learn about life in other countries. They are not intended to be dating sites. But you never really know who you are speaking to online, so be prudent about giving out any personal information.

Here's a sampling of Israelis looking for pen pals.

• Hello, my name is Yitzhak. I am from Jerusalem. I am looking to make new friends… I love soccer and I support Manchester United and the Israel national team." **[tinyurl.com/penpals05]**

• I'm Iris, a high school student from Israel. I love reading, singing, sculpting and any other art-related things… I think you'll find out I'm interesting and fun to talk to, even though in 'real life' I'm quite shy." **[tinyurl.com/penpals06]**

• And how's this for honesty? "Hi, my name is Yael. im a 19-year-old girl from Israel… i have no idea what i want to do with my life, so im just passing my days working in an annoying job… So i guess what i want is to find something that will take my mind off my reality. **[tinyurl.com/penpals08]**

Rather than leaving it to kids to find counterparts in Israel, some schools do the work for them through twinning programs. Schools in the Los Angeles area have twinned with counterparts in Tel Aviv and correspond via e-mail, online chats and video-conferencing. They share a joint curriculum and travel to each other's country. **[tinyurl.com/isrtwin]**

Orly Noy is an Israeli journalist living in Jerusalem. A few years ago, she began a very public "pen friend" relationship with Omneya al-Naggar, an Egyptian schoolteacher from Alexandria. The BBC asked them to converse about daily life, politics, violence and reconciliation. **[tinyurl.com/bbcpenpals]** The tone is usually quite moderate, however, things do heat up. Noy: "Sometimes I get the feeling that for you, there is no possibility to see or understand even slightly the Israeli side, because that would, somehow, be justifying it. Even when you say you realize that there is violence from the Palestinian side as well, you immediately add, 'But what do you expect when your territory is occupied?', as if the only way to maintain national resistance is to blow up people at buses."

I found the conversation most interesting when it took unexpected turns. At one point, Al-Naggar mentioned that she had visited Auschwitz. That prompted Noy to ask her why. Al-Naggar's response: "Why did I visit Auschwitz? A curious question because it sounds as if I was not supposed to or expected to. I took it for granted that anybody with a minimum desire to understand world history would not miss the chance of visiting such a site."

Two of the most interesting pen pal sites I came across are run by the Aleph Institute [jewishpenpals.org] and by Jewish Prisoner Services International. [tinyurl.com/prispal] One of their goals is to find pen pals for Jewish prisoners. Corresponding with a convict may seem unusual but can have a lasting impact on the lives of those who are isolated and forgotten by most people in the community.

Jewish Prisoner Services has offered a few tips for safe and rewarding pen pal experience:

• Do not use your home address.

• Do not ask why a person is in prison.

• It is acceptable to discuss religion, politics and personal philosophies but don't ever proselytize, evangelize or otherwise pressure a pen pal to "see it your way." **[tinyurl.com/36l3v8]**

As the Aleph Institute site puts it, "Your opportunity to perform a mitzvah… for the cost of only a postage stamp."

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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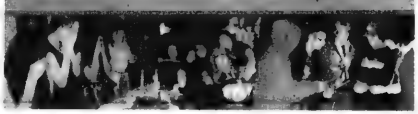

Ramah alum brings informal education to classroom

By FRANCES KRAFT
Staff Reporter

When Debbie Cohen Savage was working on her master's of education degree at the Jewish Theological Seminary, she based her thesis topic on her own early experiences at summer camp, in youth groups and on Israel trips.

She knew that, at least for her, informal education played an important role in strengthening her commitment to Jewish education as an adult. She didn't know that it was true across the board until she canvassed fellow education students as well as rabbinical and cantorial students at the school.

Today, a decade after starting out as a teacher at Toronto's Paul Penna Downtown Jewish Day School, Cohen Savage incorporates aspects of informal education – music, drama and dance, for example – into her day as a Grade 6 general and Jewish studies teacher.

Her classroom is filled with natural light and decorated in part with striking student artwork resembling that of aboriginal artist Norval Morisseau, in conjunction with a unit of study on aboriginal Canadians. A teepee at the back was made by students out of canvas and bamboo sticks, and is painted with Jewish and native symbols.

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A lesson from the teacher: *"Just laugh, and smile. There are too many things in life that are difficult. You should come into the classroom and feel safe, and love being there."*

Morah Debbie, as students call her, is also the school's Judaic studies co-ordinator and helped develop curriculum that integrates elements of Judaic studies into the general studies curriculum.

With a background in jazz, modern dance, ballet and Israeli dancing, Cohen Savage said she loves to teach Israeli dancing to the school's entire student body for Yom Ha'atzmaut.

Although her passion has always been Judaism and Judaic studies, the 33-year-old Toronto native said that, as a teacher, "it doesn't matter what you're teaching, you have an opportunity to interact with students and see the light go off on their faces when they get passionate about something."

From a Jewish standpoint, she said, "if I can help other students develop a strong Jewish identity, something they're proud of, then I've done my job."

Cohen Savage's classroom style balances a serious approach with her more lighthearted side. "I try to get [students] to constantly question, grapple and struggle with concepts so they can figure things out on their own," she said.

But it's not uncommon for her to break into song to get her students' attention, sometimes using made-up lyrics that are as simple as "One, two, three. Please listen to me."

"I grew up in a singing household," said Cohen Savage, whose mother, Marilyn Cohen, has been a member of the choir at Beth Tikvah Synagogue for more than 40 years.

Her home environment also included "wonderful Shabbat experiences," she said.

Debbie Cohen Savage

Now the mother of a two-year-old boy, Cohen Savage – whose husband Eli Savage teaches at the Toronto Heschel School – is a day school graduate and a veteran of Camp Ramah, where she spent 15 summers and is now a board member.

"I think about camp as an ideal setting for creating Jewish identity," she said. "We can't create a camp at school, because it's a formal setting, but we can create experiences where the kids are having as much fun and meaningful experiences that help shape their Jewish identity."

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The Bielak Family

German Muslim beauty queen portrays Anne Frank

By SHERI SHEFA
Staff Reporter

Over the years, the Toronto Jewish community has been presented with countless events that educate people about the Holocaust, but for the first time, a German Muslim beauty queen was the one delivering the message.

Asli Bayram, a German actress and the first Miss Germany of Turkish Muslim descent – a title she won in 2005 – toured Toronto-area schools earlier this month, performing vignettes from Anne Frank: The Diary of a Young Girl.

Asli Bayram

On Nov. 10, Bayram, who first appeared on a German stage as Anne Frank in January, gave her first English performance at the Marshall McLuhan Catholic Secondary School, in front of the entire student body, as well as Max Eisen, a Holocaust survivor who often speaks out about his experience.

Sitting at a small desk in the middle of the school's auditorium stage, dressed from head to toe in black, hair pulled back tight, Bayram, 26, read excerpts from the famous diary that documented Anne Frank's experience living with her family in hiding, before getting caught by the Nazis in 1944 and dying in the Bergen-Belsen concentration camp when she was 15.

Bayram struggled with her first English performance, often stumbling over difficult-to-pronounce words, but her ability to connect with the material was obvious.

The Toronto-area tour, presented by the Te-Amim Music Theatre – a non-profit organization that examines the legacy of the Holocaust through the arts – and sponsored by Friends of Simon Wiesenthal Center for Holocaust Studies, also gave Bayram a platform to share her own story of racism and intolerance.

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Following her performance, she spoke about the most difficult episode of her life.

In 1994, when Bayram was 12 years old, a neo-Nazi, her neighbour in her hometown of Darmstadt, Germany, knocked on her door and began cursing.

As her father came to the door to defuse the situation, he was shot several times by the neighbour – one of the bullets hit Bayram in her arm – and her father bled to death in front of her.

"I never thought it would happen. It was a neighbour, and we always heard bad words from them, like 'you stupid Turks, we will kill you,' but we never took it seriously that someone would come and kill our father. He even said that if it was possible, he would have killed all of us, but my father shut the door, so that kept us alive," Bayram said, adding that it was hard on her family knowing that they lost her father, not due to an accident, but because of hate.

"It was a horrible and sad point in my life, but I didn't give up in believing in hope and justice and I will always fight for that."

Her father's murderer spent only 3-1/2 years in prison, and Bayram believes that racism played a role in his quick release.

"I think it would be different if a Turkish man killed a German."

She said that all her sisters became lawyers, and Bayram also went to school to study law, but she decided on a career in the arts because she was more passionate about it.

"With the arts, acting, movies and theatre, you can always send a message for justice and human rights, and I love to make this case and send a message to people with projects like the Anne Frank project. This is why I chose to do this," she said.

Eisen, a Te-Amim board member, thanked Bayram for her dedication to spreading messages of tolerance.

Bayram said that people often ask her what it is like to play a Jewish girl, being a Muslim, but she doesn't think of it that way. "When I play Anne Frank, I just think of a girl, a human child that was murdered just because she was different from others in Germany. For the message and as a human… this was the most important thing for me," she said.

Canoeist embarks on solo journey for charity

By CAROLYN BLACKMAN
Staff Reporter

Joanna Sadowski, 27, says her recent 20-day solo canoe trip through Algonquin Park was both challenging and simple.

Joanna Sadowski

A canoe and yoga instructor with a teaching degree from Australia, Sadowski embarked on her journey in order to raise money for the Cambodian Children's Fund, in partnership with Off the Mat Into the World (OTM), an organization aimed at encouraging yoga enthusiasts to become active in their local and global community.

Sadowski, a graduate of McGill University, said she starting canoeing at summer camp, and came to love the challenge.

"I began taking out trips during the summers between university, and when I graduated, I decided it was something I could do full time. I am at my best when I'm outside."

When she got involved with OTM, she said, she was inspired to help improve the lives of children "who literally have nothing. I thought of running a marathon, but canoeing is my passion, and I thought that people would support me.

"I felt grateful to have the means to go on the trip, and I was excited to be about something other than myself. It's a cool way to combine adventure and charity. We live in abundance here. By tapping into the community, we can help elsewhere."

She is attracted to the simple life, she says. "Of course, there are a number of challenges when embarking on a trip, but it's the simplicity I love. There is no white noise and no electronics, so there is a lot of time for reflection. I am disconnected, but I'm connected to my body and thoughts and to the sounds of nature.

"I also become more grateful for my food, because I have to work for it. Especially in the winter, digging a hole for water has a certain incredible energy attached to it. I become self-reliant."

She had food dropped off on the 10th day of her 20-day trip, she said, and she had a satellite phone that she used twice. "The longest time I went without talking to anyone was six days. When you're by yourself, every step is precious. No one is there if you fall. "

She'd do it again, she said, but she'd have to run it past her family. "I think they found it more challenging than I did. They were proud, but they were perplexed."

Sadowski said she has raised more than $6,000 of the $20,000 she hopes to raise for the charity. For information, e-mail her at josadowski@hotmail.com.

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Mazel tov to our beautiful parents, Arthur & Pearl Kochberg, on 30 years of true love. Happy anniversary! Love, your children.

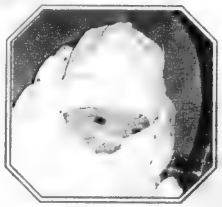
Congratulations Barry & Margaret Cohen on 25 amazing years together! Love, your children Justin, Jordan, Ryan and Tyler.

Mazel tov on your ninth birthday Ethan, de Meagan, Ita Odette, Ito Robi, Tio Alejandro, Tia Caryn, Eden, Ariella, Abuelita Marta, Abuelita Lili y Mami.

Joey & Marlene Sadofsky announce the recent marriage of their daughter Sari to Jonathan Blair Ender, son of Sue Ellen Danson and Henry Ender.

As featured on onlysimchas!

Mazel tov on the recent wedding of Avrumi Barr & Esther Kopkaryova.



Mazel tov on the recent birth of Daliya Mushiyev.

Mazel tov on the recent engagement of Vanessa Levian & Mike Livi.

Mazel tov to Yubie & Rivkah Leah Richt on the birth of a baby boy.

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Saturday, Nov. 29

PARSHAH DISCUSSION

Henry Alkin talks about the weekly portion, 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433

MEDICAL CONFERENCE

Chabad Markham begins Shabbat conference series. This week focuses on the ethical, moral and practical issues of the medical field. 11 a.m. 905-886-0420

Sunday, Nov. 30

JEWISH EDUCATION FAIR

The Centre for the Enhancement of Jewish Education hosts "GetCentred: The Event for Jewish Parent," showcasing formal and informal Jewish education, including day schools, supplementary programs, camps and community services, 1:30-4 p.m. 2335 Yonge St. www.getcentred.com

STORIES OF IDA FINK

Oraynu hosts "The Life and Stories of **Ida Fink**," with **Sara Horowitz** and readings by **Wendy Harris**. 7 p.m. RSVP, 416-385-3910 or info@oraynu.org.

Monday, Dec. 1

BOOK & FILM CLUB

Beth Tzedec Library Book & Film Club presents **Harriet Morris**, on A Pigeon and the Boy by **Meir Shalev**. $15. 416-781-3514, ext. 225 or www.beth-tzedec.org

THE CAIRO GENIZAH

Menachem Ben-Sasson, of Hebrew University, speaks on "The Cairo Genizah: Medieval History Revealed." 8 p.m. at Beth Tikvah Synagogue. 416-966-0722

Tuesday, Dec. 2

BIALIK MARKET

Visit Bialik PTA annual boutique market at the school with a large variety of vendors. 2-8 p.m.

AISH TORONTO GALA

Join Aish Toronto for its gala "Israel at 60 and Beyond" at 6:30 p.m., followed by a community symposium, The State of Our Future, at 8:30 p.m. at Shaarei Shomayim Congregation. Tickets, 905-764-9340 or aishtoronto.com.

DAVENING SKILLS

Shaarei Shomayim Congregation hosts an eight-series program (Dec. 1-March 16) to help participants understand, participate and lead prayers, tonight, "*Nusach Hatefillah*: Jewish Liturgy"; Dec. 15, "*Mussaf Rosh Chodesh* and *Hallel*." 7 p.m. 416-789-3213, ext. 202

Tuesday, Dec. 2

CELEBRATING HOLIDAYS

Rabbi Cory Weiss discusses "How Do We Celebrate and Respect the Holidays With Our Intermarried Families." Noon at Temple Har Zion. Bring a dairy lunch. 905-889-2252

SHAARE ZEDEK EVENING

U.S. political commentator, **James Carville** speaks at the Canadian Shaare Zedek Hospital event "The Next 60 Years" at the Park Hyatt. 7 p.m. Tickets, 416-781-3584 or www.hospitalwithaheart.ca.

HISTORICAL MYSTERIES

Mystery writers **Alan Levine**, **Morley Torgov** and **Jan Rehner** discuss historical mysteries at the Barbara Frum Library. 2 p.m. 416-395-5440

Wednesday, Dec. 3

STORYTELLING & GRIEF

Bereaved Jewish Families of Ontario presents "Storytelling and Grief: The Heart Brokenly Lives On" with **Eli Rubenstein**. 7:30 p.m. at Congregation Habonim. Info, 416-638-7800, ext. 202, or www.bereavedjewishfamilies.on.ca

Continued on page 25

Friends of Simon Wiesenthal Center
in collaboration with National Jewish Campus Life presents

Canadian Universities:
Where do I Send my Jewish Student?

Please join us for a moderated panel discussion of student leader representatives from campuses across the country. Representatives will address such topics as Jewish campus life, Israel advocacy and programming, antisemitism on campus, where to find kosher food, Jewish high holidays and exam conflicts and much more!

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What's New

Continued from page 24

JEWISH POETS

Darchei Noam Congregation presents "Love, War and Peace in the Writing of Jewish Poets" with **Rabbi Tina Grimberg**, tonight and Dec. 10, 7:30-9:30 p.m. 416-638-4783 or www.darcheinoam.on.ca

YESHIVAT KEREM B'YAVNEH

A dessert reception at Congregation B'nai Torah marks the 55th anniversary of Yeshivat Kerem B'Yavneh. Info, Mizrachi Organization of Canada, 416-630-9266.

JEWS AND POWER

Beth Tzedec Library **Barbara Kay** on "If Jews Are So Smart, Why Aren't They Better At Politics?" a review of Jews and Power by **Ruth Wisse**. 7:30 p.m. 416-781-3511

TALKING TO YOUR TEENS

Ferne Kappe, family life educator, on "Talking to Your Teens About Difficult Issues." 7-8:30 p.m. at Temple Kol Ami, 36 Atkinson Ave. RSVP, brenda@templekolami.ca or 905-709-2620

Other News

MODERN JEWISH LOVE

Torah in Motion hosts "Modern Jewish Love: Modern Jewish Family," Nov. 29, 8:15-10:30 p.m. and "Contemporary Jewish Romance: A Panel Discussion," Nov. 30, 9:15 a.m.-12:45 p.m. at Shaarei Shomayim Congregation. Program includes **Dr. Jennie Rosenfeld**, whose mission is to bring more educational resources in the areas of intimacy and sexuality to the Orthodox community. www.torahinmotion.org or 416-633-5770.

DRIVE FOR DREIDELS

Community Chanukah gift drive 2008 runs Dec. 1-15. Drop off new unwrapped gifts, gift certificates or donations to National Council of Jewish Women, 4700 Bathurst St. Sunday 10 a.m.-1 p.m. Monday-Thursday, 8:30 a.m.-4 p.m. Miles Nadal JCC or Bathurst JCC. 416-638-7800 or www.jfandcs.com

CHABAD CLASSES

Chabad Markham offers three ongoing classes, "Goldie's Torah Blog for Women," Tuesdays, 8 p.m.; "Soul Maps: How to Navigate Your Inner World," with **Rabbi Avraham Plotkin**, Wednesdays, 8 p.m.; "Hebrew 101 Reading Course," with **Rabbi Meir Gitlin**, Thursdays, 8 p.m. 905-886-0420

QUMRAN & THE SCROLLS

Beth David Synagogue presents **Prof. Sarianna Metso**, of U of T, on "The Qumran Community and the Dead Sea Scrolls." Thursday, Dec. 4, 7:30 p.m. 416-633-5500

CHANUKAH DINNER,

Aid to Disabled Veterans of Israel, Beit Halochem Canada presents a dinner and dance, Dec. 4, 7 p.m. Tickets $100. Call 905-695-0611.

KOLEL ISRAEL TRIP INFO

Join **Rabbi Elyse Goldstein** for Surf and Turf Southern Adventure, a trip to Israel, Aug. 2-10. Information night Dec. 4, 7:30 p.m. at the BJCC.

FINANCIAL WORKSHOP

Har Zion Legacy Fund continues its series Family Financial Planning Workshops, with a discussion on getting the most out of an insurance policy. Dec. 4, 8 p.m. 905-889-2252, ext. 5, or www.templeharzion.com

YOAV IN CONCERT

Canada-Israel Cultural Foundation presents **Yoav**, Thursday, Dec. 4, 8 p.m., Al Green Theatre. Proceeds support Israeli culture in Canada and young artists in Israel. $20. www.ticketweb.ca

EXPLORING SPIRITUALITY

Discussion for seekers with **Rabbi Michael Skobac**, Saturdays, 9 a.m. Starting Dec. 6. 3407 Bathurst St. 416-789-0020

JUDEO-SPANISH SONGS

Ashkenaz Foundation presents **Flory Jagoda** singing Judeo-Spanish songs from Bosnia, Saturday, Dec. 6, 8 p.m. at Glenn Gould Studio. $20 in advance, $25 day of show. Tickets, 416-872-4255 or www.roythomson.com.

PARENTING STRATEGIES

Yeshiva University hosts "It Takes a Community to Raise a Child," Sunday, Dec. 7, 9 a.m.-12:45 p.m., at Shaarei Shomayim Congregation. Register, 416-783-6960 or www.yu.edu/canada

RAISING CHILDREN

The Jewish Theological Seminary presents doctors **Carol Ingall**, **David Kraemer** and **Michelle Lynn-Sachs** discussing "Golda, Gangsta, My Child, Rashi and Britney," on successfully raising Jewish children. Sunday, Dec. 7, 12-3:30 p.m. at Beth Tzedec Congregation. Lunch $10. 416-781-3511

NCSY CONCERT

The 28th annual NCSY Concert takes place Monday, Dec. 8, 7:30 p.m. at Roy Thomson Hall, featuring **Avraham Fried**, **Ohad** and **Dovid Gabay**. Family and separate seating available. Tickets, 905-761-6279, ext. 21 or www.ncsy.ca.

RABBI MOSHE TARAGIN

Shaarei Shomayim Congregation hosts **Rabbi Moshe Taragin**, of Yeshivat Har Etzion, Dec. 12-13. Following a Carlebach service Friday at 4:30 p.m. and Shabbat dinner, Taragin speaks on "Divine Temple, Human Heart: Preserving the Human Voice of Religion." A *tish* for teens and young adults will follow at 9 p.m. Saturday, 11:15 a.m., he speaks about "Esav's Retreat: Running Away From History" and at 3:10 p.m., "How Can a Secular Redemption Be Divine: Reconciling Some of the Irregularities of an Imperfect Israel." Reserve for Friday dinner, 416-789-3213 or www.shomayim.org.

AN INCONVENIENT TRUTH

Join Darchei Noam Congregation for a *Havdalah* service followed by a presentation on climate change with **Steven Davis-Mendelow**, of the Climate Project Canada. Saturday, Dec. 6, 7:30 p.m. 416-638-4783

WOOL DONATIONS NEEDED

Wool is needed to knit mittens, hats and scarves for inner city schoolchildren. Jewish Women International. Info, 416-630-9313 or info@jwicanada.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias-toronto.org. To register, volunteer, or for more information on these programs call 416-630-6481.

Telephone Language Companions: Volunteers needed to practise English with newcomers over the phone from your home. Call **Lea**, ext. 31.

Homework Club: Volunteer tutors needed for our homework club for middle and high school immigrants. Wednesday nights in Thornhill. Russian or Hebrew helpful. Call Joanna, ext. 30.

JF&CS GROUPS

Jewish Family & Child Service, 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com. Call **Shawna**, ext. 215, for info and registration.

High Conflict Divorce: Workshop for parents who wish to lessen the impact of divorce on their children. Not for individuals in an abusive situation. Tuesday, Dec. 9, 6:30-9 p.m. at the Promenade Mall, Suite 313.

Dating In Midlife: A workshop for men and women in midlife (40+) who are single and looking for information on how to nurture a lasting relationship. Tuesday, Dec. 9, 7 to 9:30 p.m. at the Lipa Green Building.

Money Matters, for women only: Learning basic money management skills. Wednesday, Dec. 10, 6:30-7:30 p.m. at the Lipa Green Building.

FOR SENIORS

Active Seniors, Thursday, Dec. 4, 1:30 pm. "Life Transitions & Relationships As We Age: Challenges, Rewards" with **Rachel** and **Ben Schlesinger**. Info, **Phyllis Fien** at 416-924-6211, ext. 155 or phyllisf@mnjcc.org.

Association of Jewish Seniors Chanukah lunch, Thursday, Dec. 11, 11:30 a.m. at Shaarei Shomayim Congregation. Reserve by Dec. 1. $20, guests $25. 416-635-2860, ext. 458

LZA Seniors Cultural Club meets Tuesdays 10 a.m. at the Borochov Centre. 416-630-9444

Earl Bales Seniors Club in the Park. Sunday dance, Nov. 30; Casino Rama, Dec. 11; Other activities, call Tuesday-Thursday 9 a.m.-3 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112

"Life Lessons From the Torah," Mondays-Dec. 22, 9:30-10:30 a.m. $3/class, non-members $6/class.

Trips and Travel Expo, Wednesday, Dec. 3, 12:30-3 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.mnjcc.org.

Film Talk Sundays with **Shlomo Schwartzberg**, Sunday, Nov. 30, 11 a.m.-12:30 p.m. "International Jewish Cinema: The Two Germanys and Poland." $9, includes a light breakfast. Register, ext. 0.

Fourth annual Chinese and a Movie, Wednesday, Dec. 24, dinner, 7:30 p.m. **Woody Allen**'s Vicky Cristina Barcelona, 8:30 p.m. Tickets, $40 in advance, $45 at the door. Students, $25, $28 at the door. Ext. 0.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca

The Mitzvah Technique: A natural solution for aches, pains and stress, Sunday, Nov. 30, 10 a.m. Ext. 373.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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Eva Schutz	Nov 7/08	645 Castlefield Avenue
Rose Friedman	Nov 9/08	3560 Bathurst Street
Belle Feldman	Nov 10/08	7 Newgate Road
Jacquie Shulman	Nov 10/08	111 Avenue Road
Charlotte Grove	Nov 11/08	55 Mathersfield Drive
Jose Goldmacher	Nov 11/08	360 Ridelle Avenue
Chris Newman	Nov 11/08	645 Castlefield Avenue
Marian Glouzberg	Nov 13/08	775 Steeles Avenue West
Irma Pell	Nov 12/08	384 Horsham Avenue
Mack Dolgy	Nov 13/08	10 Gardiner Road
Minnie Harris	Nov 13/08	645 Castlefield Avenue
Frank Brown	Nov 13/08	188 Doris Avenue
Paula Tau	Nov 12/08	111 Avenue Road
Seymour Hersch	Nov 13/08	4 Forest Lane Way
Hyman Toulch	Nov 14/08	7420 Bathurst Street
Arthur Geller	Nov 14/08	10 Old York Mills Road
Arthur Baker	Nov 15/08	48 Ridge Hill Drive

Steeles Memorial Chapel

Aronoff, Lillian	Nov. 18/08	Private
Samson, Miriam	Nov. 10/08	Private
Handler, Ela	Nov. 10/08	3705 Bathurst St
Shterenberg, Raisa	Nov. 11/08	Private
Wortzman, Bessie	Nov. 12/08	4415 Bathurst St
Horowitz, Maximillian	Nov. 13/08	Private
Krutik, Nina	Nov. 13/08	Private
Liss, Isabell (Belle)	Nov. 14/08	35 Mount Royal Ave
Shapero, Maurice	Nov. 14/08	484 Steeles Ave. W.
Sauerbrun,(Soer) Bruce Perry	Nov. 14/08	Private
Smith, Mina	Nov. 15/08	8 Covington Rd
Wintre, Alex	Nov. 16/08	Private
Kay, Harry	Nov. 16/08	1002 Spadina
Levine, Tina	Nov. 17/08	128 York Downs Dr
Kaplan, Moritz	Nov. 17/08	
Epstein, Zipora	Nov. 17/08	
Weinstock, Vera	Nov. 17/08	3560 Bathurst St
Knapp, Charlotte Seren	Nov. 18/08	95 Thorncliffe Park Dr
Tapiero, Claire	Nov. 19/08	3560 Bathurst St

It is with our heartfelt and deepest appreciation that we thank our dear family and friends for your generosity, friendship, comfort and understanding during our time of sorrow. Your thoughtfulness will always be remembered.

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On Campus

Hillel wants to get beyond tit-for-tat confrontations

By MEYER MECHANIC

Guest Voice

It has become fashionable these days to portray Canada's campuses as perpetually boiling cauldrons of anti-Israel hatred and continuous intimidation of Jewish students. They're seen by some as venues where discussion is impossible and dialogue is synonymous with surrender and fear.

There is no doubt that anti-Israel forces on campus seek to delegitimize Israel and that many of their events brand Jewish students as racist just for supporting Israel. That's deplorable and a violation of student rights. Hillel strongly opposes such extremist tactics and will always advocate vigorously to protect the rights, reputation and safety of students.

To say, however, that the pursuit of shared values, dialogue and outreach with other campus communities does not protect students is drawing a polarized line in the sand, where the only choices are confrontation or submission. That approach is not a prescription for successful advocacy. The reality is that a majority of Jewish students oppose tit-for-tat confrontational tactics, and those who say otherwise are trying to impose their views from the outside on the students within.

I have seen the negative impact of militant, in-your-face advocacy first hand. It was only a few months ago when a mob from a group called Students Against Israeli Apartheid stormed the office of York University president Mahmoud Shoukri.

Ostensibly, the objective of their reprehensible behaviour was to get an audience with Shoukri. In reality, they intended to intimidate him. "Do you really want to discuss the issues with me, or do you really want a photo op?" Shoukri was quoted by the York student newspaper, Excalibur, as asking.

"If you want to meet with me, ask for an appointment," he added.

Surely, those aren't the recommended tactics of those who propose a more aggressive brand of Jewish student advocacy? Such theatrics are best left to our opponents.

Advocacy takes many forms. Often effective advocacy avoids the screaming and counter-screaming that hasn't won either side any favours and has turned students away from both sides. Positive advocacy that illustrates Israel's irrefutable contributions to the world which we live in and that reaches out to other groups attracts many more students. Let's keep in mind that Israel on campus is not just a Jewish issue; it's a campus issue as well.

Hillel's shared outreach and dialogue have encouraged several groups to take a stand with us. Several weeks ago, journalist Yaakov Katz spoke to crowded rooms at various Toronto universities filled with not only Jewish students, but also members of the Iranian Students Association and others about the threat that Iran poses to Israel and the world. A bond is now being formed between Hillel and the Iranian students in order to get Jewish students to participate in their programs as well.

Hillel has also empowered students by providing tools to fight anti-Zionist campus activities through its sponsorship of prominent speakers such as former Israeli cabinet minister Natan Sharansky and Harvard University law professor Alan Dershowitz and through advocacy education sessions. Our ultimate goal is standing up for Israel, for student rights and for a safe campus where students can, without fear, express their pride in Israel and their Jewishness.

We know that this is the goal of all Jewish student groups. That's why we invite everyone who shares these objectives, whatever their ideology, to work co-operatively to achieve them, understanding that all of us are deeply devoted to Jewish students, to Israel and to the battle against those on campus who threaten us.

Meyer Mechanic is Hillel of Greater Toronto's city-wide student council president.

FUN IN MONTREAL: ECRUSY Kadima, the middle school arm of United Synagogue Youth, gathered at Shaare Zion Congregation in Montreal for its Fall Kinnus. This year's theme was "Me, Myself, and I." Teens and pre-teens attended from Hamilton, Toronto, Ottawa, and Montreal for three days of Jewish learning, team-building, and fun.

Does Iran have Syria on a short leash?

According to Reports

By PAUL MICHAELS

Last week, Associated Press reporter Robert Barr described two meetings that were being held at around the same time, in two capitals. Israeli president Shimon Peres was in London speaking with British Prime Minister Gordon Brown and others, while David Miliband, Brown's foreign secretary, was in Damascus meeting with Syrian President Bashar Assad.

According Barr (Nov. 18), Miliband said there are signs that Syria "is seeking to change its actions," code for a belief that Syria might be willing to drop its support for terrorist groups such as Hamas, Islamic Jihad and Hezbollah and the state that underwrites them, Iran.

Peres to spoke about Syria. Barr paraphrased a Peres interview on BBC Radio: "Syria cannot expect Israel to withdraw from the Golan Heights while Iran furthers its influence in Lebanon with the help of Syria. Israel is not prepared to tolerate an Iranian presence on its border."

Over the past year, Israel held a series of four Turkish-mediated "indirect" talks with Syria. Both sides have indicated an interest in continuing them. However, as Barr noted, while Israel demands that Syria break its ties with Iran and Hezbollah, the Syrians have just as strongly rejected these demands.

Ha'aretz correspondent Amos Harel reported on a lecture that the head of Israel's military intelligence, Amos Yadlin, delivered on Nov. 17 at Tel Aviv University. Harel wrote: "[Yadlin] said that Syria might make peace with Israel, but only if Israel gives in to all Syria's demands [e.g. full withdrawal from the Golan Heights and a lucrative U.S. package to guarantee the regime's military and financial stability]. He said that even then, Syria would not cut ties with terror groups." One might add that this means not cutting ties with Iran, either.

In her Nov. 18 Globe and Mail column, "What Obama must do to win Israelis' hearts and minds," Shira Herzog also noted that it's "easier for Israel to contemplate leaving the Golan Heights if, as part of a peace deal, Syria breaks its alliance with Iran and support for Hezbollah." However, Herzog sees more flexibility coming from Damascus than Yadlin does. "Syria has signalled that it's prepared to deliver – but only if it can engage directly with Washington in addition to regaining the Golan."

Last July, there were reports that Alon Liel, a former Israeli diplomat who had been involved in unofficial talks with Syrian officials, confirmed that such signals were coming from the Syrian capital. However, since then there have not been any official Syrian statements to back up his assertions.

Where does the truth lie?

An answer might be found in something Miliband was quoted as saying: that Syria wants to be "a secular state at the heart of a stable Middle East."

Yet, Miliband appeared to ignore that fact that Assad is in the same predicament as his father, Hafez, was. His minority Alawite group that runs the "secular" state depends, for its very legitimacy, on a rarely reported but extremely important fatwa (religious edict) that an Iranian-born cleric, Musa Sadr delivered to Hafez Assad in 1973. As journalist and Mideast analyst Jim Lederman pointed out in a telephone conversation, "Sadr's fatwa, that the 'Alawis were an authentic part of Shiite Islam,' was the crucial move that enabled Hafez Assad to consolidate his seizure of the presidency."

Lederman continued: "Until that time, the Alawites had been considered by the Sunni majority to be heretics. Under the Syrian constitution, the president must be a Muslim. The Sunnis, under the Muslim Brotherhood, did not accept the fatwa and rose up in rebellion. But that did them little good. When they attempted an insurrection, Assad killed approximately 20,000 of them in the town of Hama in 1982. There has been little challenge since. But were his son, Bashar, to cut ties with Iran, the Iranian mullahs could just as easily lift the legitimacy they granted his father. That is just something too dangerous for Bashar to even contemplate."

This arrangement is something other journalists might consider.

Paul Michaels is communications director for the Canada-Israel Committee.

Clarification

In the article "Raising a glass to celebrate kosher wine" (CJN, Oct. 30), the brachah (blessing) to be used with fruit was incorrect. It should have been *borei pri ha'etz*. In addition, the article didn't specify that the laws of shmittah apply only to the Land of Israel.

* * *

Correction

In "A unique monument to Canadian Jewish war veterans" (CJN Perspectives, Nov. 6), the menorah depicted in the stained glass window at Montreal's Ben Weider Jewish Community Centre was incorrectly referred to as a chanukiyah. The CJN regrets this editorial error.

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Coast to Coast

LOCKS OF LOVE: Six girls from the Leo Baeck Day School – from left, Taylor Slipacoff, Sarah Swartz, Jaimie Kerzner, Adrienne Klein, Leah Gotkin and Shelby Margolis – gathered recently to donate their hair to Locks of Love, a charity that provides hairpieces to children undergoing cancer treatment.

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Dr. Michelle Lynn-Sachs
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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

פאַרפאָלגונגען און בילבולים קעגן ייִדן אין אַנדערע צייטן

פון אַלעק סילווער

דאָס „ייִדיש ווינקל" אין *CJN* מיט צוויי וואָכן צוריק האָט געברענגט זכרונות וועגן אַ גרויסער צאָל פאַרפאָלגונגען און כלוט־בילבולים קעגן ייִדן מיט הונ־דערטער יאָרן צוריק. מיר וועלן דאָ דערמאָנען בלויז איינע פון די דאָזיקע גרויזאַמע געשעענישן.

עס איז געשען מיט אַרום 661 יאָר צוריק אין 14טן יאָרהונדערט. עס איז אין אייראָפּע אויסגעבראָכן אַ מגיפה, וואָס איז געווען אַ גרויסע קללה פאַר דער מענטשהייט און אומגעברענגט הונדערטער טויזנטער מענטשן. אין פראַנקרייך איז עס אָנגערופן געוואָרן „די שוואַרצע מגיפה", די דייטשן האָבן עס אָנגערופן „די גרויסע שטערבלעכקייט". עס ווערט נאָך ביזן היינטיקן טאָג באַשריבן פון היסטאָריקערס איבעראַל. ייִדן האָבן אין דעם פאַל באַצאָלט אַ זייער טייערן פרייז.

ס'איז געווען אַ תקופה, ווען אייראָפּעישע לענדער זיינען געווען איבערגעפאַקט מיט איינוווינער. מענטשן האָבן עמיגרירט פון איין לאַנד אין אַנדערן. זיי האָבן געוווינט אין ענגע, צונויפגעקוועטשטע קוואַרטאַלן. שמוץ און אָפּפאַל, אַרויסגעוואָרפן דורך די פענצטער, האָט זיך אַרומגעוואַלגערט איבער די גאַסן און קיינער האָט זיך נישט גענומען די מי דאָס אָפּצורייניקן.

אין דעצעמבער 1347 איז אָנגעקומען אַ פראַכט־שיף פון קרים קיין איטאַליע. די האַנדלס־שיף האָט, אַ חוץ סוחרים און פּראָדוקטן, אויך געפירט אַ גרויסע צאָל „אומלעגאַלע" מאָנגאָלישע שטשורעס, וואָס האָבן אויף זיך געטראָגן פליי אָנגעשטעקטע מיט אַ פאַראַזיט, ואָס פאַראורזאַכט אַ שטערבלעכע קראַנקייט. און אַזוי האָט זיך עס אָנגעהויבן.

ווען די שטשורעס זיינען אַראָפּ פון דער שיף און אַריין אין דעם מיסט אויף די גאַסן האָבן די פליי פאַרשפרייט זייערע פאַראַזיטן און אָנגעשטעקט די שטשורעס און די מענטשן. די מגיפה האָט אין יענער צייט אומגעברענגט אַ דריטל פון אייראָפּעס גאַנצער באַפעלקערונג. אָבער דעמאָלט האָט מען נישט באַלד געמאַכט די פאַרבינדונג צווישן די שטשורעס און דעם פאַראַזיט. מען האָט געזוכט פאַרשיידענע רפואות אָבער עס האָט גאָרנישט געהאָלפן.

זוכנדיק די סיבה פון דעם אומגליק האָבן די איינ־וווינער אָנגעהויבן קוקן מיט חשד אויף אַלע פרעמדע אין זייער מיטן, ספּעציעל אויף די ייִדן, וועלכע זיינען אין אַלע צייטן באַטראַכט געוואָרן ווי פרעמדע. עס זיי־נען שנעל פאַרשפרייט געוואָרן פון לאַנד צו לאַנד בילבולים קעגן די ייִדן. מען האָט דערציילט ווי אַ ייִד האָט באַקומען פון זיין רבין אַ קרוג מיט סַם און באַ־פוילן עס אַריינצוגיסן אין די ברונעמער און טייכן, כדי צו טויטן אַלע נישט־ייִדן.

מען האָט אָנגעהויבן צו פאַרפאָלגן און פייניקן ייִדן אומעטום. אין שילאָן, שווייץ, האָט מען אַזוי לאַנג גע־פייניקט די ייִדן ביז זיי האָבן זיך „מודה" געווען. אין שטראַסבורג זיינען 2 טויזנט ייִדן פאַרברענט געוואָרן לעבעדיקערהייט. 6 טויזנט מער זיינען אויסגעשאָכטן געוואָרן אין מאַינץ. אין ראש השנה פון 1553 זיינען אַלע ייִדישע ספרים און ביכער פאַרברענט געוואָרן אין רוים. אין 1555 האָט פּויפּסט מאַרסעלוס II אַרויסגעגעבן אַ באַפעל צו פאַרשליסן די איטאַליענישע ייִדן אין געטאָס, ווו זיי זיינען געהיטן געוואָרן טאָג און נאַכט און נאָך געמוזט באַצאָלן דעם געהאַלט פון די וועכטער.

עס איז נישט באַוווּסט גענוי די צאָל ייִדן, וואָס זיינען דעמאָלט אויסגעהרגעט געוואָרן. אָבער מען ווייס, אַז זייער צאָל איז געווען אין די הונדערטער טוי־זנטער. און אַלע זיינען געווען אומשולדיק.

Coast to Coast

Canada-Israel trade up 45% so far in 2008

By ANDY LEVY-AJZENKOPF
Staff Reporter

Amid all the economic gloom and doom comes a positive piece of news from Israel's economic mission to Canada: trade between the Jewish state and this country has experienced a boom in 2008.

According to Jonathan Levy, the Toronto-based Israeli consul for economic affairs and Israel's trade commissioner to Canada, Israeli exports to Canada rose 45 per cent in the period of January to September of this year, accounting for nearly $828 million (US) in sales and contracts, according to Israel's Central Bureau of Statistics.

Jonathan Levy

For the same period in 2007, Israel's exports to Canada amounted to $580 million (US).

The results "stand out" in contrast to Israel's trade with its "primary" global economic partners, including the United States, India, the United Kingdom and the rest of the European Union, with whom trade has mostly been stagnant in 2008, Levy told The CJN last week.

While Canada's profile as a desirable market for Israeli companies and investors is still somewhat under the radar back home, that's slowly changing, Levy said.

"Trade between Israel and Canada is quite diverse, and doesn't depend on only one sector," he said. "But the majority of [positive trading] change is being conducted in the hi-tech sector."

Levy, whose mission is, in part, to facilitate partnerships between Canadian and Israeli businesses, pointed to two recent announcements by Canadian companies that decided to invest heavily in Israeli tech.

In late October, Research in Motion's (RIM) BlackBerry Partners Fund – a $150-million venture capital fund – announced an $8-million investment in the Israeli firm WorldMate, a developer of mobile software applications.

Around the same time, a joint announcement by Bell Mobility and Solo Mobile trumpeted an investment in Uniper Ltd., an Israeli tech firm that specializes in developing "content access control" software. Uniper's software is intended to help parents limit mobile-phone access to questionable or inappropriate Internet sites that could be browsed by their children.

The two announcements represent just the tip of the iceberg in potential trade between Canada and Israel, Levy said.

Another Israeli tech company, Nexperience, which makes software that allows remote testing of mobile devices, has already had its application adopted by BlackBerry, Levy said.

The hi-tech industry "is an area where there is a chance to really multiply [business] opportunities," he added.

Levy said that although there have been instances of notable Israeli business success in Canada, namely in the telecom industry with companies such as AmDocs, "in Israel, we know we're pioneers in information technologies [such as] firewalls, voice mail, encryption, disk-on-key… but many Canadians aren't aware of them."

He said his office has been working hard "on a very, very lean" budget, to create meetings between Israeli and Canadian companies since he started in his post a little more than a year ago.

Though there are many projects on the go, Levy said it's necessary to take a long-term view of the potential growth in trade between the two countries.

In February, Levy's office will host a major trade show, tentatively called "Banking on Israeli IT."

"Banks and insurance companies all rely on [information technology] and have needs for greater security, encryption protocols and improving the user experience in mobile banking," he said.

"Israel has a strong reputation in this… and there's a lot of virgin territory here for Israeli information technology."

Levy said he anticipates that Canada will send a major delegation to Israel to participate in the country's annual water technology conference, WATEC, scheduled for Nov. 17 to 19, 2009, in Tel Aviv.

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JOHN JOSEPH CAPEK, DOB November 26, 1946. Notice is given to Respondent, John Joseph Capek of 126 Helendale Ave., Toronto, Ontario of Trial Setting in Superior Court of California, County of Los Angeles, U.S.A. 28 days after last date of service of publication on **December 4th, 2008**, to be held in Dept. CE67, 111 N. Hill St. L.A., CA 90012 for Case BD 172048. The Court has ordered you to provide Petitioner a complete Disclosure and a current Income and Expense declaration as required by Family Code 3665 and California Rules, Rule 5.118(b). And to the Courts you must provide a complete and current Income and Expense Declaration within 35 days of the final service by publication. Failure to comply may result in a default judgment and contempt citation being issued against you, John Joseph Capek, by the Honorable Frederick C. Shaller of Los Angeles Superior Court.

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Moderated by Dr. Elliott Malamet

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Rabbi Tzvi Blanchard

10:30 am
Premarital Sexuality: The Double Bind of Modernity and Orthodoxy
Dr. Jennie Rosenfeld

11:45 am - 12:45 pm
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Coast to Coast

Calgary hosts 39th CHW convention

By IRENA KARSHENBAUM
Special to The CJN

CALGARY — The 39th Canadian Hadassah WIZO (CHW) national convention started off with a party.

Young women gathered in Calgary's Hyatt Hotel after the close of Shabbat to meet and greet, then proceeded to the "Chinook Shuk" for a bit of shopping in support of the venerable organization's philanthropic causes. They rounded out the evening with a dessert reception and entertainment from the Heebee-jeebees, the city's well-known a capella quartet. Some of the convention attendees even broke into dance, as one delegate exclaimed, "This is the power of Jewish women!"

But the fun was only a temporary distraction from the serious nature of the convention, held for the first time in Calgary, from Nov. 15 to 18, as the Zionist women's organization's mandate is to raise money for health care, education and women's causes in Israel.

In her outgoing speech, Sandy Martin, the group's first national president to hail from Calgary, talked about the organization's recent accomplishments.

Sandy Martin, outgoing national CHW president [Irena Karshenbaum photo]

In the summer of 2006 during the Second Lebanon War, the group was the first Canadian Jewish women's organization to launch a national fundraising campaign for Israel's reconstruction effort, she noted.

As well, under her leadership, CHW launched several new fundraising efforts, such as the sustainers' program, requiring an annual lifetime gift of $1,000, and a woman-of-valour program, requiring a minimum contribution of $10,000.

Martin, an active philanthropist in Calgary outside of her work with CHW, also talked about the "feminization of philanthropy," her belief that by 2020, women will be in charge of 60 per cent of household philanthropic decisions.

In the last three years, under Martin's leadership, the organization has undergone a lot of change.

It was rebranded CHW, an acronym for Canadian Hadassah WIZO, which also points to its three priorities: children, health care and women.

But more than just the name has changed. Hadassah Bazaars have slowly disappeared across the country, with Toronto holding its last one just weeks before the convention.

CHW is working hard to try to change with the times, its leaders stress. As was discussed at the convention, increasing its membership is a key goal, and recruitment of young women is seen as critical to its survival.

There were a number of mother-and-daughter and mother and daughter-in-law tandems at the convention, but since it's no longer a given that young Jewish women will join Hadassah, members of the older generation outnumbered young women at the conference.

The second important goal, as it always has been, is fundraising, and CHW is under pressure to come up with creative fundraising platforms, which in the past have centred around shopping.

Despite these challenges, CHW is still committed to its women's Zionist ideals, as it has been for the past 90 years. Its many contributions were recognized earlier this year when it received the prestigious Israel Prize, the Jewish state's highest honour.

CHW's work has supported many programs in Israel. One of the speakers at the convention was Nicole Wurcker, who made aliyah to Israel from France and who, for most of this decade, has been a foster mother to 12 children from poor backgrounds in Hadassim, a youth village supported by Hadassah WIZO.

Wurcker spoke about how she manages her day while taking care of 15 children, three of whom are her own, and about the love she has for her foster kids. Many in the audience were moved to tears by her story.

The convention also welcomed Dr. Shlomo Mor-Yosef, director general of the famed Hadassah Medical Center.

The convention also saw the installation of Ottawa's Terry Schwarzfeld as new national president.

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As it has for so much of its survival, the Jewish People have created a great library of poetry capturing the experiences and feelings throughout the generations. In this two part seminar, Rabbi Grimberg's passion for poetry will shed light on the depth and breadth of this beautiful and powerful work.

2 Lighting the World, Hope and promise in the age of global warming
WITH STEVEN DAVIS MENDELOW AND RABBI TINA GRIMBERG - SATURDAY, DECEMBER 6, 7:30 PM
We will close Shabbat with a candle lit Havdalah service, followed by a presentation by Steven Davis Mendelow of "The Climate Project Canada" an organization that raises awareness of how we can preserve our planet's climate balance. Based on Al Gore's award winning documentary "An Inconvenient Truth" this presentation will explore the problems and solutions of global warming. Childcare provided, please call 416.638.4783 to reserve a space.

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חדשה בקנדה

נינה שנהב

"אני סאלי." מושיטה לי הבחורה הגבוהה יד, אותה אני לוחצת בחום. "בבקשה, תיכנסי." היא אומרת. אנחנו נכנסות למשרד החביב של יועצת התעסוקה שלי, ומתיישבות.

סאלי מעלעלת בקורות החיים שלי בכובד ראש. "טוב," היא אומרת. "אני רואה שערכת מגזינים, הוצאת שלושה ספרים, שיחקת קצת בתאטרון ובטלויזיה, והשתתפת בתערוכת ציורים."

אני מנסה להיות צנועה (מלאכה לא קלה בשבילי). "אני מה שנקרא: אומנית, ואני בטוחה שאוכל להשתלב בקלות בשוק העבודה הקנדי." אני מדקלמת בחן.

"יש לי משהו שיכול להיות בדיוק בשבילך." סאלי אומרת, ומושיטה לי טופס. אני בוהה בו בהלם: קורס מחשבים. אני משתעלת קלות.

"אה, סאלי, זה לא בדיוק...בלומר, אין! מחשבים?"

סאלי נוטלת את הדף בחזרה ומושיטה לי דף חדש: קורס בהנהלת חשבונות. צמרמורת עוברת לי בגב. הרי בקושי עברתי בית ספר יסודי עם הידע שלי בחשבון, ותודה לאל, באוניברסיטה שיחדתי חבר קרוב שיעשה לי את כל החישובים בנוגע לדמי הלימוד ...

"תראי, סאלי, יש משהו נוסף?" אני שואלת בחרדה קלה. סאלי מושיטה לי מספר טפסים נוספים: קורס בנקאות מזרז (אמאל"ה!) קורס נגרות (אוי), ולקינוח: קורס ריצוף, פלוס עירבוב מלט...

אני הולכת הביתה, בוכה למאיר, וחוזרת אל סאלי למחרת.

"הייתי מעונינת בכיוון אחר." אני מכריזה. סאלי מביטה בי בקריזות "מה למשל?" מבררת. "אולי...אולי את יכולה לשלב אותי במדיה התקשורתית! הרי ראית את הדיזמה שלי. אני מתכוונת, לא אכפת לי להתחיל כשחקנית משנה בסדרה קטנה אך פופולארית."

סאלי לא מגיבה, לכן אני מזדרזת ומוסיפה "או אפילו בתאטרון מכובד, בתנאי שזה תפקיד ראשי. לא אכפת לי גם להיות עורכת עיתון נחשב, בתנאי שיש אופציה לתכנית אירוח טלוויזיונית בד בבד. את יודעת מה," אני מוסיפה בנדיבות "אני אפילו מוכנה לכבב בקומדיה צנועה עם משכורת סבירה לחלוטין." סאלי מוציאה שני טפסים נוספים ומושיטה לי. "קחי. לכי תתנדבי בתאטרון." היא אומרת בקצרה, לעבר דמותי השמחה שנעלמת ממשרדה.

"להתנדב?" מברר מאירת ומוסיף באנחה "נו מילא. הבנתי שמי שחדש בקנדה צריך קצת להתנדב." "כן." אני מהנהנת. "רק תחשוב על הפוטנציאל. אהיה שחקנית מפורסמת, נפסע לנו ברחוב וכולם יבקשו חתימות! תחשוב על מסיבות ההשקה, על יחסי הציבור. קודם פיים, אחר כך פורצ'ן."

"ומה היה בטופס השני שהיא נתנה לך?" שואל מאיר, תוך כדי שהוא חוטף לי את הנייר מידיי וקורא בקול: "קורס מזרז להשלת עורות של דגים במסעדה סינית. עבודה מובטחת." אני מביטה ברצפה. "את צריכה לשקול גם את זה." הוא אומר לבסוף.

אני חוזרת לסאלי. "תראי," אני מנסה. "כמה...כמה משלמים בעסק הזה עם ה...דגים?" (אחרי הכל, אני די מחבבת אורוחת דגים משובחת). סאלי מתבוננת בי בפליאה. "הם מלמדים אותך מקצוע. את לא מצפה שישלמו לך. רק אחרי שתעברי את הקורס בהצלחה, תוכלי אפילו להגיע לשמונה דולר לשעה!" אה.

למרות הפיתוי הכספי, אני מחליטה ללכת על התנדבות בתאטרון. אני מתלבשת יפה, והולכת לפגוש את מנהל התאטרון (שקורא לעצמו בחן: מנהל במה). הבחור שפוגש אותי נראה בוהמייני כראוי. "תבין," אי פותחת בעודנו פוסעים אל מאחורי הקלעים. "אני מתנדבת, לכן אסכים לקבל אך ורק תפקיד ראשי. ערבי שבת ושבת אני לא עובדת, הארוחות שיוגשו לי צריכות להיות בסגנון קליל אך איכותי, אני נותנת את הטוב באחישנים, והשחקן שמשחק מולי חייב להיראות טוב, אם מעורבות סצנות רומנטיות. מלבד זאת אין לי דרישות מיוחדות, רק שהטקסטים שלי חייבים להיות המצחיקים, או הטראגים ביותר. הבנו אחד את השני?"

מנהל התאטרון (במה?) מחייך אלי בחום. "בחיי שאת שחקנית נהדרת. מדהים איך שנכנסת לתפקיד הדיווה. הנה," הוא מורה על הכניסה לבמה. "מפה את נכנסת, ומוציאה את הספסל בסצנה השלישית עם הסבל השני. בסצנה התשיעית, אתם שוחבים בחזרה שתי כורסאות ושולחן. לפעמים הצטרכו גם לסחוב שידות קטנות, אבל לא בכל הצגה."

מה אתם רוצים. העיקר שאני על הבמה, לא!!

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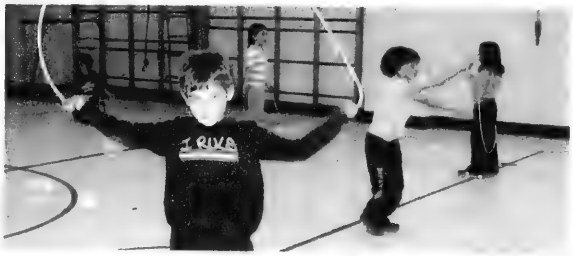
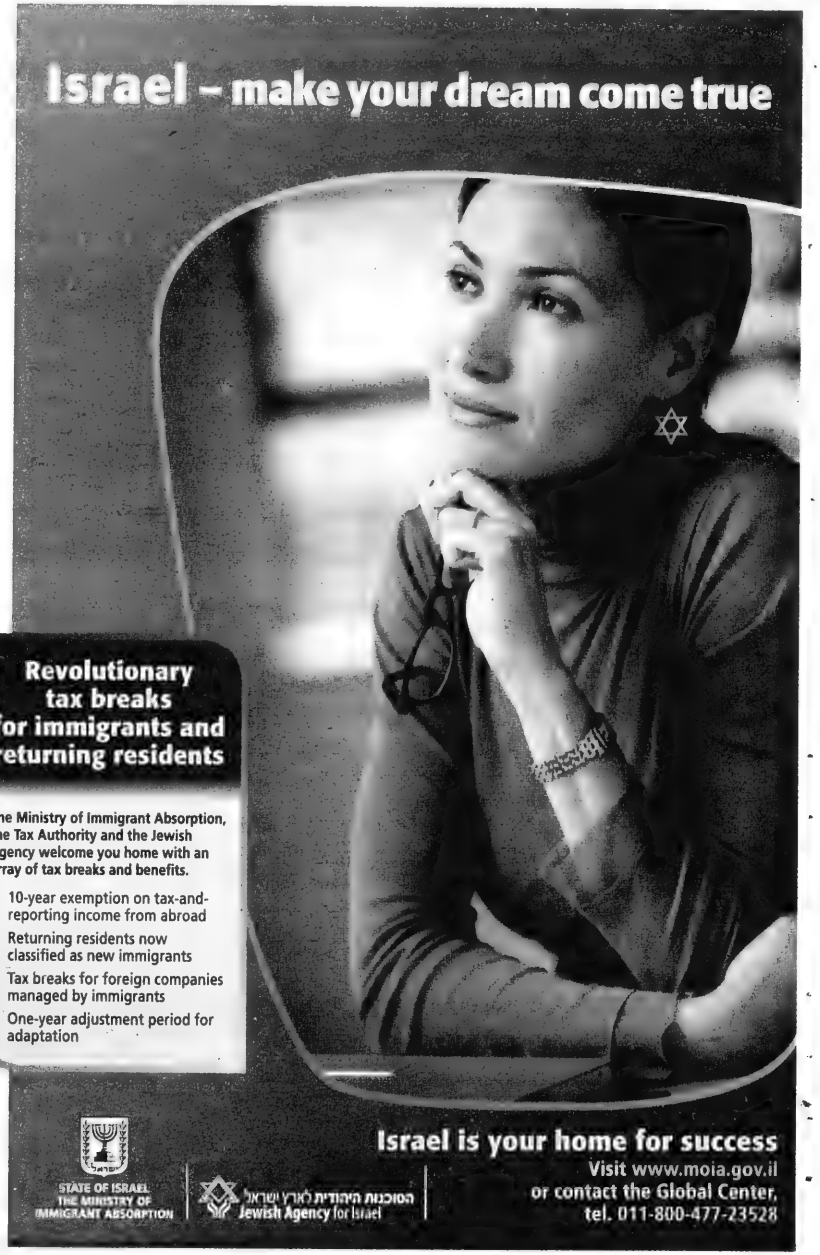


JUMP ROPE: Grade 2 student Michael Saltzman and the rest of the elementary students at Bialik Hebrew Day School recently took part in a week of skipping activities during their gym classes in support of the Heart and Stroke Foundation's Jump Rope For Heart campaign. They raised more than $12,000 while learning about healthy eating choices and the benefit of exercise.



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Coast to Coast

Firebomber gets 4 years in jail

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish groups say they're satisfied with the four-year prison sentence handed down last week to the man co-accused in the firebombings of two Jewish institutions in 2006 and 2007, and with the judge's recognition that the attacks were not only hate-motivated crimes, but terrorist acts rooted in a radical and violent ideology.

Quebec Court Judge Gilles Cadieux delivered the sentence recommended by the Crown for Azim Ibragimov, 25, who pleaded guilty last April to charges in connection with his throwing a Molotov cocktail at an Outremont yeshiva in September 2006, as well as for setting off an explosive device made from two propane canisters outside the Snowdon YM-YWHA in April 2007 and for writing letters saying the crimes were carried out in the name of the Islamic jihad and threatening further harm.

Ibragimov also pleaded guilty to setting fire to a parked car in the east end of Montreal, a crime apparently not related to the Jewish community.

Ibragimov, who was described in court as a non-practising Muslim and reportedly born in Kazakhstan, has only 10 months of the sentence left to serve. He has been in custody since his arrest in April 2007 and those 19 months behind bars count as double time. He will be under three years' probation when his jail term is completed.

Just how much more time Ibragimov will actually be locked up is unclear. Statutory release is normally granted after two-thirds of a prison term.

Ibragimov's co-accused, Omar Bulphred, who was arrested at the same time and continues to be detained, has pleaded not guilty to these and five other counts. No date has been set for his trial, but he's scheduled to be back in court Dec. 16.

Both B'nai Brith Canada and Canadian Jewish Congress had asked for an exemplary sentence that would send a message that these kind of hate crimes are not tolerated, and they had emphasized the fear the two attacks had provoked throughout the Jewish community.

In an argument that the judge appeared to accept, prosecutor Mario Dufresne said during a pre-sentencing hearing that the crimes aimed to terrorize the Jewish community and that the punishment should reflect the seriousness of the motivation, and not only the material damage.

Ibragimov's lawyer had asked for a suspended sentence plus 240 hours of community service.

The targets were the chassidic Skver community's Toldos Yakov Yosef school, whose entrance was heavily damaged, and the Y's Ben Weider Jewish Community Centre, which was untouched by the explosion. No one was injured in the late-night assaults, but in both instances, people had left the buildings only about half an hour earlier. At the Y, a Passover seder had just concluded.

Judge Cadieux called Ibragimov's crimes "racist and hateful" and said they caused "panic" in the Jewish community.

He was not swayed by Ibragimov's defence that the younger Bulphred was the mastermind and that Ibragimov had naively been lured in by the promise of payment, nor by testimony from a Ukrainian-born ex-girlfriend, who is part Jewish and had lived in Israel, that Ibragimov was not racist or a fanatic.

Ibragimov, who had no criminal record, read a letter of apology in court during the pre-sentencing arguments and asked for a second chance.

Cadieux said Bulphred may have been the instigator, but Ibragimov cannot be considered merely an accessory. It was Ibragimov who threw the firebomb at the school (he was caught on its surveillance camera videotape) and who seven months later, after having plenty of time for reflection, placed the explosive device outside the Y, he ruled.

After the school incident, Ibragimov wrote two letters, which were entered into evidence, that declared: "In the name of Islamic jihad, we claim responsibility for the attack on the Jewish school, and other attacks are being planned against the Zionists. Free our brothers imprisoned in Toronto," an apparent reference to the arrests in the summer of 2006 of 17 suspects allegedly involved in an Islamist terror plot.

Ibragimov's lawyers argued that the letters' content was dictated by Bulphred.

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Barak: Hezbollah's rockets can hit Dimona

By SHAHAR ILAN
© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Defence Minister Ehud Barak said Monday that Hezbollah now possesses 42,000 rockets, some of which are capable of striking Ashkelon, Yerucham and Dimona.

He said that the pro-Iranian organization has tripled its strength since the 2006 war in Lebanon.

In a rare speech to the Knesset plenum, Barak defended himself against critics who had called for a massive offensive in the Gaza Strip, saying that Israel would not become hostage to a lone Qassam rocket.

"A Gaza operation will not hasten the return of Gilad Schalit," Barak declared, in reference to the Israel Defence Forces soldier held captive by Hamas for more than two years. Israel would soon need to make tough decisions on the matter. "Those who are calling for conquering Gaza, should state the consequences out loud.

"This is not a reality show – we're speaking about human lives," Barak continued.

Barak said that he would suggest that those who urge a "one bang and that's all" approach to an IDF onslaught in Gaza "should stop and think. It's been two years since the Second Lebanon War. Before sending soldiers into battle, we must look into the eyes of every mother and father, and say that we did everything, before sending them."

The temporary ceasefire in Gaza allows Israel to prepare better, and affords it greater flexibility of action regarding Iran, Syria and Hezbollah, Barak added. "This is too serious a subject for a political argument."

Drawing a parallel to the Gaza situation, he alluded to the markedly strengthened Hezbollah and asked, "Does anyone truly want to recapture Lebanon?"

We smashed spy network: Iran

© Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Official Iranian state radio on Monday said that Tehran has dismantled an espionage network that allegedly was linked to Israel's Mossad spy agency.

The radio report featured Gen. Mohammad Ali Jafari, the chief of Iran's elite Revolutionary Guards, saying the Guards' intelligence department recently discovered the network.

Jafari said the alleged network was trying to collect information on Iran's nuclear program and the Guards' military operations, as well as details on military and security officials.

He added that equipment belonging to the alleged network was confiscated. He didn't provide more details, including whether arrests were made and who belonged to the network.

Iran last week executed an Iranian businessman convicted of spying on the Islamic Republic's military on behalf of Israel, the judiciary said on Saturday.

Judicial spokesperson Ali Reza Jamshidi says Ali Ashtari was hanged on Nov. 17 after being sentenced to death on June 30 by a revolutionary court in Tehran.

Ashtari, who was in his mid-40s, was a tradesman in electronic merchandise who supplied military, security and defence centres across the country with electronic devices.

Iranian authorities also recently arrested Hossein Derakhshan, a blogger who visited Israel in 2007, upon his arrival in Tehran from Canada. Derakhshan, who also holds Canadian citizenship, admitted to being involved in espionage for Israel, the Iranian news Website Jahan News reported.

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Israel urged to move on conversions

By PAUL LUNGEN
Staff Reporter

Jewish organizations meeting recently in Jerusalem called on the government of Israel to find a solution to a problem that has vexed the Jewish state for some time – the conversions of 300,000 mostly Russian immigrants.

At separate conventions in Israel, the Jewish Agency for Israel (JAFI) and the United Jewish Communities (UJC) urged the government to address the issue quickly.

Reuven Tradburks

The resolutions adopted at the two conferences diverged, with JAFI advocating a lenient halachic approach to addressing the problem. Noting that "Diaspora Jewry is concerned about the religious status in Israel of converts from all religious streams" and that the Supreme Court of Israel has recognized conversions from different streams of Judaism, it called for "the establishment of courts of Jewish law which will base themselves on appropriate moderate and tolerant prior halachic decisions to allow the conversion process to move forward."

The resolution adopted by the UJC, an umbrella organization representing hundreds of North American federated communities, affirmed the interest of Israel and the Jewish people to accept into the Jewish faith immigrants who have chosen "to bind their future to that of the Jewish state and the Jewish people."

UJC called upon… "Israel to speedily redress the administrative impediments to timely conversion by assuring that conversion courts are reconstituted, that they process applicants for conversion efficiently and justly and that they are not subverted by those who call into question those conversions."

UJA Federation of Greater Toronto had delegates at the UJC convention and supported its conversion resolution, said Howard English, the federation's vice-president of corporate communication.

He stressed the resolution was narrowly focused on removing roadblocks to conversion and did not take a position on the nature of appropriate conversions. "We believe that when the conversion process is gummed up by administrative barriers, it increases tension within Israeli society and the Diaspora family, increases skepticism of the process, not to mention [the effect on] those seeking conversions."

The federation is not pushing a particular solution to the problem, he said, because "it's a controversial matter. We have a diversity of opinion in the community."

Israel has been wrestling with the issue of who gets to define who is a Jew for some time. The Orthodox rabbinate has controlled the conversion process in Israel since 1948, as well as personal status issues such as marriage, divorce and burial.

That monopoly has been criticized by other streams of Judaism, and in 1998, the Ne'eman Commission attempted to craft a compromise in which Conservative and Reform groups would participate in preparing converts, while the final conversion remained in the hands of Orthodox rabbinic courts. A State Conversion Authority was established to facilitate the process.

That compromise came crashing down earlier this year when a conversion by Rabbi Haim Druckman, who headed the State Conversion Authority, was struck down by the haredi High Rabbinic Court.

Rabbi Reuven Tradburks, president of Toronto's Vaad Harabonim (Orthodox Council) and a member of the RCA's conversion committee, said last week that the conversion issue remains a divisive and emotional one among Orthodox rabbis.

The disagreement could be described as one between proponents of "raw halachah," which favours strict application of age-old rules, versus a "meta-halachah" approach, which considers also "the nature of the Jewish state and the enormity of the challenge of having hundreds of thousands of Russian non-Jews" in Israel. Rabbi Druckman and others in the Orthodox camp take the more lenient meta-halachic view. Other non-haredi Orthodox rabbis believe "the problem doesn't have a neat solution," Rabbi Tradburks said.

Rabbi Wayne Allen, spiritual leader of the Conservative Beth Tikvah Synagogue, said "the content of the resolutions are all laudable. The goals are certainly worthy, but in the end as long as it's possible for a small group of haredi rabbis to hijack control of life cycle events in Israel, any new convert to Judaism will still remain with a nebulous status. Their status will still be subject to question at some future time" when they attempt to marry, divorce or are buried, he said.

"What is required is not a procedural solution but an overhaul of the entire system" away from those who would make it "exclusivist," he added.

Israel won't attend Durban II

JTA

JERUSALEM — Israel will not participate in the Durban II anti-racism conference, Tzipi Livni said.

Israel's foreign minister made the announcement during an address last Wednesday to the General Assembly of the United Jewish Communities of North America.

The Durban Review Conference scheduled for Geneva in 2009 is a followup to the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance held in Durban in September 2001. The Durban I conference degenerated into a forum attacking Israel and called Zionism a form of racism.

"During recent months, we expressed the hope that the language of hatred will not repeat itself – we declared that we will not agree to the singling out of Israel, and we will object to incitement and condemnation of Israel," Livni said.

"Despite our efforts and those of friendly countries, for whose position we are grateful, the conference appears to be heading once again towards becoming an anti-Israeli tribunal, which has nothing to do with fighting racism.

"In view of this situation, Israel will not participate and will not legitimize the Review Conference, which will be used as a platform for further anti-Israeli and anti-Semitic activity. We call upon the international community not to participate in a conference which seeks to legitimize hatred and extremism under the banner of the 'fight against racism.'"

The Jerusalem-based watchdog NGO Monitor praised the Israeli government's decision not to participate, saying it "sets an important benchmark."

"It is now clear that any government or NGO that provides greater legitimacy to this destructive farce also contributes to the destruction of universal human rights and to rising anti-Semitism through the singling out of Israel," said Gerald Steinberg, the group's executive director.

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Iran 'politicking hard'

Continued from page 1

"Canada is right not to flinch from standing up to this behaviour and the general unwillingness to call a spade a spade," she said.

Bayefsky noted the General Assembly directs only three resolutions at international human rights violators, including Iran, Myanmar and North Korea, while around 20 condemn Israel.

Hillel Neuer, executive director of UN Watch, said prior to the vote that passage of the resolution was not assured.

Iran is "politicking hard," trading favours for votes. "That's how the UN works," he said.

Still, Iran faced an uphill battle, with its pursuit of an "outlaw" nuclear program weighing against it, Neuer said.

Iran's strategy appeared, in part, to go on the offensive. According to Iran's FARS news agency, the Mideast state recently released a book titled Human Rights Violation by Canada, as well as a 70-page booklet that accused Canada of "routine unlawful strip [sic] and beatings by Canadian police."

Iran's foreign minister is quoted in the Tehran Times' website accusing Canada of "falling into trap of [the] Tel Aviv regime… Canada is following Tel Aviv lead in [a] propaganda campaign against Iran."

Another Iranian news item quotes the foreign ministry, saying, "Canada's anti-Iran resolution was issued in line with the failed policies of Washington and Israel." Meanwhile, a source from Iran's Foreign Ministry told the official IRNA news agency that the Canadian-sponsored UN resolution could deprive that country of chances for "fair" ties with the Islamic Republic.

In other developments, Ha'aretz reported that Hossein Derakhshan, a Farsi-language blogger who visited Israel in 2007, was recently arrested in Tehran. The blogger, who holds Iranian and Canadian citizenship, admitted to being involved in espionage for Israel, according to Jahan News, which is believed to be affiliated with the Iranian intelligence community.

In 2003, Iranian-Canadian photojournalist Zahra Kazemi died after spending three weeks in Iranian custody. She was arrested for taking photographs of a student protest in Tehran.

Rubashkin denied bail

By AMI EDEN
JTA

POSTVILLE, Iowa — A U.S. federal magistrate judge has denied bail for the former manager of a kosher slaughterhouse in Iowa who was arrested last week for the second time in two months.

Judge Jon Scoles ruled Nov. 20 that Sholom Rubashkin – whose family owned Agriprocessors, which was once America's largest kosher meatpacking plant – posed a flight risk and would be held until trial. Scoles wasn't persuaded by Rubashkin's willingness to post a more than $3-million bond, the bulk of it guaranteed by Jewish residents of Postville who were willing to put up their home equity as a guarantee, the Iowa Independent reported.

Prosecutors said in a Nov. 19 hearing that a travel bag packed with passports and $20,000 in cash and silver coins was found in Rubashkin's home. Rubashkin's attorneys said he was deeply connected to his family and the Postville community, and posed no risk of flight.

Rubashkin was arrested last week and charged with orchestrating an accounting scheme that enabled Agriprocessors to borrow more money than it had collateral to cover. At the time of his arrest, Rubashkin was free on another bond resulting from his arrest in late October on charges related to document fraud and the harbouring of illegal aliens.

Agriprocessors was the target of a massive federal immigration raid in May. On Nov. 4, the company filed for bankruptcy protections, throwing the U.S. kosher meat supply into crisis.

Rocket hits Ashkelon

A rocket from Gaza hit Ashkelon's industrial zone last Friday. No one was injured. Rockets from Gaza have increased in range in recent months, reaching beyond Sderot on the Gaza border. A recent intensification of attacks tapered off last week after Israel shut access to Gaza to get its Hamas rulers to enforce a ceasefire.

Israel lets in aid

Israel let humanitarian aid into Gaza and resumed pumping in diesel fuel. The decision to allow 44 trucks carrying supplies, including food and medicine, to enter Gaza was made Monday after defence officials agreed Israel would ease the blockade in the wake of Hamas' announcement there would no new rocket attacks, Ha'aretz reported. Israel also began pumping diesel fuel into Gaza on Monday. The Palestinians claim the three-week break in supplies of diesel fuel to Gaza's power plant caused widespread blackouts.

Prisoners to be freed

Israel will free 250 Palestinian prisoners next month in a gesture to coincide with a Muslim holiday, Prime Minister Ehud Olmert promised PA President Mahmoud Abbas last week. The prisoners will be aligned with Abbas' Fatah group and will have to sign a pledge not to return to terror.

Ya'alon quote explained

An aide to Lt.-Gen. Moshe Ya'alon denied that the former Israeli army chief of staff said Israel should consider killing Mahmoud Ahmadinejad, saying the comment was taken out of context. Ya'alon was quoted in Monday's Sydney Morning Herald as saying about Iran's president, "We have to consider killing him. All options must be considered." – *With files from JTA*

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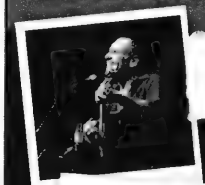
Generously supported by a grant from the Charles and Lynn Schusterman Foundation. Image: Arieh Aroch, The Creation, 1961.



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And now for something completely different: HEEBONICS

Dutch novelist and essayist was a high school dropout

By SHELDON KIRSHNER
Staff Reporter

For a guy who dropped out of high school at the age of 17, Arnon Grunberg has fared remarkably well. Twenty years on, Grunberg, Holland's literary wunderkind, is a successful author, with 20 books, including 10 novels, to his credit.

Nonetheless, Grunberg, 37, is not exactly a household name outside Holland, even though five of his novels have been translated into English and published in the United States, where he has lived for the past 13 years.

His latest work in English, The Jewish Messiah (Penguin Press), is vintage Grunberg. A biting satire with a grim twist about a quirky Swiss teenager whose grandfather was a Nazi stormtrooper and who converts to Judaism and settles in Israel, Grunberg's novel is much like his previous works, brimming with over-the-top characters, absurd situations, unusual dialogue, bizarre relationships and self-deprecating humour.

"You see humour even in tragic circumstances," said Grunberg, who was in Toronto recently as a guest of the International Festival of Authors. "Humour is a tool of the powerless."

As improbable as The Jewish Messiah's theme may be, it is rooted in reality. When Grunberg was a young man growing up in Amsterdam, his birthplace, he met the son of an Austrian Nazi who immigrated to Israel, returned to Holland in despair and committed suicide. The incident begs a question: Are Grunberg's novels – from The Story of My Baldness to The Asylum Seeker – autobiographical?

Grunberg, a personable fellow, said that only two of his novels, Blue Monday, his first, and Silent Extras, his second, are actually based on his own life.

Blue Mondays – a bestseller that sold nearly 200,000 copies and made him virtually financially secure – is a tragicomedy about the dark underbelly of escort services in which a young man who's expelled from school roams Amsterdam in search of kicks and discovers that sex is cheap and love is elusive.

In Silent Extras, a farce turning on fantasy, failure and the absurdity of ambition, Grunberg's protagonist, a wannabe actor, responds to the siren call of Hollywood, only to find that he has embarked on a hilarious, humiliating and futile quest.

Arnon Grunberg
[Sheldon Kirshner photo]

In fact, Grunberg left school to become an actor. His parents were naturally disappointed, having hoped that he would enter the professions. Grunberg would not listen to them. "There was something appealing about the stage," he explained. "My shyness faded away in acting and empowered me."

Grunberg, having been rejected by acting schools in Amsterdam, found minor roles in several forgettable Dutch movies. But soon enough, he learned that he had no future as an actor. "It would not bring me anything," he said.

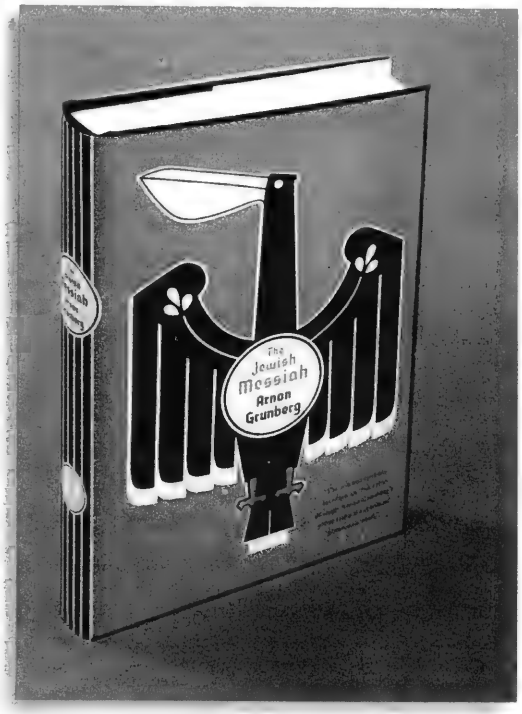
He next worked as a clerk for a telephone-book publishing company. The boss, a kind man who took a liking to him, fired Grunberg, telling him that he was destined for greater things. In 1990, when he was all but 19, he founded a publishing company. "Working with books came naturally to me," he said.

Grunberg published five books, German works in Dutch, but no one bought them, and he went bankrupt. "I guess I wasn't a good businessman," he said.

At the suggestion of a man who considered buying his company, Grunberg wrote Blue Mondays, which won a prestigious Dutch prize for the best debut novel. He was only 23. (In 2000, under a pseudonym, he garnered that award yet again for The Story of My Baldness, which is about a clumsy 14-year-old boy who seeks love.)

Blue Mondays' success thrilled him. "If I had failed, I might have become a shoemaker," he said. "In writing, I finally found something I enjoyed doing."

Grunberg's latest novel, Our Uncle, which is set in South America and draws inspiration from the "dirty war" in Argentina during the 1970s and 1980s, has just been published in Holland.



Apart from his novels, which have been well received by critics and readers alike, Grunberg, an incessant traveller, has also written 10 books containing his journalistic pieces and essays. In addition to articles on the Israeli army and the current wars in Afghanistan and Iraq, he has produced essays on culture, particularly on authors he admires such as Isaac Babel and Primo Levi.

His travels are of great value to him as a novelist. "My trips put me into situations I might otherwise never experience," he noted.

Grunberg, a bachelor with a girlfriend in Holland, is a self-professed workaholic. "I like to work. It's important to continue working. If I had a wife and kids, I wouldn't be prolific."

Raised in a Jewish neighbourhood in Amsterdam, he is the son of German Jews who settled in Holland after the Nazis rose to power in 1933.

His father, a stamp dealer, survived the German occupation of Holland by masquerading as a German army deserter, while his mother, a passenger on the St. Louis, a ship full of European Jewish refugees turned away by a succession of countries in the late 1930s, was incarcerated in a series of concentration camps ranging from Westerbork to Auschwitz (where her parents were murdered).

Grunberg's mother and father never felt completely at home in Holland, and neither does he. "I feel disconnected from Holland," said Grunberg, a secular Jew who followed a girlfriend to New York City in 1995 and stayed after their relationship broke up. Nevertheless, Grunberg visits Holland three or four times a year, teaching literature at the University of Leiden.

His older sister, Maniou, a mother of seven, made aliyah in 1982 and lives in a religious settlement in the West Bank. Although he believes that Israel is a necessity, he does not think that Israel is "the only place for Jews."

As far as he can tell, Israel's image in Holland has improved since the rise of Islamic radicalism in the Netherlands.

"Jews are very integrated into Dutch society, except for ultra-Orthodox Jews," observed Grunberg, who has never personally felt anti-Semitism in Holland. "Jews are assimilated and totally accepted."

Books covered in prisoners' cloth: the Holocaust and creative response

By NORMAN RAVVIN
Special to The CJN

The recent appearance of the film adaptation of the young adult novel The Boy in the Striped Pajamas has re-energized longstanding discussions about how the Holocaust should be represented in art. John Boyne's 2006 novel was an international success, and the film's Disney-backed promotion invites comparison with Roberto Benigni's Life is Beautiful, in which dire wartime events are viewed from a child's perspective.

Norman Ravvin

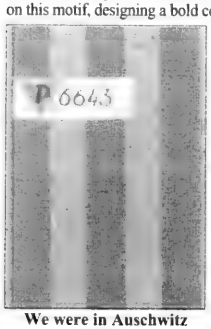
In Benigni's film the conceit, which did not satisfy all viewers, was the notion that a father could succeed not only at keeping his child hidden from danger in a concentration camp, but that this effort could be turned into a game of hide and seek.

The conceit underlying The Boy in the Striped Pajamas is equally unrealistic: a German boy, the son of a Nazi death camp commandant, is taken to live outside the camp's perimeter. From the safe side of the camp's barbed wire he encounters a prisoner who is a Jewish boy from Krakow.

The two children become friends, and their relationship leads to a conclusion that has nothing to do with the experience of being a child on either side of German barbed wire on the Polish countryside.

Both the book and the film aim at a surprising perspective from which to view the Holocaust. Each makes use of the fable form, familiar to young readers. And both film and book make use of a trick found in fairy tales and advertisements – the notion that children placed outside their parents' world of nastiness and victimization will create a more humane alternate existence for themselves.

The striped pajamas motif is central to Boyne's creation, since Bruno, the German youth, gazes at camp inmates from a distance, imagining he is looking at a farm where the workers wear the curious striped gear as their uniform. Boyne's publisher picked up on this motif, designing a bold cover for the novel that makes use of horizontal dark and light grey strips suggestive of concentration camp uniforms.



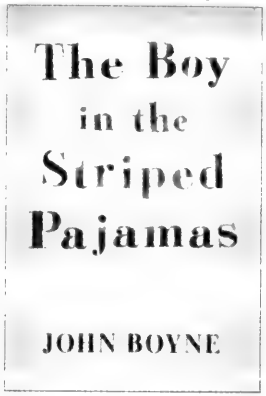
We were in Auschwitz

The publisher of The Boy in the Striped Pajamas is likely unaware of the startling first edition of the postwar publication We Were in Auschwitz, whose authors, Tadeusz Borowski, Janusz Nel Siedlecki and Krystyn Olszewski included their camp tattoo numbers in their authors' attribution. The book's first imprint was bound in covers cut from the material of the author's camp uniforms, and the cover of a recent reprint of We Were in Auschwitz maintains a historical replica of the vertical grey stripes of the prisoners' uniform.

The horizontal stripes on the cover of The Boy in the Striped Pajamas are evocative of the book's overall nonsensical approach to the war, which the film promotes. If one is dealing with children, Boyne seems to suggest, as did Benigni in Life is Beautiful, just about anything that feels good in the end goes.

All of this should not suggest, however, that creative, even surprising ways of understanding the war should be under prohibition. An instructive book on Holocaust-related themes is Fyodor Dostoyevsky's The House of the Dead, based on his four-year incarceration in a Czarist Siberian prison camp during the 1850s. Dostoyevsky, a nobleman and intellectual, was thrown into the criminal's milieu for his political meetings with anti-Czarist activists. But there are key aspects of his experience that help us understand the forces in European society that made gulags, concentration camps and death camps a signal element of twentieth-century European society.

Like the Germans, the Russian government placed its camps in remote landscapes, choosing Siberia as the place where only the fringes of Russian society would interact with the condemned. Like the Nazi camps (and here we find a motif key to The Boy in the Striped Pajamas) relatively normal life continued on the other side of the prison fence. On this theme, Dostoyevsky's narrator reminds us of Primo Levi, both in tone and content as he considers his predicament:



"Beyond the gate was the bright world of freedom where people lived like everyone else. But to those on this side of the enclosure that world seemed like some unattainable fairyland. Here was our own world, unlike anything else; here were our own laws, our own dress, our own manners and customs, here was the house of the living dead, a life like none other upon earth, and people who were special, set apart."

The convicts in Czarist prisons were branded on their forehead, slept 30 to a plankwood bunk, and experienced a kind of international community made up of Russians, Poles and a range of tribesmen from the vast Caucasus. A lively economy existed in goods smuggled from outside, and the convicts were able to peddle their skills to the country people outside the prison. Primo Levi's essay on such black-marketeering between inmates of Auschwitz and Poles and Germans outside the camp is one of the most compelling chapters of his young man's memoir, Survival in Auschwitz.

Like Elie Wiesel, Dostoyevsky's narrator is drawn to inmates who maintain their belief and a kind of saintliness in spite of prison life. Wiesel's saintly men are rabbis, while Dostoyevksy studies, in one case, an "Old Believer" of the Russian Orthodox Church: "He was a little, grey-haired man of about 60. From the first time I set eyes on him he made a strong impression on me. He was so unlike the other convicts: there was something so calm and peaceful in his gaze that I remember I used to look with particular satisfaction at his clear, bright eyes, which were surrounded by fine, radiant wrinkles. I often used to talk to him, and in all my life I have seldom encountered such a good-hearted and kindly person."

Of course there are fundamental differences between the Czarist prisons, which were not in any way extermination centres, and the German idea of the concentration camp. The point of the Russian version was punishment, incarceration, debasement, and in the most extreme cases, the breaking of a particularly violent repeat offender. The Czarist ideal was not to create a population of *untermenschen* or slaves. Dostoyevesky does, however, point to the phenomenon of men being transformed into a version of what the Germans' victims called *musselmen*, those who lost themselves entirely, or were "drowned," as Levi put it.

Reading The House of the Dead in relation to Holocaust history reveals how widely and idiosyncratically one can search in order to find instructive contexts and analogies for understanding the Nazi victimization of the Jews. The most effective outcomes are often drawn from comparisons that don't necessarily search for sameness, but for a thickly textured sense of historical patterns. The wrong-way stripes on the cover of The Boy in the Striped Pajamas are evocative of the opposite outcome, where specificity and knowledge are jettisoned in favour of sentiment and the search for a newfangled approach to difficult material.

Norman Ravvin is chair of the Institute for Canadian Jewish Studies at Concordia University. His books include A House of Words: Jewish Writing, Identity and Memory *and the story collection* Sex, Skyscrapers and Standard Yiddish.

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Frank Gehry remembers childhood visits to the AGO

By SHERRY SMITHER
Special to The CJN

The dazzling transformation of the Art Gallery of Ontario is both a personal and professional achievement for world-renowned architect Frank Gehry.

"It's a great pleasure to come home to a place I knew as a child," said Gehry, who was born in Toronto in 1929 and is now based in Los Angeles. He was in town for the recent reopening of the gallery.

It was more than 70 years ago that Gehry first visited the gallery and experienced the art there.

The AGO's new Thomson collection includes 130 historical ship models, from the Napoleonic era to the 20th century, which are displayed in Gehry's newly designed wave-shaped cases. The ship models are part of the 2,000 Canadian and European paintings and objects donated to the AGO by the late billionaire Ken Thomson.

"My fantasy is that kids will come to this museum, see the ships and get involved in something else – that's what happened to me when I was eight years old," Gehry said, speaking in the gallery's historic Walker Court, which he redesigned with a glass roof.

Gehry, who began the $276-million transformation project more than six years ago, spent two years designing galleries to house the Thomson collection of 700 Canadian works, including paintings by Tom Thomson and Lawren Harris, and 900 European works. All 2,000 pieces of the collection were hung or arranged by David, Thomson's son.

Frank Gehry

At liberty to redesign almost any space in the AGO, Gehry decided not to change the European Gallery, because as a child he remembered it to be perfect and childhood memories are important to him.

"The one thing that bothered me when I came to the AGO before we did this, is you'd walk in the door and you were confused where you were going," he said.

"As a kid, I remember Walker Court and coming right in – there wasn't the DNA in this building to have an entry to this courtyard, so I thought it was important to re-establish that with the new building."

Once you enter the building, a curved, serpentine-shaped ramp draws you to Walker Court, at the heart of the AGO. "Hopefully, that'll lead to clarity when you come in – you'll know where you are and where to go," Gehry said.

Visitors can experience the Vivian and David Campbell Centre for Contemporary Art by taking the Allan Slaight and Emmanuelle Gattuso soaring staircase off Walker Court. The contemporary gallery's 200 works, arranged chronologically from the 1960s to the present, include art by Toronto's Kent Monkman, Robert Rauschenberg and Montreal artist Betty Goodwin, whose work expresses mourning and loss.

To connect the galleries, Gehry designed a spiral stairway at the south side of the building. The stairway has a glassed-in tower that allows visitors to reconnect with the city and then go back into the galleries, said Craig Webb, an architect who worked with Gehry on the redesign.

"Seeing daylight gives you a different sense of what the art is about and relieves gallery fatigue," Webb said.

Similarly, Gehry's glass-and-wood-structured sculpture gallery, the Galleria Italia, extends 450 feet along the north side of the building, allowing visitors to look out and enticing passersby to come in.

In keeping with the new design, the AGO's goal is to get people excited about art.

"I know for me having grown up here, I can see how important the AGO is for Toronto in the future," Gehry said.

"This collection that showcases our Canadian heritage in a special way is bound to bring new attention on the subject and a sense of pride if you're Canadian. People are going to come from far and wide to see it."

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Former Degrassi actor plays the prince in Cinderella

By KATHRYN KATES
Special to The CJN

Gemini Award-winning Degrassi actor Jake Epstein has the role of the prince in Ross Petty's latest holiday musical.

The show, titled Cinderella: The Sillyicious Family Musical, is on at Toronto's Elgin Theatre from Nov. 28 to Jan. 4, 2009.

"What Ross Petty does, is he takes well-known fairy tales and puts a spin on them. He makes them fun by having us sing modern pop songs. It is a pantomime that comes from English tradition. It is pure entertainment," Epstein, 21, says.

"As much as I'd like to think my character Prince George is charming – he's not so good with girls and he's trying to get away from being a prince. He's a musician trying to live out his dream of music, but his father has put all this pressure on him to find a wife.

"I will be playing guitar and singing some awesome tunes, which is cool," says Epstein, a multi-instrumentalist who modestly calls himself an actor who loves music.

In fact, he has been in a number of bands, he says, just for fun – singing, drumming and playing harmonica and guitar. His latest band is called Funkasaurus Rex. Last summer, he recorded a folk album called Disposable World – it is pending release. In his spare time, he plays at clubs in Toronto, solo and with friends.

A National Theatre School graduate, Epstein is best known for his role as Craig Manning in Degrassi: The Next Generation. He even played guitar on the show. Although he left his regular lead role in the show to attend theatre school in Montreal, he still appears on the series from time to time.

Coincidentally, Paula Brancati, who plays the title role of Cinderella, happens to be a current member of the Degrassi cast. She plays Jane Vaughan on Degrassi.

Epstein played Cam Dunleavey in the TV series The Zack Files and appeared in the film Charlie Bartlett, starring Robert Downey Jr.

For Degrassi, Epstein received the 2003 Gemini Award for Best Performance in a Children's or Youth Program series and was nominated again the next year. Also, in 2003, Epstein was nominated for a Young Artist Award for Best Ensemble Actor in a TV Series for Degrassi.

In August 2007, Jake travelled to Africa with five of his Degrassi cast mates to build a school in Kenya with the organization Free The Children. A documentary about the trip aired on MTV in Canada in 2007.

"It was phenomenal," says Epstein. "It was a pretty eye-opening, interesting and painful experience. There was a whole combination of feelings that came with being there. I went there expecting rural, poverty-stricken Africa, and while poverty is certainly a huge issue, I found that the people there were so strong and so filled with life – probably more so than in North America.

"I had never done anything like that before – going there was a last-minute decision. I was literally hanging out with some people from the cast and someone just said you should go to Kenya. The cool thing about Free the Children is that they do these amazing trips and their purpose, of course, is to go there and build a school, meet the kids and learn about the culture, but it is also to be an advocate for it when you go back home."

Jake Epstein as the Prince, pictured here with Cinderella, Paula Brancati. [Bruce Zinger photo]

The actor grew up in North York. His mother is Kathy Kacer, the author of Gabi's Dresser; his father, Ian Epstein, is a lawyer; and his sister, Gabi Epstein, is an actress and singer who recently received rave reviews in the play Edges at the Revival Bar on College Street in Toronto.

Since moving back to Toronto from Montreal, Epstein has taken up residence in an apartment downtown, albeit for just a short time – he has a dream of living and working in both New York and Los Angeles. He hopes to test the American waters right after Cinderella's run.

For tickets to Cinderella, The Sillyicious Family Musical, call 416-872-5555, or visit the website www.ticketmaster.ca.

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Neil Diamond 'succeeded' beyond his wildest expectations

By MARVIN GLASSMAN
Special to the CJN

Singer/songwriter Neil Diamond is proud of his latest accomplishments: The 67-year old grandfather of three boys is the oldest artist both to headline a North American tour of arena shows, and to have a CD debut at No. 1 on the music charts.

Diamond has been on a whirlwind, 45-city tour since Home Before Dark, released last May, debuted at No. 1 on the Billboard 200 album chart.

He will be in Toronto on Dec. 2 and 3, performing at Air Canada Centre, and in Ottawa on Nov. 30, at ScotiaBank Place. He played Calgary, Edmonton, Vancouver and Winnipeg in September.

Diamond's career seems to go on forever. He has sold 120 million records in 45 years, yet he seems to be humble enough to avoid the excesses of stardom. His new CD has generated many positive reviews of his new songs.

"I am grateful that, after all these years, people resonate with my songs. I try to be honest and truthful in everything I do, just the same as when I was struggling in the 1960s. But for me, it is not the fame or money that moves me – it is the challenge of expressing myself in new songs," said Diamond in a phone interview.

Nearly 40,000 fans will stand up and cheer to Diamond's songs when he comes to Air Canada Centre. Many fans will fondly remember Diamond starring in the 1980 film The Jazz Singer, a remake of the tale of a cantor who found fame as a pop singer.

Diamond's current tour will feature Jazz Singer songs such as Love on the Rocks and America.

Although he didn't receive critical acclaim for his acting in the film, the soundtrack of the movie includes the bestselling songs of Diamond's career.

"The Jazz Singer is memorable as my first movie. I worked very hard to retell this classic story of a Jewish cantor who left his expected place in society for a world in show business. I loved the retelling of the Jewish experience. So much of the story reminds me of my grandparents and their kind of life. They were immigrants to America and taught Yiddish to me as a child," he said.

"I wanted Yiddish in this movie. In fact, I tried to convince the director at one point to have the whole opening in Yiddish with subtitles as they did [with Italian] in The Godfather. Yiddish is a beautiful language, and I wanted to do my bit to keep it alive."

Diamond's first language at home was Yiddish, taught to him by his grandmother.

Born in Brooklyn in 1941 to Akeeba and Rose Diamond, young Neil knew he wanted a career in music, but to satisfy his father's wishes, he enrolled as a pre-med student at New York University, on a fencing scholarship.

After taking his first job as a songwriter for $50 a week in 1961, Diamond was hooked on a music career. He married his high school sweetheart, Jewish schoolteacher Jaye Posner, in 1963. Divorced in 1969, they have two daughters, Marjorie and Elyn.

Like his character Jess Robbins in The Jazz Singer, who found more success with the gentile girl in show business than his wife, Diamond courted Marcia Murphy, a production assistant at ABC Television and married her in 1969. Diamond's marriage with Murphy lasted 25 years, and they had two sons, Jesse and Michah.

"Marcia was my rock. I looked up to her as my source of inspiration. I honestly blame myself for the breakup of our marriage – and my marriage to Jaye, as well. The career I have, of making music, travelling on the road, and all the time I need to be in the studio, takes a toll on a marriage," he said.

In support of Chabad, Diamond sang America at the 2002 L'Chaim To Life Telethon, and he supported Hebrew University at a 2003 dinner in honour of Barbra Streisand, where he sang You Don't Bring Me Flowers with Streisand.

Although Diamond is ambivalent about organized religion, he eagerly embraces Jewishness and raises funds for organizations he admires. "I am Jewish. I believe in God, love the traditions I learned growing up, and tend to be very spiritual, so I want to give back to organizations that reflect my beliefs," he said.

Diamond was inducted into the Songwriters Hall of Fame in 1995. "I've succeeded beyond my wildest expectations. My goal was to exist as a musician, and when your songs work, it tells you that you, too, are worthwhile.

"But when the tour is over, I want to go back home and spoil my grandchildren," he said.

For tickets to his concerts go to www.ticketmaster.ca

Neil Diamond as he appears on stage.

CLARINET RECITAL: Fourteen-year-old Lily Chapnik, centre, wowed the crowd at her recent clarinet recital, a fundraiser at the Bathurst Jewish Community Centre. ORT Toronto donated $2,000 of the proceeds to the Koffler Centre for the Arts for music scholarships, and for providing music lessons to students in need. Lily is pictured with pianist Ellen Meyer and bass clarinetist Omar Ho, who accompanied her on Mendelssohn's Concert Piece No.2. The concert was presented by renowned flautist Atarah Ben-Tovim, Lily's grandmother. [Sam Wales photo]

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Eye on Arts

By BILL GLADSTONE

TORONTO POET JACOB SCHEIER WINS GOVERNOR GENERAL'S AWARD

If there's a heaven, Toronto poet **Libby Scheier** – who died eight years ago at age 54 – must surely be looking down from there now, her heart bursting with motherly pride. Her only child, 28-year-old **Jacob Scheier** of Toronto, last week won the Governor General's Award for poetry for his debut collection, More To Keep Us Warm.

ECW Press describes the poems as a series of investigations instigated and informed by the death of a young man's mother. "[T]he realities of romantic failures become inextricably connected, and in the process More To Keep Us Warm maps the limitations and breaking points, of the human heart."

A talented writer cut down in her prime, Libby Scheier ran the Toronto Writers Workshop, taught creative writing at York University, and wrote Kaddish For My Father after her father died in 1995. How wonderful that her son has now won a coveted poetry prize. More To Keep Us Warm is available in stores and online for $16.95.

* * *

Benefit Concert: London-based singer-songwriter **Yoav**, whose debut album Charmed and Strange was released only several months ago, is soon to perform a benefit concert in Toronto for the Canada-Israel Cultural Foundation. The Israeli-born artist fuses elements of hip hop, electronic music and drum and bass together in unique ways: for example, he uses the body of his guitar to generate rhythms that he loops and manipulates to imitate a keyboard. $20. Al Green Theatre, Miles Nadal Jewish Community Centre, Dec. 4, 8 p.m., doors open 7:30. 1-888-222-6608. www.ticketweb.ca

* * *

Einstein's Gift: Holy Blossom Temple Stagecraft Company presents Einstein's Gift, **Vern Thiessen**'s award-winning drama about the controversial German-Jewish scientist **Fritz Haber**, who converted to Christianity to advance his career.

Haber won the Nobel Prize for chemistry in 1919 for his discovery of nitrogen fixation, a process that led to the mass production of fertilizers that ultimately saved millions from starving. In 1933, the Nazis forced Haber from his post for refusing to fire Jewish colleagues, and he died in Switzerland in 1934. His story is told through the eyes of his longtime friend **Albert Einstein**.

Thiessen won the Governor General's Award for drama in 2003. While the play has been staged in Edmonton, Vancouver and Winnipeg, this is the first production in the Toronto area. The cast features **Ron Boyd**, **Susanne Egier**, **Harry Hochman**, **Judy Kent**, **Eric Kirsh**, **Neil Naft**, **Seann Murray** and **Rob Schock**. Holy Blossom Temple, 1950 Bathurst St. $18, $12. Thursday, Dec. 11, and Saturday, Dec. 13 at 7:30 p.m., and Sunday, Dec. 14, 2 p.m. 416-789-3291, ext 511

* * *

Recently in Print: Keeping Hannah Waiting, a novel by New York writer **Dave Clarke**, tells the story of Kate McBride, who after her mother's passing discovers a Chagall masterpiece worth $50 million in the attic of her childhood home. Deciding to explore the world beyond the Brooklyn bake shop where she works, she visits a Holocaust memorial in Germany and stumbles onto a clue about the painting that leads her to uncover the epic romance that inspired it. Published by Hologram. Available through Amazon.com.

* * *

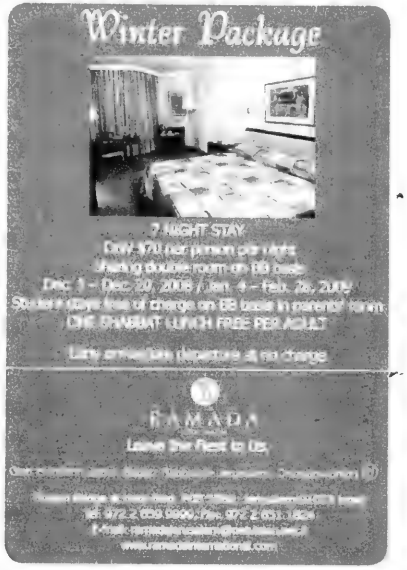
Arts in Brief

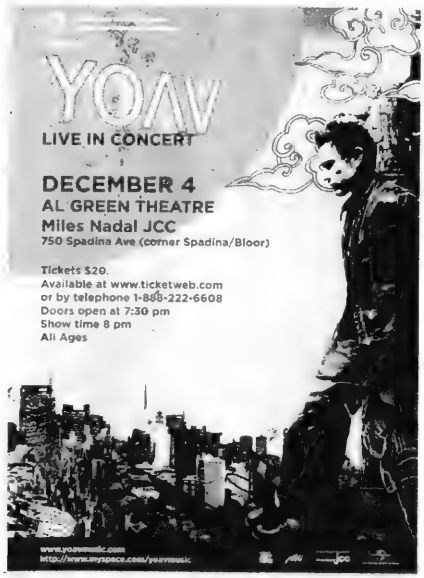
• In the next Film Talk Sunday, a series about international Jewish cinema, host **Shlomo Schwartzberg** discusses The Two Germanys and Poland Too. $9, includes a light breakfast. Miles Nadal JCC. Sunday, Nov. 30, 11 a.m. to 12:30 p.m. To register, call 416-924-6211, ext. 606, or e-mail esthera@mnjcc.org

• Ashkenaz Foundation Presents Ladino music legend **Flory Jagoda** performing Judeo-Spanish Songs From Bosnia. $20, $25. Glenn Gould Studio, CBC Centre, 250 Front St. W. Saturday, Dec. 6, 8 p.m. 416-872-4255. www.roythomson.com, www. ashkenazfestival.com

* * *

At the Galleries: An exhibition of art by Israeli artist **Haim Sherff** opens this week at PI Fine Art, with the artist in attendance. A portion of opening night proceeds are being donated to Migdal Ohr Education Centres in the Galilee. Wine & dessert reception, Nov. 30, 7:30 to 11 p.m. 1180 Caledonia Rd (north of Lawrence). The art remains on view until Dec. 3.





CLASSIFIED DIRECTORY

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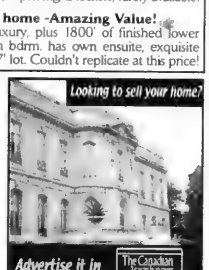

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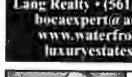

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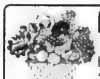

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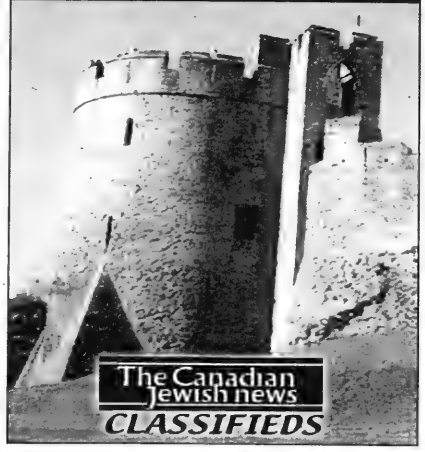

Coast to Coast

Conservative Party votes to annul section restricting free speech

By PAUL LUNGEN
Staff Reporter

The Conservative Party adopted a resolution at its policy convention in Winnipeg last week that would nullify application of the federal human rights provision that restricts free speech.

The one-paragraph resolution was adopted with broad support of delegates, including Justice Minister and Attorney General Rob Nicholson.

The resolution affirms the Conservative Party's support for "legislation to remove authority from the Canadian Human Rights Commission and Tribunal to regulate, receive, investigate or adjudicate complaints related to Section 13 of the Canadian Human Rights Act."

The section has come under fire in recent months for permitting encroachments on the Charter right to free speech in the name of preventing the promotion of hatred or contempt. Cases involving commentator Mark Steyn writing in Maclean's magazine along with the Western Standard and its publisher, Ezra Levant, brought the provision under intense scrutiny.

Critics such as Levant said the section permitted bureaucratic censorship of free expression while proponents – including three mainstream Jewish advocacy organizations – argued the section was needed to prevent the vilification of minorities. While maintaining their support for the legislation, Canadian Jewish Congress, B'nai Brith Canada and the Friends of the Simon Wiesenthal Center (FSWC) have acknowledged the need for procedural reforms to prevent abuse of the section.

Last week, Levant and the Jewish groups again found themselves on opposite sides, this time on their evaluation of the significance of the Tories' resolution.

Levant called passage of the resolution "enormous. It was 90 per cent in favour of repealing section 13 in the workshop but over 99 per cent in the policy plenary, which means Canadians from across the spectrum… voted for this.

"When the justice minister publicly announces that he wants to repeal the law, that's incredible."

Congress CEO Bernie Farber saw it differently. "The delegates at the convention do one thing; the caucus does another."

Farber said there is also no evidence the Liberals, NDP or Bloc Québécois endorse changes to the Canadian Human Rights Act and in a minority parliament, "there's no stomach to take it on."

Leo Adler, director of national affairs for FSWC, agreed passage of the resolution "does not necessarily mean it's going to end up Canadian government policy."

Despite flaws in the legislation, "At a fundamental point, if you look at the cases where Section 13 [was applied], it's very clear they do constitute hate speech," he said.

FSWC is "in the process of re-evaluating the issue, because there have been problems identified within these types of proceedings," but he added FSWC along with B'nai Brith and Congress are intervenors in a recent human rights case against Marc Lemire, who is alleged to have posted hate messages online. The Jewish organizations have filed joint legal arguments in support of the constitutionality of the section, which Lemire is challenging.

The Lemire case has further discredited the Canadian Human Rights Commission, Levant asserted. Evidence at the hearing showed Commission staff went online to join neo-Nazi organizations where they posted hundreds of bigoted messages.

"The CHRC is a leading disseminator of anti-Semitic, anti-black and anti-gay bigotry in Canada. In fact, I believe they're the largest, and certainly the best-staffed and best-funded, hate group in Canada," Levant said.

"It's hard to believe, I know. I only found out about it because the CHRC had admitted to it under oath.

"In various Section 13 cases, CHRC employees and ex-employees have testified that they joined neo-Nazi organizations, like the U.S.-based Stormfront and Vanguard."

Levant said the Tories would find support in all political parties for a move to rescind Section 13. Canadians from all ends of the political spectrum – including most Jews – would back such a move, he said.

Greater Toronto Area

Drycleaner marks 80 years of being Careful

By ADAM MICHAEL SEGAL
Special to The CJN

Brian Chelsky was only 10 years old when he began his career in the dry cleaning business.

"I would make shirt boxes," he recalls.

"I can still remember all of the paper cuts I used to get from that."

Today, Chelsky is president of Careful Hand Laundry & Dry Cleaners, which will be celebrating its 80th birthday next year.

Founded in 1929 by brothers Alex and Jack Shindman – Brian's grandfather and great uncle, respectively – the company set the tone early on as a hands-on service provider that hand-ironed all shirts, linens and valet items for its customers.

"From the very beginning, my grandfather and great-uncle found a niche," says Chelsky, 46.

"The owners of Careful have always worked directly in the business, so they know exactly what the customers need. That's been very important to us, and one of the key reasons for our longevity."

Over time, Careful has grown significantly. Beginning at 152 Avenue Rd., it ended up purchasing the building next door and later acquired a dry cleaning plant in the city's west end.

When you walk through any of Careful's four locations, you get a strong sense of this growth, with historic pictures from the 1940s of employees' hand-ironing garments.

In 2004, the American Drycleaner Magazine awarded Careful a prestigious honour for having the best-built plant.

"The plant is designed with an open concept, because we want our customers to see the whole company and its history," Chelsky says.

"It meant so much to us to get that award, especially since it's an American magazine and we are a Canadian company."

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"We have to be able to differentiate Careful from everybody else, and it's the extra attention to detail that matters," Chelsky says.

"That's why we have been around for 80 years."

Careful also has deep roots in the Jewish community. Such causes as the Jewish Immigrant Aid Society, JVS, Jewish Family and Child, as well as Baycrest, UJA Federation of Greater Toronto and Ben-Gurion University are among the communal endeavours the family has been involved with.

As for the future, Chelsky says that as long as his children get a solid education, they are more than welcome to carry the torch.

"The other day, my son told me he was interested in working in the business," Chelsky said.

"He said, 'Dad, is it OK if I play in the NHL first and then come work with you afterward?'"

For more information, visit www.carefulhandlaundry.com.

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Patriots' owners partner with Israel Football League

JERUSALEM — The Israel Football League (IFL) has finalized a new sponsorship agreement with the Kraft Family, owners of the National Football League's New England Patriots.

The alliance makes the Krafts the title sponsors of the first full-contact tackle football league in Israel. Heading into its second season, the league has re-branded itself as the Kraft Family IFL, to reflect its relationship with one of the most prominent football families in the world. The IFL is operated by American Football in Israel (AFI), which is centred at Kraft Family Stadium in Jerusalem.

"Without question, this is the largest and most important partnership in league history," said AFI president Steve Leibowitz. "We are delighted that Robert and Myra Kraft and their wonderful family are once again demonstrating their support as we continue to develop the great sport of football in this region of the world."

Ben Friedman, an IFL commissioner, said that "the Kraft family involvement will ensure a banner year for both the IFL and American football in Israel at large. We're excited to kick off our upcoming season with such a significant milestone."

Robert and Myra Kraft have an extensive history of supporting football in Israel. The Kraft Family Stadium opened in Jerusalem in 2000 and provides state-of-the-art facilities for the development of a series of football leagues operating at the playing field. The Krafts visit the complex each year, and on one trip they brought along the Vince Lombardi Super Bowl trophy and sports personalities, including former NFL commissioner Paul Tagliabue, NFL MVP Tom Brady and Patriots players Richard Seymour and Benjamin Watson.

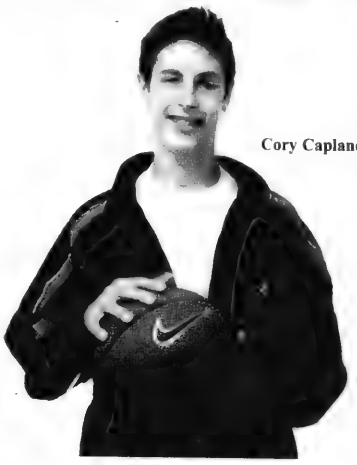
During his most recent visit to Jerusalem in March, Robert Kraft viewed an IFL game and decided to lend his support. "I am thrilled to be in Israel watching tackle football for the first time," he said that night. "I get a special feeling in my heart every time I hear *Hatikvah* sung on a football field and hope to help this sport grow in this country."

In related news, the league also unveiled a new logo, incorporating the Kraft family name into the graphic design, which combines the images of a tightly spiraling football with the Israeli flag in its wake. The new logo will appear in all marketing communications and advertising campaigns of the league in the media, as well as on all league merchandise, at conferences, tournaments, events and games.

The IFL's second season kicked off on Nov. 16. Friedman said the leagues "continue to spread the fundamentals of football and teach the principles of sportsmanship, team unity and competition."

The five-team league consists of the Tel Aviv "Mike's Place" Sabres; Modi'in "Dancing Camel" Pioneers; Jerusalem "Blue Sun Music" Kings; Haifa "Real Housing" Underdogs' and last year's league champion, the Jerusalem "Big Blue" Lions.

For more information on the Kraft Family Israel Football League, visit www.ifl.co.il.



Cory Capland

Spin-a-thon raises thousands for Maccabi team

A spin-a-thon at the Thornhill branch of Extreme Fitness recently raised $6,000 for Maccabi Canada's under-19 basketball team. The team will compete at the Maccabiah Games in Israel next year.

Organized by Michal Capland, the spin-a-thon attracted 58 participants. Capland's son, Cory, has been named to the under-19 team. Cory has played in previous Maccabi events in Argentina, Rome, New York and Orange County, Calif. A Grade 12 student, Cory also plays basketball for the Anne & Max Tanenbaum Community Hebrew Academy of Toronto, Richmond Hill campus, and is a member of the Bathurst Jewish Community Centre rep team.

The spin-a-thon featured a silent auction, a sporting goods sale and refreshments donated by Bagel Brothers, No Frills and Starbucks. Other sponsors included Uplands Golf and Ski Club, The Israeli Source, Fitness Source, Lululemon Athletica, the Windsor Arms Hotel, Sporting Life, Israel's Judaica, Tutto Bene Restaurant, Shoppers Drug Mart (Thornhill), Kosher and Natural Foods, and Balloon Bash.

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Almost educated

ALMOST FAMOUS

BY JACOB MEDJUCK

I'm studying for the Scholastic Aptitude Test (SAT).

I'm 32, and I'm studying for the U.S. college entrance exams. I'm also studying for the Graduate Record Examination (GRE) and the Graduate Management Admission Test (GMAT). And I'm not even going to take any of these tests.

Specifically, I'm studying their vocabulary sections. I've decided that it's time to expand my palate of nouns and adjectives. To add adverbs and volumize my verb count.

The Inuit have 1,000 words for "snow," whereas I would probably take 1,000 words just to say snow.

I dream of excised text, of having the ability to express myself cleanly and clearly. For me, that will mean shorter sentences with richer words. But where will these new words come from? I'm hoping to satiate my language lust by binging on standardized tests. (FYI, I get two points for "satiate.")

Do you use words that you don't know the meaning of? Do you think you know their meaning but are often corroded? Are you instead perhaps meaning to use a word that rhymes with the one you're using or ends with the same three letters? Do you think if you say it fast enough, confidently or without wincing, that you can squeeze dubious dialogue into conversation, like greasing a square peg into a tiny round hole?

Did you miss a lot of school because of Yom Kippur and Rosh Hashanah?

I used to play the violin. Because the beginning of the school year is land-mined with Jewish holidays, I missed a few crucial music lessons – for example, on how to read music. I played for seven years, and for six years and eight months, my bow never touched the instrument's strings. I would pretend to hit notes by awkwardly humming along with the music. I was embarrassed when the orchestra would end a song and I would still be faking bow strokes and humming in falsetto. Yes, I missed some crucial classes those early weeks of the year.

Likewise, I suspect I missed a few crucial English classes. From time to time, I find that in order to complete a thought, I have to create a word. Yes, to satisfy my sense of expression, I create words. It's a hobby that drives my father nuts.

He'll argue, "Jacob, there are basic words we learned in school that you ignore or don't even know. And combining words you do know into new words does not resolve a sentence. You just look foolish."

I can only counter by saying that we had taken more science than he did growing up. To cover the introduction of genetics, microprocessing and subtraction in the same number of school hours, my generation may have had to sacrifice a few conjunctions.

So, now I have flash cards on my iPhone and "word of the day" on my e-mail.

But as a dizzying array of new words strobe past my eyeballs, I wonder, what is the use in learning words that no one else generally uses, neither in print nor colloquial conversation? ("Colloquial" gets me two points). How am I supposed to be clearer if other people aren't even using the supersized vocab expansion pack that I'm cramming? Tough call.

So here's the deal: rather than promote the decay of language or side with stagnation, I will continue to expand myself, by adding "recalcitrant" this week, but I would ask, to be fair, that you consider weaving some of my creations into the general lexicon, too.

I am not lazy. I am an entrepreneur of words.

And I present to you all the world première of "ethicless."

Instead of the cumbersome, tongue-chew "that man was without ethics," you can now say, "That man was ethicless."

Webster's Dictionary can find me in Vancouver to dispute. My father does regularly.

Yom Kippur owes me this much.

I am vocabulary. Hear me roar.

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- canola oil for frying

Shred potatoes, onions and zucchini. Drain approx. 15 minutes, squeezing down every few minutes. The shredded vegetables should be dry as possible. Shred carrots; add to above shredded and well-drained vegetables. Blend with remaining ingredients. Fry in small amounts of oil (approx. 2 tbl. per latke). Serve with applesauce or sour cream.

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Stressed out? Exercise!

FITNESS CORNER

BY FELYCE ZOMPARELLI

Did you know that there are different types of stress?

Good stress comes from exercise or exertion, and bad stress comes from a major life change, or from all the tasks you must complete in one day but can't. This latter type of stress is very bad for you, because your body must respond to it, and we have a pre-programmed system in our brain to help us react, and react fast. Back when we lived in caves, this system worked really well to keep us from being killed. Today, we don't often face short-term, life-threatening stresses, yet our way of reacting to stress remains the same.

Today, our stress is ongoing, and that's the problem. Our stress-coping system wasn't designed to be "on" all the time. It's meant to turn on in times of danger and then shut down, thus returning all our bodily systems back to normal. A system that was designed to help us deal with life-threatening stress will hurt us if it's not turned off.

Did you know that an overactive stress-response system can lead to depression, anxiety and obesity. When you're stressed, you tend to eat more and do less, so your body stores the sugar that it releases to deal with the stress as belly fat.

Unfortunately, toxins stored in belly fat are pumped directly into our organs. I look at my clients' stomachs when I see them to gauge how stressed they are that day. It's always a great indicator.

The good news is that we can combat stress by doing one simple thing. Our stress system is meant to send us into action, so when you feel stressed out, exercise. Join a kick boxing class or a spin class, or just get down and do some push-ups. You will clear your brain, burn the sugar that's being released into your body and feel better for it. So what are you waiting for? Get sweating!

Contact me with questions at felycesfitness@rogers.com.

The young Leboffs' allocations committee

By AVRUM ROSENSWEIG

URBAN WRITER

It is said that giving tzedakah will bring peace. Perhaps what this means is that the development of compassion and our recognition of those outside of us brings us to a point of great empathy. Peace can only be achieved through this and lead us to a place where we will do unto others, as we would have them do unto us.

A while back, I was conversing with friends of mine, Lianne and Bruce Leboff, about parenting and tzedakah. I have known Lianne since the early 1990s when we worked at the UJA Federation of Greater Toronto. Bruce has volunteered extensively with Federation and the Bathurst Jewish Community Centre on the allocations side. Between the two of them, they are adept at the mechanics of raising money and distributing it. The Leboffs are very caring people and give a lot to the world through chesed.

The couple told me about a refreshing tzedakah allocations process they designed and shared with their three children – Danielle, Rachel and Stephanie. Danielle and Rachel are in Grade 6 and Stephanie is in Grade 5 – all at United Synagogue Day School.

Bruce and Lianne sat with their family and said, "Guys, here is $1,000 for you to give to tzedakah." They explained to them that many people give tzedakah emotionally, to one or a few organizations that touch them, and others wait until somebody knocks at their door.

"What we would like you to do," the parents said, "is think about which needs in our world are most important, the organizations worthy of receiving your fund, and how you will divide up the $1,000." They handed their children a sheet of paper with a list of numerous organizations dealing with Jewish and international issues and a list of questions they should ask each other, including how much money should go to Jewish causes versus non-Jewish ones.

Danielle, Rachel and Stephanie then set about talking and figuring out which charities would end up on their giving list. They huddled together as a conscientious allocations committee and debated, argued, discussed and ultimately determined where their tzedakah funds would go.

I learned their ultimate decision was very wise and ensured the greatest needs were taken care of first. The Leboffs asked that I not include the name of the recipient organizations, but did say the list included non-profits helping the Jewish people, Israel, the non-Jewish world and the animal world.

It is interesting to me that young people, given the opportunity, respect and direction, will often arrive at the same outcome as a table full of adults with degrees, staff support and years of experience behind them.

Once the allocations process was complete, the family sent a letter to each recipient charity with a cheque and a letter stating how the Leboff clan had decided on giving money to them. The reactions, according to Lianne and Bruce, were positive, and Danielle, Rachel and Stephanie felt "quite engaged by the process and the responses," Lianne and Bruce said.

I asked Bruce, the vice-president of risk management at Gluskin Sheff & Associates, what compelled the couple to implement this idea. He replied, "Many of my clients have added their older children to their charitable foundation committee, but we decided to do it earlier. Why wait until they are older?"

Teaching acts of kindness, like giving tzedakah, is paramount in child-rearing. Consider the creation of an allocation committee within your household and then pass this idea on far and wide. Soon we may all be privy to a world at peace. Yasher koach, Leboffs! Great idea.

Avrum@veahavta.org Sderot/Sudan?

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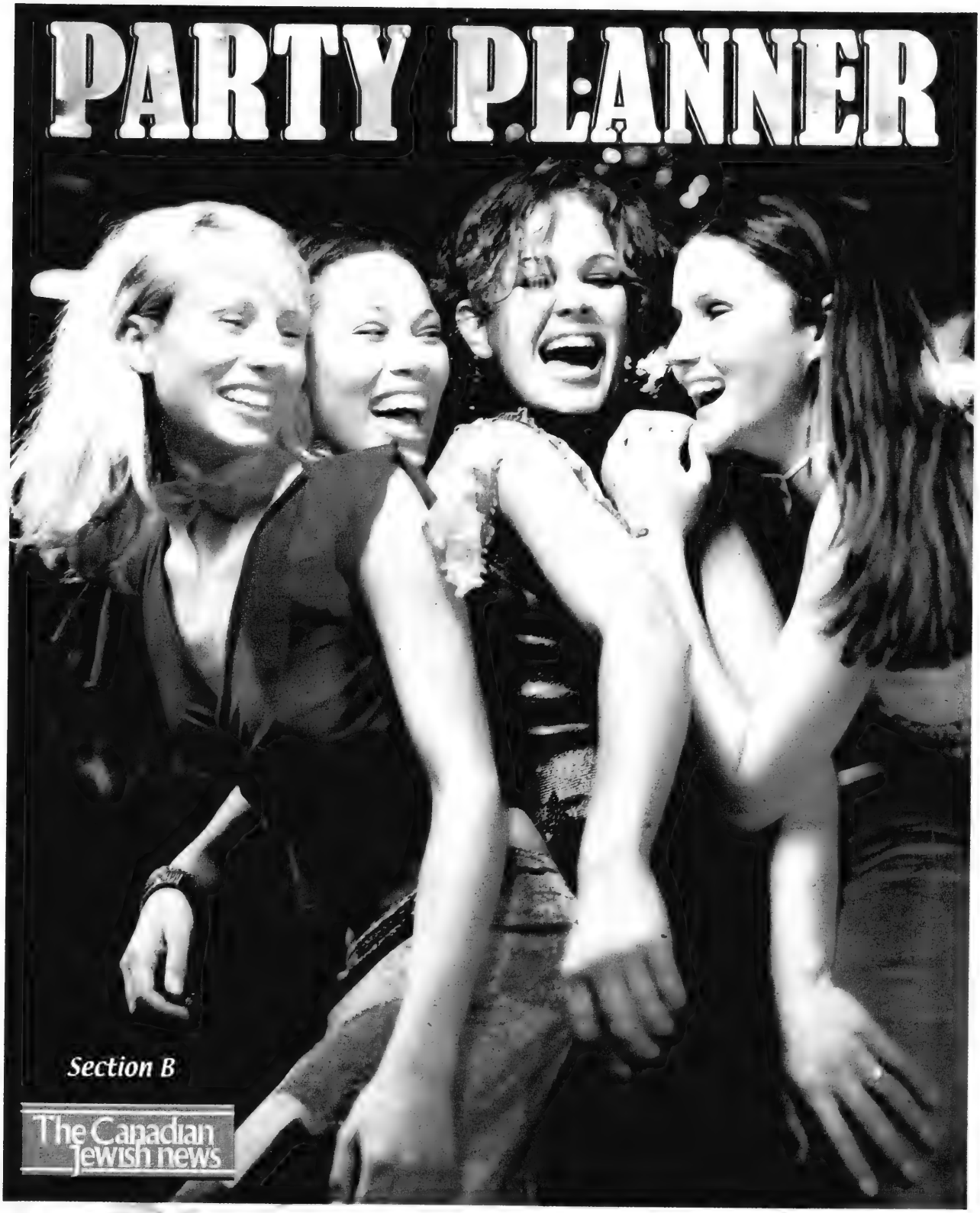

Section B

The Canadian Jewish news

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Creative photographer designs purse-size albums

Client Rena Schwartz, and husband Adam Goldfarb used Signature Studios for their wedding.

By MARNI BRINDER BYK

Special to The CJN

When you walk into Signature Studios, the first things you notice are the beautiful portraits of Canadian celebrities on the wall, including former governor general Adrienne Clarkson, poker star Daniel Negreanu and hockey player Darcy Tucker, which are all alongside a collage of owner Greg Dean's favourite photo subject – his son.

Providing wonderful memories of your simchah through creative event photography is just the beginning of the services provided by Signature Studios (416-784-4488).

Themed signing boards, billboards and posters can help set a theme and tone for any bar or bat mitzvah, just as exquisite albums can capture the beauty of a bride on her wedding day.

Client Rena Schwartz and her twin sister, Marnie, both used Signature Studios for their weddings.

"They truly understand how to make the wedding day a fun, stress-free and memorable experience for the bride, the groom, the bridal party and the family," Rena says. "Signature Studios and their staff are professional, easy to work with, and creative, as they designed unique wedding albums and mini, purse-size albums of our weddings that we proudly showcase."

Dean has been taking beautiful pictures for the last 23 years and marvels at what he can do with digital photography. A popular service he provides is taking photos in front of a green screen at a party, which are then printed up to look like magazine covers or tie into the theme of the event.

These photographs allow you and your guests to be on the cover of Rolling Stone, or stand next to a celebrity or in front of a mountain or waterfall. Using digital photography you can do just about anything, including taking pictures at the cocktail hour and projecting them throughout the evening for your guests to enjoy.

Digital photography also allows Signature Studios to create unique coffee-table-style albums of your event. Resembling a school yearbook, this style of album is more casual than a traditional album, and allows for more creativity with layout and more photos from your event. The "old" albums had an average of 36 pictures; now albums can have 150 pictures or more.

The coffee-table-style albums allow Dean to easily manipulate pictures from an event, he can turn a photo from colour to black and white. The albums can incorporate any themes from your event and focus on storytelling.

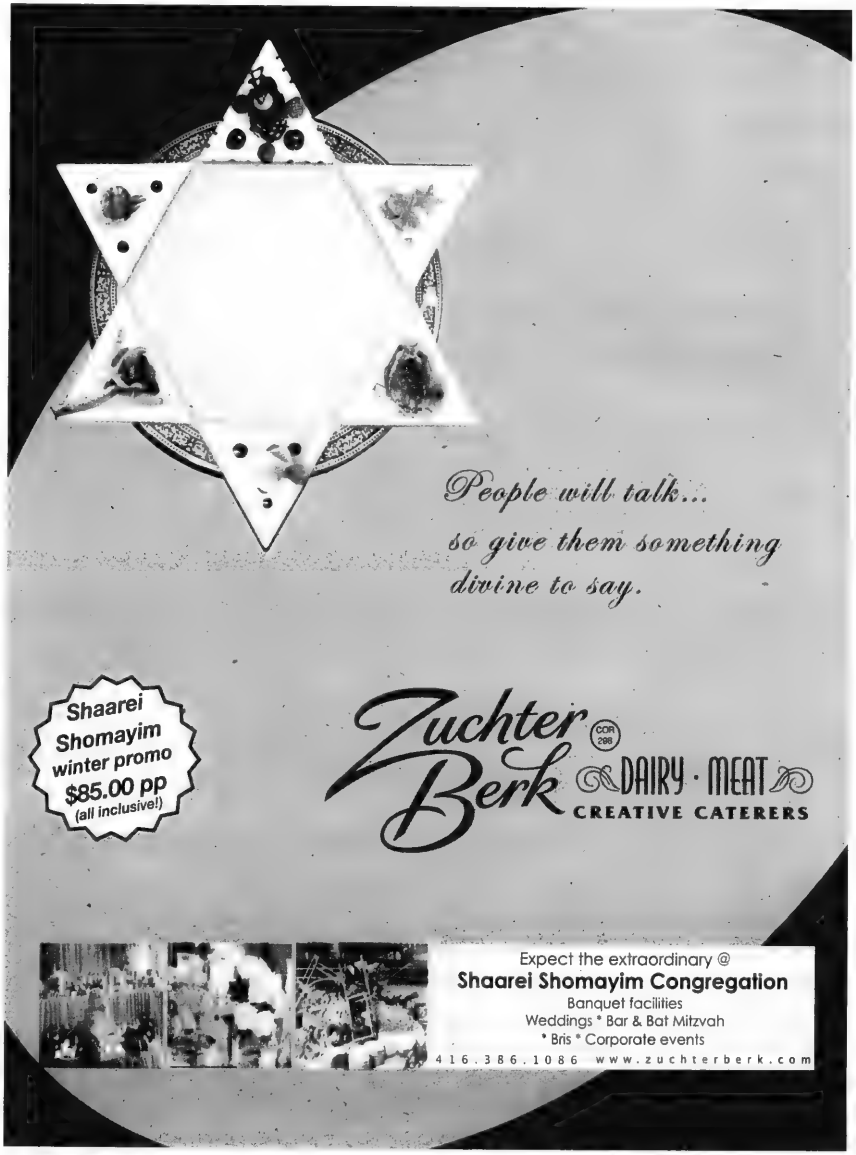
Dean emphasizes that he can provide options for any party or event in all price ranges. He believes it is just as important that "they interview us, and we interview them."

Dean says that the success of his photography comes from a good relationship between photographer and client, and for that reason he does not aggressively solicit customers.

He adds that "it is the most important day of your life and you want to enjoy it. Our clients laugh and have a good time and it shows in our pictures."

Other photographers advertising in this supplement are: Adrian Holmes Photography Limited, 416-481-9522; David Amoils Photography, 905-882-6770; Horvath Photography, 905-707-5770; Sylman Photography, 905-889-0760

Signature Studios does weddings, bar mitzvahs and all sorts of functions.



Caricatures make great keepsakes

By MARNI BRINDER BYK
Special to The CJN

Mark Ciale's works of art take less than five minutes to create, but over the years, he has found that to be enough time to make a connection with his subjects.

Having worked as a caricature artist for 20 years at bar and bat mitzvahs, holiday parties and corporate events, Ciale often runs into people who still have his drawings from five or 10 years ago.

He explains proudly that his drawings are "real keepsakes," and people enjoy taking home their own personal works of art and often display them for years, whether on their bulletin boards or in a frame.

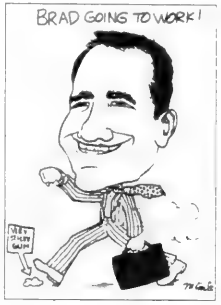
Ciale began his career studying art at the Ontario College of Art and Design (OCAD) and started doing caricature portraits at Ontario Place in the late 1980s as a summer job.

His part-time gig morphed into a full-time career when people started asking him to work at their parties, and 20 years later, he's still providing keepsakes for the next generation of partygoers.

When asked about party trends and competition, Ciale admits that these days, kids at bar and bat mitzvahs are more jaded. In a world dominated by the Internet, iPods and YouTube, children tend to think of gadgets and gizmos first.

But Ciale's 20 years of experience speak for themselves, and "people are impressed when they see things created by hand," he says.

He finds that "kids love it when they encounter it," especially because he can provide people with portraits of them participating in their favourite activities, such as baseball, or in their fantasies, such as flying or skydiving.



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Ciale knows that there are an endless supply of loot bag items, prizes and giveaways that you can hand out to guests at a party. But he believes that "long after everything from the loot bag is in the garbage and the henna tattoos have washed off, you still have your caricature."

Mark Ciale can be reached at 416-929-6678, or you can visit www.markciale.com.

Other entertainers advertising in this supplement are Mint Lifestyle Events, 416-923-6468; Princess Palace, 905-660-2215; Swaye Entertainment, 416-545-0741.

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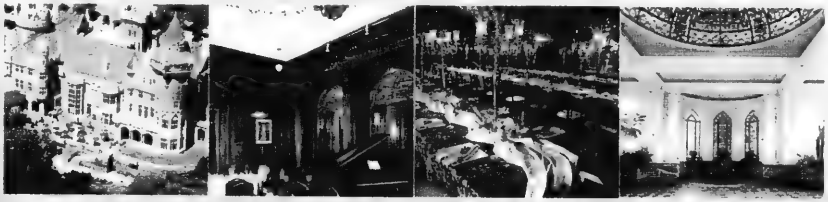

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By CAROLYN BLACKMAN
Staff Reporter

When you order a centrepiece from Catertrendz (416-636-3650) you're getting the best of two worlds.

"You get a colourful, elaborate kosher centrepiece, made up of healthy fruit," said Claire Shannon, office manager.

Catertrendz's was started up about three months ago, she said, because they realized that people are starting to turn to fruit as their only dessert, and they want an elaborate way to present it.

Catertrendz

☒ Kosher
☐ Non-Kosher

"They also serve as excellent hostess gifts, because they please everyone. When you bring a bottle of wine, even an expensive one, some don't drink, and others want red or white. Then there are the kids; they don't drink either. The fruit, however, is a hit for everyone," Shannon said.

Created by a food designer, the baskets range from the smallest flowerpot, which includes a bouquet of pineapple, blueberries, red grapes, green grapes, cantaloupes and honeydew, to the largest, a super bike, which can later be used in the garden. The baskets in the bike are filled with strawberries, honeydew, cantaloupes, pineapple, oranges, watermelon and blueberries.

"We did a bar mitzvah last week and had our fruit centrepieces on 22 tables. The guests loved it, and the hosts were pleased because it is economical. With fruit on the table, there was no need to add fruit to the sweet table," Shannon said.

They designed baskets for another event, she said, in which the hosts wanted to donate everything to charity. "We kept the baskets wrapped in cellophane and left a sign that said they were being donated. The guests were impressed."

Thinking ahead, she said, a company has ordered 30 baskets for Tu b'Shvat, which will include dried fruits. "We can do custom orders if desired," said Shannon.

Orders can be placed by phone, or online at www.catertrendz.com

Other specialty food places advertising in this supplement are: Chocolate Charm, 416-787-4256; The Chocolate Moose, 416-784-9092; Kosher & Natural, 416-789-7173.

Catertrendz's super bike.

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If they're gonna come, they have to be invited

By MARNI BRINDER BYK
Special to The CJN

Every party starts with an announcement. Whether you're celebrating a wedding, anniversary, birthday or a bar or bat mitzvah, you have to inform your would-be guests that there will be a celebration and that they're invited.

At Invitations by Design (416-789-7367), owner Darcia Moskaluk-Rutkay has been creating custom invitations for every occasion since 1993.

Moskaluk-Rutkay's customer-friendly business is a one-stop shop for all your printing needs. All you need to do is walk in to see that a customer is only limited by his or her imagination.

Along the walls are samples representing a range of Moskaluk-Rutkay's work, and if you can't find what you're looking for, you can just ask.

"We take the aggravation out of invitation ordering," Moskaluk-Rutkay says proudly.

With her individually designed invitations and reply, thank you, and place cards, you can have most of your simchah printing needs taken care of all in one place. In fact, Invitations by Design can stuff and send out the invitations, and even monitor the replies if the customer desires.

Moskaluk-Rutkay says she tries "to make everything as easy as possible for the customer."

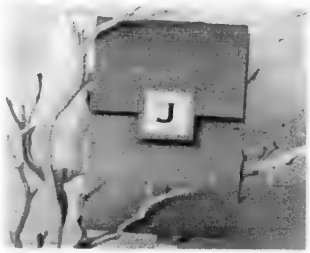
With so much to choose from, Moskaluk-Rutkay has some lovely examples of current trends in invitations. The majority of her customers, she says, come in looking for "simple and clean" invitations, and bold colours are currently very popular.

As well, people are using a lot of black-and-white invitations with bold contrasts. When discussing fonts, she displays beautiful examples of very formal invitations that use all lowercase lettering, and format-less formatting – all the information appears in a run-on sentence that flows through a paragraph instead of being displayed line by line.

As she walks through what is "hot" in invitations, a bride-to-be in the store pays close attention. Her concern is what's been done and overdone in the past.

"Vellum," Moskaluk-Rutkay says with no hesitation, adding that while vellum can look very nice, it has been replaced by eco-friendly and natural papers, which are lovely and stylish.

When asked for her top tips for current and future customers, Moskaluk-Rutkay encourages party planners to know their numbers before ordering invitations, or to at least have a good idea of how many they will need.



Invitations can be lovely and stylish.

She also encourages customers to have all the information ready – correct spellings are the client's responsibility ("Only you know how to spell your name," she says) – and she advises having a few additional sets of eyes check the proofs.

A big mistake is making assumptions about spellings and other information.

Another great tip is to come in at least five to six months before a wedding and be ready to order.

But although Moskaluk-Rutkay suggests ordering early, she warns not to send out invitations too soon.

She advises that "10 weeks [ahead of time] is too soon," and that "Canada's mail service is fantastic. It only takes a couple days to receive anything".

Moskaluk-Rutkay has a lot of advice for people choosing invitations on a budget. First, make sure that whoever designs your invitation follows Canada Post guidelines. She encourages customers to "be diligent with your designers," because postage is dependent on both size and weight.

A lot of extras in an invitation can equal extra postage. As well, heavy cardstock not only adds weight, it's always more expensive. Other tips to keeping costs down is knowing that engraved, letterpress and foil-stamped invitations are more expensive and will keep costs up.

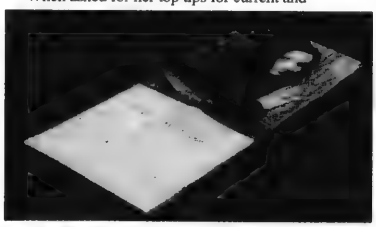
However, her biggest tip is about ordering invitations online.

"Buyer beware," she warns. "Invitations on the Internet look nice and cheap, but there are a lot of hidden costs."

Brokerage fees alone can double the cost of your invitations. As well, she cautions that when you don't get to see the paper before you order your invitations, you may receive poor quality paper.

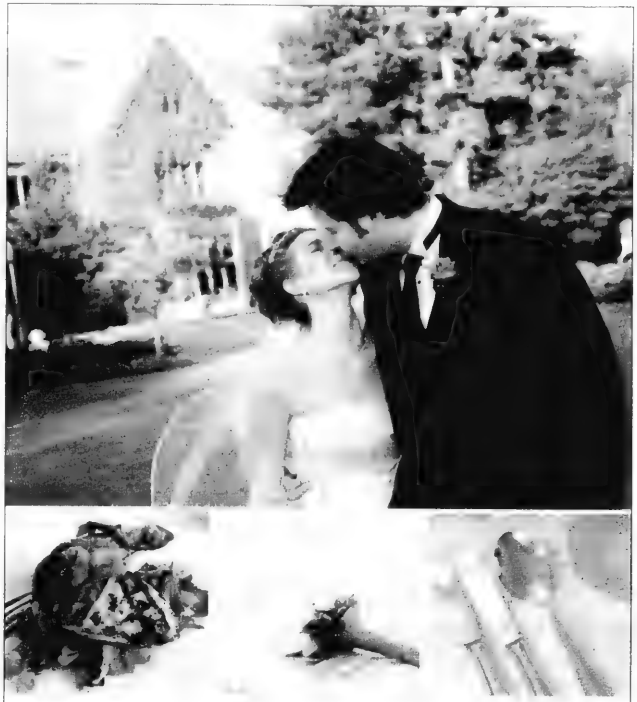
There is no substitute for good customer service and getting exactly what you want, she adds.

And for Invitations By Design, quality is everything.



At Invitations by Design, quality is everything.

Another invitation place advertising in this supplement is: Stationery Plus, 905-881-5588.



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My son's bar mitzvah in Israel

By RENA GODFREY
Special to The CJN

Just two days before my son, Sam, was about to become bar mitzvah in Israel, Rabbi Howard Markose shook Sam's hand for the first time and said, "Welcome home."

I felt a lump in my throat surface and tried not to break into my usual emotional sobbing self. Indeed, it did feel as if we were coming home, to our land and our people.

We were in the hotel lobby in Jerusalem, and Sam was nervous but excited to meet the man he had only communicated with via e-mail. In his calm and reassuring manner, Rabbi Markose listened to Sam chant his Torah portion, offering his feedback and going over the details of the service.

I left them alone, knowing that my jet-lagged, hyper disposition would not be of any help. In the few days that followed, with Rabbi Markose's comments fresh in his mind,

Rena Godfrey and her son Sam

Sam tried to iron out the kinks, quietly rehearsing for his big day.

Setting aside a few days before the festivities began turned out to be a great idea. Three weeks before Sam's bar mitzvah, my Israeli cousin sent me a friendly e-mail informing me that the venue we had chosen for the post-bar mitzvah breakfast had just gone out of business.

Continued on page B9

Sam at the Kotel

PARTY PLANNER

Coming back home

Continued from page B8

Sam with the Torah.

I nervously chuckled as I fired an e-mail off to my contact in Israel, Val, from Eshet Incoming, an Israeli tour operator. Surely, there had been some mistake. As it turned out, my cousin was correct, and Val proceeded to spend endless hours trying to find a venue to accommodate our 80 guests.

Val assured me that Israelis were used to getting things done last minute. My Toronto friends gasped as I told them of the unexpected changes in my plans. I just smiled and told them that it would all work out.

In fact, the day before the bar mitzvah, I visited the new place for breakfast and was unhappy with the décor I had previously chosen. As I uttered these words, Galia, the florist, just happened to walk by. She sat down with me and quickly ordered new chair covers, new linens and new flower arrangements, all in 10 minutes.

Now, how's that for service? I smiled, thinking of all the formalities we go through in Canada.

Everyone we dealt with in Israel concerning the bar mitzvah was so appreciative and thrilled that we had chosen to have our celebration in Israel and at his or her restaurant or venue.

A meeting was always accompanied with a drink, delicious food and a warm hug. Despite the jet lag and running around before our international delegation of guests arrived, we felt energized and excited to show our family and friends beautiful Israel.

All of the months of preparation for Sam's bar mitzvah could not have prepared us for the magical time we were about to experience.

As our 50 guests started to arrive in Jerusalem, we instantly began to feel the love. Our guests' desire to travel so far to share in our happiness was a very powerful thing, and we all felt it. Friends and family instantly bonded, some just meeting one another for the first time.

At 7 a.m., everyone boarded the bus to the Jerusalem Archeological Park for Sam's service. As Sam proudly put on his tfillin and tallit for the first time, all my anxiety about the logistics of this bar mitzvah subsided. I beamed that morning, thinking to myself that this was as good as it gets – to have the privilege of watching your son chant Torah in Israel, and to have the honour of family and friends present.

Wearing no jacket or tie, or high-heeled shoes, our guests listened intently to Sam chant his Torah portion, amid a backdrop of morning sunshine, archeological ruins, drumming echoing from the Kotel and the pitter-patter of passersby, walking past us in search of a good spot to have their bar/bat mitzvah.

Tears trickled down many of our eyes, as family and friends were brought together, rejoicing together and remembering loved ones who were not present. Prayer and song were intermingled with hugs and kisses.

You may often hear people say that "it was a blur" when they recount the night of their wedding, bar/ bat mitzvah or children's simchahs. I remember it all and hope that my guests will, too. Every detail, I savour, from dancing under the stars in the garden of the Ticho House, a museum in one of the first houses in Jerusalem, with my disabled Israeli friend, Nachum, who is a wheelchair dancer, to looking at my nephew's and niece's faces as they saw and experienced Israel for the first time.

I knew I had done something right when I heard many of my guests say, "I'm coming back."

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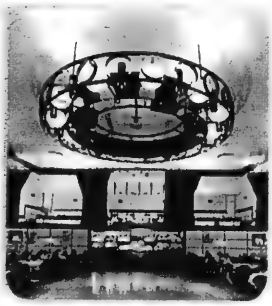

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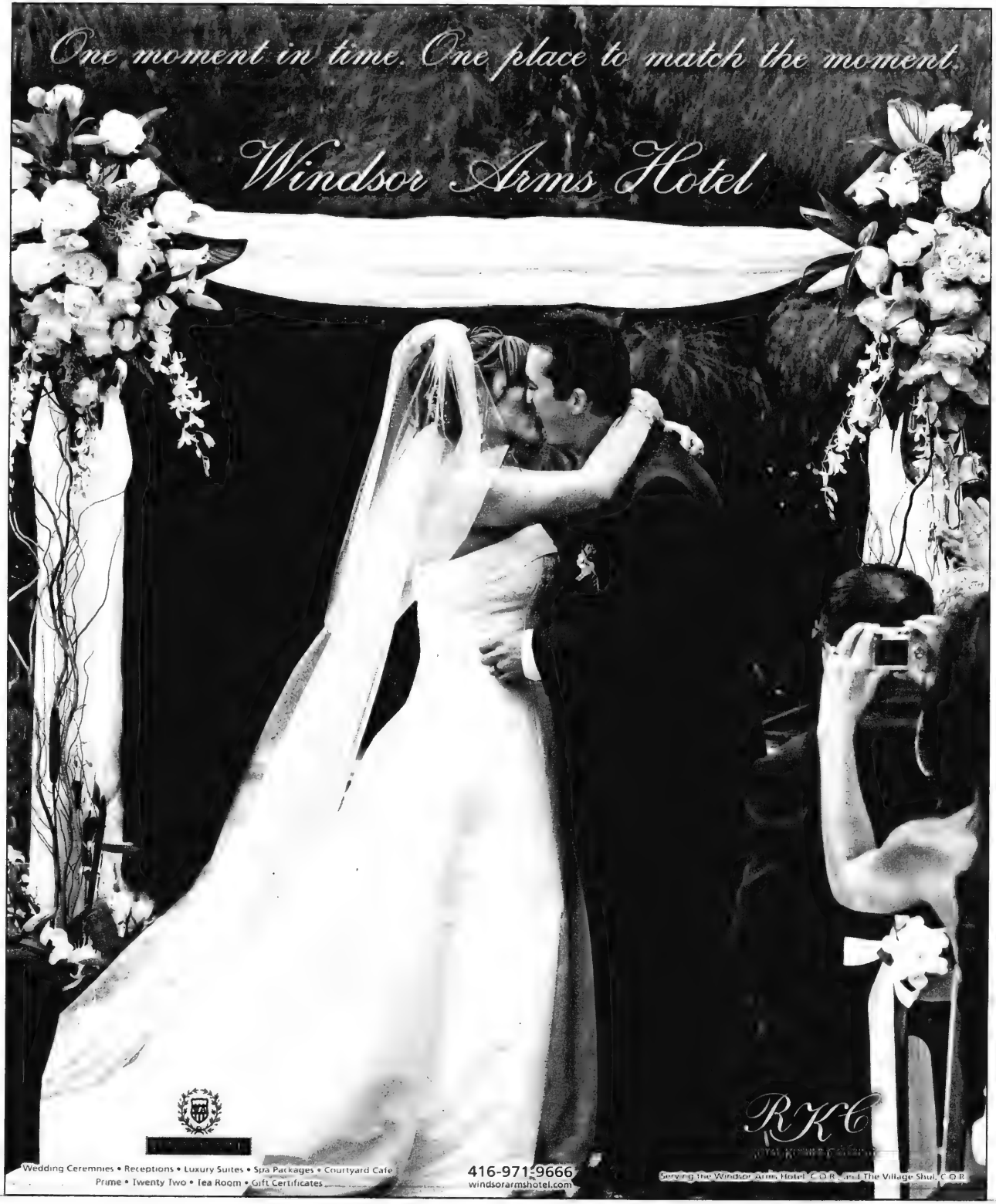
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Jewelry is the perfect gift

By ASHLEY SPEGEL
Special to The CJN

Expectations are high when buying your loved ones holiday gifts, and finding the perfect presents is never easy.

This season, purchase the ultimate present that you know they'll never forget – jewelry, a perfect choice for everyone on your holiday shopping list.

Holiday shopping is a breeze when you know that you'll come across the perfect piece that reflects your loved ones, whether it's a gold initial ring for the bar mitzvah boy or a captivating diamond pendant for your wife.

Gold Step is the place to go for remodeling and redesigning old pieces.

Odyssey Jewellery Designers (905-737-5266, www.odysseyjewellery.com) has been in the business for more than 50 years and features a variety of eye-catching pieces imported from Rome, New York and Los Angeles, which you won't find anywhere else.

At Odyssey, you can find the ideal gift for that special someone who has everything, as Odyssey specializes in custom-made accessories that will enchant.

"Custom work is what we specialize in," said Ed Hostick, owner of Odyssey Jewellery Design. "We design and custom-make pieces right here on the premises, and it's something that we're known for. It's what sets us apart from other jewellers and is the reason why people keep coming back to us for their special occasions."

That fussy friend of yours will be grinning from ear to ear when she unwraps her custom-designed diamond earrings with matching bracelet. Those gems will forever remind her of this memorable occasion and your thoughtful gesture.

Odyssey is dedicated to diamonds, and selecting the right stone from its high-quality selection is the only obstacle you'll face when deciding on the right gift.

At Odyssey, you can find that wonderful jewel you've been dreaming of and add it to your collection of rings, bracelets, earrings and pendants.

If you've accumulated an abundant array of jewelry over the years and want to refresh your collection, Gold Step Jewellery (905-881-1606, Goldstep79.com) is the specialist to go to for remodeling and redesigning of your old pieces.

Odyssey specializes in custom-made accessories that will enchant.

All crafting is done on site, and its sales staff have an artistic eye when it comes to creating an accessory that reflects today while preserving the memory of what used to be.

"My husband does all work on the premises and has over 50 years of knowledge from the business," said Ella Weisman, co-owner of Gold Step. "He makes great suggestions to customers regarding how to remodel their jewelry, and a lot of customers appreciate the fact that they're talking a jeweller, not just a salesman."

One of the many qualities clients will appreciate about Gold Step is the personal approach staff takes when it comes to customer service.

"If someone comes in looking for a specific design, I will sit down with them and go through the jewelry books and catalogues in order to find the right piece," said Weisman, "and I help with the redesigning, too."

You could surprise your daughter this Chanukah with a platinum necklace made from her beloved grandmother's outdated earrings. Add on a jewel charm such as a Japanese pearl or an Israeli diamond, two stones the jeweller specializes in.

In addition to its repairs and redesign service, Gold Step has a glistening reputation that is reflected by its continuously growing clientele.

"Most of our customers have been with us since we opened, and now we're dealing with second- and third-generation of customers," says Weisman.

"It's like our social life is in the store, because we've known our customers for so long. And many of them tell us they won't know where they'll go if we retire."

Celebrating a kosher simchah

By JENNIFER M. MACLEOD
Special to the CJN

These days, you can celebrate a kosher simchah almost anywhere, thanks to on-site kosher kitchens and caterers who are willing to travel to bring the celebration of your dreams to life.

When it comes to life-cycle events, kosher comes first, insists David Lazar, the second generation behind Rose Lazar Catering (416-633-0344). "It's an event that commemorates Jewish life – a bar mitzvah or wedding, or even a bris or pidyon haben… it commemorates their heritage, so a kosher event is considered part of the process."

"We've been in business more than 35 years," says Lazar, whose mother founded the business he has run for 20 years. "We've provided services to numerous families over various generations during that period of time… we're known for the quality of our food."

Located in the Lodzer Centre Congregation, which has already completed Phase One of a multi-year plan to fully upgrade its facilities, Lazar also operates in other venues, including the Toscana Banquet Hall, Renaissance Parque and the Woodbridge Banquet Hall, all of which offer on-site kosher kitchens.

Rose Lazar Catering

☑ Kosher
☐ Non-Kosher

"We also do a lot of in-home catering," says Lazar, as well as going out to other venues, where he'll either kasher the kitchen or bring in equipment to ensure that everything is as seamless as possible.

"Most clients we deal with, they know already to call us first," Lazar says. "We can provide everything from beginning to end," from menu and dessert choices to kosher wine recommendations.

And even with Lazar's long experience, he's not sitting on his laurels. Menus need updating constantly, he says, to keep up with the latest food trends.

Today, Lazar regularly offers dishes such as "sesame orange chicken, maple mustard chicken [or] glazed apple chicken… and in meat, veal scallopini, veal marsala." On the side, dishes like cauliflower salad or a rice medley, which blends different types of exotic rices, are more popular choices these days than kasha or kishke.

Then there are beloved staple items like Lazar's mushroom crepes, known "throughout the city as one of our feature products."

One trend Lazar suspects is on its way out is "stations" booths where dishes as diverse as sushi, dim sum, potatoes, pasta or sandwiches are custom-prepared on the spot. While it's still a great idea for dessert or salads, too often a station simply becomes a bottleneck, a place the party grinds to a halt. "People want to have their food and party, they don't want to line up for half an hour waiting for food," he says.

Beverly Hills Catering

☑ Kosher
☐ Non-Kosher

Lazar keeps his finger on the pulse of the community by tracking repeat customers and referrals, people, he says, who "know they're getting value, they're getting quality – they're getting something they can present to their guests and feel comfortable with."

Just recently, Lazar says, he catered a bar mitzvah for a family's fourth and last child – all four were Rose Lazar simchahs. "The next one's the wedding, they said."

Raphy Amar of Beverly Hills Catering (416-822-7056) agrees that kosher food should be something hosts and guests take for granted and enjoy as much as anything they can find outside the community. "Kosher has come such a long way in the last 10 to 15 years… the trendsetting ways that caterers are putting out food and presenting it – sometimes, it blows away the non-kosher competition."

Located in Petach Tikva Congregation, Amar recently left Le Parc Banquet Hall after 15 years to become the exclusive kosher caterer for the three upscale venues run by byPeterandPauls.com in the Greater Toronto Area's northwest – the Paramount, Bellagio and the Manor.

With a capacity of up to 1,650 guests in five rooms, the Paramount makes it easy to hold a breathtaking simchah – with food to match.

"Everything is plated… it is not french-served, it is all plated," meaning the plates are designed to perfection within the state-of-the-art kosher kitchens, says Amar. "They produce meals at a certain speed which is unbelievable – the service is of impeccable excellence.

"Guests can start the party with appetizers such as sea bass or pizza from built-in wood-burning oven, followed by main courses such as Canadian lamb chops, veal chop, a variety of different chicken [entrées] and then duck being one of my signature dishes."

Even if you've never been to The Paramount or Le Parc, you may know Amar's food from Gladstone's Wine Bar and Grill (now closed). Before coming to Toronto, Amar worked "catering to the who's who for 10 years in Los Angeles," followed by a catering venture in Montreal, where, he says, he truly came to understand the importance of food to the Jewish community.

Any Beverly Hills Catering event begins with a call to Amar, to discuss both menu and venue. At the Paramount, for example, Amar says, "it's an all-inclusive package… I've always been known for this: facility, food, beverages, standard and premium bars." Every Paramount affair has a captain and a maitre d' who runs each individual function," he says, who are all "top, top professionals in the industry."

While he's thrilled he can now offer full service through the trio of bypeterandpauls.com venues, he's also happy to take his services on the road and set up almost anywhere for groups of 100 or more. "I will do house caterings, golf courses, hotels… wherever the COR will allow a kosher function to happen, I will go."

"When I put a package together, the food and presentation for each individual event is what makes it exciting. It's not the same food over and over again."

Other kosher caterers advertising in this supplement are: Caterers York, 416-783-4293; Ely's Fine Foods, 416-782-3231; Zuchter Berk Creative Caterers, 416-386-1086.

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A soundtrack for your simchah

By JENNIFER M. MACLEOD
Special to the CJN

It's a conundrum: when it comes to music, hosts are looking for entertainment with experience – but also something slightly different. Two Toronto bands, The Rick Levine Band and One More Time, are drawing on their experience – each has over 20 years' – to offer new, exciting ways to move and groove.

One More Time (http://www.onemoretime.ca; 416-484-1044) is the latest pairing of musicians Shelley Miller and Robin Langdon, who have worked together and separately since the 1980s. Billed as "the smoothest rock 'n' soul band for all your boomer party needs," they're serving up an energetic party mix of classics like the Pointer Sisters, BeeGees and Four Tops.

One More Time is the latest incarnation of Shelley Miller and Robin Langdon, who take their music to the next level with complex harmonies and non-stop medleys.

Since Langdon met Miller in the '80s as part of the Saul Helman Band, he estimates that the band's five core members have played around 12,000 simchahs and corporate events, including several generations within the same family: "weddings, bar mitzvahs, then weddings of some of those bar mitzvah kids."

Their newest incarnation, One More Time, represents Miller and Langdon's efforts to refocus not only on the hits, but on taking their music to the next level with complex harmonies and non-stop hit medleys.

"Medleys give us the kind of thing that a DJ can do," Miller explains. "We keep the music going for 16 to 20 minutes – start off fast, then slow… we mix it up so you don't drop dead," varying the pace so everyone finds something they can dance to.

"It feels like you're working with a DJ except we're live," he says. Instead of spinning one song after another, the seasoned professionals of One More Time get into the performance, moving around, crooning love songs. "When you look at the stage… there are no musicians sitting on chairs looking out the window; everybody's singing, it's very visual."

To Miller, it's important to stay in tune with the party's mood. "I look out from the stage… if people have to lean over to talk to their neighbours, it's too loud." The goal is to add a meaningful soundtrack to the event, not deafen guests. "The loudest music that's played is probably a horah."

With its flexible size ranging from five musicians and singers and up, One More Time can accommodate all of hosts' favourites.

Prospective clients can even attend one of their frequent rehearsals, where they are constantly building the band's sound and repertoire. With three- and four-part vocals – even the option of an entire a cappella set for Shabbat celebrations – and its unique medleys, One More Time adds its distinctive twist to rock classics.

The hard work pays off when band members look out and see guests rocking along. "The caterers get angry," he jokes. "People are singing, not eating."

For The Rick Levine Band (http://www.thericklevineband.com; 905-881-6400), music is just part of the good times. "We're an entertainment company," says Rick Levine, "with over 30 years of experience to provide music and entertainment to give people a wonderful time at their simchah."

Continued on page B15

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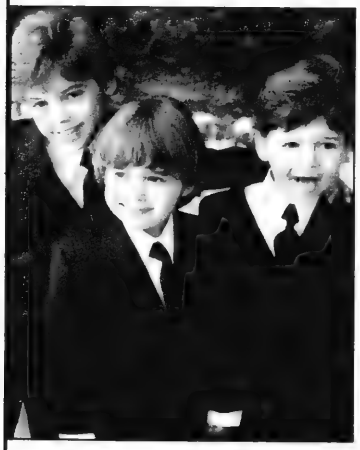

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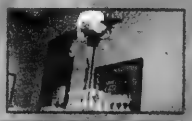

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Mix contemporary music with the fun of a DJ

Continued from page B14

To provide seamless, non-stop entertainment for guests of all ages, a DJ always comes with the band. "It's an opportunity for people to have all their musical styles covered," says Levine. Many younger guests prefer contemporary music played by a DJ, while rock classics and Jewish traditional music take advantage of the live format.

"In addition to a very contemporary and modern repertoire, we have a strong traditional repertoire that we perform in Yiddish and in Hebrew; we have music that will satisfy the European crowd as well," says Levine. His goal is to offer "music that fills the dance floor – the right mixture of classic party tunes and romantic on the spot requests."

The DJ can mean big savings if the party runs late. While band members are happy to stay at a pro-rated amount, there's no additional fee for the DJ to stick around as long as there are guests willing to dance the night away. "That's a big bonus for people who want to stay within budget."

The Rick Levine Band is the house band at the Old Mill, where they'll appear over New Year's Eve (it'll be "the most memorable New Year's of your life," Levine promises). They've also played New Year's at the CN Tower, Israel Day at Mel Lastman Square and other moments to remember over the years. Many video clips are available on the band's website.

Levine also draws on his experience and inside contacts in the party-planning business to organize and promote TorontoPartyGuide.com, a website and party-planning show to be held Jan. 20, 2009, in the Centennial Ballroom at Events and Catering On the Park (on the former site of Inn on the Park).

"It's a fantastic show," Levine says, with businesses and services in all areas of party planning, an opportunity to "meet professionals who will help them make a fantastic party" – something Levine knows lots about, as the recorded audio testimonials on his website prove.

Mix in a dash of contemporary and the non-stop fun of a DJ and you've got the soundtrack for more than just the same old simchah.

Other bands advertising in this supplement are: Champagne Jazz, 416-806-7134; Fern Lindzon Musical Entertainment, 416-225-6977; Klapman's Klezmer Band, 416-588-0854; Rio Entertainment, 905-886-1216.

Rick Levine has been providing music and entertainment for over 30 years.

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One-stop party shops
help make the planning easy

By ASHLEY SPEGEL
Special to The CJN

To save time when organizing the loot bags or centrepieces for your simchah, you should visit a one-stop party supplies retailer. Candies, balloons, trinkets and other novelty items are easier to choose when they're all at one location and you can compare colours and arrangements and wrap up your ideas into a perfect package.

And if you're looking to satisfy your sweet tooth with delicious treats, visit Kosher n' Natural candy store in Toronto.

Kosher n' Natural will help you assemble beautiful gift baskets, elaborate centrepieces and take-home party favours for your event, as it carries just about every kind of kosher candy you could imagine, including chocolates, gummies, sours, nuts, dried fruits and jelly beans.

"We cater to weddings, engagement parties, baby namings, brisses, bar and bat mitzvahs, and any other party event," said owner Jack Schnoll, who's been running the business for the past 27 years. "In addition to selling candy, we rent out candy machines and lay out beautiful and sweet candy tables. The rental machines include candy floss, popcorn, mini-doughnuts, soft pretzels and sno-cones."

A party isn't much of a celebration without balloons, and Balloon Bash is your one-stop shop for balloons and other party supplies. Hanit Goldberg is a former party planner who recently took over ownership of Balloon Bash, and her expertise in organizing simchahs and helping customers meet their needs is evident in her creative techniques and designs.

"We do balloon decor and can craft anything from balloons – like balloon sculptures, balloon arches, trees, scenery – just name it and we can make it from balloons," she said. "We work with themes as well. We've done musicals, and I have a rap style theme coming up. I can make clouds out of balloons, hot air balloons everything."

Recently, Goldberg put together an Arabian Nights celebration where she decorated a hall with tents and used balloons to transform the room into an Arabian castle and desert.

"To see the hall at the end when it's all decorated is my favourite part of the job," she said. "When I see the end results, especially with theme parties, I take it all in and walk around to admire it."

In addition to balloons, Balloon Bash rents candy machines; sells kosher candy in bulk; can create gift baskets, centrepieces and loot bags; and assembles the sweet table for your party.

Doing everything party-related

"We do everything party-related. We're the one-stop shop for all your party needs," Goldberg said.

If you're having difficulty deciding on what kind of set-up you'd like for your festivity, turn to Goldberg and she'll help reduce your stress and frustration.

"If you're struggling with ideas, we're definitely the place to go to. If you already have an idea in mind, you can trust us to create the best possible look for your party's decoration," she said. "We can work around any theme and we're very reliable. I've been in the party business for a long time, and I was a party planner before Balloon Bash. I come from a background where I know what people are looking for and the stress of planning a party,"

To contact Goldberg at Balloon Bash, call 905-707-8177 or pop by the store at 7241 Bathurst St. For more information, visit www.balloonbash.com

To speak with Schnoll from Kosher n Natural, call 416-789-7173, or visit him at 3193 Bathurst St, two lights north of Lawrence plaza.

Other one-stop party shop places advertising in this supplement are: Dynamite Parties and Novelties, 905-669-7620; Incredible Novelties Inc., 416-663-9900.

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Cantor's singing makes events 'extra beautiful'

By BARBARA SILVERSTEIN
Special to The CJN

ECE teacher Brooke Yasskin has been married for 2-1/2 years, but her memories of her wedding are still very vivid, she says.

One of the highlights of the simchah, which was held at the Oakdale Golf & Country Club, was the "beautiful ceremony" performed by Cantor Deborah Staiman, Yasskin says. "Even today people still talk about our ceremony."

She says the service was very personal, explaining that Staiman met with her and her fiancé, criminal lawyer Michael Yasskin, to get to know them as individuals and as a couple and then incorporated the details into the ceremony. "It was a very intimate service."

The icing on the cake was Staiman's singing, she adds. "We were very lucky to have someone with such a beautiful voice to officiate at our wedding.

"She is naturally gifted. She asked us if she could sing all the prayers. Her singing made the ceremony extra beautiful."

Staiman smiles when told about the comments from Yasskin. "It's very rewarding to hear that kind of feedback."

Cantor Deborah Staiman

The cantor says she spends a lot of time preparing for the services where she officiates. As a cantor, she is recognized by the government as a member of the clergy and so she can legally conduct marriage ceremonies. "I love performing weddings. I've been officiating at weddings since I was invested as cantor in 1991."

Staiman explains that she does a traditional ceremony. People often have musical requests, and if it's appropriate, she can incorporate them into the service.

"The music is chosen by myself and the bride and groom. We all sit down together. I can offer a musically beautiful service."

She stresses that she does a very personalized wedding address. "I spend a lot of time preparing so it can be meaningful to the couple and their guests."

Staiman also officiates at bar and bat mitzvahs, funerals, baby namings and interfaith marriage ceremonies.

In addition to the cantorial services, she also has a large, private, voice-training and singing studio.

Staiman, a native Torontonian, has been singing since the age of 12, when she sang with the Canadian Opera Children's Chorus. "I fell in love with opera."

Training as a soprano, she also sang in her synagogue. "I was the first confirmand at Holy Blossom Temple to sing my part in the service."

She taught music there during her undergraduate years at the University of Toronto, where she received a bachelor of music. At that time, she was also a soloist in the Adath Israel professional choir.

After graduating from U of T, Staiman was a student in the opera program at the Guildhall School of Music and Drama in London, England. She subsequently spent two years in Italy studying opera before moving to the Big Apple.

While she continued to perform opera and do voice and performance coaching, she became more involved with her synagogue and found herself drawn to cantorial music. She returned to school to become a cantor, getting her master's of sacred music from Hebrew Union College/Jewish Institute of Religion in New York City in 1991.

A member of the American Conference of Cantors, Staiman has served in congregations in New Jersey and Florida. During this time, she officiated at a lot of wedding ceremonies and other life cycle events. She returned to Toronto in 2002, to be near her parents and other family members.

In addition to her cantorial, work, she performs Yiddish and Israeli music, and she has an extensive Broadway repertoire, she says.

"I feel blessed that as a cantor I am able to combine my two loves – Judaism and singing."

Staiman can be reached at 416-483-9532.

Another religious service advertising in this supplement is Rabbi Eva Goldfinger, 905-889-7450.

byPeterandPauls.com operates three elegant halls

By BARBARA SILVERSTEIN
Special to The CJN

The Manor, a banquet hall that exudes elegance and style, offers a romantic setting for an outdoor ceremony. Imagine standing under the chupah overlooking a pond on the grounds of this Tudor-style country-manor, run by byPeterandPauls.com (905-326-2000), a multi-faceted entertainment and hospitality company.

"We provide only the best in quality and service," says Nelson Antunes, director of communications for byPeterandPauls.com.

The company (www.byPeterandPauls.com) runs three large banquet and catering facilities: Sound Sensation, a DJ division; and the Image Commission, a photography and video company, as well as a basket and gift company.

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"We offer one-stop shopping for any event," says Antunes. In addition to DJ, photo and video services, there is also an on-site event planner.

"Every occasion will be accommodated with the company's special touch.

"Our menu is international cuisine. The food is outstanding. We're known for our food."

The company does a lot of kosher events, he says. "Our official kosher caterer is Beverly Hills."

The three banquet facilities are located just north of Toronto. The Manor (16750 Weston Rd.) is near Highway 400 and the Aurora Sideroad; the Bellagio (8540 Jane St.) is in Vaughan, and the Paramount (222 Rowntree Dairy Rd.) is also in Vaughan, near Weston Road and Highway 7.

The Manor, a regal three-storey, 34,000-square-foot facility, overlooks a six-acre pond, on 120 acres on the grounds of the Carrying Place Golf and Country Club. It's an ideal venue for an indoor-outdoor wedding, says Antunes.

The Manor's three banquet halls can accommodate up to 950 guests over three separate areas for a sit-down dinner and dancing.

The Bellagio, a lavish European-style banquet facility, can hold a party for 800 guests over three rooms. The main room, Sala Bellagio, with its 1,400-square-foot dance floor has a 500-guest capacity.

With its state-of-the-art audio-visual equipment, the Bellagio is an ideal venue for corporate parties, weddings and bar/bat mitzvahs, says Antunes. "It's one of our premier banquet and meeting facilities. The grand lobby is separated by automatic drapes.

"It's an exclusive boutique concept. There's no partition wall. You have your own private entrance."

The Bellagio also has a bridal suite and a VIP lounge with its own private bar for the guests. It has a private cocktail area on the second floor if people find the music too loud, Antunes says.

The Paramount is the company's newest facility.

Sala Tremezzo, the smallest of Bellagio's halls, is "ideal for intimate functions of up to 75 guests," says Antunes. "It is a self-contained room with a private separate entrance and bar."

He says the Paramount, the company's newest facility, is a 63,000-square-foot elegant conference space. "It's designed for any corporate event, fundraiser, trade show, wedding or bar mitzvah.

The rooms have separate entrances and private foyers. "The Paramount can accommodate anywhere from 10 to 1,650 guests over five rooms altogether.

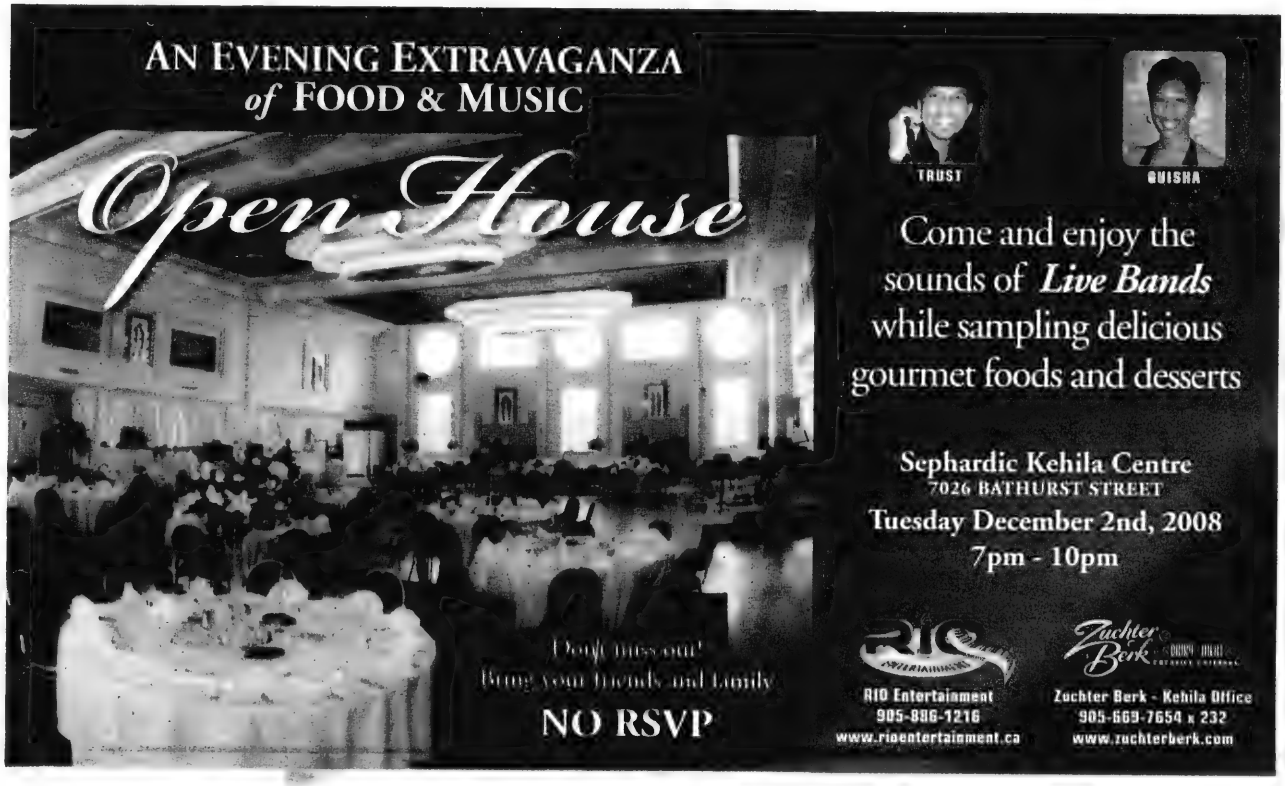
There are 600 ground-level parking spots and valet parking, as well as state-of-the-art audio-visual equipment such as a multi-live performance stage and the capability of filming and projecting continuous live images of the event onto large screens.

The Sinatra and Eastwood halls on the main floor have built-in food stations, and each accommodates 300 guests.

The two halls on the second floor, Taylor and Monroe, each hold a maximum 130 people for dinner and dancing.

But the show-stopper is the Hudson, the main banquet hall on the first floor. It has capacity for 400 people for dinner and dancing, Antunes says. "It has 25-foot ceilings and a "fairy-tale" cascading staircase.

"It offers the bride a very unique way to make a dramatic entrance."



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Liberty Grand is a popular venue for upscale events

By ASHLEY SPEGEL
Special to The CJN

For a venue that makes a regal impression, consider the lavish Liberty Grand Entertainment Complex for your simchah.

Erected in 1926, the historic 100,000-square-foot estate has been playing host to a wide array of events for more than 10 years. At the lakefront in downtown Toronto, the Liberty Grand exudes magnificence and luxury. It's become a popular location for upscale events and functions.

The Liberty Grand (www.libertygrand.com or 416-542-3789) encompasses three spectacular banquet rooms, one transformable, multi-faceted space and a beautiful courtyard. The complex meets all interior standards on account of its various looks, including a classic ambience with sparkling chandeliers and stately ceilings, and a contemporary space with flashy lighting and sound capabilities.

When booking your event, the Liberty Grand offers a complimentary events coordinator who will hold your hand every step of the way to help you arrange the perfect décor, menu and lighting for your wedding, bar or bat mitzvah, anniversary or other function. Although the Liberty Grand doesn't have a kosher kitchen, the venue does accommodate those who require a kosher menu or specific diet.

"All our catering is done in-house with the exception of kosher catering, but clients are permitted to bring in outside kosher caterers for their occasion," says Robert Rosset, director of sales and catering for the Liberty Grand. "However, we do offer kosher catering where the food is prepared at an off-premise catering company."

There's no event too small or too large for the Liberty Grand, which is wheelchair accessible and can accommodate parties from 100 guests to 3,000. Its staff are committed to delivering high-quality service and hospitality for every occasion.

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- ☑ Wheelchair Accessible

Flexibility is key with every decision made for your party, and the Liberty Grand will bend over backward to ensure all your desires – which can change frequently – are sufficiently met.

"Our facilities are built for multi-use and function, and they're not restrictive in how people can use the building," says Rosset. "We have a lot of room for great growth potential, and if events start off small, there's enough space to expand and grow larger."

The Artifacts Room is often used for bar or bat mitzvahs because it's easily transformable and holds sufficient amenities for projecting acute audio and lighting. The room has successfully hosted parties for the 2001 Toronto International Film Festival, Toronto Fashion Week's Fall/Winter 2001 and Spring/Summer 2002 and the Leaf Fund Annual Casino Night Fundraisers.

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Consultants 'hold your hand' during simchah-planning process

By SHLOMIT KRIGER
Special to The CJN

Planning your special occasion may seem like a breeze, but there are numerous details and possibilities to track that can leave you stressed and take away from the joy that you felt when you initially decided on the simchah.

To help ensure the journey to your big day is as relaxing and organized as can be, there are some great event planning services based in Toronto. They include Cherry & Baker and Associates, owned by Sarah Cherry and Marsha Baker (office 905-771-1121; Sarah Cherry 416-819-7121; Marsha Baker 416-520-0684) and C&C Eventz, run by Claudi Foorer (416-720-4616, cfoorer@rogers.com). Both companies specialize in planning an array of personal events locally and abroad, including weddings and bar and bat mitzvahs, and Cherry & Baker also assists with corporate parties.

While finding party consultants to work with often happens through word- of-mouth, Cherry, Baker and Foorer all stress that it's important for clients to meet with the consultants and ensure they feel there is a good connection.

"You'll have to rely on the consultants and trust their advice and opinions, so there needs to be a good fit," said Foorer.

"It's crucial that you're on the same wavelength and feel comfortable with the person," added Baker. "You'll spend lots of time with them."

The consultants at Cherry & Baker and C&C Eventz are known for being friendly and approachable. They offer clients guidance throughout the entire planning process rather than leaving things to the last minute, which helps everyone involved stay more relaxed.

"We meet with clients as often as they feel they need us," said Cherry, "and we'll call them to ask if they need anything else. We want our relationship to continue beyond the sole event, and we've had clients come back to us for additional events."

"You need to be the guest at your event on the day of and have all the hassle taken off your hands and your mind put at ease," added Foorer. "My staff and I are there to hold your hand in the process and keep you on track."

Party consultants can also remind clients of things they wouldn't necessarily think of and help negotiate properly with vendors.

Foorer recommends that clients share with the consultants as much of their vision for their events as possible so they can better help the clients create that. For one bar mitzvah, she co-ordinated the setup and decorations used to make a venue feel like a marketplace with various culture-related stations. At a wedding she helped plan, a belly dancer performed, in addition to the band.

This past summer, Cherry & Baker organized former Edmonton Oilers hockey player Raffi Torres' wedding, for which the consultants had to remain aware of security and privacy issues. The company also recently assisted with a bar mitzvah party for which the consultants got special furniture built.

Consultants make the party run smoothly. *[C&C Eventz photo]*

"No two parties are alike," said Cherry. "We work with people's budgets, and we don't just use the same ideas and vendors over and over."

The consultants at C&C and Cherry & Baker are very organized and remain composed at all times.

"I'm calm and in control of everything at the same time," said Foorer.

"We help to keep the atmosphere calm," explained Baker. "If we walk around stressed out, this will lead others to feel that way. We want to create a very friendly atmosphere with everyone at the event."

All kinds of things can come up in the planning process or during events that consultants can help deal with. Cherry & Baker provides extra items for events such as bridal veils and extra socks, just in case something may be missing on the day of the event.

"I don't think anyone realizes how much they'll rely on us," said Baker. "We've even had someone unfortunately pass away at a wedding. You have to be able to deal with crisis without creating a crisis."

"We've always got each other's back covered," added Cherry, "and we respond quickly. We're the smallest amount of money that people pay for the biggest insurance."

The earlier clients contact event consultants in the planning process the better, although it's never too late. Cherry & Baker and C&C are already booking clients for events that will run in a few years.

"You'll benefit more if you notify consultants early, because you'll have more choices and availability for your event and they can help you more along the way," said Foorer.

Other planners/consultants advertising in this supplement are: Lynn Cohen, 905-889-1077; Heidi Gruenspan, 905-738-5030; Judy Stein Consulting & Associates, 905-764-2728; Gayle Kertzman, 416-484-4467; Tamara Temes, Bridal and Party Consultant, 905-770-7977; Up & Coming Events, 416-665-6100.

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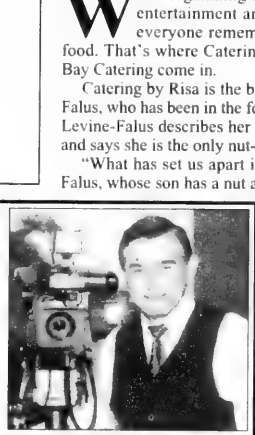
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Caterers provide food to remember

By LAURA STRICKER
Special to The CJN

When organizing an event, the decor, venue and entertainment are all very important, but what everyone remembers the next day is the food. That's where Catering by Risa and Hudson's Bay Catering come in.

Catering by Risa is the brainchild of Risa Levine-Falus, who has been in the food business for 25 years. Levine-Falus describes her food as dairy vegetarian, and says she is the only nut-free caterer in Toronto.

"What has set us apart is being nut free," said Levine-Falus, whose son has a nut allergy. "When your kid is allergic, it's not [enough] to wipe off a cutting board."

Her company, with Chef Brent Usprech at the helm, caters everything from intimate Shabbat dinners and shivah meals to parties for 300, and she prides herself on being available at a moment's notice.

"I want people to know they can call Risa and Risa will take care of it," she said.

Levine-Falus has also made it her goal to be the caterer who gets called on to look after the smaller day-to-day events, not just the big ones.

"I'm a life cycle caterer," she said. "I don't want to be the caterer you call once for a family event."

The food Levine-Falus makes reflects this desire. Her catering menu includes a variety of blintzes, kugels and dairy platters – all completely nut free. She also has a special events menu, which includes more upscale dishes such as honey lime marinated salmon with corn relish. For vegetarians, her chickpea and tomato curry is a hit.

Desserts also play a leading role in the Catering by Risa kitchen, with most made from scratch. Pamela Sacchi, of Cookie Crumbs, bakes shortbread-based cookies in flavours like coconut, cranberry orange and lemon. Apple crisp and blueberry tarts are also favourites.

While Levine-Falus admits finding products made without nuts can be a daunting task, she stresses that 'nut free' does not mean 'taste free.'

"Our objective is not to take things away but to make things delicious," she said.

Another company with a long history in the food industry is Hudson's Bay Catering, which has been keeping Toronto residents fed for 80 years. Under Executive Chef Anne Donnelly, who has been with the company for 20 years, they are able to accommodate almost any food preference. They recently catered a wedding with Greek and Japanese food, said catering and restaurant manager Jennifer Prince.

Catering by Risa
☐ Kosher
☑ Non-Kosher

Hudson's Bay Catering
☐ Kosher
☑ Non-Kosher

Hudson's Bay Catering does all the meal preparation for the Arcadian Court, located on the 8th floor of The Bay downtown, and is equipped to do offsite catering as well.

They have fixed menus which offer a wide variety of soups, salads, pastas and meat dishes, but are extremely flexible and willing to work with clients to change the menu. They are also able to work with all different budgets.

Hudson's Bay Catering can accommodate almost any food preference.

Some favourite dishes include potato leek soup, spinach salad with mandarin oranges, cucumber and lime yogurt dressing, and Atlantic salmon with rice and mushrooms, wrapped in a phyllo pastry. For dessert, chocolate paté with raspberry sorbet is a crowd pleaser.

What Hudson's Bay Catering prides itself on, other than delicious food, is their longevity.

"We're the standby," Prince said. "We've always been here."

To get in touch with Risa Levine-Falus, call 416-783-9479 or e-mail her at risa@cateringbyrisa.com. Hudson's Bay Catering can be reached at 416-861-6138.

Other non-kosher caterers advertising in this supplement are: Lesley's Party Sandwiches & Catering, 905-660-0551; Urban Fare Catering, 416-532-1010.

Desserts play a leading role in the Catering by Risa kitchen.

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A coffee-table book on the Holy Land makes a great gift

By SHELDON KIRSHNER
Staff Reporter

Readers interested in Israel will derive much satisfaction from John Bowker's coffee-table book Aerial Atlas of the Holy Land (Firefly Books).

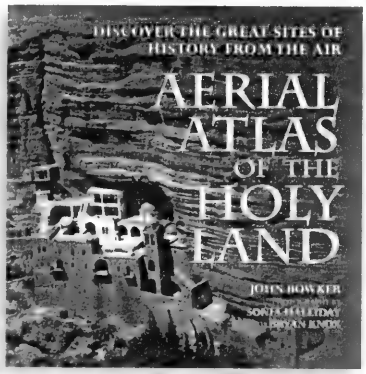
The Holy Land, encompassing present day Israel and the Palestinian territories, has historically been important as a land bridge between Africa and Asia and as a cauldron of regional and religious rivalries.

This book addresses these issues and offers a panoramic view of the region's physical attributes and architectural wonders, thanks to the stunning photographs of Sonia Halliday and Bryan Knox.

This beautifully produced book will make an excellent birthday or bar/bat mitzvah present.

Bowker, a British specialist in religious studies, ranges far and wide as he surveys a coveted piece of real estate conquered by a succession of empires over the centuries.

Displaying a deep breadth of knowledge, he describes a series of events from the Israelite settlement of the Land of Israel and the Assyrian interregnum to the Babylonian exile and the Persian and Hellenistic periods.



Segueing from the Hasmonean and Roman eras, he analyzes the Jewish revolt and the Muslim invasion.

The book is basically divided into three broad chapters: The River Jordan, The Hill Country and The Coastal Plain.

The first chapter covers such topics as Mount Hermon, Hazor, the Sea of Galilee, the Dead Sea and Ein Gedi, Qumran, Masada and Christian monasteries.

The second chapter ranges over Mount Tabor, Nazareth, Samaria, Jerusalem, the Mount of Olives, Bethlehem, Lachish, Hebron and synagogues.

The third chapter deals with Gaza, Ashkelon Ashdod, Jaffa, Caesarea, Megiddo, Mount Carmel and Haifa and the Crusades.

Bowker liberally laces his narrative with historical and biblical references.

Alluding to the Jordan River, he refers to Joshua 3:13. Describing Tiberias, he points out that it was founded by Herod Antipas, a friend of the Roman emperor Tiberius.

Reflecting on Masada, he recalls the Roman siege and the fierce resistance of the Zealots. Evoking Jerusalem, he dwells on its centrality as a fount of three related religions: Judaism, Christianity and Islam.

Contemplating the ruins of ancient synagogues, he takes us to, among other places, Tiberias, Gamla and Baram.

Bowker's survey of Israel's coastal cities, from Ashdod to Tel Aviv, is succinct and descriptive.

Leafing through the book, one cannot but be impressed by such monumental buildings as the Citadel in Jerusalem, Mar Saba monastery in the Judean Desert, the Cistercian monastery in Latrun and the Franciscan Church of the Annunciation in Nazareth.

The landscapes are equally striking: the silvery waters of the Sea of Galilee in the early morning, Jericho as seen from the desolation of Wadi Qelt, the rugged shore of the Dead Sea, Mount Tabor rising from the Jezreel Valley, the wooded peak of Mount Gerizim in Nablus, the enticing beaches of Ashkelon and the splendour of Jaffa harbour.

With Bowker as your guide, Israel and the Palestinian areas unfold gloriously. Spanning 256 pages, this is a book well worth reading, re-reading and savouring.

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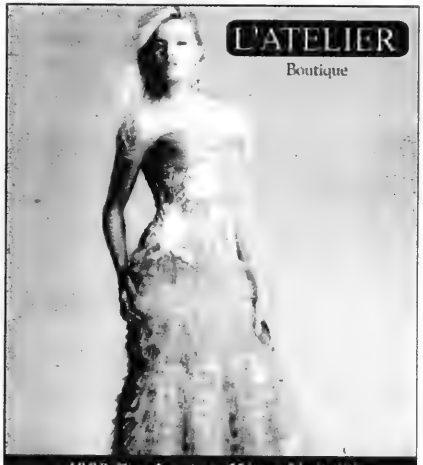

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Combining excellent music with great food

By LAURA STRICKER
Special to The CJN

If you're looking for a fun place to hold your next simchah in the heart of downtown Toronto, look no further than the Hard Rock Cafe (279 Yonge Street; 416-362-3636).

Located at the corner of Yonge and Dundas streets – the busiest intersection in the city-Hard Rock is the perfect place to hold a "fun-filled, music-oriented and energetic event," said Marcelo DeOliveira, director of sales and marketing for Hard Rock.

At the Hard Rock, their goal is to provide the best entertainment possible and have guests leave completely satisfied with the experience. And with a full audio-visual system, the ability to host DJs, bands, and whoever or whatever else their clients can think of, that is exactly what they do.

Robin Kerbel, who had her daughter's bat mitzvah at the Hard Rock in October, was very happy with the finished product.

"It's a great venue for a party, the food was excellent and the ambience is really amazing since you don't have to do a lot of work on décor to make the room look good. I would highly recommend it for any type of party," she said.

The Hard Rock Café

- ☐ Fully Kosher Facility
- ☐ Separate Kosher Kitchen Available
- ☑ Kosher Event Catering Available
- ☑ Capacity up to 100 People
- ☑ 100-300 Person Capacity
- ☑ Over 300 Person Capacity
- ☑ Wheelchair Accessible

Andy Kazman, whose son recently celebrated his bar mitzvah at Hard Rock, chose Hard Rock for the music and was not disappointed.

"For us the music was more important than anything, and they were all very equipped for that as we brought in a live band as well as a DJ. It was like being at a great club with all of our family and friends," Kazman said.

Along with the unique atmosphere, which includes memorabilia from a host of legendary musicians, the food at Hard Rock is hard to beat.

"We offer a wide range of items for our clients to choose from, and we assist them in building their very own and unique menu. No two events are the same," DeOliveira said.

For the younger crowd, mini cheese and vegetarian pizzas, chicken fingers, and mini burgers with fries are popular dinner choices. For dessert, candy stations and make-your-own sundae stations are always a hit, he said.

Adults, meanwhile, gravitate toward seared vegetarian dim sum and vegetarian California rolls. Poached wild Alaskan sockeye salmon and grilled beef tenderloin are also crowd pleasers,

The Hard Rock Cafe serves up high-energy fun.

and for dessert, white and dark chocolate mousse topped with Grand Marnier and Kahlua, or a milk chocolate fountain with fresh fruit, sends guests home with many sweet memories.

While the cafe does not have a kosher kitchen, guests have the option of hiring a kosher caterer, although none of their clients have done so, DeOliveira said, some instead choosing to bring in a few kosher meals for some of their guests.

Other than the delicious food and top-notch entertainment, what makes Hard Rock a great place for events is their versatility, said DeOliveira.

"[We] offer two separate levels that can be used for any type of event, the Hard Rock Cafe and the Hard Rock Lounge.

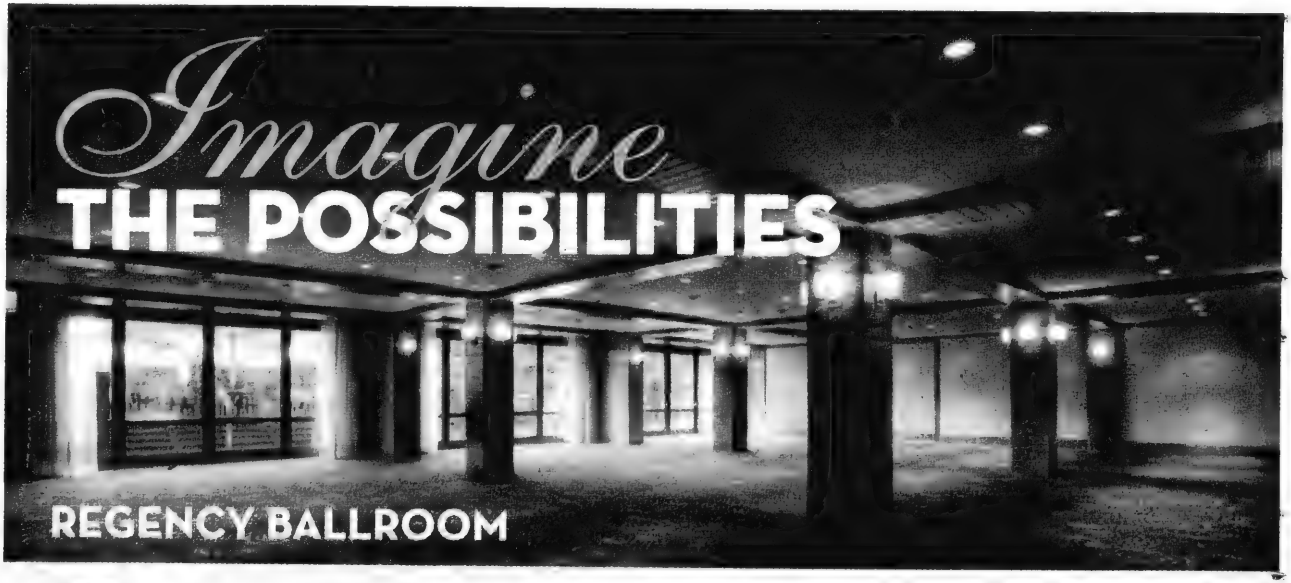
"Our Hard Rock Lounge, located on the second floor, is the most used room for private events and offers all of our clients the ability to fully customize their events. Like starting a painting on a white canvas, the possibilities are endless."

Another advantage is that this "white canvas" can accommodate up to 350 people, depending on what style of event clients choose.

"Our Yonge-Dundas location can accommodate up to 250 people for a dinner-dance combination using both floors. For the Hard Rock Lounge we recommend a maximum of 180 people for a dinner-dance combination or up to 350 people for a standing reception-dance combination," DeOliveira said.

Not only does Hard Rock provide an excellent spot for events, they also take care of all the event details, said DeOliviera.

"We always ask our clients to be a guest of their own event and let us look after all the details."



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The Israeli Source has it all – for less

By MARNI BRINDER BYK
Special to The CJN

Once upon a time, Chuck and Barbara Elnekave met and fell in love at work. Now, as owners of The Israeli Source, they own a business together that they both love.

The two opened the store three years ago with what Chuck calls a "wholesale-to-the-public approach to Judaica," and although he says the store also has a "no-frills approach," it has well-organized displays of everything you could ever want for a Jewish home.

The Israeli Source, located at 60 Doncaster Ave., Unit 1 (905-482-2025) provides items for every taste, holiday, interest and simchah. For Chanukah alone, it features a multitude of chanukiyot, as well as dreidels to decorate, a Crayola Happy Hanukah Cookie painting kit, and my personal Chanukah favourite: Chinese food take-out boxes with "Happy Hanukah" on the side of the box.

There's no doubt that The Israeli Source has everything you need for the Jewish holidays.

When asked about top sellers, Chuck immediately directs me to Susie Fishbein's Kosher by Design cookbook series, which he says has an almost cult-like following. The store sold 750 copies of her Passover by Design cookbook, and the Elnekaves predict that her next book, Kosher by Design Lightens Up, will also be very popular with customers.

As Chuck discusses the series, one shopper interrupts him to confirm the release date of Fishbein's next cookbook, proving not only Fishbein's popularity, but also that Chuck and Barbara know what their customers want.

In addition to the wide variety of kosher and Jewish cookbooks, the store has joke books, novels, biographies, children's siddurim, Hebrew baby name books, Haggadahs and much more, including popular children's books translated into Hebrew, such as the Dr. Seuss series and Dora the Explorer books.

Turn the corner and you stumble across Shabbat lamps and locks, aprons, Shabbat and kosher kitchen items, "kosher for Passover" and "Pareve" labels to affix to food items and containers, and a very hilarious and useful bright yellow "Pesach Line Do Not Cross" marking tape, which is Chuck's invention.

Resembling police caution tape, you can use this Pesach novelty to mark cupboards or areas in your home as you prepare for the holiday.

The Israeli Source provides items for every taste, holiday, interest and simchah.

Chuck laughs as he tells me that one family put it on their front door during Pesach while they were out of town.

At every turn, you'll find traditional and modern versions of a variety of items, including mezuzot, some of which are like pieces of art; kippot of all colours, as well as with a wide selection of sports team logos and other designs; decorative and plain tallit bags; ketubot, seder plates; matzah plates; serving dishes, and more.

The store also has jewelry, children's toys, cards, videos and music, and the selection changes all the time. The store has its own retail website you can order from, but with new items coming in all the time, it's hard to make sure everything gets on the site. If you're looking for something specific and you can't find it on the website, call, e-mail or visit the store. There's a good chance Chuck and Barbara have it, or will be getting it soon.

The Israeli Source promises the "ultimate Jewish shopping experience" – and it delivers.

Chuck sums up the this way: "We offer a variety that can suit anyone's tastes, and we do it at the best prices around."

For more information, visit www.israelisource.com.

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Change is constant. It is the one thing we can be sure of. Embracing change allows us to see new opportunities, opening up a whole new world of limitless possibilities. After 18 years of service in Toronto's Bar and Bat Mitzvah industry, event entrepreneur and consummate entertainer Jared Florence is leaving the stage to pursue projects that will allow him to spend more time with his beautiful wife and baby triplets. While Jared will no longer be involved in the daily operations of Mint Events, he will continue to maintain his relationship with the company, producing and performing at exclusive events. Mint Partners, Jordan Fogle and Noah Cappe, along with the entire Mint family embrace this change, and wish Jared and his family continued health, happiness and success for the future.

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Videographer keeps up with the latest technology

By ASHLEY SPEGEL
Special to The CJN

Darren Sager picked up his first camera in the early 1980s and quickly acquired a reputation among friends and family as the go-to guy for event videography.

Decades later, his company, DMS Video Productions (905-738-5510, www.dmsvideo.com), has ascended above the competition and excels in the realm of events videography.

"In the Jewish community, we are known as the go-to people for weddings and bar and bat mitzvah event videography, and the work we produce is always current," said Sager.

"DMS is always in the forefront of current effects, and we're known for this. The company was the first to go digital, use DVDs, blue ray and high def, and all the technology that I know will win my clients over."

It's impossible to compare DMS to other video production companies, because it's ahead of its competitors with its advanced technology, reliable equipment and the outstanding programs it creates.

Selecting your videographer is a big decision, and you don't want to leave your memories in the hands of a company that's unprofessional and erratic. With all that's happening at your simchah, whether it's an intimate Chanukah party or over-the-top wedding, it's impossible to take everything in at once, which is why you want to hire someone who will capture every single moment on film. DMS will catalogue your entire evening onto your event's video, encapsulating your memories for you to relive for the years to come.

The 'go-to people'

DMS prides itself on its outstanding video programs as much as its professionalism, and it shows when you walk into its office.

"As soon as a client sees our studio, there's a complete sense of comfort and the atmosphere illustrates that you're dealing with a professional," said Sager. "Other videographers work from home in their basements, and you get a completely different feel when you go into a professional office as opposed to a home."

Every day, Sager spends hours reviewing Internet websites and reading newsletters relating to today's current trends in multimedia, and his up-to-date understanding of the field is reflected in his work.

"If you want to do it professionally and right you have to upgrade. It's pricey, but it pays off in the final product and shows in our reputation."

In addition to bar and bat mitzvahs and weddings, DMS does birthdays, anniversaries, showers and engagement parties. Its sister company, 5Gear Studio, specializes in TV commercials, large corporate events, music videos and other areas that are outside videography.

"Aside from our dependable reputation, comparing us to other video production companies over the phone is dangerous, because over the phone we're just a name," said Sager. "You wouldn't buy your wedding dress over the phone, so you shouldn't buy your videographer over the phone."

Other videographers advertising in this supplement are: Lisa Productions, 905-764-1033; Redstone Pictures, 416-256-4666; Twins Photo & Video, 905-707-2385; Video Affairs, 905-889-0909; Video Excellence, 905-731-4355; Video Productions by Josh, 905-709-9277.

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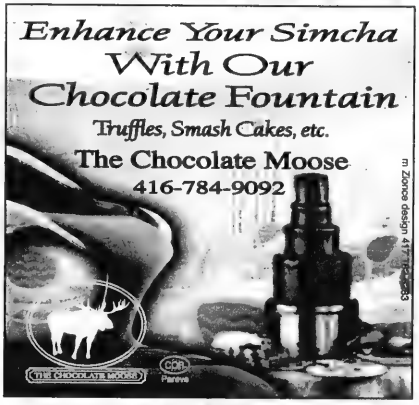
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PARTY PLANNER

Venues provide impeccable accommodations

By ASHLEY SPEGEL
Special to The CJN

There are hundreds of venues within and around Toronto, which makes finding the perfect one utterly nerve-racking.

You want your event's setting to have an atmosphere that echoes that of your party, a team of catering staff that bends over backward to satisfy your guests and an events co-ordinator who will get you exactly what you need when you need it.

Atlantis Pavilions (416-260-8000; info@atlantispavilions.com; www.atlantispavilions.com) and the Westin Prince Hotel (416-444-2511; www.westin.com/prince) are two exquisite locales with breathtaking scenery and impeccable accommodations.

Atlantis Pavilion

- ☐ Fully Kosher Facility
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- ☑ Kosher Event Catering Available
- ☑ Capacity up to 100 People
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"We are literally on the water, and the building was constructed onto stilts which were embedded into the lake's floor, so when guests go out onto the balcony they can enjoy the view and the breeze coming off the lake," said Marianne Corigliano, director of business development for Dynamic Hospitality and Entertainment Group, which owns Atlantis Pavilions.

Westin Prince

- ☐ Fully Kosher Facility
- ☐ Separate Kosher Kitchen Available
- ☐ Kosher Event Catering Available
- ☐ Capacity up to 100 People
- ☐ 100-300 Person Capacity
- ☐ Over 300 Person Capacity
- ☑ Wheelchair Accessible

"When you look at Atlantis you have this remarkable view that will add so much to your special event – it's all about the unique location."

Atlantis Pavilions on Lake Ontario.

Last year, Atlantis completed a $5-million renovation, which transformed its 17,000-square-foot venue into a high-end events space. Each one of the four ballrooms was redone to include floor-to-ceiling windows, for an inviting view of Lake Ontario. The renovation includes brand-new bars, new wallpaper and new carpeting, and video screens were installed to boost the whole entertainment experience.

The Metropolitan, Atlantis Pavilions' main ballroom can hold up to 350 people for dinner and dancing, and also features a mezzanine level where company can be entertained with appetizers and cocktails before the main event. In addition, Atlantis Pavilions has a rooftop patio that can be used for receptions, where guests can sit under the stars and gaze at the moon's reflection on the lake.

Although the venue doesn't have a kosher kitchen, it does allow for outside kosher caterers to be used for events that require dietary accommodations.

Atlantis also offers its own delicious menu, served up by its creative catering team, that will satisfy your stomach and entice you to return for seconds.

If you're looking to escape the city without having to travel north, the Westin Prince Hotel is an excellent choice. The 34-year-old hotel at York Mills and Don Mills roads is in the midst of completing a $20-million renovation that includes a new lobby with fireplace and waterfall, front desk, restaurant and bar, and hotel entrance. A spa is due to be finished by 2009.

The Westin Prince has a 7,500-square-foot ballroom that can hold 450 people, as well as an outdoor garden that can accommodate a party of 150.

"When you walk into the Westin Prince, it gives you the impression of an urban resort, that we are a resort within the city," said Maria Chung, director of sales and marketing at the Westin Prince. "We are on 15 acres of parkland, so the atmosphere is very relaxing and the minute you walk into hotel you feel totally rejuvenated.

"The whole idea of the Westin experience is to give customers relaxation and rejuvenation, and the fact that we're on 15 acres of land allows for the customer to walk out to greenery and feel as though they're away from the city because of the surroundings the hotel provides."

For a dining experience, your guests will never forget, rely on the Westin's award-winning chef and the Superfood menu.

"The Westin, as a brand, is very much into health conscious food and we call it Superfood," said Chung. "A lot of our hotels are changing their menus to include Superfood like healthy, organic produce and low calorie dishes, and there are no transfats in our cooking, no processed foods, either."

The hotel is a non-kosher venue but does welcome outside catering for kosher events. Its events co-ordinator and catering manager specialize in Jewish functions, which makes it easy for clients to get what they're looking for and reasserts the Westin's philosophy of relaxation.

Other non-kosher venues advertising in this supplement are: Carmelina Restaurant, 905-477-7744; Casa Loma, 416-923-1171; CNIB, 416-486-2500; Estates of Sunnybrook, 416-487-3841; On The Park Events & Catering, 416-510-2002; The Fish House, 905-948-1982; Granite Club, 416-510-6676; The Hard Rock Cafe/Club 279, 416-362-3636; Hudson's Bay Catering/Arcadian Court, 416-861-6138; Karbouzi Mediterranean Bar & Grill, 416-483-3846; Liberty Group, 416-542-3789; The Lounge on Bayview/Factory, 416-787-5668; Maple Downs Golf Club, 905-832-0880x234; bypeterandpauls.com, 905-326-2000; Pickle Barrel, 416-990-5086; Scaramouche Restaurant/Pasta Bar, 416-961-8011; St. Andrew's Club & Conference Centre, 416-366-4228 or 1-800-267-7539; Taba's Restaurant, 416-636-0191; Toronto Marriott Downtown Eaton Centre, 416-597-9200.

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Unique party venues for princesses or animal lovers

By BARBARA SILVERSTEIN
Special to The CJN

Party guests literally get the royal treatment at the Princess Palace (905-660-2215), a birthday party venue in Concord (241 Edgeley Blvd. Unit 5) at Highway 7 and Jane Street.

The Princess Palace (www.princesspalace.ca) is a children's birthday party dress-up centre geared to boys and girls aged three to 12, explains co-owner Adriana Leone.

The children can choose different costumes, she says, noting that girls usually opt to be princesses, while the boys choose to be pirates, soldiers or knights.

The princess outfits are sized from infant to adult, she adds.

The two-hour-long parties begin with about an hour of dressing up, accessorizing and primping. Once the girls don their dresses, they add jewelry, flowers and shoes. The finishing touches include light makeup and nail polish. The boys go for accessories like swords and shields, and instead of makeup, they get face paint and temporary tattoos.

Then it's craft time. In keeping with the dress-up theme, the boys decorate crowns while the girls do tiaras. Once their attire is complete, the children put on a fashion show for the parents.

Of course no party is complete without food, and at Princess Palace, the children are served a royal feast on fine china. They get pizza, unlimited fruit and vegetables, and cheese and crackers.

Instead of carbonated beverages, the children drink apple juice, ice tea and/ or water.

Since the place is a peanut-free facility, no outside food is permitted, but themed cakes can be ordered through the palace. A special arrangement can be made for kosher parties as long as the food is peanut-free.

Carmela gets to be a little princess for a day at Princess Palace.

Leone recommends spa parties for girls 10 years and older. "Up to about 13 is ideal."

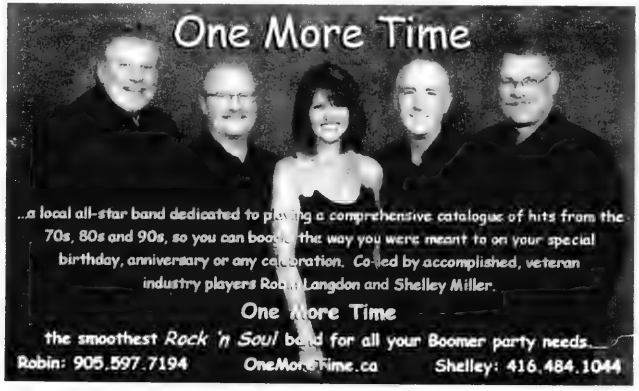
They get dressed up in robes and slippers and start their treatment with a hot face towel, before their facials, she says. "We use exfoliating masks with natural ingredients."

The girls get a light manicure and then they do meditation with cucumbers on their eyes.

All the parties come with two hosts, who attend to the children, helping them dress up and apply makeup or with the spa treatments, says Leone. "They make it fun and they keep the children well-entertained."

"It's a different atmosphere from other kinds of parties. It's very calm. The children love the makeup. They love getting pampered."

Continued on page B33



Parents can relax while children have fun

Continued from page B32

And the host parents get to relax, says Leone. "They don't have to bring anything, not even a candle. Just their camera and the birthday girl."

She adds that while the children are primping, parents have a room where they can enjoy complimentary coffee and socialize with each other.

The starting price of the parties is $285 for 11 children. This price includes invitations, food and a gift from The Princess Palace treasure box for the birthday child. Helium balloons, birthday cakes, loot bags and food platters for parents are extra. The price for a kosher birthday party is $250, without food.

Leone says there are a lot of repeat parties among friends because these parties are such a hit.

"The parents love it. They think it's so cute, and the kids see the party they want to have. They say, 'Mummy I want to have my party here.'"

For a different kind of party for people of all age groups, consider the Toronto Zoo. Communications supervisor Katie Gray (kgray@torontozoo.ca) recommends the private areas for large events like bar and bat mitzvahs or school or corporate parties. "We have a group-events co-ordinator who can arrange special events. (Debbie Forest 416-392-5940 or www.torontozoo.com/bookyourevent).

"We try to offer one-stop shopping. We have on-site catering. We do more than 90 parties a year. Our customer service is outstanding."

The spaces book up quickly, Gray says, noting that while most of the sites are outdoors, the atrium, which is available for $1,000 a day, is an indoor venue that can accommodate 80 to 100 people. "It's heated all year round. It's a popular place for weddings and we've also had a bar mitzvah there."

There are several private, outdoor picnic areas that are rented out from April to November.

Gray says the area near the African exhibits – the site can accommodate up to 250 people – is very much in demand and costs $300 for the day.

Parties at these designated private areas tend to cater to larger groups; the advantage of a private site is that animals can be brought to these parties, she says.

For $75 an hour, zoo keepers will bring animals like birds of prey or camels to the site. "They're all safe," laughs Gray. "We don't bring out the tigers."

Volunteers can also bring touch tables with artifacts like fur and bones, things that are part of the zoo's collection, she adds.

There is a discount on admission for groups of 20 or more and tickets for the Zoomobile ($7) can be arranged in advance.

Gray says renting picnic sites is not necessary for smaller birthday parties. "People can bring in their own food. We can work with you to arrange special visits. There are so many things that you can do.

"Rain or shine people have a unique experience here. All ages love it."

Princess Palace also has craft time. Boys decorate crowns and girls do tiaras.

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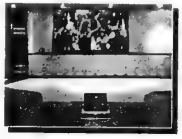

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Award-winning spa offers variety of treatments

By LAURA STRICKER
Special to The CJN

If you are looking to get some well-deserved pampering, Stillwater Spa, located in the Park Hyatt in downtown Toronto, is a great place to make that happen.

"We have won lots of awards," said Alexandra Menear, public relations co-ordinator for the Park Hyatt. These include being named one of the top hotel spas in Canada and the United States by Travel + Leisure magazine.

Stillwater offers a wide variety of treatments to provide some escape from your busy everyday life. Warm Stone and Reiki massages, the signature Stillwater facial, and the Stillwater clay wrap are just some of their regular offerings, with new treatments introduced every few months.

Salon services are available, as are wedding packages for brides-to-be, which begin three months ahead of the wedding and end two days before with a relaxing massage.

With soothing waterfalls and streams and decor in neutral colours to promote relaxation, Stillwater Spa is an oasis in the middle of the city. Whether you have just an hour or a whole day, they have the perfect treatment to suit your lifestyle.

To find out more about Stillwater Spa, visit their website at www.stillwaterspa.com or call 416-925 1234 to set up your first appointment.

Other estheticians advertising in this supplement are: Allan Hair Stylist, 905-370-1962; Andrea Goldlust Makeup, 416-688-1373; Caroline Laxton Makeup, 416-997-5476.

Stillwater Spa at the Park Hyatt Hotel is an oasis in the middle of the city.

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PARTY PLANNER

Shopping for the man of all seasons

By RANDI BERGMAN
Special to The CJN

For most men, shopping for clothing is bad enough – shopping for special occasion clothing is a nightmare. The waist is too tight, the jacket is too long and the tie doesn't match!

Thankfully though, if you know where to shop – these problems simply just do not exist. We daresay that shopping at either of these two stores is even a blast.

For more than 52 years and counting, Stars Men's Shops (www.starsmenshops.com, 1-877-867-1404) has understood that looking your best doesn't mean you have to spend, spend, spend.

Boasting 20 locations, including two factory stores, across Ontario, the now third-generation family-run business has come a long way from its modest beginnings as a dry cleaning service in Kitchener, Ont.

"My grandfather started bringing in zoot suits in the '40s and pretty soon people were coming to him for the hottest fashion," says John Strauss, the company's CEO.

Whether you are looking to get suited up for a special occasion or for a sophisticated nine to five wardrobe, Stars is the source for fashion and affordability. With suits starting at $149 and designer collections such as Calvin Klein and Kenneth Cole starting at $299, Stars will ensure that you can get it all without breaking the bank.

To compliment the wide array of suiting are Stars' selection of dress shirts, ties and other accessories. They are hand-picked and colour-matched by staff to ensure that a harmonious look can be achieved.

"Our knowledgeable and friendly consultants are empathetic, caring and will make sure you feel comfortable and, most importantly, that you are happy," says Strauss.

While sizing offered in the store ranges from 32-short to 52-tall, most locations have tailors on hand to make sure that further customization can be made.

"At Stars, we are passionate about making men look their best," says Strauss. "We believe that when you look good, you feel good and you do good."

Another tried-and-true approach to quality menswear is Saul Korman's. He owns Korry's, at 569 Danforth Ave. (www.korrys.com). Korry's has offered the best in high-end designer formal and casual menswear for 56 years.

"Although we've moved three times, we've always stayed on the same street," says Korman. "I just love the area. I love the people."

Korman's welcoming and relaxed tone has set the store apart from the otherwise stuffy stereotype of high-end retailing. "Customers often stop in to chat as often as they do to shop for a new suit," says Korman.

As well as a long list of notable clientele, including the likes of Breakfast Television's Kevin Frankish and politician John Tory, just to name a few, Korman has received a number of awards, including the lifetime achievement award by the men's retail trade magazine, MR, earlier this year.

Korry's is home to a number of well-known European names such as Hugo Boss and Canali (recently worn by U.S. president-elect Barack Obama), as well as such Canadian labels as Coppley and Korry's signature label, Roberto.

With a staff of professional consultants at hand to assist you in every aspect of wardrobe co-ordination and maintenance, as well as an on-site tailor to make on-the-spot alterations, Korry's is a one-stop shop for all your dressing needs.

"Simply put, we want to make the customer feel good," Korman says.

Shopping for clothes at either Stars Men's Shops (top) or Korry's (left) is problem free.

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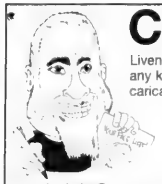

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Turning memories into movies

By LAURA STRICKER
Special to The CJN

As time goes by, photographs that were once pristine begin to fade with age, and those VHS tapes or slide shows filled with memories can get damaged and stop working. Before that can happen, FEF Films is here to help.

Ben Feferman, the executive director of FEF Films, started the company in July 2007 to help people preserve their memories in DVD format. He got the idea thanks to two years of taking college students on trips to Israel. At the end of each trip he would make a slide show of photos and videos.

"This is one of the most original gifts you can give to someone," he said. "It means more to them than any [other] gift."

In about a day, Feferman can take your precious memories and turn them into a polished movie, complete with captions and music.

Not only does Feferman put movies together, he also films them in his role as a documentary filmmaker. His current project is The Wandering Jew, looking at why Jewish people are going to India to find themselves spiritually. He hopes to have it completed by next summer.

Feferman believes the key to putting together a great movie is not about having technical prowess, or getting a degree from the best school. It's about telling stories in a compelling way.

"Film is storytelling," he said. "It is one of the best and most important ways to tell a story."

To have Feferman put his storytelling skills to work for you, contact him at 647-938-2474 or bfeferman@aish.com.

Ben Feferman is the executive director of FEF Films.

Kids' clothing: from runway to reality

By RANDI BERGMAN
Special to The CJN

Before the kids are into ripped jeans and baggy sweatshirts, you get to make the choices when you shop for your little ones – in the same way as you shop for yourself.

And in a world where ballet tutus are acceptable for school and power suits are frowned upon, it's easy to get lost in the shuffle! Where can you go to find everything you and your little one desire? Well, we've got the perfect place.

Bon Lieu (www.bonlieu.com, 416-963-9703), 890 Yonge St., offers an extensive selection of high-end children's clothing at affordable prices. Carrying such quality lines as Michael Kors, Juicy Couture and Miss Sixty, Bon Lieu is stocked with clothes that suit the gym as well as the runway. And come January, Bon Lieu will be home to even more designer labels, including Burberry, Escada, DKNY and Kenzo, carrying children's sizes 0-16 as well as adult sizes to 4.

"We have mommy sizes too!" Lucia Araujo of Bon Lieu says with a laugh. "We think of ourselves as a one-stop-shop." And with services such as a baby registry, long-distance delivery and trial take-home, that's quite an understatement!

Bon Lieu not only offers a vast selection of clothes, but also has friendly staff who are knowledgeable about the different lines carried in the store.

By now, you must be thinking about the high prices at Bon Lieu, but don't be deceived. Although the store carries higher-end clothing, there is something there for everyone! With classic T-shirts starting at under $20, there are plenty of bargains to be had.

Araujo cites eggplant, grey and black as the most popular shades of the season, while spunky lines such as Diesel favour a brighter use of purple. As for style? Layering, layering, layering!

"I love to see how the children express their originality in the clothes" Araujo says.

Whatever the occasion, whether it is bar or bat mitzvah, graduation or a night out on the town, you will find what you need for your children at Bon Lieu and ensure that your children look their best on their most special of days.

Another children's fashion place advertising in this supplement is Crawford Boys, 416-782-8137.

Dye-able, lace-able, bead-able – oh my!

By RANDI BERGMAN
Special to The CJN

You've got the groom, the dress, the date – now all you need is the shoes. You'll need something affordable, comfortable and downright gorgeous. But where in the world would you ever find a pair like that?

Well, lucky for you, Celebration Shoes at 106 Yorkville Ave. (www.celebrationshoes.com; 416-703-2789) has just about every pair you could possibly dream up and more.

Specializing in custom bridal and special event footwear, Celebration can do everything from dyeing and beading to embellishing.

With a background in design, Carma Saunderson started the business from her dining room table more than 18 years ago, after seeing similar ideas in her native England.

"It was all about the dress, but there were never any shoes to complete the look," she says.

After opening a store on King Street in Toronto, Saunderson moved the store into the heart of Toronto's most sophisticated fashion district – Yorkville. But don't let the swanky address stop you – Celebration shoes start at just over $100.

"Just because we're in Yorkville doesn't mean we are expensive," says Saunderson.

With a full stock of satin and silk shoes in store, Celebration can create a unique look for each customer. Once a pair is chosen, any embellishment you choose can be added to your shoe.

"I love playing with all the little trinkets and findings that make a shoe stand out," says Saunderson.

While most models come in white and ivory, they can be custom-dyed to match whatever colour is chosen, which is perfect for wedding parties. "It's also bonus for brides because they can bring their shoes back to be dyed, so they can wear them for long after the wedding" she says.

And while Celebration is all about creating your fantasy look, Saunderson swears by the practicality of her shoes. "Above all, they must be comfortable" she says. "The last thing you want to worry about on your wedding night is painful shoes."

To ensure that you make the right shoe choice, Celebration's friendly and knowledgeable staff will guide you through the customization process step by step.

"Customer service is our priority because we love what we do," says Saunderson. "The greatest thank you for us is that the customer leaves happy!"

Along with the wide array of shoes, Celebration carries a selection of local accessory lines, including Baubles jewelry and Laura Jane hair accessories. "We like to keep everything home-grown" says Saunderson.

Whether you are looking for the shoes to complete your wedding look or simply for a special occasion, it's safe to say that Celebration Shoes truly is your one-stop-shop. From sophisticated to sexy and spunky Celebration can make your fantasy a reality!

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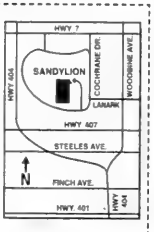

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Stage West's medi-spa offers skin-rejuvenation packages

It is not uncommon to see a star at Stars Beauty Centre at the Stage West All-Suite Hotel & Theatre in Mississauga.

Many of the celebrities who have played the theatre and called Stage West home during their stays, including TV sitcom actors Loretta Swit, Joyce deWitt, Jaime Farr, John O'Hurley and Cloris Leachman, have partaken of the spa/clinic's offerings.

Spa Life
By Kathryn Kates

Owner/operator Hazel Currie feels fortunate to have been part of the Stage West environment since the hotel opened 19 years ago

"Our business is split. Within Stars, is Lezah Skincare – it is a medi-spa clinic where we strictly do rejuvenation and anti-aging treatments. The other half is Stars Beauty Centre, dedicated to full-day spa esthetics, including shiatsu, hot rock massage and Swedish massage, pedicures, manicures, makeup and basic facials," says Hazel Currie, a medical esthetician by trade.

The spa/clinic has two hairstylists, two estheticians and one massage therapist. The four treatment rooms, with Mediterranean décor with tropical touches, include a salon and reception-retail area. The massage facility is located in the hotel's concourse, in a quiet room away from the bustling salon.

Most of the spa's clients are local, coming from the surrounding businesses, 15 per cent are residents of the hotel, especially weekend guests looking for rest and relaxation, with 40 per cent of the total clientele being men.

The spa offers pampering-type packages and gift certificates, which are especially popular during holidays. Also available are medi-spa packages that relate to skin rejuvenation and custom-designed treatment packages depending on wants and needs.

"Over the years we have changed, but it was not a deliberate change," says Currie. "It was a change that was made by the guidance of our clients. Most of my clients are baby boomers. Eleven years ago, they were asking for certain anti-aging treatments that they were finding mostly at their dermatologist's office or their plastic surgeon, like photofacials and laser hair removal. Being their longtime esthetician, they were asking me if I was going to offer these services.

"My husband and business partner, David Currie, and I really had a choice to make. To make the switch was a huge investment in equipment, but we felt our clientele could afford these services. We took the chance and started introducing some of these technologies. The first technology we brought in was laser hair removal and then we added to that as the years went by. I feel that the last 10 years in this industry have been the most exciting for me as a medical esthetician using these progressive technologies," she says.

A client undergoes a teeth-whitening procedure. [Kathryn Kates photos]

"We do laser hair removal, photofacials for firming, and anti-aging using the Intense Pulse Lighting IPL. We also use IPL technology for photo-rejuvenation, sun damage, roscacea, acne and hair removal. We also offer microdermabrasion, Beyond White Spa – a teeth-whitening system using a cool light – and endermology for cellulite. We combine technologies using IPL, micro-currents, ultrasound and microdermabrasion, along with cosmeceuticals – intended to improve skin's health."

The spa at Stage West does many types of treatments including hair removal.

Products used at the spa and/or retailed there include the Israeli lines Shira and Christina; Hylunia from Germany; C Line from Jordan; Adeeva, a vitamin line from Canada; Pharmagel from the United States; OPI nail products and Redken hair products from the United States; and the Stars, private label makeup.

Stage West All-Suite Hotel & Theatre is owned by Howard Peche, a California-based Jewish hotelier and the theatre's executive producer. The hotel boasts 224 tastefully designed suites, a Las Vegas-style dinner theatre and a giant indoor water slide. It was recently named hotel of the year by the Greater Toronto Hotel Association in the smaller-hotel category. Suites come with either a luxurious double Jacuzzi in the bedroom or a kitchenette – perfect for those bringing their own kosher meals during their stay.

Stage West, just 25 minutes from Toronto's Pearson International Airport, offers an array of packages to suit couples, business travellers or families. Packages often include a fun night of theatre, accommodation and much more, separate from the spa/clinic's packages.

For an appointment at Stars Beauty Centre, visit www.starsbeautycentre.com or call 905-602-1295. For Lezah Skincare Clinic, visit www.lezah.ca or call 905-602-4632. To make theatre reservations, visit www.stagewest.com or call 905-238-0159.

Bridal registries: 'not just a girl thing'

By JENNIFER M. MACLEOD
Special to The CJN

With couples frequently marrying later in life, bridal registries are more important than ever, says Jackie Chiesa of William Ashley China (www.williamashley.com; 416-964-2900).

"They've already been living on their own, already established households. Guests are at a complete loss: 'What do I get for this couple that's special?'

"A wedding gift is not like buying a birthday gift, a once-a-year opportunity; it's symbolic of that specific event… People want to give something that's cherished."

Years ago, Chiesa says, the typical bride registering with Ashley was either leaving home for the first time or marrying straight out of university. She usually came in with her mother, who offered much-needed direction to the "green" bride. "She didn't know what she needed – a platter, a coffee pot."

Today, Chiesa's seeing far more mature "couples who are joining together, who have a definite idea of what they want." And today's guys are not being dragged along, they're active participants. "It's not just a girl thing."

Men are often drawn to the full range of gourmet kitchenware, the gadgets and innovative kitchenware like garlic presses and knives, offered in the relaxed setting of the gourmet shop.

"I have grooms coming in, saying, 'I don't even let her in the kitchen – I do all the cooking,'" Chiesa says. "They're mixing the martinis, making sushi in the kitchen, while she's out there entertaining the guests."

But they're not just coming in for the toys, Chiesa insists. "Men are active in participating in the process of co-ordinating the tabletop, too… they have just as much to say about it as she does."

That process is what Ashley is perhaps best known for. It has been in the business of bridal registries since they first became popular in the 1970s, and a couple registering for the first time is given all the help they need to find tableware that won't gather dust.

"We want them to use it and enjoy it – pull it out on a daily basis."

While many have some idea of their own taste, the vast selection of merchandise can initially feel overwhelming. "Most couples want direction and guidance, like understanding the difference between bone china and porcelain, or why this decoration is more costly than this pattern and this decoration," Chiesa says.

They may also want to build a collection that includes pieces they've already acquired or heirlooms handed down through the generations, like a grandmother's beloved sterling flatware. Sales associates train for weeks to be able to assist in incorporating these items at the modern dinner table.

"We work with couples who have partial sets, things that have been passed along, that are sentimental."

> Technology makes registering easier than ever

Technology has made registering easier than ever. Once couples have met with a consultant to choose core tableware items, they can walk around the store with the Wishpad, a sophisticated scanner that lets them add gifts to their registry according to personal taste. "You can even go online with it, check your e-mail, use Google," says Chiesa. "The gentlemen love it."

The complete registry is also available online, which means guests from out of town can choose gifts at their own convenience, day or night, and order them online or via a toll-free number. When a gift is purchased from the registry, a gift card is mailed to the couple, but Ashley also maintains a complete database of which items have been purchased.

Most gifts will be delivered together at some point after the wedding – there's even a "green" delivery service, which eliminates packing materials – but a guest can also shop from the registry in person at Ashley's Bloor Street West store.

Couples often worry about including a range of gifts for every guest's budget. "There's a wide variety of price available on the registry – maybe just a hostess gift, or for a bachelorette party. Every guest feels comfortable… getting a beautiful gift.

"We want them to be comfortable, not only for themselves, but also for their guests."

Ashley stocks gift items ranging from $10 to $25 and up.

"Being on Bloor Street is a negative sometimes," Chiesa says. "People assume we're affiliated with the high-end stores around us. We have items in every price point.

"No doubt, it is a gorgeous store… we have beautiful fixtures; we want the whole experience to be nice for customers… people assume they're paying more for the beautiful environment."

But even at the higher end, "William Ashley has incredible buying power… we undersell the department stores 365 days a year and guests are getting the best possible price for those place settings.

"We offer free gift boxing, with our beautiful gold signature gift box," Chiesa says.

Thirty years ago, Chiesa admits there may have been a stigma to registering – "how presumptuous of the couple to make a list of the gifts they want."

Just as men have changed over the last 30 years to become more involved in the process of registering and have fun doing it, today's guests are different, too. These days, most are grateful for a registry like Ashley's that helps them easily share in the celebration in a meaningful way.

"When [couples] walk out, they are so enthused… they spread the news to all their guests: 'These are things I love that I am going to use and enjoy.'"

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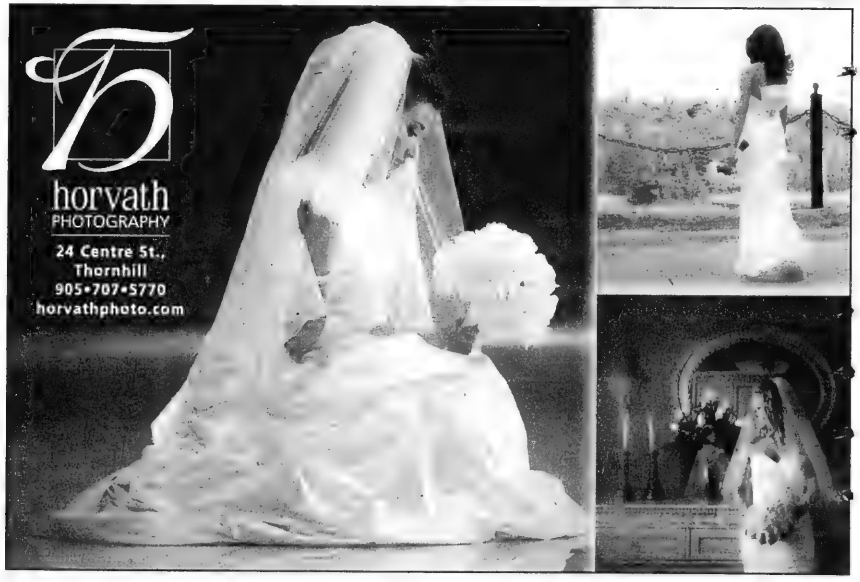

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This Week

National

Jews and Muslims bond at interfaith dialogue. *Page 3*

Expect 'very little' government spending, Peter Kent says. *Page 16*

On Campus

York centre named after Koschitzky family. *Page 28*

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French icon Charles Aznavour is connected to the Jewish community. *Page 43*

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Money urged for homeowners during crisis.

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Canadians mourn Mumbai victims

By FRANCES KRAFT
Staff Reporter

Canadian Jewish communities have begun to formally pay tribute to the victims of terrorism in Mumbai.

A standing room-only crowd estimated at almost 1,500 people gathered at the headquarters of Chabad Lubavitch of Ontario in Thornhill on Sunday afternoon for an hour-long service in memory of Rabbi Gavriel Holtzberg and his wife, Rivkah, the young Chabad *shluchim* (emissaries) who were killed by terrorists in Mumbai last week.

In Montreal, Canadian Jewish Congress, Quebec region, planned a vigil for the victims of the Mumbai attacks that was to be held Monday night at the Gelber Conference Centre.

At Chabad Lubavitch of Markham just north of Toronto, Rabbi Avraham Plotkin organized a "Solidarity Shabbos" as part of Saturday morning services.

On Friday, the day the Holtzbergs' deaths were confirmed, Rabbi Plotkin told The CJN that Jews don't mourn on Shabbat, but that his congregation would "stand in solidarity with our brethren in Mumbai." He said he would encourage congregants to take on a mitzvah such as attending a class, putting on tfillin or affixing a mezuzah.

"The terrorists are trying to destroy what's good in the world, and we're trying to bring more good into the world," he said, his voice heavy with sadness.

On Sunday at the memorial service, Rabbi Zalman Aaron Grossbaum, executive director of Chabad in Ontario, brought a similar message. "We encourage everybody to channel their pain… into acts of kindness," he told an audience that included municipal, provincial and federal political representatives, and a representative of Israel's consulate in Toronto, who spoke in Hebrew as part of the program.

Continued on page 5

CHABAD RABBI, WIFE SLAIN

Left: Rabbi Gavriel Holtzberg and fellow Jews are seen praying at the synagogue in Mumbai in 2006. [Photo by Serge Attal/Flash90] Below: Rabbi Holtzberg and his wife, Rivkah, who were killed in last week's terrorist attacks. [Photo courtesy Chabad.org]

Terrorists targeted Jews, Israelis in attacks

By RON KAMPEAS
JTA

WASHINGTON — The only Mumbai terrorist caught alive told an Indian newspaper that he and his colleagues were sent to target Israelis.

Azam Amir Kasab, a Pakistani, told Indian police that the terrorists targeted the Chabad outreach centre, known as the Nariman House, because it was frequented by Israelis, the Times of India reported Sunday. Israelis were targeted to "avenge atrocities on Palestinians," the paper reported Kasab as saying.

The Times also quoted a source as saying that some of the terrorists killed in the operation had earlier rented rooms at the Nariman House, identifying themselves as Malaysian students, in order to study the building.

"There is no doubt that these attacks were designed, inter alia, to intentionally harm such Jewish institutions," Israeli Prime Minister Ehud Olmert told his cabinet Sunday. "The government of Israel is doing, and will continue to do, everywhere, what needs to be done to protect Jewish institutions insofar as the matter depends on us and is possible, in the very special circumstances related to events of this kind."

Olmert praised the Indian government and military for their response to the attacks on 10 sites in Mumbai, which killed more than 170 people and left hundreds injured. Five Israelis were confirmed killed in the Chabad centre.

Olmert said Sunday that he was briefed frequently by security and intelligence officials who were "in close touch with the Indian government."

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Vayetze
Candlelighting: 4:23
Havdalah: 5:29

Greater Toronto Area

Canadian rabbis to urge action on Schalit – please see page 32

The News in Brief

Canada

Babi Yar Recalled

OTTAWA — Citizenship Minister Jason Kenney returned to Canada last week after visiting the site of the Babi Yar massacre in Kiev, part of a trip to Ukraine to mark 75 years since a famine that killed millions. More than 33,000 Jews were killed by the Nazis at Babi Yar on Sept. 29 and 30, 1941, and more than 100,000 Jewish and non-Jewish victims are said to be buried there.

Shul Moves To Park

CALGARY — A historic frontier shul was moved to a Calgary park last week. The Montefiore Institute was transferred Nov. 26 from its restoration site east of Calgary to a waiting foundation on the south side of Heritage Park, in its Historical Village. The one-room shul measures just 7.5 by 13 metres and was built in 1913 to serve a small Jewish farming community near Sibbald, on the Saskatchewan border east of Calgary. The community later disbanded because of drought, and the shul was sold and moved in 1940 to Hanna, Alta., where it was a private home for more than 60 years. The shul is being restored by the Little Synagogue on the Prairie Project, which has painted it yellow, its original colour. Its interior will be renovated over the winter and opened to visitors in June.

World

Iraqi MP Acquitted

BAGHDAD — An Iraqi lawmaker was acquitted of a crime for visiting Israel. An Iraqi court ruled Nov. 24 that Mithal al-Alusi didn't break Iraqi law when he visited Israel in September to attend a counterterrorism conference, Reuters reported. He used a German passport to travel to Israel, which he has visited several times in recent years. Iraq's parliament voted to strip him of his immunity from prosecution and charged him with visiting an enemy state, an offence from the 1950s that's punishable by death. The court ruled there's no law barring travel to Israel.

Religion Helps: Study

NEW YORK — Attendance at religious services reduces the risk of death by 20 per cent, a new study says. The study by researchers at Yeshiva University's Albert Einstein College of Medicine was published in the journal Psychology and Health. Researchers evaluated religious practices of 92,395 women aged 50 to 79 participating in the Women's Health Initiative, a national, long-term study on women's health. Those who said they attend services once a week or more showed a 20 per cent mortality risk reduction versus those not attending services at all. The study didn't try to measure spirituality. Rather, it examined self-reported measures of religiosity.

Cotler Reintroduces Sudan Boycott Bill

OTTAWA — Liberal MP and opposition human rights critic Irwin Cotler has reintroduced his Sudan Accountability Act, the first-ever legislation aimed at enhancing the role of Canada and the international community in combating the "genocide by attrition" in Darfur.

In tabling the bill Nov. 21, Cotler, the founder of the Save Darfur Parliamentary Coalition, noted, "It is only appropriate that, on the eve of the 60th anniversary of the Genocide Convention, legislation be introduced to combat the first genocide of the 21st century."

The proposed law provides for targeted divestment from Sudan and requires that government contractors certify they do not conduct business in Sudan.

In particular, the legislation instructs Canada to act in concert with the international community and the United Nations to pursue initiatives aimed at ending the genocide, including the effective deployment of the joint UN-African Union mission, the delivery of humanitarian aid, and the surrender of Sudanese involved in genocide to the International Criminal Court.

"We know that more than 400,000 have died in this genocide by attrition, that three million have been displaced and at least four million are on a life-support system," said Cotler. "As the student posters at Darfur rallies ask, 'If not us, who?' and 'If not now, when?'"

Doubting Durban II

SYDNEY — Australia is concerned that anti-Semitism could mar a United Nations conference on racism next year. A spokesperson for the Department of Foreign Affairs and Trade said last week that America, New Zealand and the European Union supported Australia's concern about the followup to the 2001 Durban conference against racism, which is scheduled for April in Geneva. The 2001 UN conference has been described by critics as an anti-Israel and anti-Semitic hate-fest. Israel and America walked out in protest during the conference. The spokesperson said Australia hasn't yet decided if it will attend the conference, dubbed "Durban II." He said that it depends "whether Australia, and other countries with a genuine interest in countering racism, can positively influence the outcomes of the [Durban II] conference." Canada and Israel have already withdrawn.

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Muslims, Jews bond over Abraham

Synagogues, mosques take part in twinning

By BARBARA SILVERSTEIN
Special to The CJN

Enthusiasm and goodwill pervaded a lively gathering of 100 Jews and Muslims, who met for an interfaith dialogue on Abraham and his place in their respective religious traditions.

The Sunday-morning brunch hosted by the Noor Cultural Centre in Don Mills capped a weekend of joint events held by the Noor centre and Temple Emanu-El in North York. Members of both groups had also attended Friday afternoon worship at the Noor centre and Kabbalat Shabbat and Shabbat services at the synagogue.

The program was part of a North American-wide initiative held on the weekend of Nov. 22, when the parshah of the week spoke of Isaac and Ishmael, the two older sons of Abraham, coming together for their father's burial.

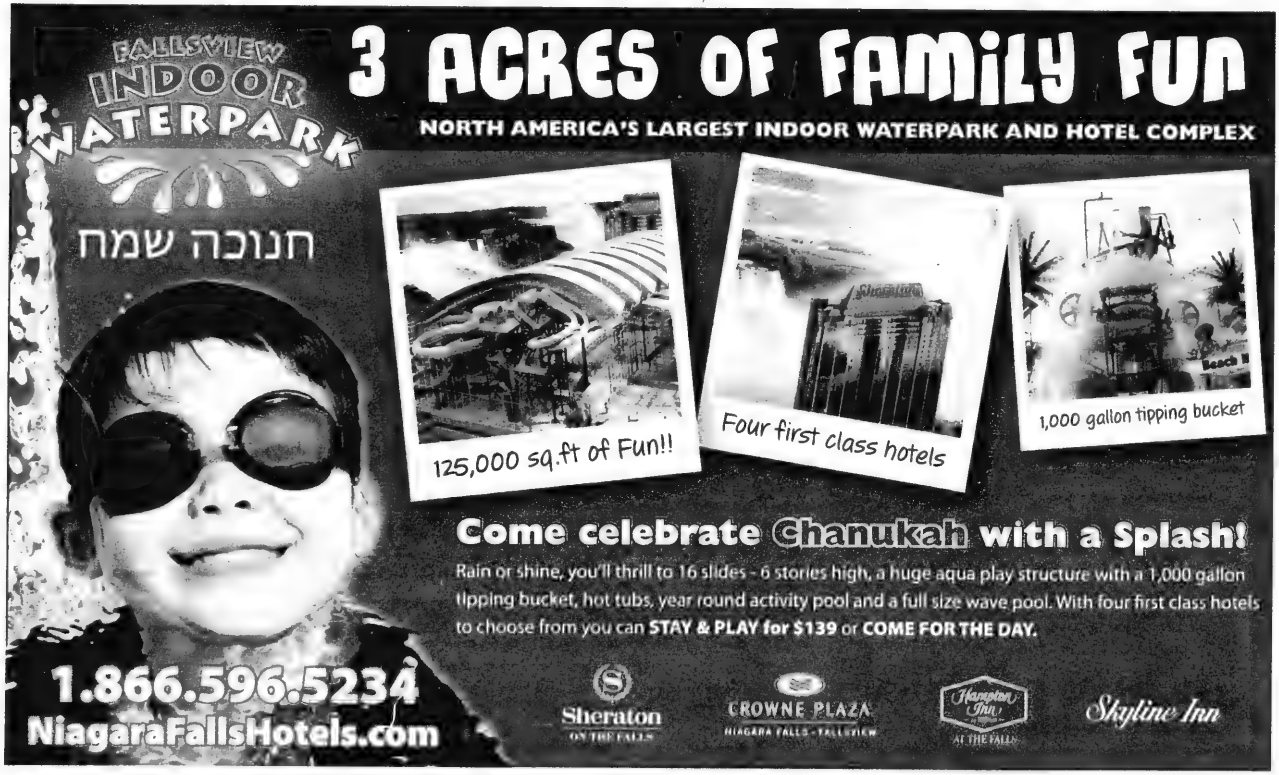
Some 50 synagogues and 50 mosques in cities in Canada and the United States participated in a weekend of twinning initiated by Rabbi Marc Schneier, president of the New York-based Foundation for Ethnic Understanding.

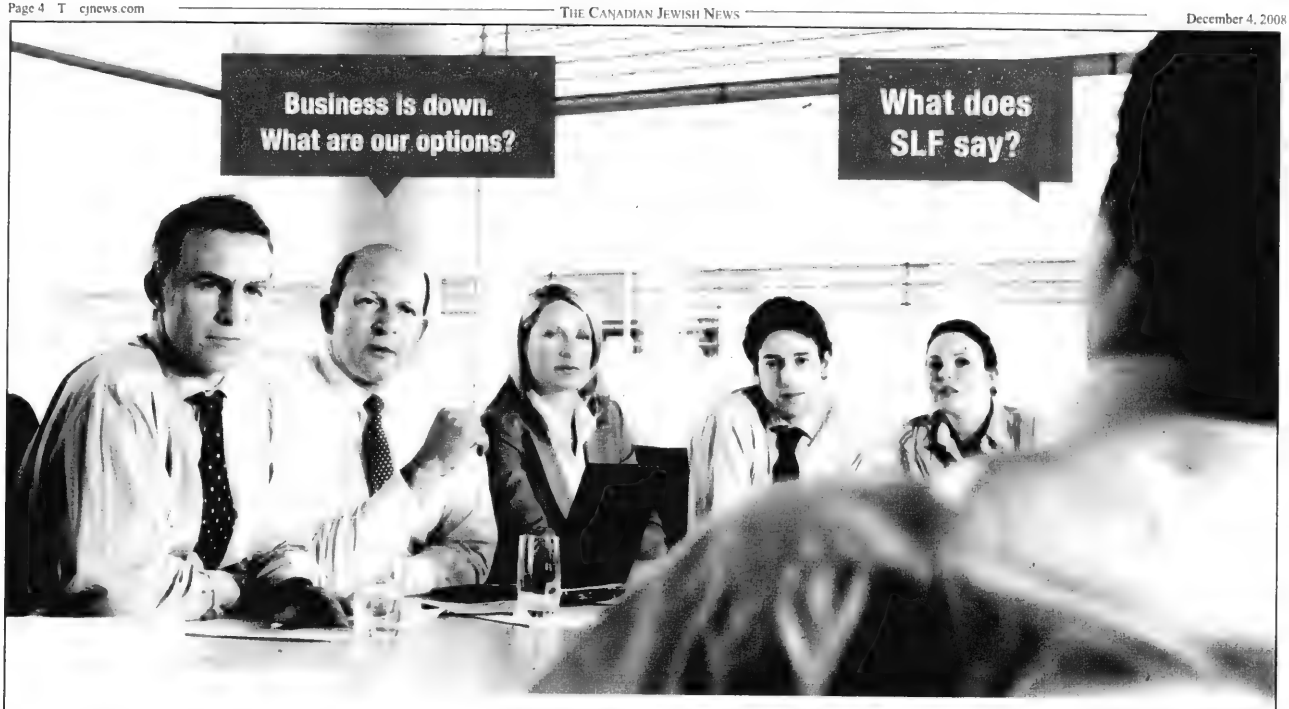
Other twinnings of Islamic and Jewish institutions in the GTA included Solel Congregation and the Islamic Centre of Canada, in Mississauga; Temple Har Zion and the Jafari Cultural Centre, both in Thornhill; and Beth Torah Congregation in Toronto and the Lote Tree Foundation in Brampton. As well, Hamid Slimi of the Canadian Council of Imams spoke at Beth Tzedec Congregation on Shabbat.

The discussion of Abraham at the Sunday brunch at the Noor centre was co-lead by Prof. Timothy Gianotti, Noor Fellow at York University – he gave the Islamic interpretation – and Rabbi Debra Landsberg, spiritual leader of Temple Emanu-El.

Continued on page 12

Pictured are the organizers of the recent twinning of Temple Emanu-El and the Noor Cultural Centre. In the back, from left, are Rabbi Debra Landsberg, spiritual leader of Temple Emanu-El; Shahid Akhtar, co-chair of the Canadian Council of Jews and Muslims (CCJM); and Prof. Timothy Gianotti, Noor Fellow at York University. In the front row are, Samira Kanji, left, president of the Noor centre, and Barbara Landau, CCJM co-chair. [Barbara Silverstein photo]





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Greater Toronto Area

Scholarship established for Moshe Holtzberg

Continued from page 1

Chabad has established a scholarship fund for the Holtzbergs' two-year-old son, Moshe, who was rescued by his nanny, Sandra Samuel. The organization is also raising money to rebuild Mumbai's Chabad House.

Rabbi Grossbaum said a second Chabad couple who were scheduled to join the Holtzbergs as *shluchim* have already left for Mumbai to continue their work there.

David Koschitzky, president of UJA Federation of Greater Toronto, told the gathering that the memorial service was a message to the world about "the remarkable selflessness, decency and goodness that Chabad represents, as personified by Rabbi Gavriel and Rivkah Holtzberg."

The couple and other victims of the terrorists did not die in vain, he added. Terrorists "can murder decent people, but they can't destroy decency," Koschitzky said.

As *The CJN* went to press Monday, the federation was planning a solidarity rally for this Sunday together with the Indo-Canadian community. Details should be available mid-week at www.jewishtoronto.com.

Rabbi Yossi Gansburg, educational director of Chabad Lubavitch of Ontario, expressed "heartfelt sympathies" and condolences to families and friends of all the victims – "hundreds of innocent people."

Frank Dimant, executive vice-president of B'nai Brith, said that those who believe in democracy must stand together.

He added that Chabad House was not the "unlikely target" it was said to be in early reports of the tragedy. "No Christians, no Hindus, no Buddhists, no moderate Muslims and no Jews are safe from Islamic terrorism."

Terror in Mumbai

Rabbi Immanuel Schochet, a former professor of philosophy at Humber College and a senior Chabad leader, said, in reference to other Jewish denominations, that this is "surely a time when all Jews regardless of personal beliefs sense an intrinsic unity that binds us together."

Rabbi Mendel Kaplan of Chabad @ Flamingo, in an emotional address on behalf of all Chabad *shluchim* in Ontario, said the news of the Holtzbergs' murder, as well as the loss of the other victims, "has shattered our spirits."

But, he vowed on behalf of his colleagues, "We will do not twice as much but 10 times as much to increase the amount of light in the world."

Rabbi Dovid Schochet recites a psalm as part of Chabad Lubavitch of Ontario's memorial service for Rabbi Gavriel and Rivkah Holtzberg.
[Frances Kraft photo]

Tour group shaken by Mumbai attacks

Ann Samson and 19 other Torontonians who returned together from a trip to India Nov. 20 were especially shaken by the recent attacks in Mumbai.

"It was horrifying," Samson said in an interview on Sunday, referring to the multi-pronged terrorist attack. "The whole group was very upset. Our whole trip has been overshadowed by this awful event."

Samson, a retired educator who immigrated to Canada with her husband, Solomon, in 1966, led the recent tour, which included five days in Mumbai to meet the Jewish community.

The group stayed at the Trident Oberoi, one of the two targeted hotels. "It's a gorgeous hotel," Samson said. "The staff was warm, very helpful, very kind, and they looked after us really well."

Among other members of Mumbai's Jewish community, the group met a friend of Samson's who owns a shop at the Oberoi. By sheer luck, the friend had closed her store 15 minutes early to take another friend to the airport on the day the terrorists struck, Samson said.

She was unharmed, as were the group's tour guide – a member of Mumbai's Bene Israel community – and other friends from Samson's school days and community members whom she was able to contact.

Samson's group spent Shabbat morning at Mumbai's Keneseth Eliyahoo Synagogue, where Rabbi Holtzberg, the Chabad shaliach who was killed, was among the worshippers and gave the dvar Torah.

Samson had met the Holtzbergs on a previous trip and recalls them as "very warm" people.

A founding member of Congregation Bina – Toronto's Indian Jewish congregation with more than 100 families (although some are not from the Toronto area) – Samson said she would encourage travellers not to cancel plans to visit India.

"You can't allow these people to scare us. It's the same as going to Israel. Life goes on… If you're scared and do not go, then they've won."

– F.K.

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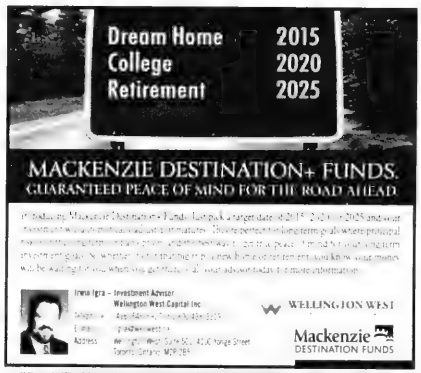

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Greater Toronto Area

The main contenders

From the editor's desk

Israel is in the midst of an election campaign. A national vote is slated for Feb. 10, 2009. As a result, the country is a live wire of political electricity, twitching and crackling with every movement and statement of its political figures.

During the last week of November, when these observations were made, the major parties were still recruiting candidates. Newspapers, television and radio stations were high-volume bullhorns incessantly blaring partisan information, rumour, innuendo, accusation and calumny at an equally partisan, but curiously attentive, public.

Of the three main parties, the Likud, under the leadership of former prime minister Benjamin Netanyahu, was leading in the polls, and by a significant margin. This was the case even though more Israelis seemed to prefer Foreign Minister Tzipi Livni, the leader of the Kadima party, to be their prime minister. The Kadima party was second in pre-election polling. The once-vaunted Labor Party had fallen very far in voter esteem. The party was not expected to win more than 10 seats in the 120-seat Knesset. Its leader, former prime minister and current Defence Minister Ehud Barak, was publicly derided more often and with greater malice, it seemed to this observer, than the other leaders.

Tzipi Livni

Netanyahu and Livni are the two main contenders in the election. Each addressed the United Jewish Communities General Assembly on its last day.

Netanyahu held the 3,000 or so mostly American delegates spellbound. He is an impressive public speaker, especially to an English-language audience from America.

He is a masterful orator. Having spent a large portion of his youth in the United States, he sounds American when he speaks, and this resonates especially well with an American audience.

He used the opportunity of the large audience, which he knew would also attract local Israeli media attention, to spell out the key pillars of his platform.

In foreign policy, Netanyahu proposes to achieve security by continuing bilateral peace talks with the Palestinians while at the same time "weav[ing] an economic peace alongside the political talks."

The Likud leader said the current all-or-nothing approach to peace negotiations with the Palestinians is doomed to fail and thus increase the level of frustration on the part of Palestinians.

He wants to establish economic growth for ordinary Palestinians to enable the Palestinian Authority to counter Hamas claims of success and accusations of PA failure. "We should separate the security needs of Israel from the economic needs of the Palestinians. Economic peace is not a substitute for political peace. It facilitates political peace."

Benjamin Netanyahu

Netanyahu said he has a plan, the general outline of which he had already discussed with U.S. president-elect Barack Obama, that would "generate rapid economic growth for the Palestinians in the West Bank."

Helping the Palestinians' attain some measure of economic success, Netanyahu is convinced, will eventually bring bilateral political success.

On domestic policy, Netanyahu stood on very precise planks for dealing with the fallout from the global economic crisis, stanching the "explosion of crime" and improving the faltering education system.

He was effusively cheered at the end of his presentation.

Livni does not sound like an American. Yet she, too, received a warm, generous response from the audience. The spotlight and the camera like her.

She did not, however, deliver a campaign speech aimed at perking the ears of Israeli voters. Rather, she spoke about the need to ensure the right of Israel to exist as a Jewish state as a prior condition for Israelis and Jews stepping out into the world to undertake tikkun olam, the subject of the session at which she had been invited to speak.

The importance of Israel as a Jewish state was one of Livni's key messages. "Jewishness, however, was a matter of values, not of numbers and it was not a monopoly of certain rabbis. The nature of the character of the State of Israel must be Jewish because this is the raison d'etre of the state," Livni said to a long burst of applause.

Moreover, Livni emphasized, the world must acknowledge Israel's right to exist "as a Jewish state," as U.S. President George W. Bush had done from the podium of the United Nations General Assembly.

She then announced Israel would not participate in the upcoming Durban II anti-racism conference, because it was now certain with the release of the preparatory documents by the United Nations that the conference would be a hate-filled forum for the demonization of the Jewish state. (Canada said last year that it would boycott the conference.)

She called on the international community not to participate in the conference.

The two contenders were very impressive.

MBD

See]N CELEBRATING 60 YEARS OF ISRAEL

BUILDER OF A NATION

On Dec. 1, 1973, Israel's first prime minister, David Ben-Gurion, died after a long, illustrious career. Born in Poland in 1886, he came to Palestine in 1906, when it was an Ottoman Turkish province. Before Israeli statehood in 1948, he was a founder of the Histadrut trade union and the Mapai party, which later become the Labor party. He led Israel through the War of Independence and was instrumental in building the country. He spent his last years at Sde Boker, a kibbutz in the Negev. Here, Ben-Gurion, in white hat, reviews a military parade in Jerusalem in 1950. With him in the front row is Israeli president Chaim Weizmann, middle, and the chief of staff, Gen. Yigal Yadin, right.

[F. Schlesinger photo, courtesy of Shimona Waldston]

Jewish Archives acquires rabbi's records

By FRANCES KRAFT
Staff Reporter

Rabbi David Monson – the founding rabbi of Beth Sholom Synagogue, who died in July at age 91 – began keeping a daily "diary" in the late 1940s.

The hardcover books, which detail his daily appointments and include clippings and brief notes, provide insight into the rabbi's life and the life of Toronto's Jewish community in bygone days. Recently, the rabbi's daughter, Judith Waldman, donated the diaries and other Monson memorabilia to the Ontario Jewish Archives.

"They're really fascinating," said archives director Ellen Scheinberg, referring specifically to the diaries and marriage registry books, which date back to 1939.

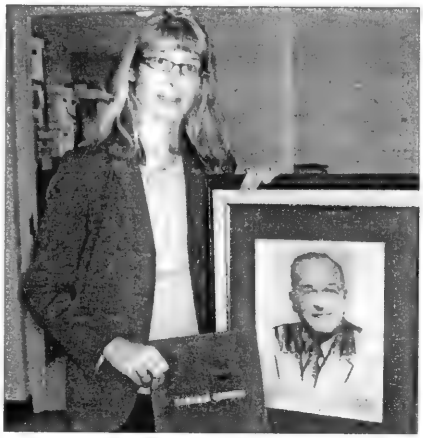
The page-a-day diaries were available only in New York, and "whoever was [travelling]" would bring them for the rabbi every year, recalled Waldman in a phone interview.

She said her father – who began his career as spiritual leader in northern Ontario communities and from 1939 to 1943 at Toronto's Shaarei Shomayim Congregation – liked to cut and paste quotes into the diaries. "He probably used them for a sermon later on. I couldn't find all his sermons, but the archives got what I could find."

As well, she said, he kept notes on single men and women he met so that he could make matches between them.

"We're fortunate to have this collection here," Scheinberg said, adding that some rabbis have taken local records with them when they moved to another community. There are other journals in the archives' collection, but "not too many" from rabbis.

"And Rabbi Monson was such a popular rabbi," Scheinberg added. He was known as "the people's rabbi," a designation that appears on at least one award that is in the collection.



Ellen Scheinberg, director of the Ontario Jewish Archives, holds a portrait of Rabbi David Monson and one of his early marriage register books, both part of a recent donation by his daughter, Judith Waldman. [Frances Kraft photo]

A founder of the former Northwestern Hospital, Rabbi Monson was involved with many organizations and institutions, most notably Shaare Zedek Medical Center in Jerusalem.

His marriage registry books are "important genealogical records" that include details not found in a ketubah, such as the brides' and grooms' home addresses, occupations, and their mothers' maiden names, Scheinberg said.

Leafing through an early marriage registry, Scheinberg noted that one bride was listed as a divorcee, a rarity in those days.

Even the older registries are not likely to appear online, because they contain personal information about people who may still be alive, said Scheinberg. However, she noted, "we can provide information to direct relatives."

Items that have been donated to the archives are preserved in acid-free folders and boxes and kept in an environmentally controlled environment.

During an interview last week, a few items from the Monson collection shared space on a large table with an x-acto knife, small mallet, pliers and screwdriver – tools that would be used by volunteers to release some of the donated documents from their existing frames.

Waldman gave a total of 10 boxes to the archives. She hopes the donation will enable people to learn from her father's life, she said. "He was such a community person, the community should also benefit."

Other items of her father's are going to Beth Sholom, and to York University's Centre for Jewish Studies.

Previous donations can be found in the Library and Archives of Canada, where Scheinberg was trained and worked for 10 years as an archivist. There is a also a display case dedicated to Rabbi Monson's stint as a Jewish army chaplain as part of a Jewish War Veterans' display at the Lipa Green Building.

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Terror in Mumbai

Last week's horrific terrorist incident in Mumbai, the commercial and cultural hub of India, reminds us yet again that Israel is hardly the only country that suffers from this endemic scourge. Indeed, terrorism, which flouts the norms of civilized behaviour, crosses global borders. No cause, however, worthy, can resort to terrorism. It is simply beyond the pale. The barbarians who wreaked havoc in Mumbai killed and wounded hundreds of innocent civilians and sowed fear and panic throughout that great, cosmopolitan city. When it was finally over, six Jews, including Rabbi Gavriel Holtzberg and his wife, Rivka, were among the dead. In perpetrating such heinous acts, the terrorists demonstrated that they have no respect whatsoever for human life and should be treated accordingly. The tragedy in Mumbai underscores the fact that such debased acts must be relentlessly combated, and that the international community should join forces to fight them.– **S.K.**

Architect of a Nation

David Ben-Gurion, Israel's first and longest-serving prime minister, was one of the founding fathers of the Jewish state. A strong and outspoken secular nationalist, he was a champion of the Jewish people until his death on Dec. 1, 1973. Thirty five years on, Ben-Gurion's legacy and lustre have hardly dimmed. Both a visionary and a realist, he pursued pragmatic policies in the service of a nation besieged by enemies and burdened by problems. "The difficult we do immediately," he declared. "The impossible takes a little longer." Clearly, he was a man who believed in miracles.

Settling in Palestine to build Zionism and to be rebuilt by it, he evolved into a stellar figure in the labour Zionist movement, founding the Histadrut, the Jewish trade union, and playing an integral role in the establishment of the Mapai party, the precursor of the Labor party. As chair of the Jewish Agency from 1935 until 1948, he displayed leadership and a remarkable grasp of realpolitik. He supported the Peel Commission's recommendation for partitioning Palestine and backed the British during the seminal struggle against Nazi totalitarianism, the craven 1939 White Paper on immigration notwithstanding. Betting that the 1947 United Nations Palestine partition proposal was a unique historic opportunity, he rallied the Jewish world behind it. On May 14, 1948, Ben-Gurion declared statehood, knowing full well that Arab armies stood poised to invade and destroy Israel. During the War of Independence, he exhibited courage, strength of character and endurance. With Israel a reality, he presided over its fortunes from 1948 to 1953 and again from 1955 to 1963. At his direction, vital institutions were built, waves of immigrants were absorbed, the Negev Desert was developed, the National Water Carrier was constructed, rural development projects were undertaken, the armed forces were strengthened, a reparation agreement with West Germany was signed, and national legitimacy was enhanced by the adoption of a pro-western orientation in foreign policy. Ben-Gurion fell far short of his goal of making peace with the Arabs, but in the often rancorous debate over territory in the aftermath of the Six Day War, he warned that Israel would be better off without the Palestinian territories, a view now widely regarded as conventional wisdom. The final chapter of Ben-Gurion's distinguished career was marred by the intrigues of the Lavon Affair and petty politics. But the majority of Israelis recognized him as the architect of Israel's statehood. – **S.K.**

25 years ago in The CJN

Controversy erupted in Israel over the exuberant welcome given to six PoWs released by the Palestinians. President Chaim Herzog said the soldiers had "shamefully" surrendered to the PLO in Lebanon in 1982, and he compared the reception they got to the muted one given to freed PoWs from the Yom Kippur War. As well, questions were raised about releasing 4,500 Palestinian and Lebanese men in exchange for six Israelis.

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Left versus right

Sally Zerker commits the same offence that she lays at the feet of the left in "The wrong-headedness of the left" (CJN Perspectives, Nov. 27). She treats the left as homogeneous, except for distinctions between the old Stalinist left and the new Chomsky left, and collectively targets the entire left for the defence of communism and for anti-Israel propaganda.

She would be one of the first to denounce similar collective aspersions against the Jewish community for controlling western finances or the foreign policy of the U.S. government. As well, in the same way, Zerker would complain against anti-Israel criticism that singles out Israel for some improper conduct if other countries engaged in similar conduct were not criticized, she commits a similar offence for singling out the left for "backing the wrong horse." The right and even the centre have been guilty of the same conduct. A few examples include the backing of Iraq in the 1980s and then invading Iraq two decades later, and backing the Argentine and Chilean generals.

Finally, why does Zerker limit herself to foreign policy issues? The right and the centre have proven themselves to be wrongheaded on domestic and economic issues, the highest-profile one being reliance on the correctness of the hidden hand of the free market. That ideology is being completely discredited by the economic meltdown currently taking place. Demonizing the left can only inhibit necessary interactions and efforts at mutual understanding between it and any ethnic, cultural or religious community.

Shalom Schachter
Toronto

* * *

The left in Israel

Including "The wrong-headedness of the left" (CJN Perspectives, Nov. 27) in your newspaper ought to be applauded. But while it dealt with the left globally, any discussion of the left in Israel was missing.

The left in Israel is co-operating with the Arabs to defame the pioneers of today's Israel in the West Bank.

The organization Peace Now, in Israel or abroad, would have credibility if it could forward the address of the stores that sell their imaginary peace.

I know of no Israeli who is not craving peace – a true peace, a peace that is built on educating generations of children to be tolerant, to accept others in the neighbourhood, and not to hate, as the Arabs in that part of the world do.

Avoiding reality and living in a dream world will bring only disasters.

Ramy Dishy
Thornhill, Ont.

* * *

One or two days of yom tov?

Gil Troy in his column "We should all turn toward Israel, (CJN, Oct. 30) decries the practice of Diaspora Jews visiting Israel who observe *yom tov sheini shel galiyot*, a second day of the festivals, at a time when observant Israelis go back to work. He claims this practice is absurd and diminishes the holiness of the Land of Israel. The Land of Israel is inherently holy and cannot be sullied by visitors keeping an extra day of yom tov.

The Chacham Tzvi did write that a tourist should observe only one day when in Israel. However, the bulk of rabbinic opinion (Rabbi Yosef Karo, Rabbi Shlomo Zalman Auerbach, the Chazon Ish, the Mishnah Brurah and Rabbi Moshe Feinstein) did not accept this argument. They wrote that one must keep two days, and throughout Jewish history, this has been the accepted practice.

Why does Troy condemn those who follow the majority halachic opinion? It is unfortunate that we are not all united in our observance of the festivals, but that is the result of our sins, as we (Israelis included) say in the Musaf prayer of the festivals: "Because of our sins we have been exiled from our land."

Rabbi Mordechai Bulua
Montreal

* * *

The Silvermans from Cornwall

After reading Daniel Held's column "A gift that bridged two generations," CJN, Nov. 20), I realized my mother's family is truly unique. If I had a grandchild in Daniel's history class, he or she would be able to say that their great-great-grandmother was born in Cornwall, Ont., in 1893. My great-grandparents names were Jennie and Jacob Silverman. I do know they had a farm in Cornwall and moved to Montreal in their later years. If anyone from the Cornwall area remembers the family, I would be very happy to hear from them. I can be contacted by e-mail at jeabrahm@live.ca. My mailing address is 150 Connaught Ave., Toronto, M2M 1H4.

Judy Abraham
Toronto

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Perspectives

Recalling Ben-Gurion's two fateful decisions

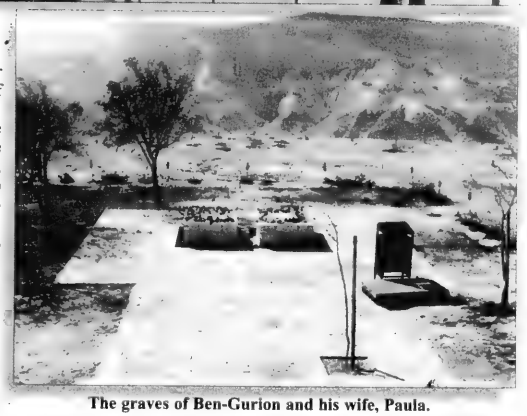
(Excerpts from remarks by Israeli Prime Minister Ehud Olmert at the yahrzeit of David Ben-Gurion last year on the 6th of Kislev.)

Every fall at this time... the leaders of the State of Israel head south to this place, the burial plot of the architect of Israel's rebirth: David Ben-Gurion. Here, on this cliff overlooking the ancient vista of Nahal Tzin, where the "big shoulders of a generation," as the poet Natan Alterman so beautifully and succinctly put it, chose to be buried.

Here, in the presence of this spectacular and open desert landscape, Ben-Gurion asked to raise his final flag, with the word "Negba!" on it. And since then, all of us who have come after him stand here year after year at this place, near his headstone and his will, ashamed, because his vision was great and so little of it was realized.

The cases are rare in the history of a nation in which there was such an accurate and miraculous synergy between the right man and the right time. It is only at those crossroads at which the right leader meets the elusive, historic opportune moment, and the leaders know to strongly grasp the horns of history and divert it from its path.

David Ben-Gurion at his desert home in Sde Boker



The graves of Ben-Gurion and his wife, Paula.

David Ben-Gurion was the emissary of Jewish history at the fateful crossroads of our people between the Holocaust and the rebirth. It seems that the divine guiding force summoned and invited him to do so.

The time is too brief to list fully the great deeds of Ben-Gurion... who guided us and shaped the rebirth of Israel in its land: the War of Independence, the establishment of the [Israel Defence Forces], the ingathering of the exiles, the foundation for the state and its institutions. Therefore, I will make do with noting two points, two fateful decisions, without which the State of Israel would not be what it is today. And it is doubtful if it would even exist.

On May 12, 1948, two days before the end of the British Mandate, the members of the People's Administration – the embryonic government – gathered to decide whether to declare the establishment of the state or to avoid doing so.

In the background, there was the certainty that, immediately upon the declaration of the state, five enemy armies would immediately invade with the stated goal of drowning it in blood.

In the background was the memory of the Holocaust just three years previously, and the danger of losing the last safe haven for the Jewish people.

In the background was the fate of all that was built and established in the Jewish settlement of the Land of Israel through hard labour, sweat and blood over the preceding 50 years of Zionism.

In the background was the severe warning made by the American secretary of state, Gen. George Marshall, to the head of the yishuv's department of foreign affairs, Moshe Sharett, that there was no chance for a Jewish state, if it was declared, to survive the attack by the Arab armies surrounding it.

In the background was the opinion of the representative of the General Staff, the operations officer Yigael Yadin, that there was a 50-50 chance [that the yishuv would survive], but that the enemy had a great advantage.

And in the background, during the meeting itself, the cries of despair were heard from a besieged Gush Etzion under attack, which was conquered and ultimately fell with a heavy cost in blood.

Ben-Gurion knew that he did not have a guaranteed majority in the People's Administration to declare a state, but he had no intention of allowing this historic, opportune moment to slip away, despite the risks. He used the full force of his influence, he manipulated, he pressured and he ignored suggested compromises to declare a government but not a state.

Finally, he achieved his goal by one vote.

Two days later, the State of Israel was established.

Five regular Arab armies, equipped with heavy arms, immediately invaded our borders. But under David Ben-Gurion's leadership, the young Israel, against all odds, through sacrifice and supreme valour, withstood the attacks and succeeded.

The second fateful decision made by Ben-Gurion was regarding Jerusalem.

During the War of Independence, he granted supreme importance to ensuring the contiguity and totality of Hebrew Jerusalem in the borders of the State of Israel, in opposition to the UN Resolution [that purported to internationalize the city].

His decision to launch a complex and dangerous military operation to break through to Jerusalem – while risking other parts of the country due to the concentration of large forces for the operation – is only part of a long list of fateful decisions regarding the future of Jerusalem.

When the UN tried again in December 1949 to uproot Hebrew Jerusalem from the State of Israel in a second resolution regarding the internationalization of the city, Ben-Gurion decided to face the world head on. While overcoming objections at home, Ben-Gurion immediately passed a government and Knesset resolution declaring Jerusalem to be the eternal capital of the State of Israel.

He declared: "Jewish Jerusalem is an organic and inseparable part of Israeli history, its faith and of the soul of our people. Jerusalem is the heart of the State of Israel. Israelis would give their lives for Jerusalem no less than British people would for London, Russians for Moscow and Americans for Washington."

The international response was furious. There were threats. There were boycotts. But Jerusalem the capital was an unshakeable and decisive fact, and it will remain so forever.

These are only two of the numerous historic and fateful decisions made by Ben-Gurion, and indeed they are engraved in letters of gold in the history of the days of Israel.

Fifty-five years ago, David Ben-Gurion spoke of the obligation of the prime minister – all prime ministers – of Israel to exhaust all chances for peace, but also to maintain security.

He said: "I would think it would be a grave sin not only toward our generation, but toward following generations, too, if we would not do everything possible in order to reach mutual understanding with our Arab neighbours, lest the following generations accuse the government of Israel of missing an opportunity for peace. I would not want to be the man whose grandchildren or great-great grandchildren accuse of having missed a chance for Jewish-Arab peace.

"However, together with the necessity and spiritual ability to be prepared for every opportunity for peace, we also command – because our lives depend on it – a constant readiness for war"

... As we stand here today at the graves of David Ben-Gurion and his loyal wife Paula, we cherish, remember and recognize with gratitude, the greatest leader of the State of Israel.

May the memories of David and Paula Ben-Gurion be blessed.

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Opinions

Revisiting Golda's life and times

Fighting wars and pursuing peace seem forever to have defined political leadership in Israel. Add to these nation building and you have the essence and the enormity of what characterized the life and times of Golda Meir, Israel's first, and so far only, female prime minister.

Lawrence Hart in Hamilton

Elinor Burkett's biography of her feisty and always controversial subject, titled simply Golda (Harper Collins Publishers, 2008), is an easy and absorbing read. Exhaustively researched and elegantly written, Burkett focuses on more than just Meir's life. She also provides an insightful perspective on the existential turbulence that faced the Jewish state during the first three decades of its existence.

Meir was born in Kiev, Ukraine, but immigrated with her family to the United States in 1903. Her early years were spent in Milwaukee. As a teenager, she rebelled against her parents and ran away to live with her older sister in Denver. There she was exposed to what Burkett describes as a house that "vibrated with young people arguing socialism and anarchism, Hegelian philosophy and Zionism."

It wasn't long before her infatuation with labour Zionism took root and would thereafter guide her destiny. In 1921, after completing her education and with husband Morris in reluctant tow, she moved to British Mandate Palestine.

Life for Golda and Morris was tough and uncompromising, and while she rose to the challenges, he wilted under the pressure. The couple had two children but as aptly expressed by Ha'aretz book reviewer, Shoshana Kordova, Meir, though finding her place in history as "mother of a nation" was "not much of a mother." So consumed was she with her political mission that she had little time for her husband and children. Not surprisingly, her marriage soon fell apart.

But inasmuch as her personal life may have left much to be desired, her imprint on Israel's emergence as a nation is indelible, and her tireless devotion to the state after its establishment knew no bounds. Selfless and principled in whatever she did, she demonstrated a resoluteness of purpose and a strength of character that many of Israel's current leadership could do well to emulate. On the other hand, she was also known to be at times stubborn, vengeful and dictatorial.

Burkett doesn't shy away from exposing all sides of Meir's complex nature. While portraying her as one of Israel's most eloquent, charismatic and influential leaders, she nonetheless pulls no punches in also reflecting on some of Meir's more evident failures, among them her inexperienced handling of the 1973 Yom Kippur War.

All in all, Golda provides a riveting analysis of the events that have shaped modern Israeli history and a singular personality without whom that account would have been so much less compelling.

Sitting on a powder keg

Nine of the outgoing Knesset's 120 MKs belong to Arab parties, and recent polls indicate this number will rise to as many as 12 in the upcoming national election. This bloc will make it hard for the centre-right, led by Likud head Benjamin Netanyahu, to form a coalition. It will make it even more complicated for the centre-left, led by Kadima leader Tzipi Livni, to do so, given the ongoing assumption that non-Zionist parties won't be invited to join a prospective government.

Yair Lootsteen in Jerusalem

There are currently 1.45 million Arabs living in Israel, making up almost 20 per cent of its population. Not all are citizens. Most east Jerusalemites and inhabitants of the Golan Heights choose to be non-citizen residents of the country. Most Arabs are Muslim. Ten per cent are Christians. Some 120,000 are Druze. Sixty per cent live in the Galilee, 20 per cent in the "triangle" Sharon settlements, 10 per cent in the Negev and 10 per cent in "mixed" towns and cities.

A semblance of coexistence endures between Jews and Arabs. Separate and not always equal, Arabs, excluding the Druze, are not subject to compulsory military service. This gives young Arabs a two- to three-year head start in starting their adult lives. Yet their employment opportunities are much more limited. Arab university graduates don't easily find jobs in either the public or private sectors. Poverty is prevalent in Arab communities. According to recent data, 51 per cent of Arabs subsist below the poverty line.

Some inroads are being made. An Arab judge sits on the Supreme Court and a Labor Party MK is currently the country's first-ever Muslim government minister. The number of Arab civil servants has grown significantly in the wake of recommendations made by the Or Commission, which investigated the deaths of 13 Israeli Arabs killed by police during riots in October 2000 in support of the start of the second intifadah. But the number of Arab public sector employees is still far from proportional to Arabs' percentage in society, and Arabs hold few senior administrative positions.

Government allocations are being divided more evenly among Arab and Jewish municipalities, correcting past injustices and enabling local development. However, many Arab municipalities continue to falter because of a continuing inability or desire to collect local taxes.

Allegiances are often (rightfully) questioned. Many Arab citizens refer to themselves as "Palestinians in Israel" or "Palestinian citizens of Israel." Poverty and discrimination breed contempt, which in turn breeds nationalism, fundamentalism and hatred. Israeli Arabs have been convicted of spying for Hezbollah, and of helping West Bank suicide bombers reach Israeli cities. Israel's Islamic Movement continues to grow, split into two distinct factions. Its more radical northern branch doesn't recognize Israel's right to exist. The movement often fills the vacuum left by government tightfistedness, independently building sports and health-care facilities.

This convergence of poverty, discrimination, nationalism, and fundamentalism makes for an explosive situation. Periodically, that powder keg bursts, as it did this past Yom Kippur in Acre, one of Israel's mixed communities. On the eve of this sacred day, when all Jewish towns and cities come to a standstill, a reportedly intoxicated Arab resident drove through a Jewish neighbourhood blaring loud music.

His vehicle was stoned, and when false rumours spread through the Arab community that he had been killed, hundreds of Arabs set out on foot from the town's old city on the road to the Jewish area. On the way, they smashed store windows and cars and reportedly shouted "Itbakh el Yahud" (slaughter the Jews) and "Allahu Akbar" (God is great). At the same time, a large group of Jews gathered in their neighborhood.

Police mobilized to prevent confrontations between the two groups, using tear gas to disperse the mob making its way to the Jewish neighborhood, but both Jewish and Arab rioting continued for several days. There was extensive property damage, including the torching of 14 Arab homes. Acre's mayor reluctantly cancelled the Festival of Alternative Theatre, an event of coexistence celebrated yearly during Sukkot. Since then, quiet has been re-instated, although scars remain.

Like many other issues Israeli leaders must deal with, Arab-Jewish relations have no fail-safe solutions. Whoever heads the next government must continue to sensitively dismantle this complex time bomb before it explodes more dangerously than in Acre. This will only be achieved by carrying big sticks, but even larger carrots, butting extremism while promoting economic development and mutual understanding.

Obama and the false prophets of peace

As the Annapolis process reaches its predictable dead end, would-be peacemakers are dusting off their favourite plans to sell to U.S. president-elect Barack Obama. The installation of international peacekeepers in the "occupied territories" in place of Israeli forces, is one of the perennial favourites.

Gerald Steinberg in Jerusalem

Canadian officials, particularly during the Liberal era of international peace activism and optimism, were active in exploring, and in some cases lobbying, for such an approach to peace. And more recently, Brent Scowcroft and Zbigniew Brzezinski, both of whom served in former U.S. president Jimmy Carter's administration, recently published their "Obama peace plan," which included a Palestinian state and removal of all Israeli settlements and settlers. To ensure security, we are assured, NATO forces would be deployed in the West Bank.

In a simplistic manner, this may make sense, but the reality is far from simple, and the Obama administration would do well to avoid the political equivalent of patent medicine.

In examining operational plans, a number of basic questions arise immediately. With American, Canadian and some European troops engaged in Iraq and Afghanistan, where would the tens of thousands of volunteers for such a force come from? How would they handle conflicts between Hamas and Fatah? How would they stop Palestinians from firing missiles from populated areas into Jerusalem and Tel Aviv? And who would stay after being attacked by terrorists?

The numerous failed efforts over the past 60 years is also not encouraging. In November 2005, after the Israeli unilateral withdrawal from Gaza, the European Union insisted on an operational role and was given control of the Rafah border crossing into Egypt. Shortly afterward, Hamas gunmen entered and the Europeans fled. The agreement – signed with great fanfare and designed to prevent the entry of terrorists – has long been forgotten. As reported sadly on the EU's website. "The Rafah crossing point was last opened with the presence of [EU Border Assistance Mission] Rafah on 9 June 2007. Since then, the mission has remained on standby, ready to re-engage in 24 hours and awaiting a political solution."

What more can be said?

In their eagerness for an immediate solution, advocates such as Scowcroft and Brzezinski also omit the experience in Lebanon. Under the watchful eyes of the United Nations, and in some cases, with the active assistance of uniformed peacekeepers, Hezbollah forces were able to arm, train and deploy forces in preparation for attacks against Israel. And after the 2006 war, UN Security Resolution 1701, which promised a strengthened robust and European-led force, has also failed to prevent Hezbollah from re-arming and returning to southern Lebanon to prepare for another confrontation with Israel.

These less-than-positive experiences have reinforced the lessons of Jewish history and the Israeli Zionist ethos, which has rejected reliance on foreign troops for vital national security.

Despite these facts of life, for the true believers, the international force proposal is still appealing, because of the hidden agenda. The obstacles imposed by reality are irrelevant, as this plan is simply a means to a wider political end – the internationalization of the conflict, which would greatly increase the pressure on Israel to withdraw to the 1949 armistice lines, including in Jerusalem.

In the view of Scowcroft and Brzezinski, which has not changed since the 1970s, Israeli withdrawal and the "end of occupation" is the single essential element for a stable and lasting peace. Palestinian rejectionism is ignored, and the security aspects of the international force are secondary, and in fact need not be realistic at all for the process to go forward.

The bottom line is that there are no shortcuts to peace, and whenever this route is taken, the results are counterproductive, with greater violence and even less of a foundation for mutual compromise.

Instead of listening to the false prophets of peace, Obama and his advisers would do well to approach peace from the bottom up, through societal education, democracy, and tolerance. Without this foundation, all the schemes and grand plans will fail, and Israelis, as well as Palestinians, will have to live with the consequences.

The Kirshner File

Max Brown contributed to Israel's war effort

Hundreds of Canadians volunteered their services to the Zionist cause immediately before and after Israel's birth in 1948, risking life and limb to fight for its survival against the greatest of odds. Max (Maxie) Brown of Toronto was a member of that corps of volunteers, even though he never donned a uniform, manned a barricade or a fortress, drove a tank, fired a gun or threw a grenade.

Sheldon Kirshner in Toronto

Among the Canadians who helped Israel turn the tide in the War of Independence, Brown was a most unusual volunteer, a mechanic and pilot who was instrumental in developing a light machine gun for the hard-pressed Israeli armed forces.

Without overstating his contribution, Brown played an integral role in bolstering the fire power of Israel's newly formed army at a time when victory was far from certain. "This gun was very important to Israel's war effort," said Brown, an 86-year-old grandfather.

Brown's expertise was attested to by none other than the late Ben Dunkelman, a Canadian war veteran and volunteer who commanded the 7th Brigade during the War of Independence. In his memoirs, Dual Allegiance, Dunkelman described him as a "military technician" and "expert on small arms" who was so highly valued by the Israelis that he was "whisked away" upon his arrival in Palestine.

Born in Toronto, Brown grew up on Queen Street, the son of a tailor and the grandson of a cobbler. In his late teens, as World War II raged, Brown joined the Royal Canadian Air Force, first as a Class A mechanic and crew chief and later as a pilot who flew bombing missions over Germany's coastal cities.

During his training as a pilot, Brown met a Palestinian Jew named Aron Remis, who would one day become the commander of the Israeli Air Force. Having been impressed by Brown's technical skills, and knowing that he was a Zionist who believed in Jewish statehood, Remis recommended him to Yaakov Dori, the former chief of staff of the Haganah and the first chief of staff of the Israeli army.

When Dori visited Toronto in 1947, less than a year before Israel declared independence, he invited Brown for a meeting at the Royal York Hotel. In short order, Dori asked him whether he would be willing to secretly work on producing a light machine gun for the coming war with the Arabs. At that point, the only machine gun Israel possessed was the Sten, but it was deemed to be insufficient for its needs.

Brown, having won an air force scholarship, was then studying political science and economics at the University of Toronto. But he had no qualms about dropping out of school and dedicating himself to assisting the Yishuv, the Jewish community in Palestine.

Brown worked closely with Carl Ekdahl, a Swede who held the patent for the machine gun that Israel now required. By all accounts, Ekdahl had been approached by both the Israelis and the Egyptians, but he decided in Israel's favour after what happened in the Holocaust.

He and Brown set up shop on the top floor of a Jewish-owned car dealership at the corner of Bay and Wellesley streets, calling the factory the Industrial Research Laboratories.

In his book, The Pledge, Leonard Slater writes about that period, describing Brown as a "dedicated, intelligent and extremely hard-working" person who, with his "nervous gestures, slouched walk, sallow narrow face, and long slick black hair, looked like a young George Raft."

Max Brown and his wife, Anne, in Tel Aviv in 1948

Once the pair had made the tools, dies and jigs needed to manufacture what would be known as the Dror machine gun, as well as the actual prototypes, they shifted operations to the United States for further modifications.

On Feb. 24, 1947, about nine months before the United Nations adopted the historic resolution to partition Palestine, Ekdahl, Brown and a colleague, Norman Grant, left Toronto in Ekdahl's 1942 Mercury, bound for Buffalo and Niagara Falls, New York.

Inside the trunk were two of the six prototype machine guns, each disassembled into three main components – stock, barrel and firing mechanism – and a hundred rounds of .303 British army ammunition, which was was easier to obtain in Canada than in the United States.

At the border, due to an indiscreet remark uttered by the driver, Brown was detained by the Americans. According to Slater, he was held for three days, grilled by the Royal Canadian Mounted Police and the Federal Bureau of Investigation. Brown stuck to his story that he had never seen the machine guns and the bullets.

Brown was released on bail, and in the meantime, the RCMP raided the Toronto workshop, shut it down and impounded all its equipment. Thanks to the intervention of Toronto lawyers David Croll and Harold Borins, however, Industrial Research Laboratories was reopened, and Brown was permitted to continue working there.

Shortly afterward, Brown's lawyer in the United States persuaded a judge to deal leniently with him. Instead of the expected 10 years in prison and a hefty fine on charges of arms smuggling, he was let off with a $100 fine and a court order barring him from the United States for a year.

Several days prior to his departure for Palestine – where he would be in charge of the Dror machine gun production line – Brown married his high school sweetheart, Anne Ellenberg, a Rita Hayward look-a-like. They enjoyed a brief honeymoon before Brown had to leave Canada.

Carrying false passports, he and Dunkelman set off for Palestine, reaching Haifa in March 1948. On arrival, Brown met David "Mickey" Marcus, the legendary American colonel who became Israel's first army general.

Apprised of the fact that Brown's suitcase was still in transit, Marcus asked whether he had a change of clothes. "When I said I had only what I was wearing, he quickly gave me one of his U.S. army shirts. I treasured that shirt very much."

Shortly after he reached Haifa, his plucky new bride joined him in Palestine, arriving on the Marine Carp, a converted troop ship.

Max Brown today
[Sheldon Kirshner photo]

"It was a big, beautiful surprise for my father," said his daughter, Brona. "On her first night, she was greeted by bullets flying into her hotel from all sides. She ducked under the bed, then calmly went downstairs to inquire about the shooting, and was told that this happened every night."

The gun plant in Tel Aviv of which Brown was in charge employed 130 workers and churned out the Dror and its component parts around the clock. "We worked as quickly as possible to get the guns into the hands of soldiers," he said.

On May 14, 1948, the day Israel declared statehood, Brown and his wife watched a military parade in Tel Aviv and were thrilled to see a line of Dror guns. After the war, the Browns were among the founders of Kibbutz Gesher Aziv, which was mainly populated by Canadian and American immigrants. Following a spell on a moshav, Kfar Daniel, Brown resumed his duties at a weapons factory and was then hired by El Al Airlines as a mechanic.

They lived in Israel for seven years, only returning to Toronto after Anne's father was diagnosed with cancer. "I liked Israel," said Brown. "It was wonderful."

Settling down in Toronto, he opened Brown's TV & Appliances, which morphed into a chain of six stores across Ontario. He and his wife – who died in 2004 and is buried in Jerusalem – worked together as a team.

Still fluent in Hebrew, Brown has neither lost touch with Israel nor sold his house there. For Brown, Israel was a life-changing experience that defined him as a man and a Jew.

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UN partition plan wouldn't pass today: analyst

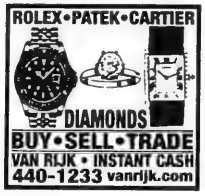
By SHELDON KIRSHNER
Staff Reporter

In a world that's increasingly skeptical of the idea of Jewish statehood, Zionist discourse should be predicated on Israel's meaning and purpose, Israeli writer Daniel Gordis declared earlier this month in Toronto.

Delivering the third Gerald Schwartz and Heather Reisman lecture of the season at Holy Blossom Temple, Gordis said Israel is not only about freedom, democracy and unfettered possibilities.

In the spirit of the 1917 Balfour Declaration, which called for a Jewish homeland in what was then Palestine, Israel should be regarded as a home for the Jewish people, said Gordis, an author and senior vice-president of the Shalem Center, a right-wing research and educational institute in Jerusalem.

Gordis, an American Jew who made aliyah, began his speech by saying that even a Zionist such as Avraham Burg – the former director of the Jewish Agency – has expressed skepticism about the need for a Jewish state.



Gordis added that the political atmosphere is such that the 1947 United Nations Palestine partition plan would not pass today.

Zionists should, therefore, be ready to define what Israel means to Jews in the chill of the contemporary world.

Rather than being just another democracy, Israel should be a place where Jews can feel completely at home in terms of their identity, interests and priorities.

Jewish sovereignty in Israel also means hope, said Gordis, whose latest book is titled Coming Together, Coming Apart.

Israel's rebirth, with its message of hope, transformed demoralized Jewish communities in the Diaspora in the wake of the Holocaust, he added.

As well, Jewish statehood restored Jews to the stage of history, and if Israel is destroyed, Jews would lose hope and could not recover from such a devastating blow, he said.

Gordis suggested that Israelis will leave Israel in despair should Iran acquire a nuclear arsenal.

In closing, he urged Jews to say yes to Israel as the world begins to say no to its existence.

Twinning program runs across North America

Continued from page 3

According to Rabbi Landsberg, Abraham understood that God could never be controlled, so he introduced prayer as a way of engaging in a relationship with God.

She said Abraham brought God into the world through actions or mitzvot. "The connection between the religion of Abraham and Moses is that Abraham observed all the laws that were revealed at Sinai."

Gianotti noted that the Qur'an encompasses writings attributed to both Abraham and Moses. "The Qur'an makes reference to divine commandments."

He said the prophet Muhammad descended from a group of monotheistic desert dwellers believed to have descended from Ishmael. "There was some kind of Abrahamic religion alive in the desert."

Followers "engaged in fasting and gave alms to the poor," he said. "Some Abrahamic tradition is at the core of Islam, Judaism and Christianity."

Gianotti said that in the Qur'an, Ishmael rather than Isaac was the son who was set to be sacrificed by Abraham. "Ishmael was a willing participant."

Rabbi Landsberg pointed to parallels between this interpretation and some talmudic commentary that says Isaac was willing to be sacrificed. "Isaac knew what was going on. He said, 'Bind me tightly father.'"

She also said that some talmudic scholars contend that Qetura, the woman Abraham married after Sarah's death, was actually her former servant Hagar, the mother of Ishmael.

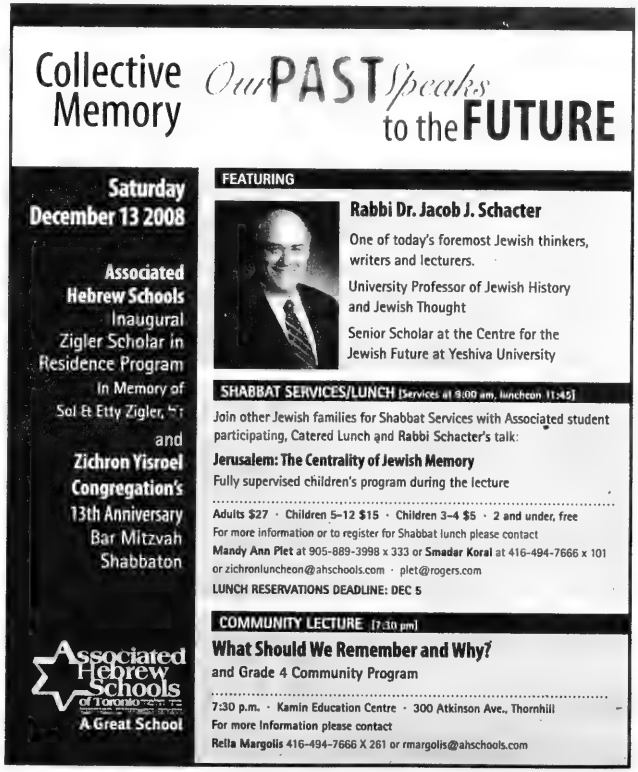
Samira Kanji, president of the Noor centre, was pleased about the outcome of the weekend. "The response from the two communities has been overwhelming. We needed a catalyst like the twinning program."

Gianotti was equally enthusiastic. "This weekend surpassed our expectations. We feel like family. We're like-minded with similar values."

Shahid Akhtar, co-chair of the Canadian Council of Jews and Muslims, called the weekend a "dream come true." He noted that the council, established in 1996, was the first organization in North America to bring Jews and Muslims together.

His Jewish co-chair, Barbara Landau, said the weekend re-energized their group.

"I loved this weekend. It just shows that conflict can be resolved if we appeal to people's best instincts."



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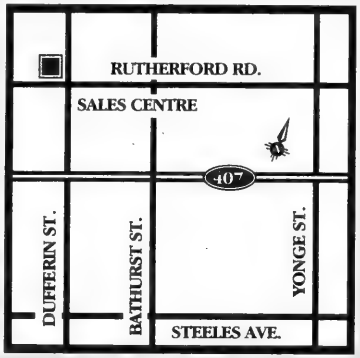

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Zareinu's miracles celebrated at fashion show

By ELI SHUPAK
Special to The CJN

At last month's Zareinu Fashion Show, Stacy Markin got emotional when she spoke about her 13-year-old daughter, a Zareinu student, who has recently begun to walk.

Markin told the audience that her daughter, Shayna, now walks independently from the car into school.

This is one of the many miracles that the Zareinu Educational Centre has helped to produce over its 19 years of helping children with special needs reach their maximum potential.

According to doctors who diagnosed her early in life, Shayna should not have been able to walk or talk, or even identify her mother.

She certainly knows who her mother is, waving to her from the runway as she and sister, Kayla, modelled Zero 20 Bambini outfits as part of the fifth annual fashion show, held at the Terrace Banquet Hall in Vaughan.

The show's title, Sunshine + Lollipops, was inspired by Lesley Gore's 1965 song, Sunshine, Lollipops and Rainbows.

The New York-style, high-end fashion show, hosted by Linda Frum, was held on Nov. 20, International Children's Day. The show featured spring 2009 lines from Ports 1961, Hugo Nicholson and Ines di Santo, which were modelled by adult professionals as well as child models, seven of whom are Zareinu students. Some children shared their inspirational stories during the show.

One student who took part is 18 months old. Another participant, a wheelchair user, was hoisted up onto the runway by two strong men.

The children's stories focused on the rainbow of talents children with special needs possess, while shining light on the challenges faced by them on a daily basis. The stories help to combat prejudice and inspire hope.

"Although I haven't been personally touched by challenges that special needs present, I could never look away," said Renee Rosenzweig, who was co-chair of the event, along with Markin. "I recognized the universal nature of this cause.

The Markin sisters, Shayna and Kayla, modelling at the Zareinu Fashion Show.

"The children at Zareinu represent all of us in so many ways. We all struggle with challenges, some more demanding than others."

The Thornhill school, located inside the Sephardic Kehilla Centre, charges annual tuition of $40,000 and accommodates 70 students, only some of the children in the community who need the exceptional services that this one-of-a-kind institution offers.

Guest speaker Sholom Brothman, a Zareinu student since he was six years old, talked of the drastic changes that have come about in his life since entering the school's doors in 1995. Now 19, he is attending the Zareinu boys' high school at the Bathurst Jewish Community Centre and doing a co-op placement as a teacher's assistant at the Koffler Centre for the Arts. He said that everything in his life is great.

Zareinu provides special education and individualized therapies to children from birth up to 21 years of age, who have a wide range of physical and developmental challenges. Its staff delivers innovative therapeutic treatments and programs to meet their unique needs.

"We think every child is special, and beautiful and important," Markin said. "They should be celebrated and accepted."

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Israel Museum gets boost

The Canadian Friends of the Israel Museum (CFIM), in association with Christie's auction house, recently celebrated Israel @ 60 in Toronto and in Montreal with two events.

The evenings showcased gems, jewelry and watches that Christie's plans to auction in December. Funds raised will support free admission to the Israel Museum for Israeli children of all faiths and ethnicities.

Patrons of the arts attended the opulent Toronto evening at Casa Loma on Oct. 28. The evening included an elegant dinner, a lecture on the jewelry and the watches and the opportunity to play dress-up with these precious pieces.

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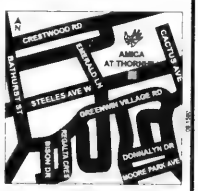

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Expect little new spending, newly elected MP says

By RON CSILLAG
Special to The CJN

Any new spending by the recently re-elected government of Prime Minister Stephen Harper – and there will be "very little" of it – will focus primarily on infrastructure projects, especially transportation, says the new Tory member of Parliament for Thornhill.

"Tax dollars will be spent very prudently... in areas of infrastructure and stabilizing this country," Peter Kent told a breakfast meeting of the Beth Avraham Yoseph of Toronto congregation's brotherhood.

Given the current global economic crisis, Kent, who defeated Thornhill's incumbent Liberal Susan Kadis by 5,200 votes, said there will be "very little new spending" by Ottawa.

Stressing transportation in the riding itself, he said he has worked with local officials to "encourage and facilitate" the extension of the Yonge subway line "to at least Richmond Hill," and to look at the building of a light rail system along Highway 407.

Peter Kent

In a loosely structured talk, Kent, a former broadcaster who was named to Harper's cabinet as minister of state of foreign affairs (Americas), said he is "convinced that the depths of the international economic crisis that we have barely entered is going to be much more serious than many of us first feared."

However, Canada "is much better positioned than most of the other developed nations to ride this out. But we are going to be bruised, and we are going to have to pull together."

Kent said that Harper asked him "to take on the job of carrying forward a mission in the Americas – our backyard, which has been ignored so often in recent years – to basically engage in economies which until now have basically looked to the northern horizon and seen the United States and the American economy."

Kent touched very little on Israel, whose support by Harper shifted some Jewish votes away from the Liberals, except to say, to applause, that "you can expect more of the same."

He said he had "private thoughts" of visiting Israel, but with the election campaign, "it would be unseemly for a minister to wander in, even on one's own time." And careful not to express any partisan views, he said that he hoped Israeli voters "will make a choice which will provide the sort of leadership to get us through these next few challenging years."

Canada recently signed a free trade deal with Colombia, a move some saw as controversial because of the country's internal violence arising from drug trafficking. But Kent said the deal will "redirect a good part" of Colombia's trade away from the United States to Canada and "will in fact enhance and allow the building of democratic institutions and greater respect for the human rights of all... and in terms of fighting narcotics trafficking."

He said Canada is working on free trade agreements with "other strong emerging democracies" in South America, including Peru, Brazil and the Central American states.

He said he "would be surprised if in the future we ever allowed that search for trade to trump our concern over human rights."

Turning to Iran, Kent related that over the past few years, Canada has sponsored or co-sponsored an annual motion at the United Nations that condemns Iran for its human rights abuses.

In the past, Iran has used "blackmail and other devious techniques" to try to block the vote with a "no action" motion. But this time, Kent said he and foreign minister Lawrence Cannon phoned "some of the wobblers," and the motion to block was defeated by 10 votes versus by just one vote last year.

In the meantime, the resolution condemning Iran passed in a committee and now heads to the UN General Assembly. Kent said it would "treat Iran with the disrespect it deserves."

Kent said he is against any arbitrary or premature disengagement of Canadian troops from Afghanistan. The government has set 2011 as a target date to shift from an active peacemaking role "to one of one reconstruction and peacekeeping." But an early pullout "would put at risk all the gains we have made," which have been "substantial."

Earlier this year, Harper announced that Canada will not attend next year's UN anti-racism conference because the first parley in Durban, South Africa, in 2001 descended into anti-Semitism.

Kent said the Conservatives "will reinforce our belief" that any nation attending what has come to be known as Durban II "is merely helping to provide a podium for hate and is a waste of time, effort and money and is unacceptable diplomatic conduct."

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Report recommends repeal of anti-hate law

By PAUL LUNGEN
Staff Reporter

A widely anticipated report calls for the law prohibiting the electronic dissemination of hate to be scrapped.

University of Windsor law professor Richard Moon recommended that Section 13 of the Canadian Human Rights Act be repealed "so that the Canadian Human Rights Commission (CHRC) and the Canadian Human Rights Tribunal no longer deal with hate speech, and in particular hate speech on the Internet."

Moon, who was asked by the CHRC to look into the section last June, recommended that hate speech "should continue to be prohibited under the Criminal Code, but this prohibition should be confined to expression that advocates, justifies or threatens violence.

"The use of censorship by the government should be confined to a narrow category of extreme expression… Less extreme forms of discriminatory expression, although harmful, cannot simply be censored out of public discourse. Any attempt to exclude from public discourse speech that stereotypes or defames the members of an identifiable group would require extraordinary intervention by the state and would dramatically compromise the public commitment to freedom of expression," Moon stated in a 49-page report released last week.

While calling for the end of Section 13, Moon suggested alternatives in the case the section is retained. He called for procedural amendments and narrowing the section's application "to the most extreme instances" in which violence is threatened.

He suggested creating an advisory body that would counsel Internet service providers (ISPs) on whether content violated section 13 and he called for a national press council with compulsory membership that could determine whether a publication breached professional standards and order publication of its findings.

Moon's main recommendation – repeal – found broad support in newspapers across the country. The National Post, the Toronto Star, the Gazette (Montreal) and the Vancouver Sun were among the publications calling for the repeal of section 13.

The Canadian Association of Journalists backed Moon, urging "the federal government to take immediate steps to amend legislation in order to protect this fundamental right [free speech] in our society."

A week before Moon's report was released, the Conservative party voted overwhelmingly at its policy conference to repeal the section.

Jewish groups remained among the section's staunchest defenders, although one, Friends of the Simon Wiesenthal Center (FSWC), is in the midst of its own re-evaluation.

FSWC staff were asked by the board in September to prepare a brief examining all sides of the Section 13/free speech argument, said Leo Adler, the organization's director of national affairs.

"Our board wanted to know more. Most of them are not lawyers. For the most part, they had no complete, in-depth knowledge of Section 13, and they asked for a complete in-depth report on it.

"As a result of [Moon's] report and other matters, we are ourselves undergoing a review to see to what extent we should be dealing with Section 13," Adler said. "We've asked people for their opinions in a much broader sense, to come up with a comprehensive program on section 13. We're looking at everything, including his [Moon's] report."

Adler believes the provision remains an important tool in the battle against hate promotion. "The reality is that Section 13 has been used rarely, and only in cases that have clearly been hateful," he said.

Canadian Jewish Congress CEO Bernie Farber said that "we have mixed feelings about the report."

Most of it focused on alternative recommendations ways that the section could be retained while improving its effectiveness. Congress itself has proposed an ISP advisory body and a national press council, he said.

As to the report's main recommendation – repeal – "we feel it is wrongheaded to throw out the baby with the bath water." The Supreme Court of Canada has ruled the section constitutional, Farber said. "It works."

Marvin Kurz, national legal counsel to B'nai Brith Canada said, "Doing away with Section 13… would be a step in the wrong direction. However, we do favour in principle the type of middle approach also outlined by Moon, which opens the door to necessary reform of the CHRC."

"The debate on how to ensure that Canadians are protected against hate, while preserving freedom of expression, demanded fresh thinking," stated CHRC Chief Commissioner Jennifer Lynch.

"The commission is working hard to find the right balance. One thing will remain vital: the CHRC exists to protect Canadians from discrimination. I will fervently uphold this core principle and strive to find more effective means to prevent Canadians from exposure to hate on the Internet," Lynch said.

Moon's review came after two high-profile complaints, one against Maclean's magazine for publishing The Future Belongs to Islam, an excerpt from a book by Mark Steyn, and one against the Western Standard magazine, which re-published infamous Danish editorial cartoons about the Muslim prophet, Muhammad.

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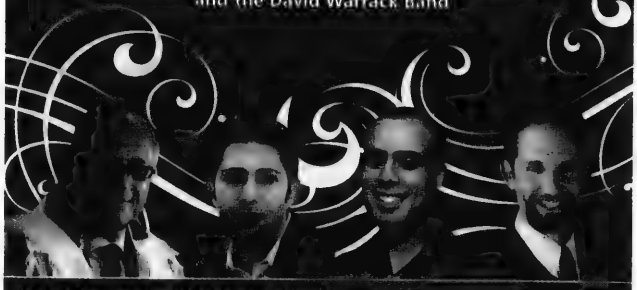

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United Jewish Appeal Campaign 2009 surpasses $50 million mark

Donors respond to the challenging times

By Daniel Horowitz

United Jewish Appeal Campaign 2009 has reached another impressive milestone, having recently surpassed the $50 million mark.

Chaired by Fran Sonshine and Henry Wolfond, the campaign – a continuation of 2008's Campaign for our Jewish Future – is comprised of four strategic initiatives:

- Inspiring Jewish Identity in the Next Generation
- Standing with the People of Israel
- Transforming Lives
- Engaging a Growing and Dynamic Community

Despite the current global economic climate, United Jewish Appeal's Campaign 2009 recently surpassed the $50 million mark.

"What an incredible experience this has been for me and, I'm sure, for Fran," enthuses Wolfond. "To have the opportunity to work with our community, up close and personal, as a campaign chair, has really given me an appreciation of just how compassionate and caring the members of Jewish Toronto really are. To have surpassed the $50 million mark when, since the summer, the economy took a nose dive, speaks volumes about how we take our commitment to *tzedakah* and *tikun olam* seriously, regardless of the circumstances."

"Our work is far from done," says Sonshine. "There are many, many people who rely on United Jewish Appeal and its partner agencies now, more than ever, to help them attain the basics, and to live their lives. We have many generous donors who have yet to make a pledge this year. We need them to come through, as they've always done in the past. There's still plenty of time to donate to Campaign 2009, and, if you do so, you will still receive a tax receipt for 2008. It's a win-win situation."

Twelve-year-old Jacob Starr, a first-time UJA donor from Richmond Hill, decided to make his initial foray into the world of *tzedakah* earlier this month, after watching the news on television with his father, Allan.

"My dad told me that a lot of people were having problems with money, and that some of these families might even lose their houses," explains Jacob. "Lots of these families probably have kids around my age, and I thought that it must be so scary to maybe lose all your money, so I decided that the money I've been saving from my allowance and my paper route would do more good at UJA than in my room. The people who live in Toronto are lucky because we live in a really great city with a great Jewish community, so, I figure if we're that lucky, we should help others. That's what my mom and dad have always taught me and my brother."

Campaign 2009 officially closes on February 10 with a community event at Toronto's Inn on the Park. For more information, or for tickets to the closing celebration, call Michelle Golfman at 416.631.5854 or email her at mgolfman@ujafed.org

Joshua Institute emphasizes collaboration among leaders

By Daniel Horowitz

As Toronto's Jewish community continues to grow, so, too, does the need for a cadre of educated and dynamic community leaders.

Responding to that need, UJA Federation of Greater Toronto has launched a comprehensive leadership development program called The Joshua Institute for Jewish Communal Leadership.

The Joshua Institute, which officially launched on November 9 at the Lipa Green Building for Jewish Community Services, is partnered with the Rotman School of Management, Executive Programs at University of Toronto, to work with Toronto's leading agencies, schools and synagogues.

The current program is aimed specifically at incoming chairs and presidents of community organizations and, beginning in 2009, will focus on new leadership.

"Ours is a community that is in the midst of exciting growth and change," said Ted Sokolsky, President & CEO, UJA Federation. "The Joshua Institute will develop a corps of passionate, innovative, caring and visionary leaders who will work collaboratively to strengthen our community and, together, guide it into the future."

"Real collaboration is about giving up something important in the service of the whole," said Marty Linsky, a consultant and author, and the keynote speaker at the Joshua Institute's inaugural session. "Collaboration is particularly challenging in Jewish communal life."

Unique from other North American leadership programs because it brings together participants from different agencies to develop a common vision for the community as a whole, the Joshua Institute's curriculum integrates Jewish values, learning, social responsibility, and an intensive program in Israel. Participants will work with world class faculty and experts who will cover issues such as strategic planning, board governance, financial literacy, effective communication and media training, fundraising and strategic philanthropy.

Participants of The Joshua Institute for Jewish Communal Leadership

"It was so exciting to be at the first session of the Joshua Institute – to be in a room full of so many impressive people in such important positions throughout the community," said Helen Goldlist, the new chair of Jewish Vocational Services (JVS) and a Joshua Institute participant. "I believe that the program is wonderful and is the result of forward thinking on UJA Federation's part. The organization is saying that down the road, we want to make sure that people are ready to assume leadership positions. I'm very flattered to be involved."

"I believe that the Joshua Institute is a unique opportunity for the leadership of agencies within Toronto's Jewish community to learn together, work together and understand community issues together," said Alan Winer, senior vice chair, UJA Federation, and a participant of the Joshua Institute. "Then, when we're all chairs, we will be able to understand each other's perspective and deal with each other with respect through a common language and commonality of interests."

For more information about The Joshua Institute for Jewish Communal Leadership, contact Zeeva Millman at 416.635.2883 ext. 5628 or at zmillman@ujafed.org

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New specialty meat supplier offers 'a much better steak'

By CAROLYN BLACKMAN
Staff Reporter

His new specialty supply business won't likely fill the immediate void created by beef producer Lazar Yitzchok's recent departure from the local kosher market, but Matis Stebben, founder of Hand Made Foods, is relying on Ontario sources for all his meat.

"Our animals are bought and slaughtered here, so we can control the quality," says Stebben, 33, who started the kosher firm, which is supervised by the Kashruth Council of Canada, in October.

The way an animal tastes, he said, depends on how it is raised and fed, "so by working with local farmers we can be very hands-on."

A native of San Diego, Ca., Stebben came to Toronto to work at Chabad, and then moved on to the Kashruth Council. His new company offers wholesale and retail beef, lamb and veal.

Stebben said that his is the first glatt kosher company – he is also certified by Adas Yisroel – to offer organic, antibiotic and hormone-free meat, "which can be dry-aged for a minimum of 28 days, or to individual specifications.

"Most meat is wet aged. It sits in a bag, and the enzymes break down. Our dry-aged meat is more tender, so we can offer, for instance, a much better steak."

His current product line includes prepackaged steaks, ground beef, roasts, rack of lamb, and shoulder cuts or lamb chops. He is also planning a line of prepared foods such as hamburgers, hot dogs and sausages.

His products are currently available at the Kosher Gourmet at Bathurst Street and Lawrence Avenue, and through kosher restaurants and caterers.

Also new in Toronto is a hechsher, Badatz Toronto, supervised by Rabbi Amram Assayag.

Moti Bensalmon, spokesperson for Badatz, said it currently supervises a number of local companies, including Pita Pita Bakery, Home Made Quality Foods, Goldstein Bakery and Restaurant, and select products at Krinos Foods. For information, visit www.badatz.ca.

Greater Toronto Area

USDS hires new head of school

By FRANCES KRAFT
Staff Reporter

After more than a year without a head of school, United Synagogue Day School has hired an administrator to replace Lucy Cohen, who retired in July 2007.

Claire Somerlus – who was head of school at Winnipeg's Balmoral Hall, a private girls' school that runs from preschool through Grade 12, from 1999 until earlier this year – will take on her new duties at USDS at the beginning of March 2009.

Her immediate priority in the next few months is to get to know her new school – the staff, what students are learning, the ethos and culture, and how things are being done – "to see how we can build on a good school," she said in an interview during a trip to Toronto last week.

As well, she said, she wants to "take a look at USDS being a 21st-century school," which means having students who will become "global citizens" who are inquisitive, innovative, entrepreneurial, responsible, of good character and able to work as part of a team.

Regarding the length of time between heads of school, USDS president Leonard Abramsky told The CJN that, "until we found what we believed was the right fit, we weren't willing to compromise our standards. I think she brings the proper amount of educational and administrative experience, and vision, and... a strong background in Judaism as well."

Following Cohen's departure, the school's top-level administrators and lay leaders met weekly to fill the gap, Abramsky said.

Claire Somerlus
[Frances Kraft photo]

A native of Winnipeg who received her B.Ed. at the University of Manitoba, Somerlus taught briefly at Winnipeg's now-defunct Torah Academy in 1984 and served as principal of a Winnipeg public school with a Hebrew bilingual program from 1998 to 1999.

The mother of two adult children said she wanted to be a teacher from the time she was very young. "I don't think I ever thought of being anything else."

Outside of school hours, Somerlus, a theatre and opera buff, has a long history of community involvements, including a stint as education chair for the sisterhood of Shaarey Zedek Synagogue in Winnipeg and participation on a number of Jewish organizational boards. More recently, she has served as president of the Canadian Association of Independent Schools and as a board member of the Canadian Educational Standards Institute who has chaired school reviews.

After training in youth violence prevention in the early 1990s, it was suggested to her that she train as an administrator. "I've always enjoyed each step of the way," she said.

But her favourite part of the job is contact with students. At Balmoral Hall, Somerlus often had lunch with groups of students who pre-booked the time with her, she said.

"That was an opportunity for me to get to know them on a more personal level."

Somerlus plans to continue the practice at USDS.

She said the notion of being in a Jewish day school appeals to her. "It's a very welcoming community, and I'm excited about that."

USDS is run under the auspices of the Conservative movement and has a total of about 750 students at two campuses in Toronto. A third campus is scheduled to open in September 2009 on the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan. The new school will start with junior kindergarten, senior kindergarten and Grade 1 classes.

As an administrator, Somerlus said she likes to work as part of a team and believes strongly in research-based practice.

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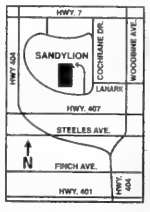

LEGAL NOTICE

JOHN JOSEPH CAPEK, DOB November 26, 1946. Notice is given to Respondent, John Joseph Capek of 126 Helendale Ave., Toronto, Ontario of Trial Setting in Superior Court of California, County of Los Angeles, U.S.A. 28 days after last date of service of publication on **December 4th, 2008**, to be held in Dept. CE67, 111 N. Hill St. L.A., CA 90012 for Case BD 172048. The Court has ordered you to provide Petitioner a complete Disclosure and a current Income and Expense declaration as required by Family Code 3665 and California Rules, Rule 5.118(b). And to the Courts you must provide a complete and current Income and Expense Declaration within 35 days of the final service by publication. Failure to comply may result in a default judgment and contempt citation being issued against you, John Joseph Capek, by the Honorable Frederick C. Shaller of Los Angeles Superior Court.

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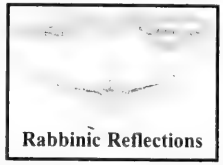
Our own personal relationship with God

By RABBI LEIGH LERNER



The Amidah prayer talks about, "God of Abraham, God of Isaac, and God of Jacob." Some streams of Judaism add the four mothers of Israel. Immediately following the citation of the ancestors, we pray to "*Ha-Kel hagadol hagibor v'hanorah*," the great, mighty, and awesome God, a phrase that's taken from Deuteronomy 10:17. It expresses traditions that arose around our ancestors and their relationship to God.

God promises greatness to the nation that will spring from Abraham if he keeps God's commands. By doing so, Abraham admits that God is greater than he is. Thus, *gadol*, great, is a word attached to the relationship between Abraham and God.

Much of Isaac's life may lack the lustre of a *gibor*, a strong man, but he inclines toward strength in his love of Esau, who is called *gibor*, and in the fact that he stayed together with his father Abraham at the Akedah when most 36-year olds would run from a knife-wielding parent.

Jacob, struck by the power of the ladder dream in this week's Torah portion, cries out, "How awesome is this place. This is nothing less than the house of God." God's awesome inspiration is celebrated in Jacob's words. We identify the concept of an awesome God with Jacob. Three patriarchs – Abraham, Isaac and Jacob – and three words about God – *gadol* (great), *gibor* (mighty), and *norah* (awesome) - and each word can be tied directly to the patriarchs in the order that they are named.

What attributes are attached to the matriarchs? God visits or remembers Sarah as promised, and she bears Isaac in old age. "God visited [*pakad* in Hebrew] Sarah." So we might say that Sarah's God is *Hapoked*, the visiting or remembering God.

When Rebecca's twin infants struggle in her womb, she asks God why she must suffer, and God answers her. So perhaps we might speak of God as *Haoneh*, the One who answers.

When Rachel prays to have a child, God "remembers" her, so God is *Hazocher*, the One who remembers. Leah was unloved by her husband, who was tricked into marrying her. God saw that she was hated and gave her a child by Jacob. Since God saw the situation, perhaps Leah's relationship is to the God who sees, *Haroeh*.

Each patriarch had a distinctive relationship with God. That's why the Amidah repeats the word "God" when God of Abraham, God of Isaac, God of Jacob. Each patriarch had a different vision, encounter and life with God.

The mothers of Israel had distinctive connections to God, too. We should be conscious of what the connections were. To the first four women of Israel, God was not great, strong and awesome, but the One who visited, answered, remembered and saw. They had different relationships, perhaps even closer than those of their husbands.

If these seven people, often polar opposites, can all sense a relationship to God, so can we. The Amidah challenges us to derive a term for such a relationship, one that's drawn from our life experience. Do you feel blessed? Then God is *Hamevarech*, the One who blesses you. Is life a struggle? Then God is the one who challenges you, *Hameatger*. Do you love insight and learning? Then God is *Hameir*, the One who enlightens. Have you overcome illness or sorrow? Then God is *Harofeh*, the healer. Do you mourn? Then God is *Hamenachem*, the One who comforts, or *Habocheh*, the One who weeps with you.

Julia Ward Howe, the late-19th-century American social reformer, once invited a U.S. senator to meet the Shakespearean actor Edwin Booth. The senator declined the invitation, remarking loftily, "The truth is, I have got beyond taking an interest in individuals."

Howe commented in her diary on this arrogant remark, "God Almighty has not got so far."

The Amidah calls us to believe and to feel that God takes an interest in individuals in the personal ways that we ourselves need to feel and imagine from our life experiences.

Rabbi Lerner is spiritual leader of Montreal's Temple Emanu-El-Beth Sholom.

The crises in dating and intermarriage

By ELLIOTT MALAMET

All present studies show that contemporary adults are dating longer, having sexual relationships at a younger age and marrying later than did people of previous generations. Some of this obviously has to do with birth control and the severing of the automatic link between sexuality and pregnancy. Some of it pertains to different personal mores in the wake of the sexual revolution. All of this cannot have failed to have had an impact on Orthodox Judaism.

How does a traditional Jew work this out, especially the problem of sexuality in the face of later marriage? If the answer is to avoid sex and marry young, there is the problem of whether the individuals are emotionally and financially ready for that commitment. But if one counsels young people to "wait a few years until you are ready," how does that reconcile with burgeoning sexual pressure, especially in the wake of the Halachah's severe strictures on pre-marital sexual expression? These are just some of the challenges that face people in their early 20s who wish to maintain a committed Jewish lifestyle.

One hears a lot today about a so-called "shidduch crisis," which is the title of a new book by Dr. Michael Salamon. Though the phrase does have hyperbolic overtones – it would seem to me that starvation in Africa is more of a crisis – it does point to some genuine problems in the present system confronting people who wish to find a partner.

Salomon documents some horror stories about inappropriate questions being asked of singles – everything from what size dress does your mother wear to what kind of tablecloth does your family use. Opportunities for young people to meet in natural ways are also increasingly thwarted in a conservative religious atmosphere, in which separate seating at weddings, for example, leads to difficulties in creating socialization possibilities.

Another particularly vexing issue is that of age. Danielle Jacobs, the chief operating office of a dating website called "SawYouatSinai.com (which claims it has more than 25,000 members), says that "age is a sensitive issue in the Orthodox community, more so than in the secular world. Men are not as open to dating women their own age, never mind a woman who is older. A man is less inclined to date a 30-year-old if he can date a 23-year-old."

It would be a great distortion, of course, to suggest that problems with romance are confined to the Orthodox community. Many Jews don't see it as a priority to marry other Jews. Research has shown that the alienation is especially heavy among men, who, unfortunately, see Jewish women as materialistic and snobbish. To put it bluntly, they are literally running away from Jewish women.

This creates a perfect storm of sorts, since at the same time many non-Jewish women have expressed that they see Jewish men as desirable mates. From Arthur Miller marrying Marilyn Monroe to the fiction of Philip Roth, where the characters fantasize about "shiksas," the lure of the non-Jewish woman has been ever-present in modernity. And the admiration is mutual, apparently.

In the meantime, the loss to the Jewish people and the Jewish family is incalculable. All of this simply scratches the surface of an increasingly problematic situation, and one that warrants serious communal reflection and self-appraisal.

Jewish Life

Escaping 'the sea of chance'

Maimonides: The Life and World of One of Civilization's Greatest Minds by Joel L. Kraemer, Random House Inc.

Books
Bernard Baskin

Do we need another biography of Maimonides? One would think not. Books, readily available, cover every aspect of his life, work and personality.

What is different about this formidable volume by Joel L. Kraemer, a scholar of Islamic history and religion, and former professor at the University of Chicago, is that it is based primarily upon documents from the Cairo Genizah, that great repository of manuscripts found in the Ben Ezra Synagogue in Old Cairo and now in European, Russian and American libraries.

The roughly 300,000 manuscripts of the entire Genizah take in a broad range of subjects: the Bible, the Apocrypha, the Talmud, liturgy, philosophy, medicine, and personal and business letters, as well as commercial, legal and communal documents.

What is especially pertinent – where this new biography is concerned – is that this treasure-trove contains many of the private and communal letters of Moses ben Maimon (his full name), some in his own handwriting, along with documents pertaining to his career and public activities. Understandably, these materials are an indispensable source of knowledge of the cultural, economic and social history of Maimonides' era.

Kraemer raises the controversial question, was Maimonides forced to convert to Islam? In his well-known Letter on Forced Conversion, Maimonides included himself among the forced converts who had to seek God's forgiveness. The advice that he gave fellow Jews who had to choose between conversion to Islam or death was to avoid martyrdom. Instead, he suggested dissimilation or migration. It seems that in 1148, the Maimonides family pretended to convert to Islam when the Jews of Cordoba were told to become Muslims or leave, on pain of death.

The author writes that those who deny this act on the part of Maimonides point out that his enemies never mention it. Actually, says Kraemer, we don't really know what his enemies said about him, beyond what has come down to us in documents that are limited in scope. What we need to keep in mind, he suggests, is that Maimonides' conversion to Islam was widely circulated in both Muslim and Jewish sources.

The accomplishments of Maimonides are unparalleled. His compendium of Jewish law, the Mishnah Torah, became the basis for all future Jewish legal codes. His "Guide for the Perplexed," drawing on the teachings of Aristotle and Islamic scholars, argues that reason and faith can be harmoniously interrelated.

Kraemer indicates that Maimonides, brilliant and farsighted in many directions, harboured a variety of contradictions. "He scorned pride and extolled humility, yet he sought power and prestige. He believed that happiness is attained by solitary contemplation, yet he immersed himself in community affairs. Deploring anger, he displayed impatience and petulance in his letters and in public quarrels."

Above all else, Maimonides aspired to revolutionize Judaism by transforming it into a religion of reason. He wanted to change Judaism from a religion rooted in history, in great events such as the Exodus and Revelation, to a religion implanted in nature and the knowledge of the human condition. In a word, God's works rather than God's words.

This monumental biography concludes with these inspiring words, "Maimonides held aloft, amid the chaos and turmoil of his epoch, a love of order, restraint and moderation. His ethical system is a form of therapy, a cure for excessive desires, illusions, false standards and extreme tendencies. If people live by reason and harmony, following ethical and religious precepts, and adhering to a regimen of health, they can escape the 'sea of chance' as far as humanly possible."

Jewish Nobel Prize winners

By MARK MIETKIEWICZ

On Dec. 10, Paul Krugman will ascend a dais in Stockholm to be awarded the Nobel Prize in Economic Sciences for deepening "our understanding of the determinants of trade and the location of economic activity." On that day, Krugman will also enter an exclusive – yet surprisingly large – community: Jewish winners of the Nobel Prize.

The Jewish Virtual Library has put together a list of Jewish Nobel Prize Winners since the Nobel Foundation of Sweden first awarded prizes for excellence in physics, medicine, chemistry, economics, literature and world peace. "Between 1901 and 2008, more than 750 Nobel Prizes were handed out. Of these, at least 163 [recipients] are Jews." **[tinyurl.com/68ttu]**

Winners include: **[science.co.il/Prizes.asp]**

• Physics: Albert Einstein (1921) "for his services to theoretical physics, and especially for his discovery of the law of the photoelectric effect."

• Literature: Nadine Gordimer (1991) "who through her magnificent epic writing has – in the words of Alfred Nobel – been of very great benefit to humanity."

• Medicine: Karl Landsteiner (1930) "for his discovery of human blood groups."

• Chemistry: Aaron Ciechanover, Avram Hershko, Irwin Rose (2004) "for the discovery of ubiquitin-mediated protein degradation."

• Interestingly, Elie Wiesel's 1986 Nobel Prize was not in literature but in the peace category (1986). "Elie Wiesel has emerged as one of the most important spiritual leaders and guides in an age when violence, repression and racism continue to characterize the world." **[tinyurl.com/nobelwiesel]**

• As for this year's economics winner, Paul Krugman has been a columnist on the op-ed page of the New York Times since 1999. You'll find the articles quite accessible. **[tinyurl.com/times krugman]**

You can read more about Wiesel, Krugman and all the other winners at the excellent, official Nobel Prize website. **[nobelprize.org]**

Why have Jews excelled at the award? According to Uzi Arad, director of the Institute of Policy and Strategy at the Interdisciplinary Institute, in Herzliya, Israel, "the reason for the disproportionate number of Jewish winners is the premium Jews have placed on learning and scholarship. The tradition of reflection and scholarship has sharpened the inquisitive Jewish mind. It takes an inquisitive, nonconformist mind to break into new areas and make discoveries." **[tinyurl.com/3vrgp]**

Writing in Commentary, Charles Murray used the Nobel statistics as a starting point for asking why Jews have excelled disproportionately in the arts and sciences since the 18th century. He examined historical factors such as "occupational selection," the importance of literacy among Jews and heredity – and he set off a firestorm of reaction. **[tinyurl.com/commentary1]**

One writer took him to task for using the Nobel Prize as a gauge for intelligence. "Consider that women comprise some 50 per cent of the world's population, but fewer than five per cent of Nobel Prize winners. Sweden, with only one-10th of a per cent of the world's population, has contributed approximately five per cent of Nobel laureates. Are Swedes therefore smarter than women?" **[tinyurl.com/commentary2]**

I did come across some disturbing sites that not only celebrated Jewish achievement at the Nobel Prize but also pointing a wagging finger at others whose numbers were lower.

The Nobel Prizes are always presented on Dec. 10, the birthday of Alfred Nobel. This year, that falls on a Wednesday. But when Prof. Robert Aumann won it in 2005, it fell on a Saturday and that posed some logistical challenges for the Sabbath-observant economist and mathematician. Beyond the kashrut and the hotel room with an electronic lock, another problem arose: Aumann's attire. The banquet has a strict men's dress code: mandatory tails. In order to ensure his suit did not contain shatnez, the biblically forbidden fabric combination of wool and linen, Aumann's tailcoat and trousers were flown to Israel for testing. The article mentions another Israeli Nobel laureate, S.Y. Agnon. The writer was probably the only recipient who included in his acceptance speech the blessing that is said upon seeing the king of a non-Jewish nation. "Blessed is He Who has given of His glory to flesh and blood." **[tinyurl.com/aumann]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Mothers, daughters study together in Torah program

By CAROLYN BLACKMAN
Staff Reporter

Fela Karmiol, 92, recently celebrated the 10th anniversary of her bat mitzvah by attending a graduation ceremony.

A Holocaust survivor from Lodz, Poland, Karmiol's bat mitzvah was the culmination of a course run by Rachael Turkienicz, educator and founder of Rachael' s Centre for Torah, Mussar and Ethics.

Karmiol attended the graduation of the TOMgirls program, designed by Turkienicz for young women and their mothers (TOM stands for "Torah of our mothers"), "because [even after 10 years], I remember how I felt being near the sefer Torah," she said.

"It was the first time I had learned any Hebrew, and there are no words to describe my joy and interest. I was given a gift."

Galit Kochav-Lev, who participated in TOMgirls with her daughter Tohar, 12, said that four generations of women were present at last month's graduation ceremony, "and that gave tremendous meaning to the event.

"The girls met women who had gone through so much. They learned that these women had a lot to offer, and that they did not have the opportunity to take part in such a course."

Shannon Ezer, shares a moment with her grandmother, Chippie Ezer, at the TOMgirls graduation ceremony. [Robin Sharp photo]

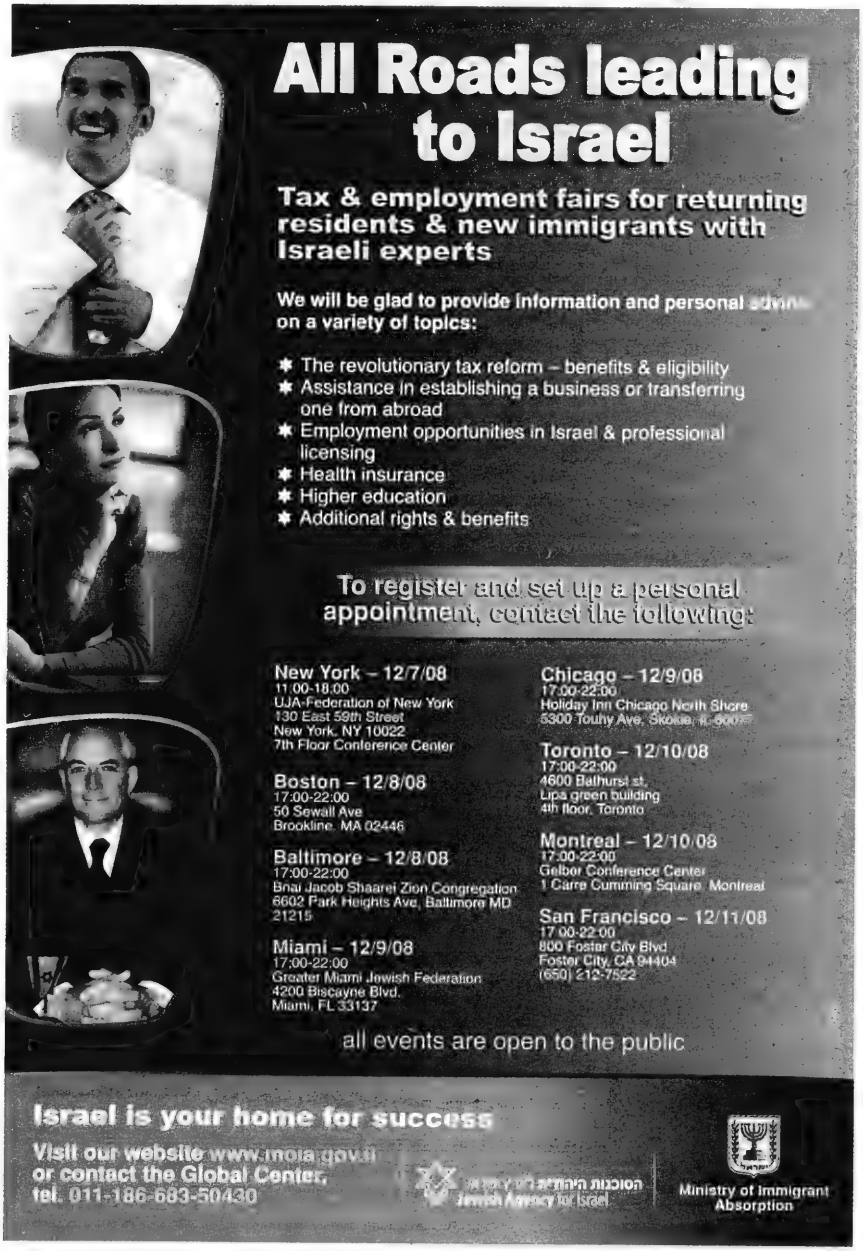
This was so much more than other bat mitzvah programs, Kochav-Lev said. "Rather than dropping off my daughter, we learned together."

In addition to weekly themes – such as community building, inner beauty, nourishing ourself and others and tikkun olam – mothers were asked to write their daughters a letter, and the daughters were asked to write a short brachah for their mothers.

"Example of the brachot were 'You should continue smiling' and 'Take a deep breath and remember how good life is,'" said Kochav-Lev.

Turkienicz said the graduation ceremony allowed women of every generation to celebrate learning. "Everyone in the room felt that this is something that needs to be passed on. The relationship with our mothers is something that lasts a lifetime."

She said that she is planning a course for women who want to study with their grown daughters. For information call 416-630-6488 or visit www.rachaelscentre.org.



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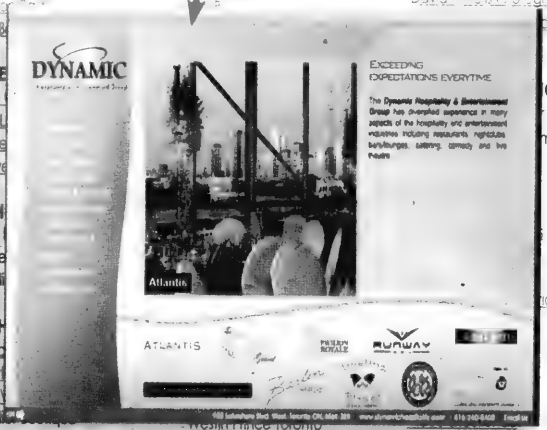

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FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Anne Shore is 100. Mazel tov and much love from your children, grandchildren and great-grandchildren.

Happy 17th birthday Jordana Rosen! Love, Mom & Dad.

Mazel tov to Rachel Bigenwald & Shael Markin on their engagement! Proud parents are Charles Bigenwald and Harriet De Koven, and Stanley & Ellen Markin.

Mazel tov to Sean & Joy Cantor (Katz) on the birth of their first child, a beautiful son named Seth Louis. We love you, Seth!

A very happy first birthday to Adyn, our charming son and grandson. Love, Mommy Stacey, Daddy Shi, Grandmom Sharon and Granddad Steve.

Julia & Andrew announce the birth of Hayden Waiser, their second daughter. Mazel tov to grandparents Steven & Lori Greenwood, Mike & Myrna Waiser.

We're looking for recently married couples and those planning a wedding to share your story with CJN readers.

Tell us how you got engaged, about your wedding plans, or how you spent your honeymoon.

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Thursday, Dec. 4

QUMRAN & THE SCROLLS

Sarianna Metso discusses "The Qumran Community and the Dead Sea Scrolls." 7:30 p.m. at Beth David Synagogue. 416-633-5500

YOAV IN CONCERT

Canada-Israel Cultural Foundation presents **Yoav**, 8 p.m. at the Al Green Theatre. Proceeds support showcasing Israeli culture in Canada and young artists in Israel. $20. www.ticketweb.ca

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Info about Surf and Turf Southern Adventure, a Kolel trip to Israel, Aug. 2-10. 7:30 p.m. at BJCC.

Friday, Dec. 5

FRIDAY NIGHT LIVE

Chabad Markham features Italy with a musical service led by the Chabad choir, followed by kiddush of Italian wine and bruschetta. 7 p.m. 905-886-0420

Saturday, Dec. 6

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Congregation Shir Libeynu holds a participatory, egalitarian service and Chanukah stories and song. 10:30 a.m. in the chapel at the MNJCC. Child care available during the service. 416-465-5488 or shirlibeynu@yahoo.ca

AN INCONVENIENT TRUTH

Join Darchei Noam Congregation for a *Havdalah* service followed by a presentation on climate change, based on **Al Gore**'s documentary on global warming with **Steven Davis-Mendelow**, of the Climate Project Canada. 7:30 p.m. 416-638-4783 or www.darcheinoam.on.ca

FLORY JAGODA CONCERT

Ashkenaz Foundation presents **Flory Jagoda** singing Judeo-Spanish songs from Bosnia, 8 p.m. at Glenn Gould Studio. $20, $25 day of show. Tickets, 416-872-4255 or www.roythomson.com.

Sunday, Dec. 7

PARENTING STRATEGIES

Yeshiva University presents "It Takes a Community to Raise a Child," an inter-generational parenting symposium. 9 a.m.-12:45 p.m. with **Dr. Norman Blumenthal, Rabbi John Krug, Phyllis Krug** and **Sarah Chana Radcliff** at Shaarei Shomayim Congregation. Free, suggested donation $10, lunch $25. RSVP, 416-789-3213 or www.yu.edu/canada.

JEWISH SINGLES 55+ WALK

Join Walk and Talk Etc. for a walk through Chorley Park. Meet at 9:30 a.m. at Douglas Dr. and Astley Ave. walkandtalketc@hotmail.com

BRUNCH & THERESA TOVA

Beth Emeth Synagogue and Friends of Yiddish hosts a brunch with **Theresa Tova**, accompanied by **Brian Katz** and **Peter Telford**. 11:30 a.m. $15, non members $20. Reserve, 416-633-3838.

RAISING CHILDREN

Jewish Theological Seminary faculty, **Carol Ingall, David Kraemer** and **Michelle Lynn-Sachs** on "Successfully Raising Jewish Children in Today." 12-3:30 p.m. at Beth Tzedec Congregation. Free. Lunch $10. RSVP, 416-781-3514, ext. 234.

SURVIVING CANCER

Holy Blossom Sisterhood presents comedian **Marla Lukofsky** speaking on her journey with cancer "I'm Still Here… and So Is My

Continued on page 27

Continued from page 26

Hair." 2 p.m. Non-members $10, RSVP to **Elana**, 416-789-3291, ext. 532.

JESUS & CHRISTIANITY

Shaar Shalom Synagogue presents **Barrie Wilson** discussing his new book, How Jesus Became Christian, 7:30 p.m. 905-889-4975

Monday, Dec. 8

NO GOD? SO WHAT?

Adath Israel Congregation hosts "If There is No God, Is Everything Permissible?" a panel discussion with **Rabbi Reuven Bulka**, of Ottawa; **David Nitkin**, ethicist; and **Moira McQueen**, director of Canadian Catholic Bioethics. 7:30 p.m. 416-635-5340

MIZRACHI/NCSY CONCERT

The Mizrachi and NCSY Concert features **Avraham Fried**, **Ohad** and **Dovid Gabay.** Family and separate seating. 7:30 p.m. at Roy Thomson Hall. Tickets, 416-630-9266, www.mizrachi.ca, 905-761-6279 or www.ncsy.ca.

Tuesday, Dec. 9

TRAIN YOUR BRAIN

Temple Har Zion presents **Janet Haist** on Train Your Brain – enhancing memory and keeping your brain healthy. Noon. $2, non-members $5. Bring a dairy lunch, drinks provided.

ISRAELI STAMPS

CAFIP, the Canadian Association for Israel Philately, meets 7:30 p.m. at the Antibes Community Centre.

COOKING WITH LOOMER

Cooking demonstration with **Cantor Marshall Loomer** at Beth David Sisterhood's annual Chanukah program. 8 p.m. Non-members $5. 416-633-5500

WOMEN OF VALOUR

Nifgashim recognizes women's achievments at an evening for women. $45. 416-520-1351

Wednesday, Dec. 10

LITERATURE FOR LADIES

Rabbi Yechiel Goldreich teaches a weekly class in advanced Bible, Wednesdays 12:30 p.m. at Congregation Bnai Torah. Free. 416-226-3900 or www.bnaitorah.net

DEALING WITH AGING

Ferne Kappe speaks on "Your Aging Parents" at Temple Kol Ami, 36 Atkinson Ave. 7 p.m. RSVP, 905-709-2620 or brenda@templekolami.ca.

JEWISH POETS' WRITINGS

Darchei Noam Congregation presents "Love, War and Peace in the Writing of Jewish Poets" with **Rabbi Tina Grimberg**. 7:30 p.m. www.darcheinoam.on.ca

RABBI MARCUS MEMORIAL

Join Congregation Bnai Torah for a community memorial of the first yahrzeit of **Rabbi Raphael Marcus**. Lecture by **Rabbi Herschel Schachter**, rosh yeshiva at Yeshiva University. 8 p.m. 416-226-3700

Other News

DRIVE FOR DREIDELS

Community Chanukah gift drive continues through Dec. 15. Drop off new, unwrapped gifts, gift certificates or donations to National Council of Jewish Women, 4700 Bathurst St. Sunday10 a.m.-1 p.m. Monday-Thursday, 8:30 a.m.-4 p.m. 416-638-7800 or www.jfandcs.com

RABBI MOSHE TARAGIN

Shaarei Shomayim Congregation hosts **Rabbi Moshe Taragin**, of Yeshivat Har Etzion, Dec. 12-13. Rabbi Taragin speaks on "Divine Temple, Human Heart: Preserving the Human Voice of Religion" after Shabbat dinner. A *tish* for teens and young adults follows at 9 p.m. Saturday, 11:15 a.m., he speaks on "Esav's Retreat: Running Away From History" and, at 3:10 p.m., "How Can a Secular Redemption Be Divine: Reconciling Some of the Irregularities of an Imperfect Israel." Reserve for dinner, 416-789-3213.

RABBI J.J. SCHACTER

Associated Kamin Branch hosts **Rabbi J.J. Schacter**, of Yeshiva University, Saturday, Dec. 13 on "Collective Memory: Our Past Speaks to the Future." He speaks at lunch at Zichron Yisroel, after services, on "Jerusalem: The Centrality of Jewish Memory" and, at 7:30 p.m., on "What Should We Remember and Why?" RSVP for lunch by Dec. 5 at 905-889-3998, ext. 333.

***HAVDALAH* HAPPENING**

Join Shaarei Shomayim Congregation and Baycrest Centre residents for "*Havdalah* Happening" and discover the creative arts studio with **Rabbi Chaim Strauchler and Cantor Avraham Sultan**. Parents, children and grandparents welcome. Saturday, Dec. 13, 6:15 p.m in the Apotex Centre. At 7:30 p.m., participate in an art program or head to Baycrest Arena to skate. 416-789-3213

INSTALLATION BRUNCH

Upper Canada Lodge, No. 1615, installs its 61st president **Albert Waisglass**, Sunday, Dec. 14, 11 a.m. $25, RSVP by Dec. 8 to 416-633-0075 or 905-763-0223.

A SONG IS BORN

The Pride of Israel Synagogue Chanukah Concert featuring **Mitch Smolkin** takes place Sunday, Dec. 14, 7:30 p.m. Tickets, $15, non-members $18, at the door $20, non-members $25. 416-226-0111

D.A.N.I. COOKBOOK

Help D.A.N.I. develop and nurture independence for adults with physical and/or cognitive challenges, create a must-have cookbook as a fundraiser. Send recipes by fax to 905-764-0332 or e-mail tobie.seligman@sympatico.ca by Dec. 15. www.dani-toronto.com

HOLY BLOSSOM CONCERT

Holy Blossom Temple begins its 3-concert Musical Heritage Concert Series Thursday, Dec. 18, 8 p.m, with a concert featuring cantors **Benjamin Maissner**, **Mo Glazman**, **David Rosen** and **Michael Smolash**. $25/concert, $65/series. Tickets, 416-789-3291, ext.224.

TEACH AT LIMMUD

Limmud Canada, taking place Feb. 15, 2009, is seeking presenters on Jewish education, including Jewish law, philosophy and spirituality, sociology, anthropology, arts and culture, history and politics for adults, children or families. Submit to Tema@limmud.ca

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. Suite 325. www.jiastoronto.org. To register, volunteer, or for programs, call 416-630-6481.

JUMPStart: If you have a volunteer, mentorship, or job opportunity in the skilled labour market for a newcomer, call **Simone**, ext. 24.

Family-to-Family. Welcome newcomer families and provide informal advice and orientation to our community. To participate, call ext. 30.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration 416-638-7800 or www.jfandcs.com.

The following workshops are offered in December. Info and registration, **Shawna**, ext. 215.

High Conflict Divorce: Tuesday, Dec. 9, 6:30-9 p.m. at the Promenade Mall, Suite 313.

Dating In Mid-Life: For men and women in midlife 40+: Tuesday, Dec. 9, 7 to 9:30 p.m. at the Lipa Green Building.

Money Matters: For women only. Learn basic money management skills. Wednesday, Dec. 10, 6:30-7:30 p.m. at Lipa Green Building.

Adolescents and Divorce: For parents who want to help their adolescents cope as they go through a separation or divorce. Thursday, Dec. 11, 7-9 p.m. at Promenade Mall, Suite 313.

When You're About to Separate, What to Tell The Kids: For parents about to separate or in the early stages of separation, to discuss strategies to best meet your child's needs. Thursday, Dec. 11, 9:30 a.m.-12 p.m. at Promenade Mall, Suite 313.

FOR SENIORS

Active Seniors, Thursday, Dec. 11, 1:30 pm. Chanukah musical celebration with singer **Lenka Lichtenberg**. Pay $5 by Dec. 8, 416-924 6211 ext. 0. Info, **Phyllis Fien** at 416-924-6211, ext. 155.

Beth Tzedec Congregation Haverim Program hosts "A Trip Down Radio Lane" with **Geri Magocovsky** and tapes. Monday, Dec. 8, 1:30 p.m. $2.

Beth Tikvah Friendship Group's Chanukah Party with the Westerners Band and Singers, Thursday Dec. 11, 2-4 p.m. RSVP, 416-221-3433, ext. 300. $10, non members $15.

LZA Seniors Cultural Club meets Tuesdays 10 a.m. at the Borochov Centre. 416-630-9444

Earl Bales Seniors Club in the Park..Casino Rama, Thursday, Dec.11; Other activities, call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112

Mix and Mingle, Wednesday, Dec. 10, 1:30-2:30 p.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca

Youth ages 13-16 interested in the Maccabi Games, contact **Grant**, gsmith@bjcc.ca or ext. 257.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org

Music Talk with **Jordan Klapman**, "**Carole King** and **Neil Sedaka**: The Brill's Wunderkinder." Sunday, Dec. 7, 11 a.m. $9, includes a light breakfast. Register, ext. 0.

Toronto Jewish Film Society screens Enemies: A Love Story with CBC Radio's **Kevin Courrier**, Sunday, Dec. 7, 4 & 7:30 p.m. at the Al Green Theatre. film@mnjcc.org or ext. 606.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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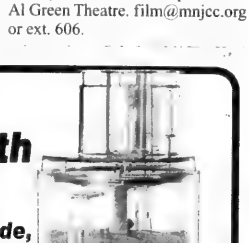

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OBITUARIES and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Arthur Geller	Nov 14/08	10 Old York Mills Rd
Arthur Baker	Nov 15/08	48 Ridge Hill Dr
Morris Baker	Nov 15/08	141 Lyon Court
Abraham Gorbet	Nov 16/08	24 German Mills Rd
Ruth Siggner	Nov 16/08	109 Marsdale Dr
Pauline Rosenfeld	Nov 17/08	6 Sagewood Dr
Samuel Burke	Nov 18/08	9 Carriage Lane
Victor Resnickoff	Nov 18/08	29 Daffodil Ave
Laura Rosenberg	Nov 22/08	45 Westover Hill Rd
Saul Ross	Nov 22/08	1555 Finch Avenue E

Steeles Memorial Chapel

Negulescu, Andrei	Nov. 19/08	
Kussner, Charles	Nov. 21/08	275 Bleeker St
Ginzberg, Sofia	Nov. 21/08	
Herblum, Sam	Nov. 21/08	333 Clark Ave. W
Brown, Marvin	Nov. 22/08	40 Green Bush Rd
Scheinman, Iza	Nov. 23/08	Private
Koven, Gail	Nov. 23/08	18 Parsons Court
Swirsky, Yecheskel	Nov. 24/08	
Gale, Sabina	Nov. 25/08	
Crysler, Murray	Nov. 25/08	
Tokayer, Josef	Nov. 25/08	176 Ramblewood Ln
Katzef, Reuben	Nov. 25/08	7825 Bayview Ave
Goldberg, Solomon	Nov. 25/08	4300 Bathurst St
Shurke, Fay	Nov. 25/08	Private
Zimmerman, Anne F	Nov. 26/08	Private

HEBREW BASIC BURIAL

Zelda Liberman	Nov 19/08	5935 Bathurst Street
Morris Gold	Nov 20/08	550 Cummer Avenue
Cecil Ritter	Nov 20/08	40 Baif Blvd.

TOKAYER, JOSEPH - Passed away peacefully on November 25, 2008 in Toronto. He is survived by his beloved wife, Judith, and 3 sons, Harold, Ari & Ronen, sister Lia and brother Puju in Israel. Funeral was held at Steeles Memorial Chapel on November 26. Donations in his honour may be made to Canadian Magen David Adom of Israel at 416-780-0034.

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On Campus

York centre named after Koschitzkys

By SHERI SHEFA
Staff Reporter

Following a generous gift to York University's Centre for Jewish Studies by the Koschitzky family, York president Mamdouh Shoukri announced that the centre has been renamed the Israel and Golda Koschitzky Centre for Jewish Studies.

At a Nov. 25 reception at the Graydon Hall Manor attended by many Jewish community professionals including the last three directors of the centre, Syd Eisen, Michael Brown and Marty Lockshin, as well as the current director, Sara Horowitz, and of course, members of the Koschitzky family, Golda Koschitzky was honoured for making a donation in honour of York's 50th anniversary and her 100th birthday.

The MC for the evening, Paul Marcus, president and CEO of the York University Foundation, introduced Shoukri who said that although his position as York's president is a tough one, especially given the current strike, it is worthwhile when he is able to celebrate special moments, milestones and new developments.

"This gift is a testament to York's long history of Jewish studies and it will help the centre develop its education as a distinctly modern and interdisciplinary place of study," Shoukri said.

He added that this latest contribution has pushed the York to the Power of 50 Campaign that much closer to its goal of raising $200 million. To date, more than $167 million has been raised.

Marcus said that the gift – the amount of which the donors have chosen not to announce – is being made at a time when the world's economic situation is uncertain.

"We need philanthropic leaders like the Koschitzky family to step forward and help others in need. It is being done at a time when the work at the centre for Jewish studies is more vital than ever before."

The donation will help create an endowment to provide ongoing funding for research and training, dissemination and application of research, organizing conferences and symposia and establishing stronger relationships between Jewish scholars in North America, Europe and Israel.

Horowitz, who is also a Jewish studies professor at York, compared Golda to two matriarchs in the Bible, Sarah and Rebecca.

"Sarah and Rebecca were known for their great hospitality and their graciousness, their generosity that was given with no questions asked and their ability to perceive the needs of others without being told... Like the biblical Sarah and Rebecca, Golda Koschitzky too left a place called home more than one time and like the matriarchs of the Bible, her focus was on building... a home built on spirituality, ethics, learning, compassion and values."

Of course, Horowitz added, behind every successful matriarch, is a man – in this case, the late Israel Koschitzky – and "a strong and wonderful family.

"In the 20 years that the centre has been in existence, the Koschitzky family has repeatedly invited us to dream together and help us to turn those dreams into palpable realities," she said.

This is not the first time the Koschitzkys have made a donation to York. In 1998, they funded the chair in Jewish teacher education that continues to churn out teachers of Hebrew and Jewish studies.

Golda's daughter-in-law, Julia Koschitzky, the centre's past chair on the advisory committee and a York University Foundation board member spoke on behalf of her mother-in-law and her family.

"Over the years, we have seen many new ventures and programs develop in the area of Jewish education, which is consistent with our family's values and belief systems. We see York University as a place where Jewish learning can grow and flourish," said Julia, who also serves on the board of The CJN.

Quoting the chief rabbi of the United Kingdom, Jonathan Sacks, she said that Torah is the anchor that helped the Jewish community survive because Jewish people centred their lives around Jewish study and life was a never ending process of learning.

"So it was for my in-laws, Golda and Israel Koschitzky, who made sure that even during the most difficult times... to find whatever resources they could to hire private teachers, to instruct their two sons, Sol and Henry, to study Jewish texts," she said.

"For Golda and Israel Koschitzky, this was a priority and my mother-in-law still continues to make it one in her ongoing philanthropic endeavours in Toronto, Canada and Israel."

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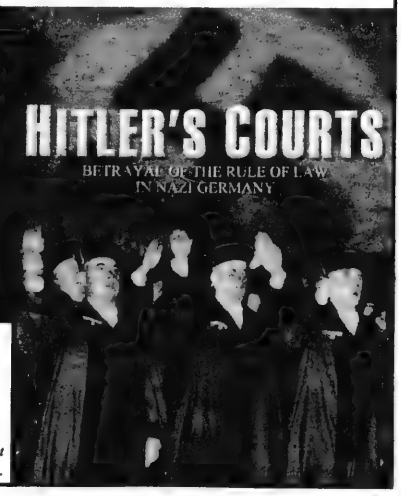

WHO SHOULD ATTEND THIS EVENT?
• Those interested in the history of the Holocaust.
• Individuals and their family members interested in attending law school in the United States. Touro Law is a Jewish affiliated law school in New York.
For more information or to make a reservation, please contact Aimee Pearlman at apearlman@tourolaw.edu.

Natives need $4 million to build JNF greenhouse

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Plans to build a greenhouse and training centre on the reserve of the Misipawistik Cree Nation of Grand Rapids in northern Manitoba with the assistance of the Jewish National Fund will only be a "dream" unless $4 million in needed capital funding can be found, its chief says.

Ovide Mercredi, the former national leader of the Assembly of First Nations who leads the approximately 1,400 Cree people of Grand Rapids, spoke to about 50 supporters of the Canadian Technion Society at Winnipeg's Shaarey Zedek Synagogue last month.

Mercredi and a delegation from the Misipawistik Cree Nation of Grand Rapids visited Israel in 2007 as guests of the JNF to learn about greenhouse and water technology. The visit was part of a co-operative partnership agreement between Manitoba and Israel, facilitated by the JNF, to exchange technology in these areas.

Ovide Mercredi
[Rhonda Spivak photo]

As a result of that exchange, Mercredi, said the Misipawistik Cree Nation has developed a proposal to build a greenhouse using Israeli technology.

The project "will teach our people healthy living and a healthy diet" and also serve as "a commercial venture" to make "hard-needed cash" for the "underemployed people of the reserve," he said.

The proposed JNF-backed greenhouse "is more than just a greenhouse," he added. "It's a training centre where other aboriginal people can be educated about greenhouse technology."

Heidi Cook, project manager for the proposed greenhouse, said that originally, Grand Rapids was chosen as a desirable place to develop the greenhouse project because of a nearby "hydro dam [where the rapids are] and the water never freezes, so we thought we could harness the water as a heat source."

But, she said, "it turns out the water can't be used as a heat source" because although it doesn't freeze, it's too cold.

She added that in order to reduce costs, the province has suggested exploring combining hydro power with a "bio-mass source of heat."

Cook said the sophisticated greenhouse design, championed by JNF scientist Avi Gafni, requires a lot of hydroelectric power, because "the growing process would be mechanized, and the feeding, and lighting is computerized, and it produces a consistently high-quality product."

Mercredi said the province doesn't want the band to use the more expensive Israeli design, but he said it's better because it would be a training centre in addition to a greenhouse, and because it's technically superior.

Cook said that according to a feasibility study that's now being prepared, the greenhouse would employ about eight people, as well as 20 additional workers during harvest time. As well, the training centre could train 10 other people at a time.

Cook said that the feasibility study "will assess available markets in the north," where vegetables "are more expensive and not very fresh."

Mercredi said that if "[Manitoba] Hydro had a conscience, they would give us free electricity."

According to Mercredi, historically, the Cree people in the area grew their own food by gardening, but in 1959, Manitoba Hydro built a dam at Grand Rapids, as if the people who lived there had "no existing rights."

He said building the dam required the demolition of homes owned by non-status Indians, and it took up much of the best local growing land.

Manitoba Hydro spokesperson Glenn Schneider said that Mercredi "has never raised this issue about [non-status] Métis homes in Grand Rapids being demolished by Manitoba Hydro in the 1960s without compensation."

He added that "Manitoba Hydro has entered into a number of settlement agreements with respect to the impacts associated with the development of the Grand Rapids Generating Station" and that it's "providing technical advice and expertise related to the potential development by Misipawistik Cree Nation of the greenhouse that Chief Mercredi mentioned."

Mercredi said that so far, only Ottawa has committed funds to project, but he will try to persuade the province to earmark funds to it as well.

"We are going to try to squeeze the current government until they give it," he said.

He also noted that under the Indian Act, there must be a referendum to get "consent of our people to designate the [reserve] and [the greenhouse] for commercial use."

He said he wanted the greenhouse training centre to serve as "the Technion of the North."

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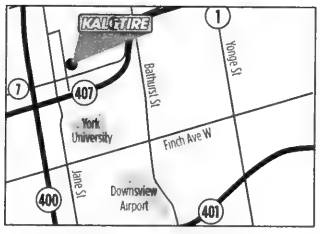

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Arrests made in connection with Ste. Agathe incidents

Compiled by CJN Staff

MONTREAL — Four suspects, three of them minors, are expected to face charges related to incidents in the Ste. Agathe, Que., area this summer that appear to have been motivated by anti-Semitism.

The Sûreté du Québec arrested a minor for the assault of Mendy Haouzi, a 23-year-old McGill University student who alleged that he was struck in the face by a youth while he and his father and two younger half-brothers visiting from France were walking on a main street in the Laurentian resort town in August.

The three others were apprehended for vandalism in connection with the spray-painting earlier in the summer of cars owned by chassidic Jews who spend summers in the area.

Rabbi Emanuel Carlebach, spiritual leader of Ste. Agathe's House of Israel Congregation, said he hopes "something positive will come out of this.

"You have to ask what these young people are learning in the home. Why is there so much hate against Jews? I don't understand it. There has to be more education of the parents and the kids."

Rabbi Carlebach, who has led the congregation for 23 years, said this past summer was the worst he has known for vandalism and property crimes, as well as verbal harassment, directed at visibly observant Jews.

The violence against Haouzi in broad daylight was viewed as the most serious in a string of suspicious events.

On Saturday, Aug. 16, Haouzi was walking to Shabbat services at the House of Israel with his father and half-brothers aged 11 and 9, all wearing kippot.

He has told the media a group of youths began throwing coins at them and making derogatory remarks.

When he asked them why they were doing that, one of them punched him hard enough to cause a bloody nose and black eye.

UTT firebomber's mother gets probation sentence

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish groups are not pleased with the 12-month probation sentence given to the mother of the young man who was convicted of firebombing a Jewish school in 2004, but B'nai Brith Canada is taking a much less sympathetic position than Canadian Jewish Congress.

In September, Rouba Elmerhebi Fahd was found guilty of being an accessory after the fact in her son's crime, because she tried to help him flee the country.

On Nov. 25, Quebec Court judge Robert Marchi handed down a sentence that steered a middle ground between the Crown's request that Elmerhebi Fahd be obliged to perform community service and her lawyer's argument for an unconditional discharge, which would have left her with no criminal record. She faced a maximum punishment of seven years imprisonment.

"Without condoning in any way the acts committed by the accused, one can understand… a mother acting in this way for her child," Marchi said from the bench.

CJC vice-president Adam Atlas described the sentence as "very mild," but said the organization is satisfied that justice has been rendered, given that a mother's natural instinct is to help her child.

Sleiman Elmerhebi, who was 19 at the time, eventually pleaded guilty and served a 40-month jail term.

The judge also took into account that Elmerhebi Fahd, 40, a Lebanese immigrant, did not conspire in her son's crime, has had no previous brushes with the law and has three daughters younger than Sleiman.

He balanced that against the fact that she never showed remorse and that she "took positive action to assist her son in evading justice."

B'nai Brith said her punishment does not befit the seriousness of this violent and hate-motivated crime, aimed at terrorizing Jews.

"The sentence is an insufficient deterrent and effectively enables the mother to avoid facing the consequences of her actions," said Moise Moghrabi, regional chair of B'nai Brith's League for Human Rights.

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Crook, Greenberg honoured at Negev Dinner

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The honorees at this year's Jewish National Fund's Negev Dinner are well-known locally for their philanthropy.

Barbara Crook and Dan Greenberg have supported causes anonymously for many years. The couple have decided to cast aside their anonymity in order to take a leadership role and to encourage others to follow.

Their recent major philanthropic donations have gone to the University of Ottawa, the Queensway-Carleton Hospital and the Great Canadian Theatre Company.

Greenberg is the son of the late Irving Greenberg, a co-founder of Minto Developments Inc., a major local development company that is still run by members of the Greenberg family. No longer involved in Minto, Dan Greenberg is now the president of Otnim Properties Limited.

The Greenberg family has made, and continues to make, contributions to the community.

Associate director and North American representative of Palestinian Media Watch, Crook is a former newspaper editor and writer who has taught at Carleton University. She is also a theatre producer. Very proud to be known as a "Jew by choice," she first visited Israel on a mission in 2003 and fell in love with the country immediately.

Dennis Ross, a foreign policy adviser for U.S. president-elect Barack Obama, was the keynote speaker for the dinner, held at the Canadian Museum of Civilization on Nov 24. A career foreign service officer, Ross was the lead negotiator on Israeli-Palestinian issues for U.S. presidents George H.W. Bush and Bill Clinton.

"I don't want to talk about what President Obama will do, but what he is going to face," Ross said.

Regarding the Israeli-Palestinian situation, Ross said that the problem is one of disbelief: both sides have lost belief that peace can be achieved. "You have to deal with the issue of disbelief… you have to operate on multiple levels," he said.

With the funds raised from the Negev Dinner, Crook and Greenberg will support a reservoir project in the Upper Galilee, which will purify and recycle water for agricultural use. The Crook/Greenberg Mishmar HaYarden Reservoir is located north of Lake Kinneret, near Safed.

Ahenakew still blames Jews for WWII

Compiled by CJN Staff

Former national aboriginal leader David Ahenakew says he doesn't hate Jews, he just hates "what they do," and he still blames them for starting World War II.

He made the remarks in testimony last week in Saskatoon, where he is standing trial a second time for hate crime based on anti-Semitic slurs he uttered to a reporter five years ago.

The trial, which began Nov. 24, has him facing charges again for comments he made to a reporter from the Saskatoon StarPhoenix in December 2002, when he called Jews "a disease" and said they were the cause of World War II.

He added that Hitler "fried six million of those guys" because "Jews would have owned the God-damned world" had the Nazi leader not taken action.

In 2005, Ahenakew was convicted of the rare crime of wilfully promoting hatred against an identifiable group and fined $1,000. He was also stripped of his Order of Canada. He later apologized.

The conviction was overturned on appeal in a ruling that was appealed by the Crown.

Earlier this year, the Saskatchewan Court of Appeal dismissed the appeal, ruling that while Ahenakew's remarks about Jews were "shocking, brutal and hurtful," they were not illegal.

The Crown decided to pursue a retrial.

Ahenakew's lawyer, Doug Christie, has represented Holocaust deniers James Keegstra and Ernst Zundel.

Wendy Lampert, director of community relations with Canadian Jewish Congress, attended the retrial on Nov. 26, and told The CJN that Congress hopes the case will be resolved quickly. — *With files from JTA*

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Rabbis to take up Schalit's case this Shabbat

By DAVID LAZARUS
Staff Reporter

MONTREAL — At least 65 rabbis across the country will use the power of the pulpit this Shabbat – Dec. 6 – to launch a campaign calling on the Canadian government and parliamentarians to step up efforts on behalf of Gilad Schalit, the Israeli soldier who was taken captive by Hamas in a cross-border raid on June 25, 2006.

Schalit, now 22, is believed to be alive and in captivity in Gaza.

Rabbis from Halifax to Vancouver have agreed to exhort congregants on Dec. 6 to write letters to their MPs and relevant parliamentarians, such as the foreign affairs minister or those in opposition, urging them to bring up Schalit's case in Parliament and at international forums such as the United Nations.

Gilad Schalit

"This is an initiative starting with rabbis and synagogues," Rabbi Chaim Steinmetz of Montreal's Tifereth Beth David Jerusalem synagogue told The CJN, "but we're planning to spread it to campuses, federations, and eventually as a lobbying mission to Parliament Hill.

The mobilization effort started in mid-November with letters to Canadian rabbis co-signed by rabbis Steinmetz and Reuben Poupko, spiritual leader of Montreal's Beth Israel Beh Aaron Congregation.

They co-chair the Canadian Rabbinic Caucus (CRC), described by Rabbi Steinmetz as the "rabbinic arm" of the Canada-Israel Committee. Another "major partner," Rabbi Steinmetz said, has been the Canadian Jewish Public Affairs Committee (CJPAC), which advocates for Israel on behalf of its membership, and whose state-of-the-art computer software is being utilized for the lobbying campaign.

"What we really want is for the Canadian parliament and government to speak out at the United Nations, the Red Cross, even to the Egyptian government, to take up Gilad Schalit's case.

"At the very least [we'd like to see a] visit [to Schalit] by the Red Cross," Rabbi Steinmetz said. "This is the beginning of a co-ordinated campaign."

Rabbi Chaim Strauchler of Toronto's Shaarei Shomayim Congregation, who will address the issue from the pulpit as part of the initiative, told The CJN he believes rabbis, as communal leaders, "need to speak to our people to rally their consciousness and engage in what's crucial to our people.

"We pray for [Schalit] all the time, that he should return safely," he said, adding that not just prayer, but "constructive action" is warranted.

Rabbi Wayne Allen of Beth Tikvah Synagogue in Toronto said that his goal in participating in the project is "to make people think about the freedoms we enjoy here… and that we have an obligation to our people, wherever they may be, to rescue them from captivity."

"There is a real feeling that we as a Jewish community have not paid enough attention to Gilad Schalit," said Rabbi Steinmetz.

"I think there has been a little bit of a laissez-faire attitude. But I think this [campaign] can have a serious impact. This is a critical cause and we take it very seriously. Canada can make a big difference in Gilad Schalit's life."

Rabbi Steinmetz said he had been mulling over the idea to do more for Schalit since Rosh Hashanah, and he believes the initiative represents perhaps the first time rabbis anywhere have been galvanized in this way for his cause. The CRC is also supplying participating rabbis with backgrounders for their sermons and flyers to distribute to congregants.

"It is a large complement of the Canadian pulpit rabbinate," he said.

Rabbi Steinmetz also remains convinced that pressure by Canada and other international actors on Hamas could "make a difference," despite the terror group probably being "somewhat averse to listening to the international community.

"Pressure can work everywhere, even with Hamas."

Rabbi Steinmetz said he finds it "somewhat sad" that the Schalit case has not been taken up more by the grassroots of Jewish communities around the world, perhaps out of sentiments of "leaving it to Israel" or that if things "are quiet, why push?"

He could not disagree more.

"I have to emphasize, this is just the beginning," he said. "It's critical we start here. You've got to start somewhere, and this is where we start."

Rabbi Poupko agreed, calling it important for Canadian Jews and parliamentarians to "be engaged" in the case and that Schalit should not be forgotten.

"They have to remember that there is a young Jewish man still being held hostage."

With files from Frances Kraft

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UJA Federation of Greater Toronto

For Obama, Syria might be easier than the Palestinians

According to Reports

By PAUL MICHAELS

Acknowledging that peace with Syria would significantly change the regional strategic balance and shore up existing peace treaties with Egypt and Jordan, successive Israeli leaders have engaged in long and detailed negotiations with Damascus.

In the early 1990s, former Israeli prime minister Yitzhak Rabin came close to reaching an agreement with Syria. Subsequent Israeli prime ministers Benjamin Netanyahu and Ehud Barak also tried to achieve a breakthrough.

Most recently, Prime Minister Ehud Olmert arranged four rounds of indirect talks with Syria through Turkish mediators, and indicated an interest in a fifth round.

Reports of these negotiations typically focus on the concessions required by each side. Israel would have to give up the strategic Golan Heights. Syria would have to recognize Israel and provide security guarantees, including a demilitarized Golan. It would also have to sever ties with terrorist groups, including Hezbollah, Islamic Jihad and Hamas, along with the principal state supporting them, Iran. Syria has never indicated that it's prepared to meet the last condition, although there have been reports that, behind the scenes, "moderates" within the regime would accept it.

So the debate goes on.

In "Start With Syria"(Washington Post, Nov. 26), Aaron David Miller, a former Middle East adviser to both Democratic and Republican secretaries of state, argues that the new United States administration under president-elect Barack Obama stands a better chance of achieving success on the Israeli-Syrian track than in pursuing an Israeli-Palestinian peace agreement, where circumstances make progress in the near future almost impossible.

Regarding the Palestinians, Miller writes that "dysfunction and confusion reign. The Palestinian national movement is riven with geographic and political divisions between Hamas (itself divided) and Fatah (even more divided). There is little chance of creating a united Palestinian house that can take control of the guns and offer up a viable and unified negotiating position that any Israeli government could accept."

He adds that "Weak leadership and unstable coalition politics prevail in Israel, too."

Miller claims that "[f]or a president looking for a way to buck up America's credibility, an Israeli-Syrian agreement offers a potential bonus. Such a deal would begin to realign the region's architecture in a way that serves broader U.S. interests."

At least on this track, Miller writes, "there are two states at the table, rather than one state and a dysfunctional national movement. A quiet border, courtesy of Henry Kissinger's 1974 disengagement diplomacy, prevails. And there are fewer settlers on the Golan Heights and no mega-ton issues such as the status of Jerusalem to blow up the talks. Indeed, the issues are straightforward – withdrawal, peace, security and water – and the gaps are clear and ready to be bridged."

Nonetheless, Miller offers an important caution regarding Syria's association with Iran: "Syria won't walk away from a 30-year relationship with Iran; weaning the Syrians from Iran would have to occur gradually, requiring a major international effort to marshal economic and political support for Damascus."

"Still," he continues, "an Israeli-Syrian peace treaty would confront Hamas, Hezbollah and Iran with tough choices and reduced options."

Syria's long-term intentions regarding Iran and Hezbollah remain a key unknown. That's true even for those who take the more optimistic view that, over time, with the proper U.S. and western inducements, Syria can be wooed away from rejectionists.

Bashar Assad

* * *

On Nov. 24, Associated Press reported that Syrian President Bashar Assad, during a meeting in Damascus, awarded Samir Kuntar Syria's highest medal, the "Order of Merit," for spending nearly three decades in an Israeli jail.

Kuntar had been convicted of one of the most heinous attacks in Israeli history – brutally murdering a four-year-old girl and her father in 1979. He was released as part of a highly controversial prisoner exchange between Israel and Hezbollah this past summer, and was given a hero's reception upon his return to Lebanon.

Paul Michaels is communications director for the Canada-Israel Committee.

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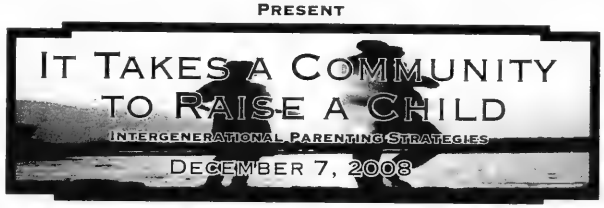

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10:45 - 11:45	I. WAYS TO TEACH YOUR CHILDREN HAPPINESS II. 10 ERRORS PARENTS MAKE WHEN DISCIPLINING THEIR CHILD
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About Nutrition

By LISA WEINBERG

Q. My son is 15 months old and has become a poor and picky eater lately. I am concerned that he seems to have only a small repertoire of foods he will eat and is not interested in eating in general. Please help.

A. This behaviour is not uncommon at this age. However, the first thing you want to ask yourself is whether your child is losing weight or falling off his growth chart. Your son's doctor can tell you this. If this is not the case, then you probably don't need to be overly concerned, for several reasons.

First, kids at this age require fewer calories than they did in their first year of life. Consider the tremendous growth that occurs from birth to a year, compared to the period from one to two years of age. A decrease in appetite and food intake is quite normal.

This also coincides with a time when babies start to move, crawl, walk and explore. The world is far too exciting for them to want to spend a lot of time sitting at the table.

The fact that your child likes a small number of foods is also common. Kids at this age love repetition – the same book, same video, song, toy, caregiver, routine, etc.

Here are a few things to consider: make a list of the foods your child does reliably eat, and highlight which are healthy foods. As long as there are some healthy choices on that list, then don't fret about offering these foods over and over again. If the child doesn't mind, don't let it stress you out either. Also, consider how much, and what, your baby is drinking. Many kids at this stage are over-consuming liquid calories and then are not hungry for food.

At this age, only 16 ounces of milk per day are required to meet calcium requirements, and most babies are on whole milk for fat, which is fine. But remember that it's filling, so try not to offer milk before a meal, but rather afterward or at bedtime, so that it doesn't affect appetite.

You also want to evaluate if your child is grazing all day. If he is eating small amounts of food throughout the day, he may not have a chance to actually ever get hungry. So try to have planned meals and snacks with space in between.

Q. I have read about how healthy nuts are, but I wonder which ones are best and how much to eat?

A. Nuts are a nutrition powerhouse, particularly almonds and walnuts. They are very heart healthy and a good source of fibre and protein They also happen to be a portable, nonperishable snack, making them easy to pack in a purse, desk, briefcase or car.

This is a case, however, where more isn't necessarily better. Nuts are high in fat, and even though it is heart-healthy fat, this makes them high in calories – about 15 to 20 almonds or walnut halves per day is the recommended amount.

Nuts make a filling snack and are packed with protein for energy. They are great plain or in cereal, yogurt, salads and baked goods. If you are not already making nuts a part of your daily diet, I suggest you start.

Q. I am a woman trying to lose weight and wondering how much fat I can eat in a day, and how much oil.

A. Typically for a woman to lose weight, she should consume about 40 grams of fat per day at the most.

I am glad you also asked about oil, because this is a place that a lot of hidden fat comes from. One tablespoon of oil, any oil, contains 14 grams of fat, and that's a lot. Some oils are good fat, heart healthy – omega 3 and 6, for instance – but they are still 100 per cent fat and contain that 14 grams. It's really easy to add 1 or 2 or more tablespoons to a salad or a sautee pan to make an egg, or to vegetables. So you should avoid being heavy handed with the oil.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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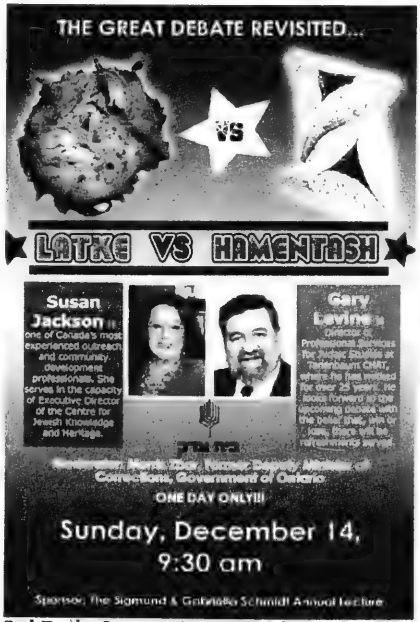

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גידי קורן וחברים

על המצב

ממשלת ארה"ב, כמו ממשלות בכל העולם, מתלבטת קשה איך לסייע לשוק לצאת מהמיתון הקשה, ואיך לעודד אנשים להשקיע ולחיות נורמאלי באמירה של קיצוצים ופיטורי ענק שעומדים בפתח. מארק פאבר, הוא אנאליסט של השקעות, הגיע למסקנה המעניינת הבאה:

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רק בישראל

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לו תפסו אותו ברחוב -ניחא, אבל הם חשבו שבית הכנסת הוא המקום המתאים. ללמדך שאין כל קשר בין אדיקותם לשמירת מצוות. וזהי מאפיה לכל דבר, שבמקום להשאסף בביתו של הסנדק-מעדיפה להיפגש בבית הכנסת. אבל שישאר בינינו.

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Pope praises Nazi-era pontiff

Jews says Pius XII turned blind eye to Holocaust

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JERUSALEM — Pope Benedict paid tribute on Sunday to Nazi-era pontiff Pius XII, who is at the centre of a controversy with Jewish groups accusing him of turning a blind eye to the Holocaust.

The Pope was giving mass at Rome's San Lorenzo basilica, which was partly destroyed by massive Allied bombing on July 19, 1943, that killed at least 3,000 people across the neighbourhood. He said Pius had rushed to the scene to assist the victims.

Pope Benedict

"The generous gesture on that occasion by my venerable predecessor, who immediately ran to help and comfort the stricken population in the smouldering rubble, cannot be erased from historical memories," the Pope said in his homily.

The Nazi-era pontiff, who ruled from 1939 until his death in 1958, has been accused by some Jews of inaction over the Holocaust during World War II, a charge his supporters and the Vatican deny.

Several influential Jewish groups have called on Benedict to freeze the process that could one day make Pius a saint until more Vatican archives on the wartime period are opened, with one Italian Jewish leader saying that making Pius a saint before information is available would open a "wound difficult to heal."

At issue is whether Benedict should let Pius proceed on the road to sainthood which Catholic supporters want – by signing a decree recognizing his "heroic virtues." This would clear the way for beatification, the last step before sainthood.

Benedict has so far not signed the decree – approved last year by the Vatican's department in charge of saints, opting instead for what the Vatican has called a period of reflection.

Pope Pius XII

The Vatican says while Pius did not speak out against the Holocaust, he worked behind the scenes to help Jews because direct intervention would have worsened the situation by prompting retaliation by Hitler.

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בית צדק
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Terror in Mumbai

Mexican among those slain at Chabad House

Continued from page 1

"At no stage were the issues of whether or not Israel should join the operation, or do things that were within the power of the Indian government and its strong and trained military to do alone, on the agenda," Olmert told the cabinet at its weekly meeting. "I am very pleased at the co-operation and would like to take this opportunity to thank the Indian government for seeing fit to update us throughout the events."

Among those killed in the Chabad house were its director, Rabbi Gavriel Holtzberg, and his wife, Rivkah. Rabbi Holtzberg was a dual U.S.-Israeli citizen; Rivkah was Israeli. A cook from the Nariman House had fled to safety earlier with the Holtzbergs' two-year-old son, Moshe.

Also slain was Norma Shvarzblat Rabinovich, 50, who was scheduled to make aliyah. Rabinovich, a Mexican citizen, had plans to leave for Israel on Monday this week to join two of her three children already living there.

Rabbi Gavriel Holtzberg and his wife Rivkah

The Jewish Agency announced Nov. 29 that it would financially assist the Jewish and Israeli families of those killed in last week's Mumbai attack from the Fund for the Victims of Terror. The eight-year-old fund has assisted thousands of victims of terror attacks and their families. Money for the fund comes from the United Jewish Communities, Jewish federations and Keren Hayesod.

Israel has sent a forensics team, including experts on the identification of human remains, to Mumbai, Israeli media reported. The team will bring the bodies of the Israeli dead back to the country.

In addition, Israel has sent a group of anti-terrorism experts to Mumbai to study how the large-scale attack was carried out and who was behind it.

Israeli Foreign Minister Tzipi Livni, who at a Nov. 28 news conference in Jerusalem confirmed the five Israelis' deaths, said extremist Islamist hatred does not stop at Israel's shores.

"In India or elsewhere, there are extremist Islamic forces who don't accept our existence or the western way of life," Livni said. "It's a shame that this kind of event must remind part of the western world about this reality. The target is not just Israel but the West."

The Chabad centre, at 5 Hormusji St., is a popular destination for young Israeli backpackers, who often make the trip after their compulsory army service. The Holtzbergs moved to Mumbai in 2003 from Brooklyn, N.Y., to do Jewish outreach work in India.

Israel Radio quoted Indian security officials as saying that the Israelis were evidently killed at the outset of the attacks and not during the commando raids to free them some two days later.

Gunmen armed with automatic rifles and grenades struck 10 locations in Mumbai on the night of Nov. 26 in co-ordinated attacks at sites frequented by Westerners, including hotels, restaurants and a railway station. The terrorists also took hostages at the Taj Mahal and Trident-Oberoi luxury hotels.

A little-known organization calling itself the Deccan Mujahideen claimed responsibility for the attacks. The group had taken responsibility for only a single prior attack. Its grievances were local, but its terrorist tactics are part of a global pattern that includes the most virulent strand of Israel hatred.

The evidence suggested that Jews were targeted deliberately, Livni said. Since the Chabad House is tucked away at the end of an alley, it is unlikely that the raid there was happenstance.

"We have no doubt that the targets of the terrorists were Jewish and Israeli, as well as American and British," Livni said.

Israel and India have shared common security interests in recent years, and India has become a leading buyer of Israeli arms and weapons technologies.

It's a natural fit between the world's most populous democracy and one of its smallest, said Jason Isaacson, the American Jewish Committee's (AJC) director of international affairs.

"There's been close co-operation and consultation between India and Israel on counterterrorism and security," Isaacson told JTA on Nov. 28, after spending 36 hours in nearly non-stop consultations with AJC's representative in India, Priya Tandon, as well as with senior Indian, Israel and U.S. government officials. "This is a further reminder that all democracies face the threat of Islamic extremism."

India, a vast multicultural society, has welcomed Jews for centuries, perhaps as far back as the destruction of the Second Temple. Many believe that India's first Jews were shipwrecked refugees from the Roman expulsion in 70 CE.

"There is no fertile ground for anti-Semitism" in India, Isaacson said. "It's a multiethnic society where Jews have always been comfortable and welcomed."

Israeli-Indian relations were cool during the Cold War, when India's then-ruling Congress party assiduously pursued non-aligned status. In the wake of the collapse of the Soviet Union at the end of the 1980s, India expanded ties with Israel, upgrading its Tel Aviv consulate to an embassy and developing strong relations with the Jewish state.

A key element in the relationship has been close ties with U.S. Jewish organizations, particularly in the pursuit of a closer relationship with the U.S. defence establishment.

One component of that relationship was the establishment of the Chabad centre in Mumbai. In a sign of U.S. sensitivity about the relationship, Rabbi Levi Shemtov, the director of American Friends of Lubavitch and Chabad's Washington representative, said he received calls of concern this week from Josh Bolten, the White House chief of staff, and Joe Biden, the vice-president-elect.

Israel & the Jewish World

Israel Briefs

Charges against Olmert?

Israel's attorney general is mulling charges against Ehud Olmert for using public funds to pay for family vacations. Menachem Mazuz told the prime minister's lawyer Nov. 23 that he's considering several counts in what's known as the Rishon Tours double-billing scandal. Olmert is under investigation in six unrelated cases, including the Talansky Affair, in which he's said to have received illegal contributions from a U.S. businessman over 15 years. The probes led him to resign, effective after elections in February.

Youths riot

About 50 Jewish youths rioted in Hebron, damaging dozens of Palestinian cars. They also threw stones at Palestinian homes on the night of Nov. 29. The day before, Jews and Palestinians threw stones at each other outside the disputed "Peace House," the four-storey building between Kiryat Arba and the Cave of the Patriarchs in Hebron. The violence of the past few weeks came after the High Court of Justice upheld a government order that Jewish families living in the building vacate until ownership is determined. The families remain. Four boys, ages 14 to 16, were arrested Nov. 28 for cutting the fence around Kiryat Arba. A girl, 17, was arrested held for throwing stones at an Arab area. The teens don't live in Hebron.

Iran seeks death for 'spies'

Iran's chief prosecutor said he'll seek the death penalty for three Iranians accused of spying for Israel, whom he said trained in the Jewish state, Iranian media reported Nov. 25. Israel didn't comment. Iran executed an Iranian businessman last month convicted of spying for Israel.

– With files from JTA

Last two missing Israelis found alive and well

By ANSHEL PFEFFER
© Ha'aretz Daily Newspaper Ltd

MUMBAI — The Foreign Ministry in Jerusalem announced Monday that the final two Israelis who had been unaccounted for in Mumbai since Islamist terrorists attacked the city last week have been located alive and healthy.

Seven members members of the police's victim identification unit had flown to India on Sunday to assist in locating the two missing Israelis, who were feared killed in one of the terror attacks that struck the city.

Meanwhile, dozens gathered at the Knesset Eliyahu Synagogue in Mumbai for an emotional ceremony in memory of the six Jews killed last week when Islamist terrorists attacked the city's Chabad headquarters.

Rabbi Shmuel Rosenberg, whose daughter, Rivka, and son-in-law, Rabbi Gavriel Holtzberg, both died in the attack, called on the mourners to continue the work his children had begun as the Lubavitch movement's emissaries to Mumbai and vowed that Chabad would continue to operate in the city despite the bloody acts.

Among the participants at the ceremony were Israel's ambassador to India and members of the Israeli rescue team, but all eyes in the room were on the Holtzbergs' two-year-old son, Moshe, who brought the room to tears when during the ceremony he cried out: "Mommy, mommy!"

Mark Sofer, the Israeli ambassador to India, also paid tribute to the victims.

"This is a tragedy for India and a tragedy for Israel, but above all for the families," he said. "We, our Indian friends and the rest of the civilized world will continue to fight terrorism, until we win."

The bodies of the Mumbai victims were flown back to Israel on Monday for burial.

Victim's family rejects official memorial

By YAIR ETTINGER
AND BARAK RAVID
© Ha'aretz Daily Newspaper Ltd

JERUSALEM — The family of Aryeh Leibish Teitelboim, one of six people killed when the Chabad House in Mumbai was attacked by Islamist militants last week, has rejected Israel's offer to hold an official memorial ceremony for him along with the other Jewish and Israeli fatalities.

The family has also said that it does not want Teitelboim's coffin wrapped in an Israeli flag before it was to be boarded onto the plane in India Monday, as those of the other Jewish and Israeli victims will be.

Teitelboim's relatives and members of his Toldot Avraham Yitzhak community also asked that his coffin not be included in the official ceremony to be held upon landing at Ben-Gurion International Airport.

Teitelboim grew up a member of the Hasidic Satmar sect and married into the Toldot Avraham Yitzhak sect, two communities that oppose Zionism and don't recognize the State of Israel.

Teitelboim, who holds a U.S. passport, as do many Satmar followers in Israel, disavowed his Israeli citizenship, despite residing in Jerusalem. His wife and eight children hold Israeli citizenship.

"The murder victim was educated in the ways of Satmar, which opposes the State of Israel," one of Teitelboim's relatives told Ha'aretz. "How can he turn into a symbol of the State of Israel? The family is very concerned about what will happen here at the ceremony. They are angry about the whole matter. It is a very sensitive issue."

Teitelboim's funeral was be held in Jerusalem and was expected to be attended by hundreds of Chassidim. The esteemed Toldot Avraham Yitzhak rabbi cut short his visit to the United States in order to attend.

Go to cjnews.com this week for these exclusive stories not in our print edition:

— The head of Uganda's Jewish community talks at The House in Toronto;

— UJA Federation of Greater Toronto launches program for community leaders;

— Economist urges U.S. government give money to homeowners to avert financial crisis.

Where is Gilad?

At 5:40 AM on Sunday, June 26, 2006, a group of Hamas terrorists crossed over the border from Gaza into Israel and abducted Gilad Shalit. He has been a prisoner in Gaza ever since, during which time Hamas has denied the Red Cross and other international organizations access. More than two years in captivity is too much. It's time to bring Gilad home.

On Saturday December 6th, Rabbis across Canada will be speaking about Gilad's plight and encouraging the Jewish community to take action. Please join the **Canadian Rabbinical Caucus** as it calls for Canada to speak up for Gilad on the world stage. For information on how you can get involved and send a

Participating Rabbis:

Rabbi Reuven J. Poupko, Co-Chair, CRC, Beth Israel Beth Aaron Congregation
Rabbi Chaim Steinmetz, Co-Chair, CRC, Congregation Tifereth Beth David Jerusalem
Rabbi Michael Whitman, Adath Israel Poale Zedek Anshei Ozeroff Cong.
Rabbi David Ellis, Atlantic Jewish Council
Rabbi David M. Eligberg, Beit Rayim Synagogue
Rabbi Philip Scheim, Beth David B'nai Israel Beth Am
Rabbi Howard Morrison, Beth Emeth Bais Yehuda Synagogue
Beth Ezekiel Synagogue
Rabbi Daniel Elkin, Beth Israel Congregation
Rabbi Dan Selsberg, Beth Jacob Synagogue
Rabbi Aaron Flanzraich, Beth Sholom Synagogue
Rabbi Wayne Allen, Beth Tikvah Synagogue
Rabbi Yossi Sapirman, Beth Torah Congregation
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Rabbi Roy D. Tanenbaum, Beth Tzedec Congregation
Rabbi Sean Gorman, Beth Tzedec Congregation
Rabbi Ira Ebbin, Beth Zion Congregation
Rabbi Avraham E. Plotkin, Chabad Lubavitch of Markham
Rabbi Chaim Mendelsohn, Chabad of Centrepointe
Rabbi Asher Jacobson, Chevra Kadisha B'nai Jacob- Beith Hazikaron
Rabbi Yehoshua Weber, Clanton Park Machzikei Hadas
Rabbi Mordecai Zeitz, Cong. Beth Tikvah Ahavat Shalom Nusach Hoari
Rabbi Mordechai Glick, Congregation Ahavat Yisroel
Rabbi Barak Cohen, Congregation Aish HaTorah
Rabbi Meir Rosenberg, Congregation Ayin L'Tzion
Rabbi Yechiel Goldreich, Congregation B'nai Torah
Rabbi Howard Finkelstein, Congregation Beit Tikvah of Ottawa
Rabbi Jeff Ableser, Congregation Beth El
Rabbi Jonathan Infeld, Congregation Beth Israel
Rabbi Ilan Acoca, Congregation Beth Hamidrash
Rabbi Moshe Jablon, Congregation Beth Ora
Congregation Beth Sholom
Rabbi Tina Grimberg, Congregation Darchei Noam
Rabbi Ron Aigen, Congregation Dorshei Emet
Rabbi Michal Shekel, Congregation Iyr HaMelech
Rabbi Dr. Reuven P. Bulka, Congregation Machzikei Hadas
Rabbi Adam Scheier, Congregation Shaar Hashomayim
Congregation Shir Chadash
Rabbi Avrohom Jacks, Congregation Zichron Kedoshim
Rabbi Ed Elkin, First Narayever Congregation
Rabbi Boruch Perton, Hebrew Academy
Rabbi John Moscowitz, Holy Blossom Temple
Rabbi Yael Splansky, Holy Blossom Temple
Rabbi Karen Thomashow, Holy Blossom Temple
Rabbi Edward Goldfarb, Holy Blossom Temple
Kiever Syagogue of Toronto
Rabbi Eva Goldfinger, Oraynu Congregation for Humanistic Judaism
Karen Levy, Rabbi Designate, Oraynu Congregation for Humanistic Judaism
Rabbi Menachem M. Blum, Ottawa Torah Centre Chabad
Rabbi Alan W. Bright, Shaare Zedek Congregation
Rabbi Lionel Moses, Shaare Zion Congregation
Rabbi Chaim Strauchler, Shaarei Shomayim Congregation
Rabbi Moshe Stern, Shaarei Tefillah Congregation
Rabbi Stephen Wise, Shaarei-Beth El Congregation
Rabbi Lawrence A. Englander, Solel Congregation
Rabbi Howard S. Joseph, Spanish & Portuguese Synagogue of Montreal
Rabbi Schachar Orenstein, Spanish & Portuguese Synagogue of Montreal
Rabbi Zalmen Stiefel, Young Israel of Chomedey
Rabbi Jordan Cohen, Temple Anshe Sholom
Rabbi Jerry Steinberg, B'nai Shalom V'Tikvah
Rabbi Debra Landsberg, Temple Emanu-El
Rabbi Leigh Lerner, Temple Emanu-El Beth Sholom
Rabbi Elina Bykova, Temple Emanu-El Beth Sholom
Rabbi Joel Wittstein, Temple Israel of London
Rabbi Danny Gottlieb, Temple Kol Ami
Rabbi Ahron Hoch, The Village Shul

And now for something completely different: HEEBONICS

Filmmaker takes a serious look at toilet culture

By SHLOMIT KRIGER
Special to The CJN

About five years ago, while living and working in a basement apartment in downtown Toronto, filmmaker Ari Grief suddenly had an epiphany: what would life be like if he didn't have a toilet?

Growing up in Montreal, Grief had always been a very curious and perceptive individual. He earned a bachelor's degree in English literature at McGill University, but then realized his true passion was for film and ended up studying that at Concordia University, before moving to Toronto in 1998 to complete a master's degree in film at York University.

He established his production company, Griefilm, in 1999, and he went on to create a digital feature film called 681-0638 and other projects mainly for the corporate market.

Inspired by the style of Super Size Me, a 2004 documentary about obesity in America and the possible link to fast foods, he began to research the subject of toilets and sanitation, and decided it would make an interesting subject for a documentary.

"The subject has environmental and social angles and is a universal one that everyone understands and interacts with in one way or another," Grief said.

Ari Grief says that "our toilet culture is flawed," and wants people to understand the importance of sanitation systems.

Grief went on the road to start working on his film FLUSH! Or: How I Learned To Stop Worrying and Love the Toilet.

He met with Jack Sim, founder of Singapore-based World Toilet Organization, and numerous sanitation experts who he followed around, leading him across places such as India, China, Germany, Sweden, the United Kingdom, and the United States.

He was shocked to learn that, according to the World Health Organization, 2.6 billion people worldwide, including almost one billion children, do not have access to basic sanitation.

In addition, 1.6 million deaths per year can be attributed to unsafe water, poor sanitation and lack of hygiene.

While the direst conditions are in Third World countries, in Canada, which comprises less than one per cent of the world's population and has 20 per cent of the total freshwater resources, sanitation systems are also flawed, explained Grief.

"With increasing worldwide water shortages, why do we flush our [feces] away with drinking water?" he asked.

"We spend all this energy and systems to treat and purify our water so we can drink it, and we end up flushing a lot of it down the toilet."

Environment Canada statistics indicate that up to one-third of the water used by the average Canadian family is flushed down the toilet. Some even misuse the toilet to get rid of garbage.

Outside the home, Grief has discovered that there are problems with public toilets, as well. There is a lack of toilets, especially in Toronto, and when they are available they tend to be out of the way or difficult to find due to poor signage.

"Good toilets make good business," said Grief. "If I go into a store and then have to use the bathroom, I'm out of there if there isn't one available."

Many toilets also tend to be old, dirty, and in disrepair due to poor maintenance.

"Our toilet culture is also flawed," he added, "because especially in Canada, there's a pervading toilet taboo that really anytime a toilet is mentioned is in a joke or in jest.

"Public toilets are a basic need and service and should be well maintained. We shouldn't shrug it off and laugh at it. We should stand up to the issue, but nobody really speaks to it."

Eager to help further address issues around toilets and sanitation locally and internationally, Grief co-founded the Toronto-based Canadian Toilet Organization (CTO) last month. Another local issue that the CTO is working to change is what Grief calls "potty parity," which speaks to the fact that often in large public spaces women have to wait in longer lines than men to use the bathroom.

The CTO is trying to get the building code changed so that it will be mandatory for contractors to install more receptacles in women's bathrooms than in men's, or at least put in the same number in women's as in men's bathrooms.

"Usually contractors will supply the minimum," said Grief. "Let's say the minimum is five toilets, so it'll be five in the women's bathroom and five in the men's. But then they throw in maybe another 30 urinals for the men, and now it's 35 to five."

The CTO's first international project is the construction of toilets for the village of Chack Hakim, near Phagwara in the Punjab region of India.

In such areas in the world where toilets aren't in place, some people defecate in the open or use bags that they throw away. This can lead to embarrassment, danger, disease, and can be detrimental to economy.

"Apart from technology, another problem is that when you have people who are used to open defecation, it's sometimes a challenge to convince them that they need toilets and that they will need to maintain them," said Grief. "Some people walk around with a cellphone but have no toilet.

"It's important to also educate people and change behaviour. If people are able to relieve themselves in a way that is comfortable and healthy, that will in turn affect their communities."

For more on the Canadian Toilet Organization, visit www.canadiantoilet.org. View Ari Grief's website at www.griefilm.com.

While filming FLUSH! in Berlin, Grief, far right, met with World Toilet Organization founder Jack Sim; a public toilet attendant; and the German Toilet Organization executive director Thilo Panzerbieter, who is on the far left.

Al Qaeda drew its beliefs from four Muslim ideologues

By SHELDON KIRSHNER
Staff Reporter

Osama bin Laden

Ayman al-Zawahiri

Abu Musab al-Zarqawi

Abdallah Azzam

Al Qaeda, which has cut a swath of death, destruction and fear from the battlefields of Afghanistan to the streets of New York City, has drawn its beliefs from four major figures, Osama bin Laden, Ayman al-Zawahiri, Abdallah Azzam and Abu Musab al-Zarqawi. They are objects of analysis in Al Qaeda In Its Own Words (Harvard University Press), edited by two French specialists in Middle East affairs, Gilles Kepel and Jean-Pierre Milelli.

Bin Laden, a Saudi of Yemenite origin and Al Qaeda's spiritual founder, is the best known of the lot. His Egyptian second-in-command, al-Zawahiri, has been its leading thinker. Azzam, a Palestinian, is described as the "herald of jihad," while al-Zarqawi, a Jordanian of Palestinian descent, made his name in Afghanistan and Iraq battling the Soviets and Americans.

In this useful primer, selections from their writings and interviews are posted. This is supplemented by capsule biographies of the protagonists by scholars from the Institute for Political Studies in Paris.

These Islamic figures come across as dedicated ideologues and fanatics who are willing to do anything to further their cause. Bin Laden, the 17th son of a super wealthy building contractor who sired 54 children, is a prime example. He was initiated into jihad in Afghanistan in the 1980s, when the Soviet army was locked in an increasingly futile war with the mujahedeen.

Rather than being a fighter, he was a fundraiser, collecting donations from the Saudi royal family and influential Saudis, observes Omar Saghi.

In the wake of the 1991 Gulf War, he turned against Saudi Arabia and the United States, which had partially funded the mujahedeen. "Our main problem is the U.S. government, while the Saudi regime is but a branch or agent of the U.S.," he told CNN television network in an interview. "By being loyal to the U.S. regime, the Saudi regime has committed an act against Islam."

Bin Laden's anger with the Saudi monarchy stemmed from its decision to allow U.S. troops to marshall its forces on Saudi soil in the run-up to the Gulf War. In a reference to the Americans, he said, "They came… in support of the Israeli forces in occupied Palestine."

Judging by a statement he released on "Jews and Crusaders," bin Laden has Israel on his mind. Suggesting that the United States invaded Iraq to serve "the Jews' petty state" and divert attention away from Israel's "occupation of Jerusalem," he writes that the Americans have launched "a new crusade" and want to weaken Arab states so as to guarantee Israel's survival.

In a message to the American people, he claims that the United States first raised his ire by giving Israel "the green light to invade Lebanon" in 1982. "As I looked at those demolished buildings in Lebanon, it entered my mind that we should punish the oppressor in kind and destroy [his] towers."

Thomas Hegghammer, a Norwegian expert in Islamism, believes that Abdallah Azzam occupies "a central place" in the history of radical Islam and global jihad. The author of two jihadist books, The Defence of Muslim Territories and Join the Caravan, he participated in guerrilla warfare against Israel from bases in Jordan after the Six Day War.

Joining the mujahedeen, he played a pivotal role in recruiting foreign fighters and thereby internationalizing what might have been a regional conflict on the margins of the Muslim world. One of his recruits was bin Laden.

But in Hegghammer's estimation, Azzam's most lasting legacy was his contribution to radical Islamist thought and doctrine. "Azzam was successful in rejuvenating the concept of jihad among the Arab masses" and in developing a "cult of martyrdom" among extremist Sunni Islamists.

He adds, "Azzam took the first step toward a more global vision of jihad, opening the way for Osama bin Laden and Al Qaeda's total global war..."

Azzam, who was killed in Afghanistan in 1989, wrote, "The sin that our generation has committed in neglecting contemporary issues like Afghanistan [and] Palestine is graver than the sin committed by former generations who allowed former Muslim territories to fall."

Writing on al-Zawahiri, Stephane Lacroix credits him with best illustrating "the story of contemporary radical Sunni Islamism."

The scion of a rich family from Cairo, he gravitated toward the Egyptian jihadist movement while still a medical student and became "the true thinker behind the Sept. 11 attacks on the United States."

Animated by his virulent opposition to Zionism, communism and imperialism, all of which he lumped together into a single basket, he was one of the founders of the World Islamic Front for Jihad Against Jews and Crusaders.

By aligning himself with bin Laden, he shifted his priority from Egypt to the "distant enemy," the United States and its allies, including Israel.

After the terrorist events of Sept. 11, he gradually became Al Qaeda's spokesperson, denouncing the American invasion of Iraq and the treatment of prisoners at the leased U.S. military facility in Guantanamo, Cuba.

Calling for Israel's destruction, he writes, "The opportunity for the jihad movement to [liberate] Palestine is greater than ever." Condemning Palestinians for having recognized and negotiated with Israel, he sneers that Israel will leave Muslims and Arabs "crumbs."

Continuing his rant, he says, "Our Islamic movement and its jihadi vanguard… must bring the major criminals – the United States, Russia and Israel – into the battle."

Lambasting western nations and conservative Arab regimes from Saudi Arabia to Jordan, he writes, "If we consider their allegiance to the Jews and Christians, we will observe that they have transformed the Muslim countries, and especially the Arab world, into a supply base and rallying point for Jewish and Christian forces."

And in a final denunciation, he excoriates "the enemies of Islam" who forced Arab governments to recognize Israel.

The last essay, by Jean-Pierre Milelli, is on Zarqawi, whose real name was Ahmad Fadil Nazzal al-Khalkayla. A mujahedeen in Afghanistan, he was imprisoned in Jordan in 1994, charged with carrying weapons and false documents. Freed in 1999 during an amnesty declared by King Abdullah II, he returned to Afghanistan. From there, he organized attacks in Jordan.

Zarqawi played an important role in the anti-U.S. insurgency in Iraq before he was killed by American forces in 2006.

In his writings, he accuses the United States of invading Iraq "to create the State of Greater Israel from the Nile to the Euphrates," charges that Iraqi Kurds have "opened their land to the Jews," and excoriates Shiites as heretics and enemies of Islam.

The ideas that he and his fellow jihadists express in Al Qaeda In Its Own Words are chilling. Let it serve as a blood-curdling warning to those who may underestimate them.

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Eye on Arts

By BILL GLADSTONE

LADINO MUSIC LEGEND FLORY JAGODA PERFORMS JUDEO-SPANISH SONGS FROM BOSNIA

The Ashkenaz Foundation presents the legendary **Flory Jagoda**, performing Judeo-Spanish Songs from Bosnia, in her first Toronto appearance in more than a decade.

Jagoda's music is a unique amalgam of Jewish, Spanish, North African and Balkan influences sung in Ladino, the ancient Judeo-Spanish language. Her performances feature authentic Sephardi songs and her own original compositions, woven together with compelling tales about the music and the lost Sephardic world of Sarajevo.

Following the Inquisition, Jews fled Spain for other Mediterranean countries, where they preserved their traditions and Ladino language while blending in the musical flavours and rhythms of their adopted countries. Jagoda was born some 80 years ago in Sarajevo, where her mother's family (Altaras) were well-known singers and musicians for generations.

A Holocaust survivor, she came to the United States in 1946. For the last six decades, her mission has been to keep alive the rich Ladino musical tradition of Bosnia's Jews. A resident of Washington, D.C., she is known worldwide as one of the few authentic performers of Ladino music.

Her performance will include her own famous Chanukah anthem Ocho Kandelikos (Eight Candles) and other seasonal songs. Her accompanists are **Howard Bass** (guitar), **Susan Gaeta** (guitar, vocals) and **Eric Stein**, **Aleksandar Gajic** and **Milos Popovic** of the Toronto-based musical group **Beyond the Pale**. CBC Radio Two will record the show for future broadcast.

Glenn Gould Studio, CBC Centre, 250 Front St. W. Tickets $20 in advance, $25 day-of show. Saturday, Dec. 6, 8 p.m. 416-872-4255, www.roythompson.com

* * *

Cantorial Quartet: The Honourable Menschen – a quartet consisting of Holy Blossom **Cantor Beny Maissner** and fellow cantors **Mo Glazman**, **David Rosen** and **Michael Smolash** perform duets, solos and ensemble pieces in an eclectic, lighthearted concert of Broadway, operatic, cantorial and Yiddish favourites, with pianist **David Warrack** and three other musicians.

Holy Blossom Temple, 1950 Bathurst St. Dec. 18, 8 p.m. Admission $25 ($65 for full three-concert series). For tickets, call Mari Lynn Rusak, 416-789-3291, ext. 224.

* * *

French Composers: The Art of Time Ensemble performs Vive la DiF'RANCE, with works by **Claude Debussy**, **César Franck**, **Jacques Brel** and French composer **Olivier Messiaen**'s powerful epic work, Quartet for the End of Time, which he composed as a prisoner of war during World War II. First performed in 1941 before some 5,000 prisoners, the work is being staged to mark the late composer's 100th birthday. The oft-performed piece "epitomizes the composer's deep spirituality, managing to find peaceful respite amid the ravages of war." $39, $25. Harbourfront Centre's Enwave Theatre, Dec. 12 and 13, 8 p.m. 416-973-4000, www.artoftimeensemble.com

* * *

Names in the Names: Pinchas Zukerman has been appointed principal guest conductor of Britain's Royal Philharmonic Orchestra, beginning with the 2009 season. "It is an honour to become a part of the Royal Philharmonic's storied history, joining such past luminaries as **Sir Thomas Beecham**, **Rudolf Kempe** and **Antal Doráti**," Zukerman said. Zukerman, who turned 60 this season, is music director of the National Arts Centre Orchestra in Ottawa and maintained a schedule this year of more than 112 concerts in 17 countries.

* * *

Arts in Brief

• The Canada-Israel Cultural Foundation presents the Israeli-born musician **Yoav** in concert. Al Green Theatre, Miles Nadal Jewish Community Centre. Thursday, Dec. 4, 8 p.m. $20. www.ticketweb.ca

• Celebrating Yiddish Music in the 20th Century, a brunch concert with **Theresa Tova**, with ace guitarist-pianist **Brian Katz** and cool, swingy bassist **Peter Telford**. Members $15, guests $20. Sponsored by Friends of Yiddish and others. Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Sunday, Dec. 7, 11:30 a.m. 416-633-3838

• Toronto Jewish Film Society presents a screening of director **Paul Mazursky**'s Enemies: A Love Story, with **Angelica Houston** and **Lena Olin**. Based on a novel by **I. B. Singer**, the film follows a Holocaust survivor who ends up with three wives; a portrait of love and loss in a world gone suddenly crazy. Guest speaker is CBC Radio's **Kevin Courrier**. Al Green Theatre, MNjcc. Sunday Dec. 7, 4 & 7:30 p.m. $15. Rush tickets available 15 minutes before each screening. 416-924-6211, ext. 606

• Sundays on Bloor features Music Talk with **Jordan Klapman**, discussing "Carole King & Neil Sedaka: The Brill's Wunderkinder." Sunday, Dec. 7, 11 a.m. to 12:30 p.m. $9 includes a light breakfast. To register, please phone 416-924-6211, ext. 0.

• Mazel tov to the **Sisters of Sheynville**, who recently won a beautiful glass sculpture as an award at the Canadian Folk Music Awards. Hear the "best vocal group of the year" at the third annual Sisters' Latkapalooza. Rex Hotel and Jazz Bar, 194 Queen St. W. Dec. 14, 12 to 3 p.m. $14 adults, $7 children; includes food and entertainment. Reservations, 416-598-2475.

* * *

At the Galleries

• Blue Dot Gallery is having a pre-holiday sale. Distillery District, 55 Mill St., Bldg. 45, Suite 101. 416-487-1500. www.thebluedotgallery.com

• Infinite, an exhibition of works by **Jason Schwartz**, remains on view at Pikto Gallery in the Distillery District through Dec. 9.

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Arts & Travel

Travel Talk

By BILL GLADSTONE

HIKE, BIKE, JOG & RIDE ON HORSEBACK WHILE VACATIONING IN ISRAEL

Here are some great ways to keep fit during your next vacation in Israel.

Have you ever gone hiking in the Galilee? Trained guides offer tours of the Israel National Trail, which passes through some truly breathtaking natural scenery in the Lower Galilee. The terrain includes running streams and lush forests, the spring flowers of Mount Tabor and the slopes of the Carmel Mountains. www.hikeisrael.org

As for biking, Israel intends to invest about $6 million to expand the country's cycling routes over the next two years. The new Israel Cycling Trail, stretching 750 miles from the north to south of the country, will feature offshoot regional paths, including an 80-mile path around the Sea of the Galilee, a cycling route in the Acre and Krayort areas, and trails in Gilboa, Jerusalem, Be'er Sheva, Arad and along the Yarkon, Ayalon and Alexander rivers. www.goisrael.ca

You may also ride on horseback in a new park in the Tel Aviv area. Israel has embarked on a dramatic eco-friendly initiative by transforming the 2,000-acre Hiriya garbage dump on the outskirts of Tel Aviv into a park. For decades Hiriya, on the edge of Tel Aviv, was considered an ecological blight and eyesore – but no more. The soon-to-be-completed Ayalon Park will be a large metropolitan park featuring tropical gardens, green forests and hiking and horseback riding trails. www.ayalon-park.org.il.

Do you like to jog? If so, then try out Site Jogging, a new program designed for travellers wishing to discover Tel Aviv via their feet. A personal guide accompanies participants, sharing stories and connecting them to the rich history of Old Jaffa, the bohemian-chic Neve Tzedek neighbourhood and the modern Tel Aviv Marina. Tours range from 60 to 90 minutes depending on the requested difficulty level and route. More Site Jogging tours are being planned for Jerusalem and other cities in 2009. www.run-the-city.com

* * *

Two Worthwhile Websites: "Israel is unknown and misunderstood by many in the world, but trust us, it is something very special," advises a bold new website aimed at young and hip travellers. "Let us show you the cool side of Israel, away from the religion and tradition which most people instantly associate with this country… And we hope you'll like it enough to come here and see it for yourself!"

Marketing Israel has produced a bold, graphically orientated website depicting Israel as about the coolest place on the planet (which of course it is). Young people on the cutting edge of cool will find this website speaks their language. Check it out at www. touristisrael.com

Another website you will enjoy is www.aboutisrael.co.il/heb/freepage.php?id=997. Please pardon the long URL address but it's worth it. Scroll down the page to see breathtaking, moving aerial views of many exquisite tourist sites such as Jerusalem's Old City, Beit Shean, Capernaum and Mount Hermon. Its parallel English and Hebrew texts also allows visitors to brush up on their Hebrew.

* * *

Travel Briefs

• Brian Stein of K Walsh Travel offers Jewish Routes to Jewish Roots in Poland, the former centre of Jewish culture in Europe before the Holocaust. The tour, which highlights the rich cultural heritage of Jews in Poland, runs May 31 to June 14, 2009, and costs $2,805 per person and up, plus airfare. 416-929-5964, ext. 225. brian@ kwtravel.com

• Rabbi Elyse Goldstein leads two unique tours to Israel in 2009. Surf and Turf: A Southern Adventure (Aug. 2 to 10) includes three days on a private yacht in the Red Sea, two days in Petra (Jordan), Shabbat in the Ramon Crater and more. And back by popular demand is her Inward Bound, an extraordinary body-and-soul tour for women, focusing on physical, spiritual and learning activity and featuring biking, hiking, meditation, yoga and more, Nov. 15 to 23. 416-636-1880, ext. 472

• UniWorld Travel & Tours is offering four kosher cruises in 2009 on the Crystal Serenity, one of the world's top cruise ships. It is the first time that kosher cruising is being offered on a six-star cruise ship; the chef is Malcolm Green and the hosts are Rabbi Stewart and Mrs. Susie Weiss. The itineraries are: Lisbon to Venice (12 days); Venice to Civitavecchia (Rome) (7 days); Civitavecchia to Barcelona (7 days), all departing in June; and Barcelona to Venice (12 days), departing in August. Contact David Freudmann, 416-493-3322, ext. 356. david@uniworldtravel.com

• Kosher cooking programs are being offered in the Tuscany and Emilia Romagna regions of Italy and the Provence region of France. Under regional kosher supervision, the one-week programs combine kosher cooking with shopping, sightseeing and meeting Jewish locals. Departures in April, June and July; $3,500 (US) plus airfare. www.cookeuro.com. incook@earthlink.net (For a women's culinary tour of Israel, contact Rabbi Elyse Goldstein at 416-636-1880, ext. 472.)

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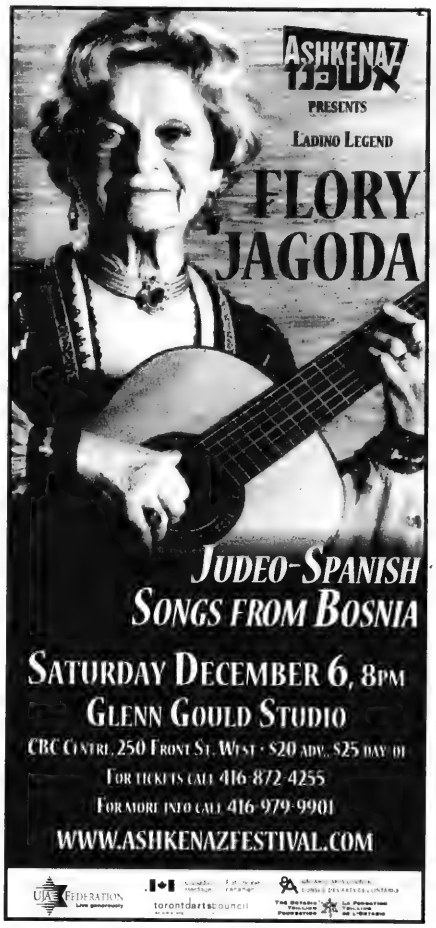

A Jewish-Arab romance animates Adam's Wall

By SHELDON KIRSHNER
Staff Reporter

When the then president of the United States, Ronald Reagan, visited the divided city of Berlin in the 1980s, he issued a ringing declaration. Tear down this wall, he said in a reference to the insidious Berlin Wall. As Reagan suggested, walls separate people and sow grievances, misunderstandings and conflicts.

Michael MacKenzie's feature film, Adam's Wall, which is scheduled to open in Toronto on Dec. 5, adopts a similar approach to walls.

Set in Montreal during the 2006 war in Lebanon, Adam's Wall turns on a seemingly doomed romance between a Jewish Canadian and a Lebanese Christian Arab. Their relationship, such as it is, seems destined for the dustbin. There are simply too many barriers, not the least of which is a raging war in Lebanon pitting Israel against Hezbollah.

It begins with a flashback. A vehicle carrying several passengers is stopped by Israeli troops in the West Bank. Two of the occupants, Avrum and Anita Levy, are mistaken for terrorists and shot dead. In fact, Avrum Levy is a human rights lawyer who has worked for peace between Israel and the Palestinians.

As Adam's Wall fastforwards to a winter day in Montreal 10 years later, Levy's teenaged son, Adam (Jesse Aaron Dwyre), is seen hurrying to a clarinet audition. On his way, he meets Yasmine Gibran (Flavia Bechara) at a non-violent student demonstration.

Adam, who has been brought up by his Orthodox Jewish grandfather (Gabriel Gascon), takes a shine to Yasmine. She and her father have run away from "bombs and vengeance" in Lebanon. In an unmistakable signal of affection, Yasmine gives Adam her cell phone number, yet they face an uphill struggle.

Adam's gruff grandfather is none too pleased by the romantic rumblings. He refers to Yasmine as "the Arab girl" and brands all Arabs as terrorists. Meanwhile, Yasmine's Lebanese acquaintance denounces Israel's policies.

Nonetheless, they seem made for each other. Adam is drawn to Yasmine's poetic sensibility, while she appreciates his thoughtfulness. Can they surmount the invisible wall that may yet draw them apart?

In posing this implicit question, Adam's Wall is fearless in exposing the problems that may yet undermine the bonds that bind them. Regrettably, the film lacks the tension of a first-rate drama, though the performances are understated and genuine.

Adam Levy (Jesse Aaron Dwyre) and Yasmine Gibran (Flavia Bachara).

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Enemies: A Love Story is sad and hilarious

Some films age badly, while still others hold up remarkably well. Paul Mazursky's Enemies: A Love Story, which was released in 1989, falls into the second category. Adapted from Isaac Bashevis Singer's eponymous novel, Enemies will be screened by the Toronto Jewish Film Society on Dec. 7 at the Al Green Theatre at 4 p.m. and again at 7:30 p.m.

Starring Ron Silver as Herman Broder, a Polish Holocaust survivor trying to put back his life in order, Mazursky's two-hour feature film is both sad and hilarious. Having emerged unscathed from the war and thinking that his wife Tamara was killed by the Nazis, Broder immigrates to the United States with Yadwiga, the Polish Catholic peasant woman who saved him.

Enemies, ably directed by Mazursky, is set in New York City in 1949, just four years after Germany's defeat. The opening scene, however, takes place during the Nazi occupation, when German soldiers and their barking dogs barge into a barn looking for hidden Jews. The camera pans on Broder, concealed in the hay, and Yadwiga, who lets out a bloodcurdling scream. Herman, in fact, is experiencing one of his regular nightmares. As he rolls out of bed, he realizes that he is on safe ground in his apartment in Cony Island.

Yadwiga (Malgorzata Zajaczkowska), now Herman's wife, lovingly tends to all his needs. She bathes him as he reads the New York Times in a tub, prepares his breakfast and attends to household chores. In short, she is utterly devoted to him.

Herman, though, takes Yadwiga for granted, and is having a torrid affair with Masha (Lena Olin), a sexually alluring fellow survivor with a Nazi tattoo on her arm. Herman's complicated personal life becomes all the more complex when his first wife, the prickly Tamara (Angelica Huston), suddenly turns up.

Herman's frenetic juggling act of infidelity, which borders on the comical and the absurd, is captured with empathetic precision by Mazursky, who appears briefly on screen as Masha's ex-husband.

The film has an intimate feel to it, due in part to Mazursky's ability to convey Herman's marital problems and knack for evoking the ambience of Coney Island and the Lower East Side.

Silver is excellent as a sex-addled, confused survivor who can't quite decide with whom he wants to spend the rest of his life. Olin exudes raw, seething sexuality, while Huston is generally a study in restraint. The standup comedian Alan King, is funny as a self-absorbed rabbi who loves to hear himself.

Though made 20 years ago, Enemies stands up to the test of time and presents an empathetic portrait of Holocaust survivors attempting to find their footing after an unfathomably terrible tragedy.

—S.K.

Proud 'Ashkenazi goy' Aznavour tours Canada in 2009

By ANDY LEVY-AJZENKOPF
Staff Reporter

The man who cheekily calls himself Paris' "Ashkenazi goy" is coming back to Canada.

Charles Aznavour, French *chanteur*, actor and entertainment icon to a generation, was in Toronto last month to announce his world tour, *Aznavour en Liberté*.

The tour will see Aznavour return to Ottawa on April 19 at the National Arts Centre, followed by a three-night run at Montreal's Place des Arts from April 21 to 23, and Toronto's Roy Thomson Hall on April 26.

The tour is being billed as an "extension" of his Farewell Tour, which began in 2006. But bidding farewell is the furthest thing from the singer's mind.

In Toronto, on a stopover from New York on Remembrance Day, Aznavour, 84, sat down with The CJN for a brief interview, conducted in French, at Roy Thomson Hall to discuss, among other things, his need to keep making music and why he feels a special affinity toward the Jewish community.

Born in Paris to artistic Christian Armenian parents – his father was an opera singer and his mother an actress – who fled their homeland in the early 1900s for France to escape the genocidal rule of the Ottoman Empire, Aznavour's family settled in the city's Jewish quarter, commonly called *le Marais* (The Marsh).

Charles Aznavour

It was during the Nazi-collaborative Vichy regime that an adolescent Aznavour, who by this point had many friends in the community and who could speak some broken Yiddish – his father was fluent in the language, he said – cemented his empathy for his Jewish neighbours, having been detained several times on suspicion that he himself was a Jew.

In a 1998 New York Post interview, Aznavour recalled that the Vichy authorities would often "take me to the command post. I'd show them my baptism certificate, but they didn't believe me."

He told The CJN he continues to feel connected to the Jewish community today partly due to his progeny.

Fifteen years ago, his Jewish son-in-law died suddenly, leaving behind Aznavour's daughter and 13-year-old grandson. The grandson was to have had his bar mitzvah'd that year. The death put off that plan. But Aznavour said he plans to take his grandson, now 28, to Israel next year to bar mitzvah at the Kotel to fulfil that wish.

Aznavour added that he plans on meeting with his "good friend [Israeli President Shimon] Peres" to gently take him to task over remarks Peres made in 2001 as foreign minister that downplayed the Armenian tragedy when compared with the Holocaust.

"I haven't had occasion to bring it up since then, but I'll speak to him about that. To me, genocide is genocide," Aznavour said with a smile, adding "[Peres and I] know each other well."

Aznavour said the historical narratives of both the Armenian and Jewish communities are very closely related and that currently, there is a great deal of intermarriage and amicable exchange between them in France.

"We have three prominent religions on this earth: Islam, Judaism and Christianity. And there is an enormous resemblance between all three," he said. "I believe that once and for all, the peoples of these religions must agree on one thing, to respect the belief of the other. Like I say, I'm an 'Ashkenazi goy,' and it's true that my father spoke Yiddish better even than some Jews while I was growing up in Paris," he said, laughing.

Asked what keeps his passion and motivation for his work burning at this stage of his life, Aznavour asked back, "Do you plan on retiring? No? That's good. Because retirement is the antechamber to death. If I ever retired, I would die immediately. Because the most important thing is to live life. And work is part of life. I tell people my age, if you don't work, find something interesting to do. Don't just putter around in your garden, that's ridiculous. Find something that works your soul."

Aznavour, whose wistful songs of love and life have been covered by numerous musicians and artists the world over, will have a new double album, Duos, out on Dec 9.

As the title suggests, Aznavour sings a selection of his songs in both English and French, alongside special guests who span a diverse range of styles and generations. And thanks to modern technology, he even manages to sing with friends from beyond the grave, including his mentor Edith Piaf, and contemporaries Frank Sinatra and Dean Martin.

Other partners on Duos include Paul Anka, Céline Dion, Josh Groban, Sting, Elton John, Placido Domingo, Nana Mouskouri, Carole King, Bryan Ferry, Liza Minnelli and Julio Iglesias.

Aznavour added that at his age, he keeps his creative juices flowing by constantly reading, watching and listening to the world around him.

"I always write what others have not," he said. "I've written about societal issues like homosexuality, drugs, ecology… everything. Now, I'm writing about immigrant communities that are in need of help, those that governments have forsaken. Communities who feel unwelcome in their adopted countries. I can't criticize governments too much, because they have a hard job. Still, something needs to be done. Issues like these open my musical horizons and allow me to write much more."

Although he continues to create new and vibrant music, it is for his earlier tunes that many of his core fans keep paying to see him sing live.

Songs like *Hier Encore*, *Emmenez-moi*, and She, which date back decades, remain fresh for Aznavour.

"As a trained actor and performer, you put yourself in the service of the lyrics. Even if it's a song I wrote, I forget about that and… I play the part of the song. I live that three minutes of the song," he said.

As for the future, Aznavour said that while he doesn't know precisely what he'll be doing over the next few years, he's determined to "live first and continue on."

This past July, Aznavour was named an honorary officer of the Order of Canada, a special designation reserved for non-Canadians, for his work building bridges between French communities in Canada and French communities worldwide.

"It was an honour and a pleasure to receive it," Aznavour said. "I have always felt close to Canada. But I never knew just how close the country felt towards me."

Charles Aznavour's website address is www.c-aznavour.com.

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CJN Profile

Rivka Galchen's journey to literary fame

By SHELDON KIRSHNER
Staff Reporter

Rivka Galchen is in an upbeat mood these days, feeling lucky, confident and relaxed. She has felt that way since the publication of her debut novel, Atmospheric Disturbances (Harper Collins), which has garnered rave reviews in the United States, where she has lived since the age of four.

Still, the humble Toronto-born writer wonders why critics praised her comically dark novel, a complex love story set in New York City and Argentina, turning on such themes as loss, parallel worlds and a missing wife's almost perfect double, and touching on elements ranging from weather control and quantum theory to a counter-intuitive conception of space and time.

"I'm not being falsely modest," said Galchen, a 32-year-old New York-based rising literary star whose richly imaginative novel was nominated for Canada's Governor General's Award. "Some books that aren't that good get lots of attention."

Galchen, whose parents left Israel in the late 1960s and never returned, was brought up with the notion that she should aspire to be a scientist. Her late father, a distant character in the novel, was an applied mathematician who worked in meteorology, while her mother was a computer programmer.

At first, Galchen rebelled, studying literature and creative writing at Princeton University under the tutelage of her thesis advisor, famed novelist Joyce Carol Oates. But bowing to family pressure, she enrolled at the Mount Sinai School of Medicine, emerging with a medical degree five years later. Between her second and third years, she spent a satisfying year in Peru working on public health issues.

"My mom begged me, basically, to study medicine, thinking I'd be unemployed otherwise. I wanted to make her happy. I was a *yalda tova*, a good girl."

Eventually, she regretted her decision. "I didn't feel engaged in medicine," explained Galchen, who was recently in Toronto to promote her novel at the International Festival of Authors.

Longing to return to writing, Galchen registered for a master of fine arts degree at Columbia University. She never practised her specialty, psychiatry, thereby disappointing her mother.

She now believes that her enrolment in Columbia's MFA program was like a rite of passage. "To become an adult, you have to displease your parents," she noted, adding that her mother nevertheless wished her well. "She was very nice," said Galchen in an interview.

In retrospect, she does not think she wasted time at medical school. "Education is never a waste. Medicine is a part of my identity today. It made me into a stronger person."

To some degree, Columbia formed Galchen, who taught an undergraduate course in essay writing there. "I loved Columbia," said Galchen, a soft-spoken person whose sentences occasionally end with an endearing giggle. "I made very close friends. I read a lot more deeply. Before Columbia, I felt desperately behind in my knowledge of literature. No one had ever told me about Ulysses."

Armed with a fellowship, Galchen began Atmospheric Disturbances in the autumn of 2004. She composed much of it in a favourite hangout, the Hungarian Pastry Shop, which her father once frequented. It is five blocks from her apartment in Manhattan, which she shares with her husband, Aaron Harnly, a computer scientist.

"You can sit there all day with a $2 cup of coffee and refills. The macaroons are amazing, and the atmosphere is shabby in a nice way. The clientele is mixed. In the morning, elderly Jews sit there discussing politics, and in the afternoon, it is filled with Columbia students."

She had no problems writing Atmospheric Disturbances. "It very much wrote itself," she explained. "It didn't develop in the direction of my plans."

She had no agent when she started. But after hiring one, everything fell magically into place. She submitted her manuscript on a Thursday, and on the following Tuesday, it had been accepted for publication.

The reviews were nothing short of ecstatic. "Hilarious and daring," exulted one reviewer. "Playful yet profound," observed another one.

Having hit pay dirt with her inaugural book, Galchen is far more self-confident than she was a few years ago. "Writing is not a stable field," she said, echoing her mother's sentiments. "But now I feel a little ground under my feet."

Rivka Galchen
[Sheldon Kirshner photo]

Much to Galchen's relief, her mother liked Atmospheric Disturbances. "She doesn't read fiction, but she heard from friends that it was a good book. She thought it was very realistic, which is the last word I'd use to describe it."

In fact, her virtuoso novel bridges the gap between literature and science. "I'm interested in revealing the poetry of scientific language," said Galchen, who has been drawn to science since childhood. "My parents encouraged me to become a scientist," she recalled. "My father thought that science was the noblest endeavour, but he and my mom had respect for the humanities."

Her parents, both sabras, left Tel Aviv in 1969 as newlyweds. Tzvi Galchen, originally from a moshav, wanted to complete a post-doctoral degree at the University of Toronto. He and his wife assumed they would return to Israel after Canada, but instead they moved to the United States.

Galchen's memories of Toronto are hazy today, but she remembers the pre-school she attended in a church.

After Toronto, the Galchens went to Norman, Okla., via Boulder, Colo. He accepted a position at the University of Oklahoma, while she landed a job at the National Severe Storms Laboratory.

"They had no idea where Oklahoma was," she chuckled. "Oklahoma was not the end of the world, but you could see it from there. It was safe and cheap. My dad was happy there." (He died of a heart attack in 1994 at the age of 53.)

Galchen, her parents and older brother, Oren – an investor in New York City today – were virtually the only Jews in Norman. "It was the ultimate Jewish experience. We were in exile. It gave me a sense of homelessness."

During this formative period, she and her family visited Israel almost annually. "I'm very attached to Israel. For better or worse, Israel feels very personal."

Currently, Galchen is finishing her second novel, tentatively titled The Nature Theater of Oklahoma, which revolves around a false religious prophet who heads a populist movement.

Looking ahead, she said her third novel may draw on material in an unpublished novel on pre-state Israel she wrote as a thesis at Princeton.

"It was about my father's parents coming to Palestine in 1918," she disclosed. "It wasn't very good. I was young and didn't understand how to construct a novel or form a character. I hadn't come under enough writerly influences. But I learned a lot in writing it. It encouraged me to write."

And now, with Atmospheric Disturbances behind her, Galchen has come full circle.

Sonny Goldstein, CFP
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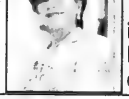

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Reeling in musicians gone adrift

By ANDY LEVY-AJZENKOPF
Staff Reporter

The Resa's Pieces band in action
[Photo courtesy Resa Kochberg]

Back in 2000, Resa Kochberg had a "eureka!" moment which led to her giving the gift of music back to her community.

Equipped with a bachelor of music education degree majoring in flute from the University of Toronto, the former music instructor for the Scarborough Board of Education and private piano teacher, had just returned to the world of music after taking time off to raise her children.

Once reconnected to the world of notes and staves, Kochberg realized that there were potentially many others out there who had abandoned their instruments due to life circumstances and who now longed to return to the playing that once gave them so much joy.

So she founded the Resa's Pieces Concert Band to help them "return to playing band instruments that they hadn't touched for years," Kochberg told The CJN in a recent interview.

The band derives its membership from amateur applicants who are then vetted by Kochberg, the major qualifications being an ability to read music and keep up with rehearsals, she said.

Now in its eighth year, Resa's Pieces has been functioning as a voluntary endeavour, playing just a few shows a year to community organizations around town and asking a moderate membership fee from its participants.

Kochberg said this year she applied for nonprofit status for the band after forming a full board of directors on its behalf.

After seeing a surge in applications in recent years – the band has grown to 33 members from the original 16 – Kochberg was feeling slightly overwhelmed by her multiple roles as band leader, planner and organizer, so she enlisted the help of an eager band-mate, Ruth Fishman, who is now the band's president as well as its clarinetist.

"We really gear for Jewish audiences," Kochberg said, citing staple song choices as Shalom Aleichem, the theme from Fiddler on the Roof, Hatikvah and others as the band's meat and potatoes.

Other tunes include selections of Disney songs, movie themes, Broadway tunes and classical music.

For years, the band has played to sell-out audiences at venues around Toronto such as the Leah Posluns Theatre and various shuls, said Kochberg.

She credits Resa's Pieces' success to the passion of the band members, all of whom are dedicated to playing the best music they can while making friends and having fun with the music.

"It's exhilarating," Fishman said. "It's the best night of my week. We have [musicians] from every age, from 25 to 89... and we're all a bunch of kids at heart."

Kochberg concurred, adding: "Music stimulates your brain and I think people get into a different headspace [while playing]. We work as a group towards a common goal."

Resa's Pieces holds weekly rehearsals at York Mills Collegiate in the run-up to their concerts.

Kochberg is on sabbatical this year to study conducting and flute at the University of Toronto and the Royal Conservatory "to up my skills," she said.

Over the next year, the band will play three times, with their first concert scheduled this Sunday, 1 p.m., at the Beth Tzedec Synagogue for a Chanukah-themed performance.

This year has also seen a splinter group branch out from the main band. Klez-Connection, a small ensemble dedicated to klezmer music will play this year's annual closing concert with Resa's Pieces at the Leah Posluns Theatre on June 2, 2009.

Fishman, who has been with Resa's Pieces since its inception, called the band's yearly closing concert at the theatre "magical" and Kochberg said her reward for the hours of rehearsals is just "seeing the smiles on everyone's faces and seeing a sense of accomplishment" in her musicians.

"As long as they're proud of what they've done, it's just great. And the audience really feels it," she said, adding that most of the Resa's Pieces players have children who come out to see their parents put on the show.

"They come and they kvell," she said.

Kochberg jokingly called it "payback" for all the times the parents have gone out to support their offspring.

Though any instrumentalist is "welcome to apply", the band currently has positions vacant for a percussionist, baritone, oboist, trombonist, clarinettist and French horn, she said.

For more information about Resa's Pieces, contact membership@resaspieces.org.

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Israeli-Canadian gets chance with the Moose

By HARVEY ROSEN
Special to The CJN

WINNIPEG — On the last Monday of October, Oren Eizenman was still with the Manitoba Moose, working out with the American Hockey League (AHL) club and trying to crack the lineup of the talent-laden team.

Though highly regarded by the Moose, Eizenman was sent back to Fresno of the East Coast Hockey League (ECHL) by the Winnipeg-based team with the expectation that he'll get a chance later in the season. In 10 games with the Fresno Falcons, he notched three goals and added 10 assists, leaving him tied for second in team scoring.

Like Jewish players who preceded him – Cory Pecker, a forward, and netminders Dov Grumet-Morris and Robert Gherson – Eizenman was hoping Winnipeg's pro team would be a giant stepping-stone to the National Hockey League.

Practising with the Moose before being sent down, Eizenman, 23, looked to be working harder and skating faster than any of the other pro skaters.

The Toronto-born kid was the last one off the ice at the end of practice because he was working overtime with new assistant coach Jay Wells, a former NHL defenceman.

I managed to corral the six-foot, 180-pound Eizenman, who played four years of the National Collegiate Athletic Association (NCAA) Division 1 college hockey at Rensselaer Polytechnic Institute (RPI) in Boston, as he left the ice heading for the dressing room and inquired why he was kept after school.

"I'm just coming off an injury, and I just got cleared to play yesterday. They want to make sure I'm in shape," said the sweaty and panting good-natured Eizenman. "I went through training camp and played in the season opener and then was injured, which set me back a little bit."

Oren Eizenman

It was an "upper body injury," a kind of generic double talk to confuse opponents who might try to take advantage of Eizenman when he returns to the lineup.

Last season, the flashy centre played mainly in the ECHL with the Fresno, where in only 53 games he managed 27 goals and added 39 assists. One game with the Milwaukee Admirals and seven with the Worcester Icecats of the AHL rounded out his first pro season, following his NCAA tour of duty during which, in 129 total games, he scored 37 goals and had 62 assists.

Eizenman realizes that the jump from the ECHL to the AHL will be a real challenge, yet for him, it's doable. "It's just a difference in skill level. Here there's more speed, the guys are quicker and stronger and their positional play is better," he said candidly.

His face lit up with immense pride when I inquired about his background. He spoke of his family: brothers Erez, 26, and Alon 29, along with his Israeli parents, father Moshe and mother Ronit.

"My grandparents are European Jews who moved to Israel when times got tough in Europe. That's where my Jewish roots come from," he said. "In my childhood, I lived one-half in Israel and one-half in Canada, moving back and forth because my dad had business in Israel as well as in Canada. When I got to be six or seven, we moved permanently to Canada but still spent summers in Israel."

As time passed, all of the boys became involved in hockey. Alon, at Penn State for four years, plus a year in France. Erez also played competitive hockey. All three have played with the Israeli national team.

"When I was growing up, hockey was just something that was fun. We didn't take it very seriously. As I got older, I began to see the possibilities of going to school and earning a scholarship. I thought I could get to very good schools through hockey," he added.

Not unlike other Jewish families, education was always foremost in the minds of Moshe and Ronit. "Yeah, academics are very serious in my family," Oren said. "My mom is a teacher, and my dad is a professor of biomedical engineering at the University of Toronto.

"My brother Erez just completed his MBA at the University of Toronto and was first in his class, and my oldest brother Alon just started working for the biggest law firm in Canada. I completed my undergraduate work in the business programs at RPI, one of the top schools in the United States. For now, I'll just focus on hockey and my parents are really supportive of that, which is great."

Eizenman crossed paths with Pecker, when they played together with the Ontario Hockey League Erie Otters. As for Grumet-Morris, Eizenman played against him in the World Jewish Hockey Championships in Israel in the summer of 2007.

Although he wasn't drafted by an NHL team, there appeared to be some interest in Eizenman because of his accomplishments in Fresno. The New York Rangers invited him to a midsummer prospects training camp and offered him a contract in the system. Not believing it was a good fit for him, he sought out the Canucks and Moose and was signed to a pro tryout pact after he impressed the powers-that-be at their rookie camp.

I approached Moose head coach Scott Arniel following practice and his first comment to me was: "I know, I know, you're asking about the Jewish kid, aren't you?" Arniel said, laughing good-naturedly. "Just last week, he was asking us where the synagogues are in this town on your High Holidays."

So where does Eizenman fit in with the club? "He showed at our rookie camp very well, and he earned this opportunity," Arniel said. "He's a guy that has some good offence and is a smart kid. He can be used in a lot of situations, on the power play, faceoffs, and penalty killing. He'll get his chances. We have a seven-game road trip coming up. "

Eizenman dressed for two of the first four games of the seven-game road swing and was sent back to Fresno for further seasoning. Manitoba is a stacked club this year and has won eight of its first 10 games. Eizenman was in tough.

Only time will tell if he can overcome the odds, but did you know that in Yiddish, the name Eizenman means "Iron Man"?

Message to CJN Snowbirds

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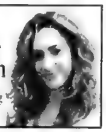
There's a big challenge coming

Sandie Benitah
20Something



I've been in the workforce for 13 years now and the message has always been the same: take risks and reach for the moon, because the opportunities are out there for the taking.

So far, I've had no reason to doubt the message. But then again, my peers and I have never been faced with an economic crisis like the one hitting the world today.

Last time there was a recession, I was just a kid. As long as my weekly allowance kept coming, I had no reason to believe things were hard outside my little world.

Just two years ago, Canada was boasting its lowest unemployment rate ever. There was no reason to fear risk, because it was almost guaranteed we'd be able to find something as a fallback plan.

We've been spoiled, but now it looks like we're about to learn a tough lesson.

Right now, most twentysomethings are in the middle of their careers. I, for one, feel desperately unprepared to deal with the cutbacks and restrictions that companies are imposing. I don't know what to expect, or how to behave in such uncertain times.

This couldn't have come at a worse time.

Lately, I've been feeling restless with work and have been looking for a change of pace. For the last two years, I've had a company on the side that I would love to develop into a full-time gig.

Just when I decided the time was right to venture on my own and pursue this new goal, word spread at the office that cost-cutting measures were being put in place.

In other words, job cuts and a hiring freeze.

"Not exactly the right time to be taking risks," advised a friend of mine.

With word that companies across the economy are implementing similar measures, I also understood that this wasn't the time to be looking for a new job, either.

It's not just me panicking. One friend of mine cancelled a long-awaited trip to Australia. Another friend decided to buy a much smaller house than what she had originally wanted.

We could look to our parents for advice on how to handle the situation, but I think that today's young professionals are facing a different kind of challenge.

Our parents, the baby boomers, certainly had it tough growing up, as most of them watched their parents recover from the Great Depression and a wartime economy.

Furthermore, the economy continued to be volatile while our parents shaped their careers.

While the 1960s were a time of significant economic expansion and affluence, North America suffered a recession in the '70s because of an oil crisis, and again in the '80s after another oil shock and more inflation. After a recession also marked the beginning of the '90s, it didn't take long for the economy to finally turn up for a steady period of time.

This is when we came in.

It seems as if there has never been another generation to strike it as rich as quickly as we have. We have had every opportunity handed to us from an early age. And while most of us have made good use of those opportunities, I can't help but wonder what we've learned along the way that will help us hold on to them during these challenging times.

We always hear about visionaries who have found ways to succeed where others fail miserably. It will be interesting to see how the people of our generation – people who have mostly never been told "no" when it comes to opportunity – find a way to overcome this challenge.

Maybe a generation used to not taking no for an answer is just what this economy needs.

POTATO LATKES WITH CAVIAR

- 3 russet potatoes, peeled and finely grated
- 1 leek, finely chopped
- 1/4 c chopped fresh parsley
- sour cream
- 1 egg, beaten
- vegetable oil, for frying
- caviar, to taste

1. Finely grate potatoes. Put potatoes into a sieve or colander over a bowl. Press into sides of colander so the liquid drains into the bowl. Pour off the liquid, reserving the thick starch left behind in the bottom of the bowl. Add potatoes to the bowl and toss to coat them with the starch.
2. Using a spoon or your hands, mix the egg, leek and parsley in with potato. Season with salt and pepper and form into palm-size patties.
3. In large skillet, heat 1/4" vegetable oil over medium-high heat until almost smoking. Fry latkes until brown and crispy, about 5 minutes per side. Set aside on a paper towel drain. Top with dollop of sour cream and caviar.

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About Life

Dear Ella,

I'm writing because we're at our wits end with our 17-year-old daughter. She's been dating her 16-year-old boyfriend for nine months. He is controlling, immature, unemployed and his family may be a bad influence.

Ever since my daughter hooked up with this boy, she has lost all but one of her friends, because nobody likes him. He has to know where she is at all times, and he calls her obsessively when they're not together. This boy doesn't work, so when they go out, she either pays for him, or he comes to our house. If I cut off her allowance, things get even worse, and my daughter becomes more depressed and angry at us. We've tried to talk to her, but she can't see our point of view, and if we forbid her to see him, she storms to her room, slams the door, and cries. If we do let her see him, our rules are broken. Please help.

Teenage Trouble

Dear Teenage Trouble

Teenage years are the transition from childhood to adulthood, which means the way you have disciplined your daughter in the past won't work now. Although she is still a child in your eyes, she needs to be dealt with like a young woman entering adulthood.

It would be a perfect world if we could make kids learn from our experiences and mistakes. Most of us have made our share. Your daughter has to be allowed to make and learn from her own mistakes. Your job as parents is to keep her safe, guide her thinking and keep the lines of communication open.

If she is being controlled by this boy, she may have a self-esteem issue. She may be lacking the confidence to set parameters for fear of losing him. This is where you come in. The values you instilled in her as she was growing up will come into play. Show her what a beautiful, worthy young woman she is. She needs be able to feed off what she sees at home and what she truly feels inside. Above all, you must let her make her own mistakes and be there to pick up the pieces. You must back off while staying closer than ever – the ultimate balancing act.

There are resources to help you and your daughter through this time, such as counselling, books and support groups. Don't hesitate to use them.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

The round, red apple

By AVRUM ROSENSWEIG

Dedicated to Yishai, my cousin, an awesome young Jewish warrior and a commander in the Israeli army. Thank you for protecting the Jewish people.

URBAN WRITER

Sometimes the world can take my breath away.

I've watched the sun set. I've watched the sun rise. I am a fan of both but prefer sunset, because I am more devoted to the night, a time with peaceful, ebony tones and the quiescent whispering volume. The sunrise introduces the chaos of our awakened state when stock market tickers tick and cranes swing high, while the sunset ushers in a backdrop for the poet to write and the mind to rest. Only thieves and highwaymen ruin those hours of complete shadows.

Recently, my breath was taken away once again through my discovery of the day-to-day phenomena and the magical secrets found within and surrounding soil. To know this beauty is to be inspired to save it.

Consider the following scientific information that I learned in Green for Life, written by Victoria Boutenko. This important book was recommended by my good friend Burt Serfaty, who is helping me get healthier.

Boutenko, a chemist and advocate of raw food and green smoothies (blended drinks containing green leaves, vegetables and fruits), writes masterfully and simply about the symbiotic relationship between the sun, the soil and its by-products.

She explains the shrewdness and sagacity of soil, and its friendship with plants. "When plants die, it may look like they just fall on the ground and rot, getting eaten by multitudes of bugs and worms," she says, "however researchers were shocked to discover dead plants get consumed only by particular bacteria and fungi."

Oh, this is so magnificent! Boutenko teaches us that plants instinctively attract to their own rotting, only micro-organisms and earthworms that "manufacture advantageous minerals for the soil where the plant sibling will grow." "One-way" plants do this by directing more sugars to their roots. That's why carrots and potatoes are much sweeter than the rest of the plant. Beautiful!

It appears soil and plants are thinking, sharing and cohabiting. It would be best if we humans were relentlessly conscious of the precious plant and soil camaraderie, joined their friendship and stayed afar when tempted by greed. God took the newly created human "and placed him in the Garden of Eden, to cultivate it and to guard it." (Genesis 2:15)

So God created the world in six days. On the third day, he commanded the earth to bring forth grass, plants and fruit-bearing trees. And He instilled in those living things the objective of continuing their species.

This required the assurance of appropriate living conditions. Therefore, on that third day, most fruits were created round; so they are able to roll away (once fallen) and begin a new existence. Boutenko writes, "For the same reason, plants have learned to make their fruit colourful, palatable and nutritious to ensure its consumers not only eat one fruit but continue to return for more. This strategy works very well and all fruits get eaten."

She adds that plants keep their fruits monochrome in colour, unappealing, and often have an offensive taste until the seeds are ripe, so nobody wastes them before they have matured.

I know the octopus has three hearts and that the Night Butterfly has ears on its wings so it can avoid bats. Apples are round. I now know why. Through all this, I have fallen more deeply in love with the earth and its soil. It has taken my breath away. I want us to save it.

avrum@veahavta.org Sderot/Sudan?

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Israeli security forces forcibly evicted some 250 settlers and their supporters last Thursday from a disputed building in Hebron. *[Yossi Zamir/ Flash 90 photo]*

Showdown in Hebron as settlers evicted

By DINA KRAFT
JTA

HEBRON, West Bank — It looked like a modern-day version of a medieval siege: Israeli paramilitary border police wielding batons and shields burst from vans, charging their way into a house in this tense, divided city.

The violent eviction last Thursday ended one standoff between Jewish settlers and the Israeli government but spurred another.

After more than 200 settlers were hauled away from the cavernous four-storey building by security forces using stun grenades and tear gas, dozens of settler youths fanned out across Hebron attacking Palestinians and setting olive groves ablaze. One settler shot two Palestinians outside their family home. The footage was broadcast by Israeli TV stations.

Earlier in the day, David Wilder, a spokesperson for Hebron's Jewish community – an island of several hundred Jews living in fortress-like compounds in the midst of more than 150,000 Palestinians – warned that the house's evacuation would not pass silently. He spoke as Israeli police nearby scuffled with a group of teenage girls during the final throes of the evacuation of the disputed house.

"The people here were brutal," Wilder said of Israel's police. "And I think there will be a price to pay for it."

The notion of exacting a price for the evacuation of settlers in the West Bank is the cornerstone of a new policy by some radical Jewish settlers to spread mayhem in response to any eviction attempt by the Israeli authorities. Dubbed "price tag," the policy aims to spread thin and exhaust Israeli security forces.

At stake is nothing less than the future of the West Bank, Israel and a Palestinian state, settlers say, with some determined to oppose any Jewish withdrawal from the Holy Land – by force, if necessary.

"We are ready for battle and we are getting ready for battle," said Baruch Marzel,

Continued on page 52

Torontonians remember Holtzbergs

By PAUL LUNGEN
Staff Reporter

Although they were cousins, Rabbi Yosef Holtzberg is old enough to be Rabbi Gavriel Holtzberg's father. He recalls the late Mumbai rabbi as a six-month-old infant and as a precocious adolescent growing up in Crown Heights, N.Y., a quiet boy with his nose always in a book.

Rav Yosef's last contact with his young cousin came just before Rosh Hashanah, when he received a call to wish him a happy new year.

"Gabi" was always a serious young man, concerned with spiritual matters, Rav Yosef said. Even on his last visit to Toronto seven years ago, which included a side trip to Niagara Falls, "he was basically looking to see me, talk to me. He was not into material things. He was always into helping other people."

Rav Yosef's recollections came a few days after his 29-year-old cousin, along with his pregnant wife, Rivkah, and four others were murdered by Islamist gunmen in Nariman House, the Chabad outreach facility they ran in the Indian commercial centre of Mumbai.

They were killed on the first day of the terrorist assault in which close to 200 people died, and despite media reports that they were tortured, Rav Yosef has it on good authority they were not. It appears Gavriel and Rivkah were shot fairly early in the attack without the kind of abuse being rumoured. Rav Yosef's source for this information is his brother-in-law, Yossi Weinberg, a member of ZAKA, the Israeli organization that gathers the remains of terror victims for proper Jewish burial. Weinberg was part of a ZAKA team that was dispatched to Mumbai to gather the remains of Jewish victims.

Rav Yosef spoke to his brother-in-law afterward and, "as for what I know, he did not struggle. He was shot immediately." Neither Gavriel nor his wife was tortured. "It was done quickly," he said.

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Obama prepared to hold talks with Iran – please see page 49

The News in Brief

Canada

Judge Cleared

TORONTO — A judge who became involved in a dispute over a development in his neighbourhood will likely retain his job after the Canadian Judicial Council ruled he shouldn't be removed for misconduct, and said it will recommend as much to the federal justice minister. In a 17-4 decision, the council overruled its own inquiry panel in the case of Ontario Superior Court Judge Ted Matlow, 68, who was fighting a development project in the Forest Hill area of Toronto. It said Matlow, a judge for 27 years, was guilty of misconduct and used "intemperate language" in criticizing the project in letters and to the media, and that he shouldn't have acted as legal adviser to his neighbours. Matlow was ordered to write apologies to those affected by his actions, attend a seminar on judicial ethics and seek advice before entering another public debate.

Moses Gets His Way

TORONTO — Moses Znaimer, the founder of MuchMusic and Citytv, was honoured Dec. 4 when a part of Queen Street West in Toronto was renamed in his honour. The stretch of Queen, between John and Duncan streets, site of the iconic MuchMusic building, was dubbed Moses Znaimer Way in a ceremony sponsored by CTVGlobemedia and the city.

World

Academic Turns 100

PARIS — French anthropologist Claude Levi-Strauss was honoured on his 100th birthday. In a Nov. 28 tribute, UNESCO head Koichiro Matsuura called Levi-Strauss "one of the greatest thinkers of the 20th century" who "changed our understanding of the world." Many publications and other events marked the centennial in France. Levi-Strauss was born into a Jewish family on Nov. 28, 1908. He fled France and spent World War II in New York. Among his best-known books are Structural Anthropology and The Savage Mind.

Carter Writes Book

ATLANTA — Jimmy Carter has written a new book about Mideast peace. The former U.S. president told his Atlanta-based Carter Center that We Can Bring Peace to the Holy Land will come out after president-elect Barack Obama takes office next month. Carter otherwise wouldn't discuss the book. He spoke of Israel's "persecution of the Palestinians" while on a panel last week that concluded a two-day seminar at the Carter Center on human rights. His controversial 2006 book, Palestine: Peace not Apartheid, likened Israeli settlement policies to apartheid and accused pro-Israel groups of muzzling debate in the United States.

Harper Honoured For Pro-Israel Stance

OTTAWA — Prime Minister Stephen Harper was honoured last week by a leading Jewish umbrella group for his government's support of Israel.

The Conference of Presidents of Major American Jewish Organizations gave Harper its inaugural International Leadership Award. Thornhill MP Peter Kent, minister of state of foreign affairs (Americas), accepted the award for Harper on Dec. 3 in New York.

The group said it was expressing appreciation for Canada's "courageous stands" on next year's so-called Durban II anti-racism conference, which Canada became the first nation to boycott earlier this year.

It also lauded Canada's "support for Israel and [its] efforts at the United Nations against incitement and... delegitimization, where [it has] taken a role in the forefront," said Malcolm Hoenlein, the group's executive vice-chairman. However, a published report said this year marks the first since Harper became prime minister in 2006 that Canada "has not incrementally shifted" its UN votes toward Israel on Mideast issues.

Anti-Israel Carolling

LONDON — An Anglican church in London hosted an evening of anti-Israel Christmas carols on Nov. 26. The "Bethlehem Now: Nine Alternative Lessons and Carols for Palestine" event, sponsored by a group called Jews for Boycotting Israeli Goods & Open Bethlehem, took place at St. James Church in London's West End. Funds raised, at $15 per ticket, went to Bethlehem charities. After complaints from the current and past Archbishop of Canterbury, and Jewish groups, the church's rector said he'd "think twice" before hosting a similar event in the future.

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Indian, Jewish groups honour Mumbai dead

By CAROLYN BLACKMAN
Staff Reporter

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The rally, which attracted a capacity crowd in the large hall at the International Centre in Mississauga, was organized by the Canada India Foundation and the Indo-Canada Chamber of Commerce, with the support of UJA Federation of Greater Toronto, Canadian Council for Israel and Jewish Advocacy and Canadian Jewish Congress.

It began with the singing of the Indian and Canadian national anthems, and went on to feature seven children who each recited a short poem about peace.

"Peace is quite calm and happy. If we had an election, we should all vote for peace," said one.

Another said that we need to live in a place where all people live with respect and tolerance. "My dream includes people from all religions learning from each other. How wonderful if we could work together."

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As well, speaker after speaker stood up to condemn the attacks.

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Keynote speaker Ujjal Dosanjh, MP and former premier of British Columbia, said that terror has no country, no nationality or no religion. "Terrorism and violence are absolutely unacceptable as a way of resolving issues."

Guests were asked to light a candle for the victims when they entered the hall, and during the service, 100 representatives of community groups, each lit a candle in the name of one of the terror victims.

Also on the weekend, a candlelight vigil in solidarity with the people and nation of India was organized by the Indian Overseas Congress of Canada. Participating in the event were such community leaders as Bernie Farber, president of Canadian Jewish Congress; Asha Luthra, president of the Indo-Canadian Chamber of Commerce; and Jim Kaygiannis, MP for Scarborough/Agincourt.

Participants light memorial candles at service for victims of terror attacks in Mumbai. *[Carolyn Blackman photo]*

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Greater Toronto Area

The 'real' threat to Israel

From the editor's desk

When discussion turns to the many threats Israel faces, even the most moderately informed individual is able to pull from the familiar list.

For example, there is the threat to Israel's very existence from a nuclear-armed Iran.

There is the threat to Israel's citizens from the planners and perpetrators of terrorism and violence such as Hamas, Islamic Jihad, Hezbollah, Al Qaeda and their many like-minded fellow travellers.

There is the threat to Israel's Jewish and democratic nature from those who advocate that there must be only one state for Jews and Arabs or from those who advocate Israel must incorporate all West Bank Arabs against their will within its borders.

There is also the threat to Israel's broad acceptance within the international community of nations from hard-core ideologues of the left and the right who regard Israel's creation 60 years ago as an original sin and the "root cause" of Arab alienation from the western world.

It is not a short list. Most of us would be able to add other items to it.

In Israel, however, a large number of people would say that the "real" threats to the country are internal, not external to the state.

This was precisely the message at one of the seminar-like breakout sessions at the recent United Jewish Communities General Assembly (GA) in Jerusalem.

Israel Prize-winner Dov Lautman, president of the Chai-Israel Education Association, said that "the danger in Israel is not Hamas or Hezbollah, but the [socio-economic] gaps in Israeli society."

He was referring specifically to the gaps that arose due to the disparity in the quality and level of education available to children throughout the country. The session at which he spoke was called "Education in Israel: Restoring the Qualitative Edge."

The quality of education in Israel was on the minds of a great many people at the GA.

It may surprise, if not shock, many readers to learn that in the past few years, Israeli students have shown poor results in virtually every category of testing conducted by the Organization for Economic Co-operation and Development (OECD).

"Today in any international comparison in any subject, we are at the bottom of the western and developed world," Knesset education committee chair Rabbi Michael Melchior told the audience.

He also told the gathering that "Jewish identity" in education was a problem, too.

"More and more secular students are identifying themselves as Israeli and not Jewish. Haredi students are identifying themselves as Jewish and not Israeli. This is more dangerous than any danger from the outside, Melchior said.

The next day at the GA, Stanley Fischer, the president of the Bank of Israel, also cited the declining quality of the country's education system as one of the "serious, longer term challenges to Israel's economy" along with the level of poverty in the country, the need to maintain the country's edge in high-tech innovation and the need to attain peace with the country's neighbours.

He, too, referred to the poor performance of Israeli students in international standardized testing published by the OECD as irrefutable evidence that the overall level of education had deteriorated. "The economy will be severely degraded in the future unless the educational problems are solved," Fischer warned. The problem, however, according to Fischer was not in the country's overall expenditures on education. Rather, it was "in the fact that there are four different school systems." He was referring to the secular, national religious, haredi and Arab systems.

In addition to the disjointed and duplicated expenses that arise as a result of the factional and fractured nature of the country's educational structure, Fischer pointed out that the pay for teachers and for researchers in the higher institutions of learning was very poor. "We have to find a way of improving education in this country and of maintaining the high quality of senior institutes of learning," he concluded somewhat urgently.

Merely moments after Fischer left the stage, Likud leader Benjamin Netanyahu took his turn addressing the GA. In his remarks he, too, identified the need to improve the education system as one of the three key domestic issues in his election platform, along with dealing with the increase in violent crime and strengthening the economy.

He offered a five-point plan for "fixing" the education system:

- The quality of teachers must be improved. This can be done, he suggested by paying higher salaries and by establishing higher entrance standards for people to qualify as teachers.
- Weaker children in the system must be offered help immediately.
- Principals must be allowed to manage their own schools.
- The curriculum must concentrate on core learning subjects.
- The curriculum must include the teaching of values such as "love of country, Jewish history, heritage and tradition."

It is counter-intuitive that the People of the Book in Israel have been ignoring the books. Yet the evidence suggests indeed that is the sad case. But it seems that the national agenda in Israel will soon be changing to bring the people back at least to their schoolbooks

–MBD

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ISRAELI WRITER WINS NOBEL PRIZE

On Dec. 10, 1966, Israeli novelist Shmuel Yosef Agnon shared the Nobel Prize for literature with German Jewish author Nelly Sachs. Agnon, who immigrated to Palestine from Russia in 1908, was the first Israeli writer to win the coveted award. At the Nobel ceremony in Stockholm, Agnon, a central figure in modern Hebrew fiction, said, "As a result of the historic catastrophe in which Titus of Rome destroyed Jerusalem, and Israel was exiled from its land, I was born in one of the cities of the exile. But I always regarded myself as one who was born in Jerusalem." Among Agnon's novels were The Bridal Canopy, Only Yesterday and Shira, which was published posthumously. Agnon, a resident of Jerusalem, died Feb. 17, 1970.

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Octogenarian walks 5 km for charity. *Page 21*

Jewish Life

Does little Hannah owe her existence to The CJN? *Page 24*

Arts & Travel

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Israeli security forces forcibly evicted some 250 settlers and their supporters last Thursday from a disputed building in Hebron. *[Yossi Zamir/ Flash 90 photo]*

Showdown in Hebron as settlers evicted

By DINA KRAFT
JTA

HEBRON, West Bank — It looked like a modern-day version of a medieval siege: Israeli paramilitary border police wielding batons and shields burst from vans, charging their way into a house in this tense, divided city.

The violent eviction last Thursday ended one standoff between Jewish settlers and the Israeli government but spurred another.

After more than 200 settlers were hauled away from the cavernous four-storey building by security forces using stun grenades and tear gas, dozens of settler youths fanned out across Hebron attacking Palestinians and setting olive groves ablaze. One settler shot two Palestinians outside their family home. The footage was broadcast by Israeli TV stations.

Earlier in the day, David Wilder, a spokesperson for Hebron's Jewish community – an island of several hundred Jews living in fortress-like compounds in the midst of more than 150,000 Palestinians – warned that the house's evacuation would not pass silently. He spoke as Israeli police nearby scuffled with a group of teenage girls during the final throes of the evacuation of the disputed house.

"The people here were brutal," Wilder said of Israel's police. "And I think there will be a price to pay for it."

The notion of exacting a price for the evacuation of settlers in the West Bank is the cornerstone of a new policy by some radical Jewish settlers to spread mayhem in response to any eviction attempt by the Israeli authorities. Dubbed "price tag," the policy aims to spread thin and exhaust Israeli security forces.

At stake is nothing less than the future of the West Bank, Israel and a Palestinian state, settlers say, with some determined to oppose any Jewish withdrawal from the Holy Land – by force, if necessary.

"We are ready for battle and we are getting ready for battle," said Baruch Marzel,

Continued on page 52

Torontonians remember Holtzbergs

By PAUL LUNGEN
Staff Reporter

Although they were cousins, Rabbi Yosef Holtzberg is old enough to be Rabbi Gavriel Holtzberg's father. He recalls the late Mumbai rabbi as a six-month-old infant and as a precocious adolescent growing up in Crown Heights, N.Y., a quiet boy with his nose always in a book.

Rav Yosef's last contact with his young cousin came just before Rosh Hashanah, when he received a call to wish him a happy new year.

"Gabi" was always a serious young man, concerned with spiritual matters, Rav Yosef said. Even on his last visit to Toronto seven years ago, which included a side trip to Niagara Falls, "he was basically looking to see me, talk to me. He was not into material things. He was always into helping other people."

Rav Yosef's recollections came a few days after his 29-year-old cousin, along with his pregnant wife, Rivkah, and four others were murdered by Islamist gunmen in Nariman House, the Chabad outreach facility they ran in the Indian commercial centre of Mumbai.

They were killed on the first day of the terrorist assault in which close to 200 people died, and despite media reports that they were tortured, Rav Yosef has it on good authority they were not. It appears Gavriel and Rivkah were shot fairly early in the attack without the kind of abuse being rumoured. Rav Yosef's source for this information is his brother-in-law, Yossi Weinberg, a member of ZAKA, the Israeli organization that gathers the remains of terror victims for proper Jewish burial. Weinberg was part of a ZAKA team that was dispatched to Mumbai to gather the remains of Jewish victims.

Rav Yosef spoke to his brother-in-law afterward and, "as for what I know, he did not struggle. He was shot immediately." Neither Gavriel nor his wife was tortured. "It was done quickly," he said.

Continued on page 28

Vayishlach
Candlelighting: 4:23
Havdalah: 5:29

Greater Toronto Area

Obama prepared to hold talks with Iran – please see page 49

The News in Brief

Canada

Judge Cleared

TORONTO — A judge who became involved in a dispute over a development in his neighbourhood will likely retain his job after the Canadian Judicial Council ruled he shouldn't be removed for misconduct, and said it will recommend as much to the federal justice minister. In a 17-4 decision, the council overruled its own inquiry panel in the case of Ontario Superior Court Judge Ted Matlow, 68, who was fighting a development project in the Forest Hill area of Toronto. It said Matlow, a judge for 27 years, was guilty of misconduct and used "intemperate language" in criticizing the project in letters and to the media, and that he shouldn't have acted as legal adviser to his neighbours. Matlow was ordered to write apologies to those affected by his actions, attend a seminar on judicial ethics and seek advice before entering another public debate.

Moses Gets His Way

TORONTO — Moses Znaimer, the founder of MuchMusic and Citytv, was honoured Dec. 4 when a part of Queen Street West in Toronto was renamed in his honour. The stretch of Queen, between John and Duncan streets, site of the iconic MuchMusic building, was dubbed Moses Znaimer Way in a ceremony sponsored by CTVGlobemedia and the city.

World

Academic Turns 100

PARIS — French anthropologist Claude Levi-Strauss was honoured on his 100th birthday. In a Nov. 28 tribute, UNESCO head Koichiro Matsuura called Levi-Strauss "one of the greatest thinkers of the 20th century" who "changed our understanding of the world." Many publications and other events marked the centennial in France. Levi-Strauss was born into a Jewish family on Nov. 28, 1908. He fled France and spent World War II in New York. Among his best-known books are Structural Anthropology and The Savage Mind.

Carter Writes Book

ATLANTA — Jimmy Carter has written a new book about Mideast peace. The former U.S. president told his Atlanta-based Carter Center that We Can Bring Peace to the Holy Land will come out after president-elect Barack Obama takes office next month. Carter otherwise wouldn't discuss the book. He spoke of Israel's "persecution of the Palestinians" while on a panel last week that concluded a two-day seminar at the Carter Center on human rights. His controversial 2006 book, Palestine: Peace not Apartheid, likened Israeli settlement policies to apartheid and accused pro-Israel groups of muzzling debate in the United States.

Harper Honoured For Pro-Israel Stance

OTTAWA — Prime Minister Stephen Harper was honoured last week by a leading Jewish umbrella group for his government's support of Israel.

The Conference of Presidents of Major American Jewish Organizations gave Harper its inaugural International Leadership Award. Thornhill MP Peter Kent, minister of state of foreign affairs (Americas), accepted the award for Harper on Dec. 3 in New York.

The group said it was expressing appreciation for Canada's "courageous stands" on next year's so-called Durban II anti-racism conference, which Canada became the first nation to boycott earlier this year.

It also lauded Canada's "support for Israel and [its] efforts at the United Nations against incitement and... delegitimization, where [it has] taken a role in the forefront," said Malcolm Hoenlein, the group's executive vice-chairman. However, a published report said this year marks the first since Harper became prime minister in 2006 that Canada "has not incrementally shifted" its UN votes toward Israel on Mideast issues.

Anti-Israel Carolling

LONDON — An Anglican church in London hosted an evening of anti-Israel Christmas carols on Nov. 26. The "Bethlehem Now: Nine Alternative Lessons and Carols for Palestine" event, sponsored by a group called Jews for Boycotting Israeli Goods & Open Bethlehem, took place at St. James Church in London's West End. Funds raised, at $15 per ticket, went to Bethlehem charities. After complaints from the current and past Archbishop of Canterbury, and Jewish groups, the church's rector said he'd "think twice" before hosting a similar event in the future.

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The 'real' threat to Israel

From the editor's desk

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There is the threat to Israel's citizens from the planners and perpetrators of terrorism and violence such as Hamas, Islamic Jihad, Hezbollah, Al Qaeda and their many like-minded fellow travellers.

There is the threat to Israel's Jewish and democratic nature from those who advocate that there must be only one state for Jews and Arabs or from those who advocate Israel must incorporate all West Bank Arabs against their will within its borders.

There is also the threat to Israel's broad acceptance within the international community of nations from hard-core ideologues of the left and the right who regard Israel's creation 60 years ago as an original sin and the "root cause" of Arab alienation from the western world.

It is not a short list. Most of us would be able to add other items to it.

In Israel, however, a large number of people would say that the "real" threats to the country are internal, not external to the state.

This was precisely the message at one of the seminar-like breakout sessions at the recent United Jewish Communities General Assembly (GA) in Jerusalem.

Israel Prize-winner Dov Lautman, president of the Chai-Israel Education Association, said that "the danger in Israel is not Hamas or Hezbollah, but the [socio-economic] gaps in Israeli society."

He was referring specifically to the gaps that arose due to the disparity in the quality and level of education available to children throughout the country. The session at which he spoke was called "Education in Israel: Restoring the Qualitative Edge."

The quality of education in Israel was on the minds of a great many people at the GA.

It may surprise, if not shock, many readers to learn that in the past few years, Israeli students have shown poor results in virtually every category of testing conducted by the Organization for Economic Co-operation and Development (OECD).

"Today in any international comparison in any subject, we are at the bottom of the western and developed world," Knesset education committee chair Rabbi Michael Melchior told the audience.

He also told the gathering that "Jewish identity" in education was a problem, too.

"More and more secular students are identifying themselves as Israeli and not Jewish. Haredi students are identifying themselves as Jewish and not Israeli. This is more dangerous than any danger from the outside, Melchior said.

The next day at the GA, Stanley Fischer, the president of the Bank of Israel, also cited the declining quality of the country's education system as one of the "serious, longer term challenges to Israel's economy" along with the level of poverty in the country, the need to maintain the country's edge in high-tech innovation and the need to attain peace with the country's neighbours.

He, too, referred to the poor performance of Israeli students in international standardized testing published by the OECD as irrefutable evidence that the overall level of education had deteriorated. "The economy will be severely degraded in the future unless the educational problems are solved," Fischer warned. The problem, however, according to Fischer was not in the country's overall expenditures on education. Rather, it was "in the fact that there are four different school systems." He was referring to the secular, national religious, haredi and Arab systems.

In addition to the disjointed and duplicated expenses that arise as a result of the factional and fractured nature of the country's educational structure, Fischer pointed out that the pay for teachers and for researchers in the higher institutions of learning was very poor. "We have to find a way of improving education in this country and of maintaining the high quality of senior institutes of learning," he concluded somewhat urgently.

Merely moments after Fischer left the stage, Likud leader Benjamin Netanyahu took his turn addressing the GA. In his remarks he, too, identified the need to improve the education system as one of the three key domestic issues in his election platform, along with dealing with the increase in violent crime and strengthening the economy.

He offered a five-point plan for "fixing" the education system:

- The quality of teachers must be improved. This can be done, he suggested by paying higher salaries and by establishing higher entrance standards for people to qualify as teachers.
- Weaker children in the system must be offered help immediately.
- Principals must be allowed to manage their own schools.
- The curriculum must concentrate on core learning subjects.
- The curriculum must include the teaching of values such as "love of country, Jewish history, heritage and tradition."

It is counter-intuitive that the People of the Book in Israel have been ignoring the books. Yet the evidence suggests indeed that is the sad case. But it seems that the national agenda in Israel will soon be changing to bring the people back at least to their schoolbooks

–MBD

ISRAELI WRITER WINS NOBEL PRIZE

On Dec. 10, 1966, Israeli novelist Shmuel Yosef Agnon shared the Nobel Prize for literature with German Jewish author Nelly Sachs. Agnon, who immigrated to Palestine from Russia in 1908, was the first Israeli writer to win the coveted award. At the Nobel ceremony in Stockholm, Agnon, a central figure in modern Hebrew fiction, said, "As a result of the historic catastrophe in which Titus of Rome destroyed Jerusalem, and Israel was exiled from its land, I was born in one of the cities of the exile. But I always regarded myself as one who was born in Jerusalem." Among Agnon's novels were The Bridal Canopy, Only Yesterday and Shira, which was published posthumously. Agnon, a resident of Jerusalem, died Feb. 17, 1970.

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Jews, Hindus show solidarity with Mumbai victims

By PAUL LUNGEN
Staff Reporter

Jewish and Hindu groups gathered at the Israeli consulate last week in a show of solidarity with the victims of the Mumbai terrorist attacks.

About 25 to 30 people braved cold and bitter winds as speakers from both communities paid tribute to those killed by Islamic extremists.

Innocent victims were murdered "in the name of a vicious ideology," said Ron Banerjee, director of public relations for Canadian Hindu Advocacy (CHA).

They were victimized twice, Banerjee said – once by the terrorists themselves and then by the media, which suggested the killings were the result of oppression or marginalization felt by the perpetrators.

"The implication that they have some legitimate grievances is completely unacceptable," he told The CJN.

In an interview after the event, which saw participants march along Bloor Street from the Israeli consulate to the Indian consulate, Banerjee said many Hindus "consider the State of Israel as our ideal. We would like India to be more like Israel. We admire the heroism of Israel and the Jewish people – a tough yet compassionate approach to minority rights and security considerations. It is a model to the world, especially India."

India's BJP party, which is currently out of power but could win the next election in May, shares that attitude, he said.

In other remarks, Shirley Ann Haber of the Speakers Action Group, remembered the mostly Hindu victims of the terrorists "and for them, we mourn the senseless killing of innocents. As well, in a country where there has been traditionally no anti-Semitism, the Jews were targeted – this was evident in the Chabad Center, the Jewish Learning and Study Community Center, where the young Rabbi Holtzberg and his young wife, six months pregnant, were murdered with the other visitors."

Haber said the terrorists hoped to instil fear, deter tourism and destroy commercial relations. "But crucial is the hate – the hate of western society, the hate of the United States, the hate of the Jews, the hate of the Israelis."

The rally was sponsored by Speakers Action Group, a charitable organization that promotes "tolerance and understanding through cross-cultural education," the CHA, which represents hundreds of Hindus across Canada, and the Toronto Zionist Council.

The CHA's website states that the organization supports "multi-faith initiatives with groups and people who share our values of democracy, liberty, and merit-based success."

The Speakers Action Group and the CHA have collaborated on programs before. In February, the two sponsored "an interfaith evening to promote understanding by exploring our common history and build bridges between the Jewish and the Hindu community in Toronto," Haber said.

Jews and Hindus gathered at the Israeli consulate last week. [Paul Lungen photo]

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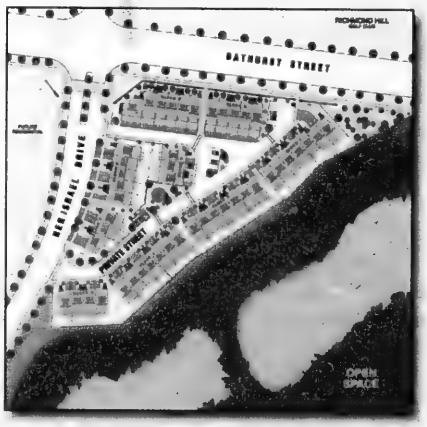

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An attack on us all

Our hearts go out to all those murdered by terrorists in Mumbai, India. Almost 200 innocent people were killed by Islamic fanatics, and it should come as no surprise that Jews were among those the terrorists sought out. Six people, including Rabbi Gavriel Holtzberg and his pregnant wife, Rivkah, were gunned down in Chabad's Nariman House. The couples two-year-old son, Moshe, escaped thanks only to their Indian nanny, Sandra Samuels, who grabbed him and bolted from the building.

In a city of 18 million, Jews number some 5,000. Nariman House is reportedly a non-descript building with no visible markings to suggest it was inhabited by Jews, and the surviving terrorist told Indian police that the facility was scouted well in advance. Jews have lived peacefully in Mumbai for hundreds of years, perhaps more. This was the community's first anti-Semitic attack. To find Jews, the terrorists went looking for them, not, as some commentators have suggested, because of a dispute over Kashmir, or anger over India's treatment of Muslims or even anger over the dispute with Israel. If you think that, then welcome to the fevered worldview of the Islamic terrorist, where slaughtering any Jew, or any westerner or any Hindu is as good as murdering another. For the terrorists, the people in Nariman House were legitimate targets simply because they were Jews.

A few years ago, a CJN reporter had the good fortune to travel to Russia as a guest of the Chabad Lubavitch movement. The Orthodox Jewish organization wanted to show off its good works in rekindling Jewish life in Russia after 70 years of Communism, and it invited a group of North American Jewish journalists to come see for themselves. In the city of Kazan, about 400 kilometres east of Moscow, the CJN reporter and an American colleague were guests of a young Chabad couple. Both Israelis, they had been dispatched to Kazan by senior rabbis to bring a little "Yiddishkeit," Jewish life, back to the city's Jews. With barely a second thought, they gracefully accepted their marching orders and transplanted their young family to the remote location.

For this CJN reporter, memories of spending Shabbat with the family and a handful of local Jews, with many young children scurrying about, came rushing back when the attack on the Chabad centre was reported. Rabbi Holtzberg and his wife also volunteered for a life far from home, and we can imagine them to be like the couple in Kazan – warm, welcoming and non-judgmental, especially since so few locals choose to live the same lifestyle as they do. Chabad has created a far-flung network of families such as those in Kazan and Mumbai, staffed by dedicated young people eager to bring the joys of their religious tradition to lapsed Jews and Jewish travellers far from home. Jews of all backgrounds – whether observant or not – should consider that it could have been them in the Chabad centre that day. The attack on Nariman House was an attack on us all.

– P.L.

25 years ago in The CJN

After the PLO and other Palestinian groups took credit for a bomb blast on a Jerusalem bus that killed four Israelis and injured 46 others, Israel refused to guarantee safe passage to PLO leader Yasser Arafat and his supporters as they left Tripoli. Meanwhile, U.S. secretary of state Alexander Haig said that a close U.S.-Israeli relationship benefits both countries, as well as moderate Arab states.

Editorial Advisory Board: Guy Aboodi, Michael Brown, Donald Carr, Gal Corfas, Igor Korenzvit, Keith Landy, Rabbi John Moscowitz, Lou Ronson, Alan Sandler, Rabbi Philip Scheim, Mike Shriqui, Pamela Medjuck Stein, Ehud Telem , Rabbi Reuven Tradburks, Nelson Wiseman.

Mumbai deaths of rabbi, rebbetzin

I want to express my deepest sympathies on the tragic murders of Rabbi Gavriel and Rivkah Holtzberg, among all those who lost their lives in the tragedy in Mumbai ("Chabad rabbi, wife slain," CJN, Dec. 4). As Jews, we feel pain at the tragic murder of Jews, whomever and wherever they may be. But, in addition, we feel the pain more acutely when we have been personally touched by those affected by the tragedy.

And in this, what Jew has not been affected by the warmth and love of Chabad rabbis and rebbetzins the world over? Thousands of Chabad rabbis have chosen to serve the Jewish people, to bring some Torah, some kosher food, some Shabbat spirit and some kindness to their fellow Jews, wherever they may be. And where may those fellow Jews be? Well, we are all over the world. And so that is where young Chabad families go. Young Israelis travel in very large numbers to India, so that is where Chabad rabbis will be found. Chabad offers travellers a Shabbat dinner, information on kosher food and a place to put on tfillin, as well as a friendly face.

The altruism and the self-sacrifice of these thousands of young couples is, to my simple mind, the highest of the heavens. I truly feel that this is the holy of the holiest. Personal comforts and the comforts of familiar surroundings are sacrificed – for us. The warmth of community of like-minded people, schools for the children are sacrificed – for us. The young couples of Chabad live lives of complete *mesiras nefesh* – complete self-sacrifice – to bring holiness and Torah to their fellow Jews. And all with a smile.

We have all, the entire Jewish people, been personally touched by Chabad shluchim, the women and men of Chabad. And our pain is more acute because of it. May the holy *neshamahs* of Rabbi Gavriel Holtzberg and Rebbetzin Rivkah Holtzberg receive the splendour of the Shchinah that they deserve, having made the ultimate sacrifice.

From the depths of a pained heart,
Rabbi Reuven Tradburks
President
Vaad Harabonim of Toronto

* * *

Diversity of Holocaust Education Week

Jonathan Usher ("Universalize Holocaust Education Week," CJN letters, Nov. 20) made the important point that UJA Federation of Greater Toronto's Holocaust Education Week must reach out to a wide community. However, his characterization of Holocaust Education Week as an event "presented by Jews, about and for Jews" couldn't be further from the truth. Clearly, he neglected to review our booklet or website www.holocausteducationweek.com, which reveals that as the largest Holocaust education event in the world, the programming teaches the lessons of genocide from a diversity of perspectives and voices.

Central to the UJA Holocaust Centre of Toronto's mandate with Holocaust Education Week is the teaching about contemporary manifestations of persecution and genocide. A few examples of this year's programming that address issues such as Darfur, Aboriginal Canadians, Armenian genocide and hate speech include: "Justice, Responsibility and Forgiveness: Legacies of the Holocaust and the Persecution of Aboriginal Canadians"; "From the Holocaust to Darfur: Lessons in Humanity for Today"; "From Hate to Hope: A Hate Crime Perpetrator and His Victim Come Together"; "Democide: Mass Murder in the 20th Century and Beyond"; "Hate Speech versus Free Speech"; "Rescuers in the Armenian Genocide and the Holocaust," to name just a few.

Our outreach activities have benefited immensely from the participation of the Christian-Jewish Dialogue, which organized programs in churches across Toronto, and the Regional Jewish Communities of Ontario, who have worked co-operatively with churches, universities and multicultural organizations to promote their programs across Ontario.

With more than 25,000 individuals engaging with this year's programming, and 8,500 students, Holocaust Education Week continues to embrace inclusiveness and diversity in our broader mandate of teaching about, and learning from, the Holocaust.

Robert Buckler, Rachel Iskov, Lesley Schwartz
Co-chairs
Holocaust Education Week 2008

* * *

Spelling error or Freudian slip?

Regarding your editorial "A different Arab offensive" (CJN, Nov. 27), perhaps there was no need to indicate a spelling error in the sub-headline of the advertisement that recently appeared in Israeli English language newspapers: "57 Arab and Muslim Countries will Establish Full Diplomatic and Normal Relations with Israel in Return for Comprehensive Pease [sic] Agreement and Ending the Occupation." The only spelling error in that sub-headline is the error of the omission. Add the missing prefix and suffix to the questionable spelling of "pease" and you get the "intended" word: appeasement.

Marc Goodman
Toronto

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Were the Mumbai attacks a harbinger?

By LESLIE SUSSER
JTA

Israel may consider beefing up security at hundreds of Israeli and Jewish institutions around the world in the wake of the terrorist attack at the Chabad center in Mumbai, experts say.

The attacks on 10 sites in the Indian city, which killed nearly 200 people, could lead to a shift in the way Israel views global terrorism and the way to combat it. Six Jews, including five Israelis, were among the victims.

Besides tightening security around the institutions – Israeli representatives and businesspeople abroad may be advised to concentrate their offices in a single, well-protected compound – experts say there will have to be more training of counterterrorism forces, restructuring of intelligence gathering and enhanced global co-operation in training special forces and sharing intelligence.

The Indian special forces who responded to the Mumbai attacks were criticized as being slow to respond, inadequately prepared for such an attack and lacking key equipment.

Bodies of Israelis killed in India arrive at Ben Gurion airport on Dec. 1. *[Moshe Milner/GPO photo]*

Israeli experts long have predicted a mega-terror attack involving local, western and Israeli targets, including symbols of government and economic power. Experts believe Mumbai will become the new model for international terrorist networks such as Global Jihad or Al Qaeda.

As the Mumbai case showed, even in cases in which Israel ostensibly is not the focus of the conflict or attack, Israeli and Jewish institutions are likely to be targeted.

The lone surviving Mumbai terrorist, 21-year-old Azam Amir Kasab, reportedly told investigators that he and his comrades were given specific instructions to kill Israelis.

Weeks before the attack, reports said, members of the terrorist squad spent time at the Chabad center to gather intelligence. If true, this shows that the attack on Israelis and Jews was part of the overall planning of a highly sophisticated, multi-target operation.

It has enormous implications for security at Israeli and Jewish institutions worldwide, but equally so for intelligence gathering.

At the behest of then-prime minister Ariel Sharon, the former head of the Knesset foreign affairs and defence committee, Dan Meridor, produced a classified report in 2006 on Israel's defence and intelligence needs in an age of potential high-tech megaterror. His recommendations, which remain secret, apparently were largely ignored. Mossad chief Meir Dagan preferred to focus the agency's intelligence-gathering effort almost exclusively on Iran's nuclear program.

Counterterrorism experts now are calling for revising this approach.

The attacks of Sept. 11, 2001, and the bombings in subsequent years in Bali, London and Madrid all involved the Global Jihad's modus operandi of hitting several targets simultaneously.

Israeli experts see even greater sophistication in the Mumbai attacks. More targets were involved, the targets were selected carefully to shut down a big city and the nature of the attack required a huge military effort to bring it to an end. The possibility of Hezbollah, Hamas or Global Jihad attempting something similar in Israel is a worst-case scenario that Israeli security specialists must consider.

What was new about Mumbai was the sheer size of the targets taken over by the terrorists. Indeed, the Mumbai attacks may serve as a game-changer in the way counterterrorist forces prepare for attacks.

Going room to room and floor to floor in a multi-storey, modern building to flush out terrorists who could be anywhere and to save hostages requires highly co-ordinated action by much larger special forces than currently exist in Israel – or for that matter, anywhere else. For Israel, it means training more special forces at home and possibly helping train others abroad. It also means heightened surveillance at potential target sites to spot suspicious people, guests or customers trying to gather intelligence and prepare for an attack.

Israeli experts note that the attackers in Mumbai were highly skilled in the use of weapons and explosives, had detailed intelligence on their targets and used sophisticated navigation devices. In other words, they performed like soldiers in a regular army.

Like soldiers, they likely spent time at terrorist camps undergoing training. An effective pre-emptive counterterrorist measure could be to hit terrorist training camps in places such as Lebanon or Pakistan, Israeli experts say.

While acknowledging the difficulty of fighting terrorists at as many as 10 sites, Israeli experts have been very critical of the way Indian security and special forces operated.

They point to three stages of failure: the lack of any prior intelligence on the planned terrorist operation, the failure to intercept the terrorists as they infiltrated the Indian coast and the slowness of the counterterrorism operation on the ground.

The experts were particularly critical of the drawn-out operation at Nariman House, the building that houses the Chabad centre. Unlike the large hotels, the experts say, there was no reason to take 12 hours to liberate the much smaller Chabad house. For the hostages to have had any chance of survival, the counterterrorist operation needed to take place in minutes, not hours.

Others in Israel slammed the critics, noting that Israel, with its long history of fighting terrorism, has had its fair share of failures, too.

For its part, the Israeli government has studiously avoided any official criticism of the Indian effort. Diplomats, fearing possible strains in the close ties between Israel and India, urged Israeli critics to tread more carefully.

Israeli-Indian military, intelligence and counterterrorism co-operation is extremely close. Over the past several years, India has purchased an estimated $8 billion worth of military equipment from Israel, including the Green Pines radar system employed by Israel's Arrow anti-ballistic missile batteries. India's defence-related purchases from Israel amount to some $1.5 billion annually.

Just three weeks ago, Indian Defence Secretary Vijay Singh visited Israel to discuss the purchase of state-of-the-art Phalcon early-warning planes, missiles, helicopters and maintenance equipment for unmanned aircraft. The visit also focused on counterterrorism, with high-level intelligence exchanges on the war against global terrorism.

After Mumbai, the already deep co-operation between the two countries on counterterrorism almost certainly will be enhanced. India will want to share Israeli expertise, and Israel will be desperately keen to provide it. Both sides recognize that fighting global terrorism will take a huge, international collaborative effort.

Opinions

Lighting up the darkness

It's so dark. I wake up in darkness and leave work in the dark. I hate it! I've learned to live with the cold and the snow. But the darkness is too much. It pours gloominess into our souls.

Norma Baumel Joseph in Montreal

Remember the sun. Walking home at 7 p.m. meant there was a longer day, you could get more things done and everyone was smiling. (I know that wasn't really true, but it felt that way.)

So how do we cope with this reversal, this ever-present, disheartening night?

We light candles!

Right at the lowest point of our doldrums, when the days are at their shortest, we spend some time counting eight days and lighting numerous (44) candles in celebration of some long ago "minor" holiday.

It should come as no surprise that we have a holiday of lights that comes to cheer us up in winter. Somewhere in December, we Jews are lucky/smart enough to have the holiday of Chanukah, which emphasizes light and fire.

The original storyline focused on the survival of the few against the many (see the prayer Al Hanissim). Theologians and historians concentrated on the fight for religious freedom. But folk literature emphasized the "miracle of the lights." One little bit of oil, enough only for one day, lasted eight days until new purified oil could be brought to the Temple.

Clearly, in the grand scheme of things, the victory was of the few over the many, of a non-military force over a grand army, and about the Jews' ability to survive against religious intolerance and to reclaim their Temple, re-purify it and reignite the worship of God there. The burning of oil is only a minor story within the story. Perhaps it was emblematic, but whatever its original place, it has gained significance with time and climate. That original lighting of oil and our repeat performance has tremendous power to lighten our burden and bring smiles to our faces.

"One for each night, they shed their sweet light that remind us of times long ago." The flames have the power to bring light and gladness, memory and sweetness.

Chanukah isn't just a children's gift holiday. It's a mid-winter solstice holiday that cheers us up. It brings light into the darkness of our winter, shines a glowing torch at us and warms our spirits. We should be mindful of our ancestors' battle for freedom of religion. It seems that in every generation, we've had to fight that fight, with Chanukah registering the first battle. And our survival is indeed a miracle worthy of celebration.

But this holiday allows us to add a fire ritual that seems crucial, for it enables us to light up the darkness. In the winter, it's truly necessary.

May words lead us to the messianic era

The horrific slaughter in Mumbai is difficult to comprehend. The random viciousness of the attackers – who seem to have been very young men – leaves us wondering how minds can be twisted to justify the wanton murder of men, women and children without regard to the sanctity of human life.

Jean M. Gerber in Vancouver

In our yearly cycle of Torah readings, we have begun reading the saga of Jacob and his family. In Toldot, the parshah we read on the Shabbat following the massacres, enmity between Jacob and Esau begins with Jacob's deception, Esau's anger and Isaac's bewilderment: "The voice is the voice of Jacob, but the hands are the hands of Esau."

Midrash Rabba 21:1 states: "Isaac left his two sons two legacies. To Jacob, he left the voice, for so it says 'The voice is the voice of Jacob,' but to Esau he bequeathed the hands, as it says, 'but the hands are the hands of Esau.'

"Esau was very proud of his legacy. As it says, 'And Edom said to him: Thou shalt not pass through me, lest I come out with the sword against you;' Jacob, too, was proud of his legacy, for it says, 'And we cried unto the Lord, the God of our fathers, and the Lord heard our voice.'"

The midrash goes on to argue that, in effect, these are two legacies that will persist: in the messianic era, Esau will be punished with the sword, Jacob will be rewarded with words – a voice raised in celebration.

Now we know that things are not so simple. Words can destroy and devastate as well as build and create, and the sword – military effectiveness – is needed to protect against enemies that would attack.

We still don't know, as of this writing, what the motivating factor was behind the Mumbai carnage. Were the attackers Islamist terrorists looking simply to spread panic? Did they single out the Chabad rabbi and his wife with particular animus? Did they seek to restore the atmosphere of hostility between Pakistan and India, derailing any hope of detente and progress toward some harmony?

Were they like the suicide bombers and enemies of peace who fire up their weapons whenever there is a glimmer of hope for a settlement between Palestinians and Israelis?

One can see from the daily news that a serpent of hatred has coiled around the hearts of Islamists. There have been horrible attacks in India for several years, and the minions of Al Qaeda lurk in the mountains of Pakistan, attacking soldiers and civilians alike, without regard for life. Hearing the news of 9/11, people danced in the streets, celebrating death and the sword. (Then they blamed the Jews.)

This cult of violence has spread beyond enmity toward our people to engulf others who are innocent of any crimes.

Yet where are the voices?

When will the world realize that violence against one group will inevitably engulf all? When will the world realize that it's not "the West," Israel or any one group, but humanity that will pay the price for this cult of violence and death?

I want to hear, loud and clear, the voices of every imam, minister and rabbi raised against continuing this cycle of vengeance. I want to hear from every mosque, from every pulpit, from the Vatican denunciation of these crimes – not hand-wringing, but a call to reject those who take up the sword. I want to hear in those voices revulsion at these acts and against those who perpetrate them.

I want to hear that mothers teach their sons – and daughters – that the sword is not the path to glory and paradise, but a hollow weapon that leads all of us toward mutual destruction.

When our rabbi concluded his teaching on this midrash, he shifted the argument away from the two brothers (and their descendants) to address the current violence. The reward for the entire world will be, he taught, when words, not weapons, are used to settle conflict.

We pray that comfort and a healing message will go out to the thousands of people affected by this latest attack, and that words, not weapons, will lead us toward that messianic era, when there will be no need for the sword of Esau.

Holocaust awareness in Canada

The Holocaust was a blight on the history of humanity. Millions of lives were destroyed while the world stood by and permitted this tragedy of unprecedented proportions to take place. The Holocaust became a fundamental element of the Jewish experience.

Gerald L. Gall in Edmonton

Considering the enormity of the Holocaust, how aware are Canadians of it? A recent poll of 1,500 Canadians, conducted by Leger Marketing under the auspices of the Association for Canadian Studies, sought to answer that question.

The poll revealed that a significant number of young people in Canada have little or no awareness of the Holocaust. Seven per cent of Canadians have never heard of the Holocaust and 13 per cent (one out of eight) between the ages of 18 and 24 have never heard of it.

Just under one-third of all Canadians reported that they do not have a good knowledge of the Holocaust.

How do people learn about the Holocaust? The survey disclosed that 36 per cent stated that they had read about the Holocaust in a book. Indeed, there have been many books written on the topic, including The Holocaust By Bullets: A Priest's Journey to Uncover the Truth behind the Murder of 1.5 Million Jews, by Father Patrick Desbois. It was recently the subject of a segment on CBC Radio One's Sunday Morning.

Fifty-one per cent of those surveyed stated that they had read an article about the Holocaust in a newspaper, while 13 per cent indicated that they had visited museum exhibits about the Holocaust. In fact, while visiting Auschwitz last March, I was impressed to see that students and teachers from two Canadian schools (from Corner Brook, Nfld., and from Brooks, Alta.) were also there.

Most remarkably, 56 per cent of those surveyed had learned about the Holocaust through films. The New York Times recently published a feature in its Sunday Arts and Leisure section, by A.O. Scott, titled Never Forget. You're Reminded. The article discussed the new films focusing on the Holocaust, including The Boy in the Striped Pajamas, Adam Resurrected and The Reader, and asks why there are so many Holocaust films. Given that more than half of Canadians learn details of the Holocaust through films, it is important that each new generation be exposed through this medium. The previous generation got their information from Schindler's List, and young people today are also being taught about the Holocaust through movies.

The survey reveals that with greater formal education comes a greater knowledge of the Holocaust. This underscores the importance of including the Holocaust as a mandatory component of social studies curricula throughout Canada. In fact, the Holocaust is currently an integral element of many provincial curricula. This was outlined in a recent report published by the League for Human Rights of B'nai Brith Canada called Holocaust Education in Canada: A Review and Analysis of Curriculum, Policies, Programs and Teacher Training.

We have vowed and the world has pledged never to forget, never to allow humanity's dark penchant for inhumanity to stoop to such depths and depravity. Yet, the world has allowed repeated instances of genocide, war crimes and crimes against humanity. We have witnessed this recently in Somalia, in the Sudan, in Rwanda, in the Balkans and elsewhere.

On Dec. 10, the world marked the 60th anniversary of the United Nations Universal Declaration of Human Rights. When the UN General Assembly adopted this resolution in 1948, it was a direct response to the horrors of the Holocaust and represented a worldwide initiative to ensure that a holocaust never occurs again. As the world has since seen, the values and principles of the Universal Declaration have still to be realized on a global scale.

The lessons of the Holocaust, the sanctity of the memory of those who perished will only survive if the history of the Holocaust is continually learned and the message of the tragedy is continually etched into the conscience and consciousness of all future generations.

The Kirshner File

A cornucopia of books...

As the eighth year of the new millennium ends, readers may want to dip into the latest selection of books hot off the press.

Uri Savir knows a thing or two about peace. As director general of Israel's foreign ministry from 1993 to 1996, he played a pivotal role in talks with the Palestinians during the Oslo era. Later, he was a founder of the Peres Center for Peace. Savir's newest book, **Peace First** (Berrett-Koehler), draws on his experiences from Oslo and argues that enduring peace is built from the bottom up, not from the top down. His observations on the collapse of the Oslo process are particularly instructive. It failed for a number of reasons, he writes. Oslo dwelled on the past and did not reach for historical reconciliation. It did not create the motivation to sustain peace. It did not promote a culture of peace, nor did it emphasize economic co-operation to create common interests. Lastly, it did not promote peace socially and politically. Yet Oslo was not a complete bust, Savir believes. Without the Oslo agreements, Israel would have annexed the West Bank and the Gaza Strip, resulting in total turmoil, anarchy and a binational state.

Sheldon Kirshner in Toronto

Neve Gordon's **Israel's Occupation** (University of California Press) examines the history of Israel's presence in the territories since the Six Day War. In a rigorous analysis, Gordon, a lecturer in politics and government at Ben-Gurion University, shows how the occupation has changed structurally over the years. King Hussein ruled Jordan, Israel's neighbour, until his death in 1999. Nigel Ashton's comprehensive biography, **King Hussein of Jordan** (Yale University Press), draws on the kings's private papers, including his correspondence with Israeli, American and British leaders. In **Beyond Terror and Martyrdom** (Harvard University Press), Gilles Kepel, a professor of Middle East history at the Institute of Political Studies in Paris, argues that the United States' war on terror is misplaced and should be replaced by a constructive dialogue between Islam and the West. **The State of the Middle East: An Atlas of Conflict and Resolution** (University of California Press), by Dan Smith, is a concise primer on historical developments in the region, encompassing Arab nationalism, Zionism, European colonialism, oil, water resources, military spending, education and human rights. A companion volume, **Canadian Oxford World Atlas** (Oxford University Press), is bright and clear. **Rekindling the Torch: The Story of Canadian Zionism** (Key Porter), by David Azrieli and Joe King, is extensively researched and abundantly illustrated.

Mark Cohen's **Under Crescent & Cross: The Jews in the Middle Ages** (Princeton University Press) explains in systematic fashion why Jewish-Muslim relations were less confrontational than those between Jews and Christians in the West. Reuven Firestone's **An Introduction to Islam for Jews** (Jewish Publication Society) is timely and appropriate. **Two Nations in Your Womb: Perceptions of Jews and Christians in Late Antiquity and the Middle Ages**, by Hebrew University scholar Israel Yuval, discusses such prime issues as the source of Jewish-Christian hostility and ritual murder accusations.

The Soviet Jewry movement is the subject of Philip Spiegel's **Triumph Over Tyranny** (Devora), which touches on topics from human rights campaigns to Israel's covert missions to facilitate Jewish emigration from the Soviet Union. A passage from Emil Draitser's **Shush! A Memoir of Growing up Jewish Under Stalin** (University of California Press) sums it up: "I simply couldn't recall a single moment in my life when the shame [of being Jewish] wasn't an intimate part of my existence." In **Hope Not Fear: A Path to Jewish Renaissance** (St. Martin's Press), the former president of the World Jewish Congress, Edgar Bronfman, outlines a new agenda for the North American Jewish community that, he claims, will ensure continuity in an open society. Read it in conjunction with Rabbi David Wolpe's **Why Faith Matters** (HarperCollins), a long essay on faith in the modern world.

Joel Kraemer's **Maimonides: The Life and World of One of Civilization's Greatest Minds** (Doubleday) is sweeping in scope and accessible. Ehrhard Bahr's **Weimar on the Pacific: German Exile Culture in Los Angeles and the Crisis of Modernism** (University of California Press) unfolds through the lives of Jewish refugees from Nazism such as Theodor Adorno, Franz Werfel and Alfred Doblin. The second edition of Elisabeth Young-Bruehl's biography of child analyst Anna Freud, **Anna Freud** (Yale University Press), contains a new appendix article and an updated bibliography.

Philip Davis' biography of a renowned American novelist/short story writer, **Bernard Malamud** (Oxford University Press), is definitely definitive. Hana Wirth-Nesher's **Call it English: The Languages of Jewish-American Literature** (Princeton University) traces the trajectory of distinctive voices, drawing on authors like Malamud, Henry Roth, Cynthia Ozick and Abraham Cahan. Rose Keefe's **The Starker** (Cumerland House) is a sociological blast from New York City's criminal past. It is a biography of gangster Zelig Zvi Lefkowitz (Big Jack Zelig), who ruthlessly ran the Lower East Side from 1910 to 1912.

[Sheldon Kirshner photo]

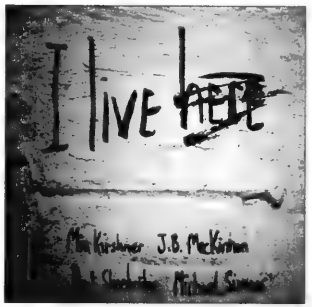
Yiddish in America (University of Chicago Press), edited by Edward Shapiro, consists of illuminating essays on topics ranging from drama and poetry to cinema and music. In **Yiddish Lands** (Wayne State University Press), scholar David Roskies, an ex-Montrealer, looks back on his life through the medium of Yiddish culture.

Barbara Epstein's **The Minsk Ghetto 1941-1943: Jewish Resistance and Soviet Internationalism** (University of California Press) recounts a little-known but heroic chapter of the Shoah. **The Terezin Album of Marianka Zadikow** (University of Chicago Press) is something of a keepsake from the Holocaust – a collection of signatures, sketches and inscriptions, as compiled by an imprisoned bookbinder, from the Theresienstadt concentration camp. In **Among the Righteous** (Public Affairs), Robert Satloff tells the little known story of Arabs who helped North African Jews during the Holocaust.

In general: **Nobel: A Century of Prize Winners** (Firefly Books), edited by Michael Worek, singles out some 200 laureates, including Albert Einstein, Milton Friedman and Menachem Begin. Firefly's **World of Facts** (Firefly Books), by Russell Ash, is endlessly fascinating. Christopher Shulgan's **The Soviet Ambassador: The Making of the Radical Behind Perestroika** (McClelland & Stewart) turns on Aleksandr Yakovlev, the Soviet functionary and diplomat who became a force for democracy in the Soviet Union. **The First Day of the Blitz** (Yale University Press), by Peter Stansky, recalls the day and the year, Sept. 7, 1941, when Germany's long-feared bombardment of London occurred.

My daughter the author

In keeping with the tenets of an impartial book reviewer, I try to be objective and distanced. But when **I Live Here** (Pantheon) reached my desk, all notions of objectivity flew out the window, because the lead author is my beloved and talented older daughter, Mia, who has earned a living until now as an actress. I Live Here, a harrowing, poetic and beautifully packaged account of refugees and displaced people in four corners of the world, is truly a labour of love. Mia took personal and financial risks to make it happen, and now, finally, I Live Here is a reality of which she can be proud. As a father, I congratulate her and send her hugs and kisses.



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Israel must embrace Judaism to survive, Nobel laureate says

By SHELDON KIRSHNER
Staff Reporter

Nobel Prize laureate Robert Aumann warned last week that Jews in Israel may not survive as a nation unless they embrace Jewish values.

Speaking at an Aish Toronto seminar at Shaarei Shomayim Congregation on the topic of Israel's future, Aumann, a Hebrew University mathematician and game theorist, said, "If we want to survive as a nation in Israel, we have to go back to Jewish values."

Aumann, who is Orthodox, added: "There's no other way. It's got to go that way."

Aumann, who shared the 2005 Nobel Prize in economics with Thomas Schelling, expressed certainty that the Jewish People will endure. But in a reference to Israel, which marked its 60th anniversary last spring, he said, "I have my doubts about the 60-year-old entity."

Suggesting that Israel can be saved by a massive infusion of Jewish values, Aumann warned the country could be "finished" if it continues to be underpinned by western values.

As he put it, "Mozart won't save us."

Aumann, a 78-year-old German-born yeshiva graduate who earned a PhD in the United States, said Israel was largely founded by secular Jews imbued with a love for Zion and Jewish values. But he voiced regret that they have not succeeded in passing on these ideas to their children and grandchildren.

Claiming that Israel's secular elite has lost its raison d'etre, he said its members have forgotten that Israel's history goes back 3,600 years. Suggesting they are not proper custodians of the Zionist dream, he said, "And so the whole thing comes apart in their hands."

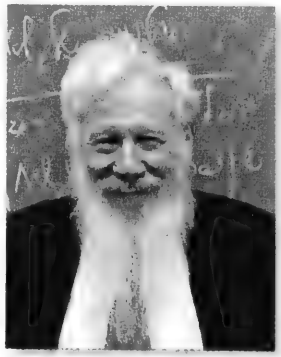
In a survey blending history and religion, Aumann said, "The state of our future is in the past. Israel is not 60. Israel is 60 times 60, or 3,600 years old. That's when Israel was born."

In a reference to the territories captured by Israel in the Six Day War, Aumann said that too few Israelis regard these places as holy. "We don't have any red lines," he declared.

"And if we continue this way, we'll be left with nothing," he added, referring to previous Israeli withdrawals from Gaza and the West Bank.

Urging perseverance in the face of Arab hostility, he called on Israelis to "keep up the struggle."

Blasting Israel's unilateral withdrawal from Gaza in 2005, Aumann said it marked the first time that "a people have expelled themselves."



Robert Aumann

Fearing that Israel may give up still more settlements in the territories, he said, "The Israeli government should not repeat that crime against humanity."

Aumann said neither Jews nor Arabs should be expelled from their homes. "We have to find a way to live with our cousins," he said of the Palestinians.

Disagreeing with the argument that anti-Zionism is synonymous with anti-Semitism, Aumann said, "There are plenty of Jews who are anti-Zionists, who don't want a Jewish state in Israel."

No logical relationship exists between anti-Zionism and anti-Semitism, he observed. "But in practice, the two get all mixed up," he added, alluding to the Muslim terrorists who murdered Jews earlier this month in Mumbai.

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January 20
The Year My parents went on Vacation (2006) Subtitles 104 minutes
Brazil's Official Submission to the Best Foreign Language Film Category of the 80th Annual Academy Awards (2008). A boy is left alone in a Jewish neighbourhood in the year 1970, where both World Cup and dictatorship happen in Brazil.

January 27
Everything is Illuminated (2005) 106 minutes
A young Jewish American man endeavours to find the woman who saved his grandfather during World War II in a Ukrainian village, that was ultimately razed by the Nazis with the help of a local who speaks weirdly funny broken English. Based on the bestseller book by Jonathan Safran Foer

February 3
Boynton Beach Club (2005) 105 minutes
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February 10
Rape of Europa (2006) 117 minutes
The story of Nazi Germany's plundering of Europe's great works of art during World War II and Allied efforts to minimize the damage.

February 17
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Retired Israeli ambassador mistrusts Obama

By ANDY LEVY-AJZENKOPF
Staff Reporter

People should should be skeptical of U.S. president-elect Barack Obama's position on the Israel-Palestinian conflict, Yoram Ettinger, a retired Israeli ambassador to Washington, said in Toronto late last month.

Ettinger, who writes a hawkish online newsletter, the Ettinger Report, works as a consultant on U.S.-Israel bilateral relations with both American legislators and Israeli members of Knesset.

Speaking to an audience of more than 40 people at the downtown offices of law firm Cassels and Brock on Nov. 26, Ettinger warned that Obama is a neophyte when it comes to the Middle East.

"Obama lacks any experience in foreign policy," he said, adding that the president-elect's worldview "is reflected in his advisers, [who are] being drawn from the Carter and Clinton administrations."

Ettinger, who was in Toronto as part of a speaking tour, warned that many of those advisers played key roles in previous U.S. administrations' "complacency in the face of global, rising Islamism."

Last week, Obama selected Susan Rice – a staff member of U.S. president Bill Clinton's National Security Council in the early 1990s, as well as Obama's foreign policy adviser during the election campaign – as ambassador to the United Nations. He also made Senator Hillary Clinton his secretary of state.

Terrorists used to think of former president Clinton as "a paper tiger," and the same thing may happen to Obama, Ettinger said.

He said that based on his talks with U.S. political insiders, Obama and his advisers believe that "the UN should play a high role" in Mideast peace talks.

"Obama and his advisers are among those who consider terrorism to be a law enforcement problem, not to be tackled unilaterally, but preferably, multilaterally," Ettinger said, before adding that this doesn't "bode well" for Israel in its fight against Palestinian terrorism.

"How long would a NATO force sustain itself after it lost scores of forces to improvised explosive devices in Judea and Samaria?" Ettinger asked. "Anyone suggesting that Israel has to give up Jewish geography to save Jewish demography is devastatingly wrong."

Despite his bleak outlook, Ettinger offered hope for continued U.S. support of Israel, saying Congress acts as a "check and balance" on the president.

"Congress does wield power, and Israel is supported by the American people [on the whole]," he said. "Most substance injected into U.S.-Israel relations since 1948 had its origins on Capitol Hill, and mostly in defiance of [presidents and their administrations], and even sometimes in defiance of Israeli administrations."

And just because Congress is controlled by Democrats doesn't mean a Democratic president will have a "free ride," Ettinger said.

"Obama will not have an automatic majority in the House or Senate, and certainly not on the matter of Israel" because every congressman or senator has to answer to his or her constituents.

There are "fundamental shared values" and a "fundamental affinity by Americans to the notion of a Jewish state," which is reflected in the allegiance of the majority of American legislators, Ettinger said.

Speaking to The CJN after his talk, Ettinger said he believes Canada and the United States can help transform Palestinian society from one of "corruption eroding it from within" to one based on western democratic ideals.

Ettinger advised Ottawa to send the following message to the Palestinian Authority: "No negotiation, no contact, until you eradicate completely… hate education. Only when you prove [to Canada]… after two or three years have gone by without any form of hate education – not in schools, media or mosques – only then will Canada resume relations.

"Anybody… that persists in negotiations with the PA while they conduct hate education is indirectly, and sometimes directly, abetting terrorism and distancing Israelis and Palestinians from peace. Because hate education is murder."

Ettinger's talk was co-sponsored by the Speakers Action Group and the Canadian Jewish Civil Rights Association.

V'ZOT HATORAH: Gordon and Sandra Hayward, with Torah, were among the congregants at Beth David B'nai Israel Beth Am Synagogue taking part in the shul's Torah parade and dedication Nov. 30. The project was spearheaded by Barry Sonshine and family. [Frances Kraft photo]

Clarification

The story "Zareinu's miracles celebrated at fashion show" (CJN, Dec. 4) should have explained that Zareinu student Shayna Markin began walking with assistance at three years of age. Only recently, did she begin to walk independently and now makes her own way from the car into the school.

* * *

Correction

The article "Jewish Archives acquire rabbi's records" (CJN, Dec. 4), included incorrect information about a display on the fourth floor of the Lipa Green Building, which contains a case dedicated to Rabbi David Monson's stint as a Jewish army chaplain. It is a satellite display of the Canadian Jewish Military Museum and General Wingate Branch 256 of the Royal Canadian Legion. The CJN regrets the error.

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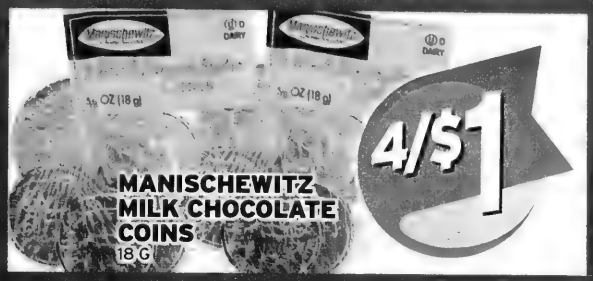

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Israelis respond to humanitarian crises

By SHERI SHEFA
Staff Reporter

IsraAID founder Shachar Zahavi, who has been working with Israeli humanitarian aid organizations since he was moved by images from the 1994 Rwandan genocide, said that "seeing their faces" inspired him to help the needy.

"I was finishing the army and the genocide in Rwanda was on TV, and I decided that I really wanted to do something," said 32-year-old Zahavi, who was in Toronto earlier this year to meet with UJA Federation of Greater Toronto leaders and speak to students at York University about the work that the Israel Forum for International Humanitarian Aid (IsraAID) does.

"I hooked up with a couple of friends. We started fundraising and came up with a campaign to fundraise for a bag of rice for each child, and we were able to raise many tons of rice and that was my first relief mission. We sent food to the Congo where the refugees fled."

After getting a taste of helping those in need, he said he spent the following years taking care of the logistics for many disaster relief programs led by a variety of Israeli NGOs.

But Zahavi felt that Israeli NGOs could be more effective if they were willing to work together.

"I thought, 'Why don't we get all the groups to sit down together and work together to help each other in terms of fundraising, [public relations], co-ordinating?'"

Shachar Zahavi
[Sheri Shefa photo]

In 2001, Zahavi founded IsraAID, a co-ordinating body of Israeli and Jewish NGOs, as well as other groups based in Israel, that are active in development and relief work.

It has an annual operating budget of about $100,000, and donations come from private sources and federations.

He said that when a community is in need of aid, the directors of member organizations, including Save a Child's Heart, F.I.R.S.T (Search & Rescue Teams), Jerusalem AIDS Project, the Israeli Friends of the Tibetan People and The Last Great Ape, gather to discuss what each organization can bring to the table in terms of expertise and fundraising capabilities.

"Each one benefits differently from our partnership, but I can say that everyone is in it for two reasons – really helping people in need and showing that Israel and the Jewish people have something to contribute to global issues," Zahavi said.

In May, IsraAID sent a small team of doctors, nurses and water specialists to the Delta region of Myanmar, formerly known as Burma, just four days after cyclone Nargis devastated the area, which killed some 130,000 people and left hundreds of thousands vulnerable to disease and starvation.

When tens of thousands of Georgians were displaced from their homes in South Ossetia after war broke out in August between Russian and Georgian forces, IsraAID established a project to provide hot meals to the refugees in and around Gori, the regional capital of central Georgia.

And most recently, IsraAID sent a team of post trauma experts to Mumbai following the terrorist attack that claimed the lives of more than 160 people to train locals how to support the victims of terror.

When the tsunami hit Sri Lanka in December 2004, IsraAID was one of the first organizations on the ground and within the first few weeks. " We were the only western NGO who met twice with the prime minister of Sri Lanka," Zahavi said.

"When something happens, we automatically commit, and I have to tell you that the Toronto federation – and I know a lot of federations – is one of the few that understands that."

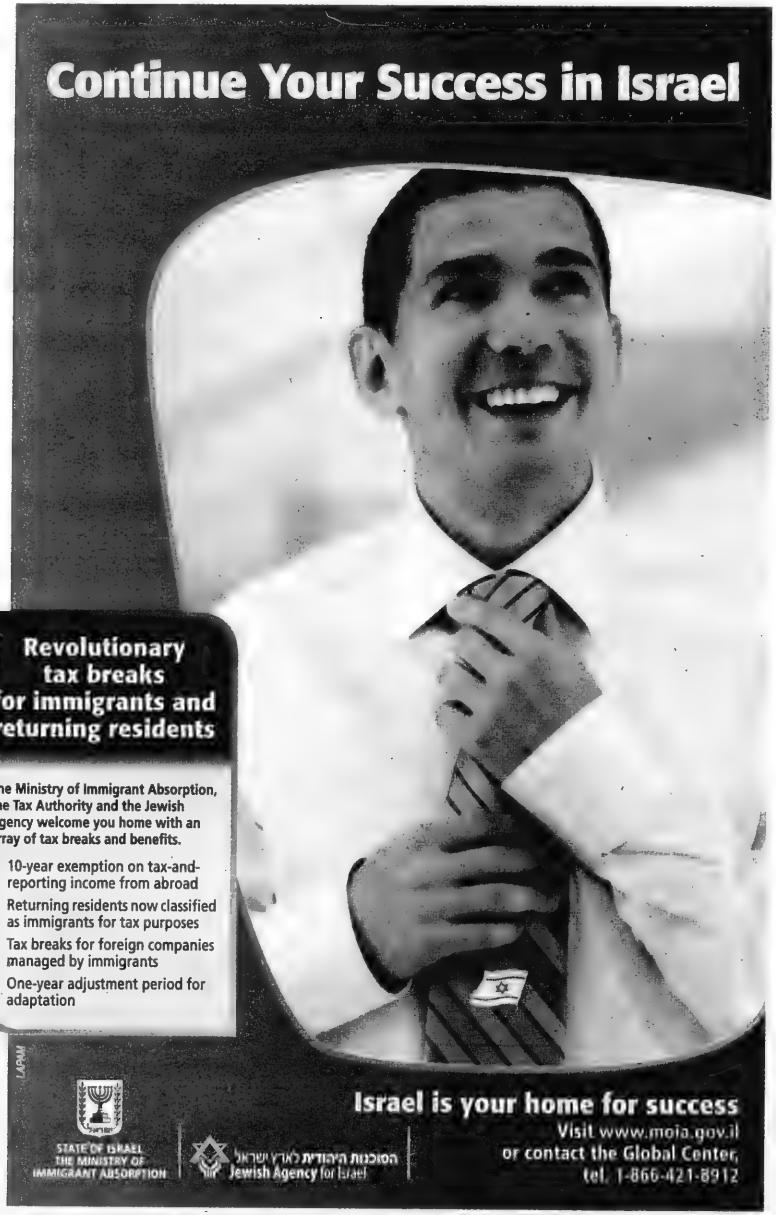
He said that when IsraAID committed to go to Myanmar and to Georgia, he called UJA Federation of Greater Toronto's president and CEO Ted Sokolsky and within 24 hours, he approved the funding necessary to send a relief team to the affected regions.

"Ted really gets it," Zahavi said, adding that it's good to show the rest of the world that Israelis are among the first respondents.

Zahavi, who heads IsraAID on a volunteer basis and makes his living as an adviser on international aid issues and an assistant researcher on foreign aid at Tel Aviv University, said that helping the needy helps him put his own life in perspective.

"Most people that go to a developing country, some have mixed emotions, but I've never met someone who had the chance to go to a refugee camp after an emergency and wasn't hooked on humanitarian aid," he said.

"It is interesting to see [that] starving people or people who fled a war are more interested to see such a faraway country cares about them."



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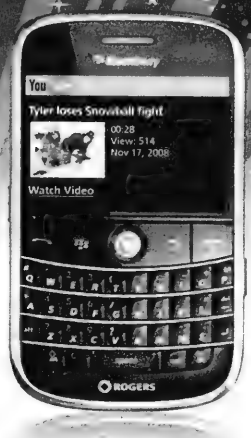

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BBC's Mumbai coverage minimized Jewish angle

According to Reports

By PAUL MICHAELS

For three days in late November, the world watched as terrorists attacked hotels, restaurants and other public places in Mumbai, killing 173 civilians. At the city's Chabad House, six Jews, many of them Israeli, were murdered, including Rabbi Gavriel Noach Holtzberg, 29, and his 28-year-old pregnant wife, Rivkah.

While Americans and British citizens were also killed in the attacks, the Chabad House was the only site specifically singled out because of the religion and national affiliation of its residents. It was obvious to most media outlets that the Chabad House could only have been the target of careful pre-planning. That fact sent a chill through the 4,000-member Mumbai Jewish community, in addition to other Diaspora communities and Israel.

In "Mum On Mumbai" (National Post, Dec. 3), Tom Gross, a Mideast media analyst and former correspondent for Britain's Daily Telegraph, strongly criticized the BBC for minimizing its reporting on the attack on Chabad House, and for not using the term "terrorism."

Gross wrote: "For most of the Mumbai siege, the BBC went out of its way to avoid reporting that the Jewish community centre was one of the seven targets. At one point viewers were told that 'an office building' had been targeted (referring to the Jewish centre as such)."

He also criticized the New York Times for a Nov. 29 report that said: "It is not known if the Jewish centre was strategically chosen, or if it was an accidental hostage scene."

Gross noted that "Dozens of eyewitness accounts from local Indians said the gunmen shouted 'Allah Akbar' from the Jewish centre. The centre is housed in a non-descript block and is not obviously marked from the outside. It is the one Jewish building in a densely crowded city of millions. And the Times, the self-proclaimed paper of record, wants to let readers think it might have been an accidental target?"

In "Anxious Israelis await fate of hostages at Jewish centre," (Globe and Mail, Nov. 28), the Globe and Mail's Mideast correspondent, Patrick Martin, left no doubt that the Chabad House had been strategically chosen.

Martin interviewed Shabtai Shavit, the former head of Israel's foreign intelligence service, the Mossad, paraphrasing him: "Events in India should remind people, and especially Israelis, that there really is no safe place any more." Shavit added: "People thought India was the last frontier, that, even with a sizable Muslim minority, it would escape this era of terrorism without an incident of its own."

Toronto Star deputy foreign editor Martin Regg Cohn ("How to respond to terrorism," Dec. 2) placed Israel among the countries that must contend with terrorism, leaving the impression that other nations have learned how to cope with terrorism that has long affected Israel.

Cohn argued that terrorism, while psychologically traumatic, is not an existential threat to the countries that have suffered from it: "America is still standing after airplanes crashed into the Pentagon and the World Trade Center in 2001. India's democracy remains robust after the flagrant attacks on its Parliament buildings that same year. Israel is still strong after decades of terrorist assaults."

Cohn emphasized how resilient – and even defiant – people almost everywhere are in the face of terrorism. Recalling his own experience reporting from Israel, he noted: "Fortunately, the high death tolls almost never deter ordinary people from getting on with their lives. The best evidence for me was a brutal attack on Jerusalem's No. 18 bus that demoralized the Israeli capital in 1996, before suicide bombings had become commonplace. There were fears that people would avoid public transit. So the next morning, I hopped on the No. 18 bus to interview commuters and discovered they were loath to let the terrorists claim victory."

* * *

From "Jews of Mumbai, a Tiny and Eclectic Group, Suddenly Reconsider Their Serene Existence" (New York Times, Dec. 3):

"Today, most of Mumbai's Jews have roots in a group known as the Bene Israel community, which claims to be descended from seven Jewish families who were shipwrecked on India's shore while fleeing persecution in the Galilee during the second century BC. Over the centuries, they adopted Indian language, dress and cuisine. Since India became independent, these Jews have often played influential roles in Indian society, including in government and Bollywood."

Paul Michaels is communications director for the Canada-Israel Committee.

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Julia Koschitzky with York faculty associated with the Israel and Golda Koschitzky Centre for Jewish Studies. Former directors Martin Lockshin and Michael Brown (missing: Sydney Eisen); Robert Drummond, Dean, Faculty of Arts; Eric Lawee, Associate Director; Sara Horowitz, Director; Julia Koschitzky, immediate past chair Advisory Committee and member York University Foundation Board of Directors; and Stan Shapson, Vice-President Research & Innovation.

Golda Koschitzky surrounded by her family at the inauguration of the Israel and Golda Koschitzky Centre for Jewish Studies. Seated, Golda Koschitzky and daughter-in-law, Mira Koschitzky. Standing, son, Saul Koschitzky; grandson, David Koschitzky, great-grandson,Yadin Koschitzky; great-granddaughter, Nediva Koschitzky; granddaughter, Sarena Koschitzky; daughter-in-law, Julia Koschitzky; and son, Henry Koschitzky.

Yadin Koschitzky, great-grandson of Golda Koschitzky; Mamdouh Shoukri, York University President & Vice-Chancellor; Saul and Mira Koschitzky, and Nediva Koschitzky, great-granddaughter of Golda Koschitzky.

York University's Centre for Jewish Studies has been renamed the Israel and Golda Koschitzky Centre for Jewish Studies

Our thanks to the entire Koschitzky family for your extraordinary vision and inspiring gift

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Julia Koschitzky with Paul Marcus, President & CEO York University Foundation.

Milli Gould with her son, Ben Gould and Sara Horowitz.

David Koschitzky, left, grandson of Golda Koschitzky and Chair, UJA Federation of Greater Toronto Board of Directors with Ted Sokolsky, President, UJA Federation of Greater Toronto.

Lindy Goodman, member, Advisory Committee; Jonathan Richler, Adjunct professor, Osgoode Hall Law School and Sheldon Goodman.

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U of T centre to build bridges in community

By SHERI SHEFA
Staff Reporter

Hindy Najman, the director of the newly established Centre for Jewish Studies at the University of Toronto, said she is committed to building bridges between Toronto's Jewish community and the university.

Although U of T has had a program for Jewish studies since 1967, it wasn't until the spring of this year that the Centre for Jewish Studies was created.

Najman, who is succeeding Derek Penslar, the Jewish studies director from 2003 to 2008 – during which time the program was elevated to the status of a centre – is an associate professor in the department of near and Middle Eastern civilization and the Centre for the Study of Religion.

"I have a very serious commitment as a faculty member of Jewish studies, as an associate professor of religion and ancient Judaism, as a member of [UJA] federation and as a member of the community of Toronto, to build a bridge between the Jewish community and the University of Toronto, and to let the Centre for Jewish Studies be that bridge," said Najman, who obtained her PhD from Harvard University.

She said that over the years, the Jewish studies program – which offers courses in archeology, art, history, languages, literature, performance, philosophy, political science, religion and sociology – has organized lecture series' to keep the Jewish community connected to Jewish academia, but she said she hopes to build on that.

Hindy Najman

"I've met with [Hillel of Greater Toronto executive director] Zac Kaye, and we're working together to do collaborative projects. The Hillel institution is very different from an academic centre for Jewish studies and the downtown JCC is also very different, but I understand that [the centre can] work with those two very well established and beautiful places."

Najman said she was very excited about the challenge of running a high- profile Jewish centre in Canada that focuses on modern Jewish life, culture and identity on one hand, and literacy and classical Judaism on the other.

"The Jewish studies faculty [at U of T] is one of the largest in North American and one of the most vibrant, but the various programs have not been, I would say, mobilized and become as high profile as they deserve and as they should be. Becoming a centre has enabled us to be more high profile and robust."

Within the past five years, the Jewish studies program has developed a doctoral program, and Najman said that she has gotten "a bright green light" from four U of T deans to establish a master's degree in Jewish studies.

"Right now, we work closely with history and religion and philosophy and English [departments], but there is interest right now in the Centre for Medieval Studies and classics [department] to build with us, as well," she said.

"We have about 2,000 undergraduates taking classes in Jewish studies, and right now, part of my job is to get the message out to students to let them know how it benefits them," she said.

She said one of her top priorities is to get endowments for the centre.

"I haven't brought in endowments yet, but people have responded by saying, 'We get it. This is fantastic, and we're going to help you, Hindy,'" she said.

"My job is to figure out how to build that bridge and how to secure endowments for the future of the study of Judaism for the University of Toronto in a way that it will be here in perpetuity, so that the programs for students is not at the whim of a department or financial strength."

Najman said she is encouraged by the response from members of the Jewish community, who have told her to "build more, build higher, and dream in Technicolour."

In an effort to make the centre more accessible to students, Najman said that U of T is committed to moving the centre from a small office on the third floor of University College to a more central area.

"I think one major concern that the Jewish community has is what to do with difficult moments for Jewish students on campus," she said referring to the rise of anti-Israel events on campus in recent years.

"My message has consistently been, we need to build a vibrant centre, which encompasses Israel studies, Israeli film, culture and art and North American Judaism. So when people ask, 'What is Israel? What is Judaism?' they get a full vibrant, robust picture."

Najman hopes that reaching outside of the academic circles will help create connections with the rest of the community.

"It's about bridge-building with federation, with the Koffler Centre of the Arts, with the ROM [Royal Ontario Museum] – the ROM isn't part of the Jewish community, but they will be housing the Dead Sea Scrolls," she said.

"I'm running, with two other colleagues, a Dead Sea Scrolls conference, which will in part be housed by the centre. It'll also be connected to McMaster University, and there will be international scholars."

The conference, scheduled for next year, will be a high-profile university event, but, she added, it will also be open to Anne and Max Tanenbaum Community Hebrew Academy of Toronto students.

Najman is also working on a Jewish Philosophy Conference and a Culture and Life Conference, both set to take place in 2010.

"This is about strengthening the Greater Toronto Area and we're a leading light, the premier research institution in Canada, and my feeling is that we should enable other projects and programs from other institutions to work together."

For more information, visit the website http://cjs.utoronto.ca.

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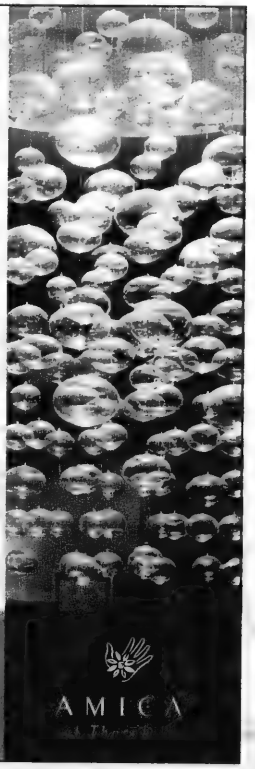

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WE'RE READY: Nursery students at Netivot HaTorah Day School – from left, Noah, Shoshi, Rebecca, Eitan and Shoshana – anticipated the arrival of Chanukah with their Rosh Chodesh celebrations for Kislev. [Rebecca Ansel photo]

Spry octogenarian walked 5 km to raise funds

By CYNTHIA GASNER
Special to The CJN

Miriam (Mary) Schlanger, 89, defies her chronological age.

She recently walked five kilometres in a charity fundraiser, she raises thousands of dollars for charities each year, helps the homeless, is actively involved in her synagogue and travels by public transit, and that's only the tip of the iceberg.

"I'll be 90 years old in May, but I don't feel 90," Schlanger said.

Her social activism comes from her experience living in Siberia during the 1940s.

"I remember being hungry in Siberia, and I want to cry when I see people standing in line for food or begging for money. I always carry spare change for the people on the street," Schlanger said.

The CJN interviewed her with her daughter, Soozi Schlanger, a musician and visual artist who said her mother is "intuitive and relentless," adding "she is the smallest lady with the biggest heart."

"Tzedakah is a way of life for me," Miriam Schlanger said. "This year I raised more than $11,000. I work for many charities, including [the] Canadian Breast Cancer [Foundation], Baycrest Foundation, Masada chapter [of Hadassah-WIZO] and others. I also volunteer at Out of the Cold, cooking one day a week."

Schlanger's eyes sparkle and her movements are fluid. Her good health confirms the statistics that say many elderly people today are 20 or more years younger, health-wise, than people were a generation or two ago.

Schlanger said her life is "wonderful now," but that was not always the case when she was younger.

Miriam Schlanger, 89, participates in a 5-km walk to raise funds for the Canadian Breast Cancer Foundation.

"Thanks to my daughters who forced me to move eight years ago from Bathurst Manor, where I was very lonely after my children moved away, I moved to Manning [Avenue] and Bloor [Street] where my children live, where I have a lot of friends and where I am very active at the Narayever shul. Now I am very happy."

Born in Latvia, Schlanger (formerly Aron) and her family left the country during the war, in 1941, by running some 30 kilometres to the Russian border and eventually ended up in Siberia.

"It was a miracle. It was the only day ever that the border with Russia was open and we got through. Most of the others who remained in Latvia perished," Schlanger recalled.

While in Siberia, she worked in the fields in the summer and in the winter she went from village to village as a live-in seamstress.

Although her grandmother and mother were poor, she remembers they took food to other poor families for Shabbat and her father helped everyone who came to the door.

In Siberia, Schlanger and her father used to walk 16 kilometres to a small shul, at which she met her husband-to-be, Jonas.

After the war, the couple was placed in a refugee camp in Bergen-Belsen, where their two daughters were born. In 1947, they moved to Toronto, where Schlanger's brother had settled. They arrived with Helen (now Grande), then two years old and Liba (now Berry), then six months old. Her daughters Soozi and Goldie were born in Toronto.

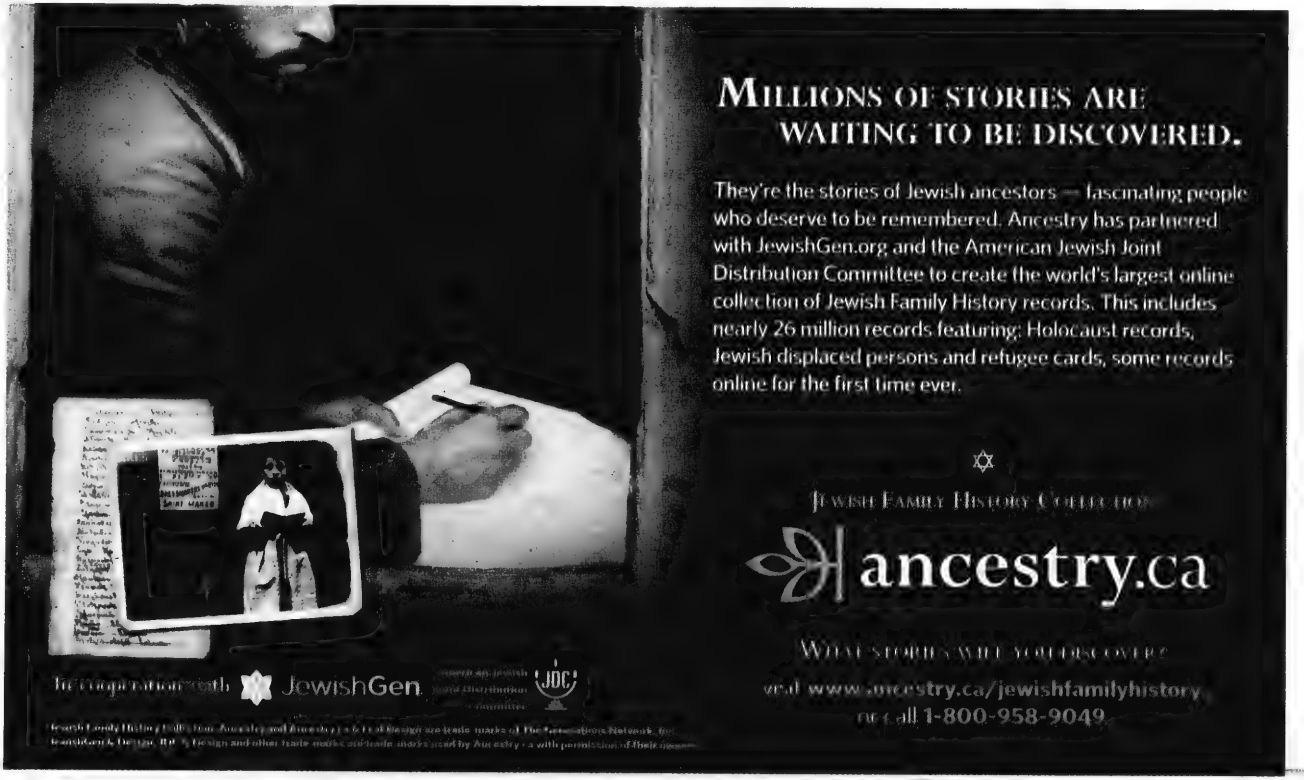
In the early 1950s, the Schlangers opened a fish and grocery store at Bloor and Manning.

"The first years were very difficult," she said.

"I guess you can say that I've come back home. There are people here who still remember me sewing dresses for my daughters."

Schlanger has a unique way of raising money for charities. She hands self-addressed envelopes, containing the name of a charity, out to people and says, "Just put a donation cheque in the envelope and send it to me." She added that if people forget to send the cheque, she calls them.

"Charity is my best pleasure," she said. "I just like to help, and every time a cheque comes in, it is better than if it would be for me."



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How to overcome stage fright

As a coach, I often work with clients on something many of us face when we are making a speech, performing in a play, giving a presentation or even during an informal talk to co-workers, friends or family. Many people experience stage fright, and indeed some of the best performers in the world have experienced it at one point or another.

Recently, my daughter, Lily, played the role of Annie in the musical Annie. It was quite an undertaking, with a lot of solos and lots of lines for an eight-year-old. One of the things I wanted to help her with was the butterflies that are inevitable for any performer. So I researched it really well and tried to get a handle on how not only to manage the butterflies but also how to turn the butterflies into excitement and anticipation. That is one of the best lines of defence – to turn the lemons into lemonade, by reframing the anxiety into anticipation.

Life Coach Corner
Judy Siblin-Librach

One of the things I learned is that anticipatory anxiety is much greater than the actuality. And, in fact, when I used to be a senior producer on a national television show, many of my guests were nervous beforehand, and I used to assure them that most of it dissipates once they start talking and concentrating on what they were there to express. I used to tell them the same thing that I told my child, that the butterflies will go away within about 10 to12 seconds after you start talking and the time will fly, and when it's over, you won't believe how fast it all went by.

My very conscientious daughter taught me something else about stage fright, and that is that with excellent preparation and commitment, when you know your lines through and through, and your speech is well rehearsed, you have a wonderful cushion to fall back on. She rehearsed every day – and sometimes on her own – and it showed. So hard work and commitment are an excellent beginning.

There are also great benefits to a few butterflies. That's how you get the blush in your cheeks, the burst of energy, the sparkle in your eyes and the excitement to go out there.

Having said that, I remember reading that the actor Sir Laurence Olivier used to have to be pushed from the wings onto the stage, whisky flask in hand, before he would venture out. Even thought no one ever died from stage fright, according to surveys, many people would rather die than give a speech.

So how can not only performers but also the average person learn to speak or perform publicly and actually enjoy it?

For one, it helps to use the excitement to your benefit. Onstage, use it in your character, to make your character shine. In a speaking situation, use the excitement to propel you to explain with passion what it is you are trying to get across. In public speaking, I always tell my clients to imagine they are putting their nerves on a shelf and then tell themselves, "Hey nerves, I'll get back to you soon. Right now, I have a speech to deliver." The other thing I always suggest is to remind yourself that you are a professional and that you know what you are doing.

Make sure to take some deep breaths before you begin. Some people like to energize themselves before they go onstage by doing a physical warm-up, a vocal warm-up if they are singing, and I know of a beautiful actress who jumps on the spot to let go of that excess energy before she goes on.

Imagine the audience loving what you're doing and applauding, and visualize a positive outcome. Be prepared, because when you are, you will immediately be ahead of the game. Take a class – a private or group class in public speaking.

Trust that it will unfold as it should and it will. Show compassion not only for others but also for yourself and remember that when you are speaking, singing or performing, it's often because you have a gift to share.

Lily was spectacular. But the best part for me was to watch her enjoy it and to notice how relaxed she was onstage. It was mostly due to her incredible hard work and determination, but as she would say, "I just thought of happy thoughts and sang my heart out, and my nerves went away in two seconds!"

Judy Siblin-Librach is an Adler-trained coach. Website: www.findingyourbliss.com; e-mail: judyelle@ican.net

FIGHTING BULLIES: Middle school students at Associated Hebrew Schools recently took part in a special day-long anti-bullying program. Students were asked to wear pink to show their support for two students from Central Kings Rural High School in Cambridge, N.S., who rallied their entire school to wear pink to school the day after a boy was bullied for wearing a pink shirt. They also watched an interactive play called about bullies, victims and bystanders and how one person can make a difference.

Health & Lifestyles

Author stresses tools for successful childrearing

By BARBARA SILVERSTEIN
Special to The CJN

An obedient child who never questions authority can become an accomplice of a bully or worse, the compliant henchman of a brutal leader, according to parenting maven Barbara Coloroso.

To avoid this outcome, she advises parents to focus on raising their children to become compassionate and resourceful individuals who can think for themselves.

The internationally acclaimed lecturer and author of four best-selling parenting books, spoke at the Beth Tzedec Synagogue at a recent fundraiser organized by the United Synagogue Day School and the Jewish Family Institute.

Coloroso regaled the 600 people in attendance with her wit and humour as she imparted her compassionate and common sense approach to child rearing.

She emphasized the importance of raising "resourceful, responsible, resilient and compassionate human beings," stressing that parents should be on the lookout for schoolyard bullying and be aware of its societal ramifications.

She said children should be allowed "to experience the consequences of the choices they make, unless these choices are life threatening, unhealthy or morally threatening" so they can learn to think for themselves.

The responsibilities and decision-making opportunities should increase with age, she said, explaining that this training should begin at an early age so that the children can become resourceful. "We should not teach kids what to think, but how to think."

Coloroso said those children who don't learn to think for themselves are more likely to become susceptible to peer pressure. She explained that compliant children may seek the approval of their peers and become the willing henchman of a schoolyard bully.

The good news for parents raising strong-willed children, she added, is that these children often turn out to be easier in their adolescence, because they're not easily led and are thus less likely to follow their peers.

She contends that compliance underlies the herd mentality of genocide. She attributed the atrocities of the 1994 Rwanda genocide to the "unquestioning obedience to authority of ordinary people who ended up committing extraordinary evil acts."

She drew parallels between bullying and hate crimes. "Schoolyard bullying is a short walk to genocide," because the root of bullying or intimidation can be traced to "contempt for another human being."

Physical bullying often starts with verbal abuse usually in the form of name-calling, she said. However, girls are often engaged in what she called "relationship bullying," a form of emotional cruelty: the girl who is bullied is shunned by her peers.

Coloroso said that the female group leader usually wields so much power she is able to get her followers to carry out the cruel behaviour. Peer pressure is also a factor because these "henchman" often follow their leader's bidding out of fear of being left out of the group.

Coloroso said the antidote to bullying is teaching children to act with "integrity and compassion."

She also spoke at length about ways of motivating children, referring to bribes and threats as the "flip side of the same coin."

Children need to be internally motivated, she said. "They need to hear 'thanks,' instead of [getting] rewards, because in real life there are not necessarily rewards or acknowledgment for altruism. Kids need to learn that doing good is good to do."

Indeed, she pointed out that in the Jewish tradition, the highest level of tzedakah is to give secretly so that there can be no reward or praise for this act of charity. "I do not want praise-dependent kids."

She frowns on small rewards like stickers because the stickers evolve into bigger rewards.

Coloroso said this kind of reinforcement activates the pleasure centre of the brain, and that constant stimulation could lead to addictive behaviour.

DANCING FOR GHANA: **"Dancing for a Difference" was the theme that inspired more than 100 teens to spend 10 hours dancing overnight at the recent Dancing on Horizons dance-a-thon. The event was planned by members of Canadian Young Judaea's Va'ad Tikkun Olam. Dancers raised more than $10,000 for the Horizons Children's Centre, an orphanage in northern Ghana.**

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CJN helps couple have a baby

By HOWARD and ROSLYN KAMAN

Guest Voice

Anyone who has struggled with infertility will tell you that the road is long and full of thorns. Our road began some nine years ago and ended, in a manner of speaking, in the pages of the Canadian Jewish News.

Like many couples, we waited a few years into our marriage before trying to have children. Little did we know the challenges we would face. After several years of trying "the old fashioned way," we pursued fertility treatments.

Over the course of 11 inseminations, we achieved three pregnancies, but one miscarried and two others were ectopics, in which the embryo implanted outside the uterus.

We moved on to in-vitro fertilization (IVF), a procedure that we had been hesitant to embark on because of its considerable cost and relatively low success rate. In three cycles – two fresh and one "frozen" (using fertilized eggs from a previous cycle that had been frozen) – we succeeded only in producing what medical experts call a "blighted ovum," or an empty sac with no embryo.

Then, in the Nov. 8, 2007, issue of the Canadian Jewish News, we came across an article headlined "In vitro fertilization breakthrough at Weizmann." Reporter Leila Speisman's article provided the details of a speech given at Beth Emeth Bais Yehuda Synagogue as part of Life As A Journey, a program offered by Weizmann Women and Science. The speaker was Prof. Nava Dekel, head of the Weizmann Institute's department of biological research.

Working with medical doctors at the Kaplan Medical Center in Rehovot, Dekel had conducted a study in which a sample group of 12 women underwent uterine biopsy (a scraping of the lining of the uterus) prior to IVF.

Remarkably, 11 of the 12 women successfully carried their pregnancies to full term and delivered healthy babies – a success rate in excess of 90 per cent, and much better than in-vitro's usual success rate of 20 to 50 per cent. Further studies resulted in success rates nearly 50 per cent higher than usual with IVF. As Dekel explained in the article, "It appears that local injury of the uterus doubles the chance of having a take-home baby."

After reading the piece, you could immediately hear the gears begin to turn in our minds. We e-mailed Dekel, who very quickly put us in touch with the doctors she was working with in Rehovot, Amihai Barash and Irit Granot. The Israeli doctors were kind enough to respond with a detailed description of the procedure, which we immediately passed on to our local fertility doctor in Toronto.

As of this writing, the successful outcome of this discovery is now 11 days old and lying in a beautiful cradle by our bedside. Hannah Esther Angel Kaman was born on Thursday, Oct. 23, 2008, at 10:27 a.m.

Approximately 48 hours later in shul, we read parshat Bereshit. Of course, Bereshit is all about beginnings (in fact, the beginning), but, at least metaphorically, it's also about the process of birth. Just as Adam and Eve were cast out of the Garden of Eden for becoming self aware, so, too, do we all start our lives by emerging out of the womb into the larger world.

The further along this road of life we go, we realize that oftentimes, the things we're seeking most deeply may come about from the most unlikely of places, such as the pages of a newspaper.

We need only keep our eyes open so that we may see them.

Baby Hannah at four days old

The end… and the beginning

Ideas on Identity

By Rabbi Elyse Goldstein

The 84th Hadassah-WIZO Bazaar is over and done. The last one. There is some grieving, of course, and some bittersweet emotion. There are memories and fond feelings, and ambivalence and regrets, to be sure. But one thing is also sure: this one was the last.

I went this past October to say "goodbye." I loved watching all those intent shoppers who mostly had no idea they were supporting Israel with their purchases. And I admit I snagged a great pair of shoes. I went to cheer on and talk to those hard-working volunteers – mostly women – whose love and endurance made the bazaar a yearly "happening." They used to get thousands of volunteers and representatives from scores of chapters.

I spoke with one volunteer who had worked at 40 bazaars and was working this last one with both her mother and her daughter. This woman admitted simply that "times have changed" – the bazaar couldn't sustain itself with less volunteers, less chapters, less shoppers and less bargains. The economy has changed, and organizers couldn't get enough donated merchandise anymore, and there are now dozens of flea markets and dollar stores where a convenient *metziah* can be found all year long.

And we all know that a good volunteer is hard to find these days. Both men and women work incredibly long hours, and in their precious spare time, they want to "chill out." Many workplaces expect night-time meetings as part of a supposed eight-hour working day, and people have little time left for their kids, let alone hobbies.

And, perhaps most sadly, few young women appreciate anymore the vast opportunities for meaningful interaction, leadership development and tikkun olam that women's organizations such as Hadassah-WIZO (of which I am proud to be a lifetime member) offer.

They mistakenly look upon these groups as little more than the envelope stuffers and brownie bakers of their mother's generation. How wrong they are!

Yet these are the realities, folks. People's lives have changed. So organizations need to change, too. The bazaar made me think of the question that all of us involved in fundraising and charitable organizations should be willing to ask ourselves: what happens when a very good program – one that the community loves and respects – has reached its "best by" date? When its shelf life says "expired?" How do we re-energize our institutions, propel them into new paradigms and urge them to rethink and re-evaluate and press onward when it's much easier to just repeat the tried-and-true "same old, same old?"

It's hard for community leaders with vision to push the community forward. People don't always like change. They are happy with "what is." If it isn't broke, don't fix it, they say. And even if it is broke, can't we fix it just a little, leaving most of it intact, please?

As Jews, we cherish tradition. But as citizens of the 21st century, we know that time marches on, and all things change. I salute Hadassah-WIZO not only for 84 years of a great program, but for the courage to move on to the next great idea.

Jewish Life

Moral bailouts

Money Matters

By Rabbi Jay Kelman CA

The sight of the CEOs of GM, Ford and Chrysler asking the U.S. Congress for $25 billion in aid as they flew to Washington on their private corporate jets highlighted the moral crisis that continues to wreak so much financial havoc.

There seems to be a never-ending stream of recipients of fat bonuses – whose ingenuity in creating new financial products is at the root of our predicament – begging for handouts, while hard-working labourers face job losses, home foreclosures and higher taxes down the road.

While there may be good economic reason for these CEOs to use corporate jets in their day-to-day travels (and the resultant savings on flying commercial airlines is miniscule), such poor judgment and hubris speaks to a much larger issue. Perception is not only important from a public relations point of view (one that these executives arrogantly missed), but also from a moral perspective.

In explaining God's desire for not only integrity, but the perception of integrity, the Talmud presents a parable of a king paying tolls, even though the king receives all tolls collected. The perception of leaders being bound by the same laws as all others is crucial to the proper functioning of society and serves as the basis of democratic tradition, in which heads of state must also pay taxes. This lesson is often lost on some and would require that corporate leaders share, and be seen to share, some of the pain of their (ex-)employees.

While financial losses can be devastating, often the emotional and psychological pain can take a greater toll on a person's well-being. For this reason, the Torah emphasizes time and again to have special compassion and bring joy to "the stranger, the orphan, the widow." While the above were often at a financial disadvantage, the Talmud makes clear that one may not take collateral even from a very wealthy widow.

The pain of losing one's wealth is often greater than the pain of poverty itself. Thus, in a perfect world, the obligation of charity extends not only to provide needed sustenance to the poor, but to enable them to return to their former position of wealth. The millionaire who has lost his job may be better off financially than someone who is impoverished, but he or she may actually suffer deeper scars.

While the suffering wealthy may not generate much sympathy (in fact, many may privately gloat over their misfortune), the Torah understood the deep pain of loss, even (especially?) in the monetary realm. This notion has been corroborated by modern research that indicates people express approximately double the emotional pain over losing money than the equivalent joy they experience when making money.

While Jewish law has no concept (in theory at least) of bankruptcy, the Torah prohibits requesting repayment of a loan from those presently incapable of doing so. One may not even "accidentally" cross paths with a debtor, thereby causing him embarrassment.

Based on the above, it would appear that a company forced to lay off significant numbers of workers should eliminate such perks as first-class travel, club memberships and the like, even if the savings have no impact on job preservation. In keeping with the obligation to give between 10 to 20 per cent of one's income to tzedakah, it can be argued that before layoffs are instituted, management should take an across-the-board pay cut that reflects this charitable norm. And perhaps the government should consider "loans" to those who can't pay their mortgages, to be collectible at some future time when conditions permit.

Such measures may not solve the economic meltdown, but they help to provide a moral framework to guide us.

Send constructive critique to rabbijay@torahinmotion.org.

Chanukah menorahs

By MARK MIETKIEWICZ

The Jewish Highway

It is one of the loveliest moments in the Jewish calendar. For eight nights, families gather to light the Chanukah menorah, or chanukiyah, to commemorate a miracle that occurred more than two centuries ago. And though the tradition is widely observed, people have practical questions about the lighting ceremony, along with a deeper curiosity about meaning of the holiday.

The rules for the lighting the menorah aren't as nerve-racking as planning a seder or as sweat-inducing as building a sukkah. But these frequently asked questions do appear.

- When to light? When the stars appear.
- Where to light? At the entrance to one's home, facing the street.
- What to light? Preferably olive oil but wax is OK.

The late Rabbi Eliyahu Kitov provides answers in somewhat more detail. **[tinyurl.com/menofaq]**

And then there is the classic puzzler: right to left or left to right? Holidays.net walks you through each day with both instructions and animations. The short answer, by the way, is both, sort of. We add to candles daily from right to left and then light them from left to right. You'll get the full story when you go to the site. **[tinyurl.com/menolight]** For extra help, listen to the blessings recited at Tiny Tots. **[tinyurl.com/chanutots]**

Of course, modern artists have been inspired to craft Chanukah menorahs using a multitude of materials. **[tinyurl.com/chanugallery]** I took a few minutes to stop by Flickr to see the range of photos of menorahs people uploaded. There are more than 500 shots online. **[tinyurl.com/menoflickr]** One particular shot caught my eye and imagination. It's a photo of the tips of branch of pine tree that looks somewhat like a menorah. **[tinyurl.com/meno pine]**

One of the most remarkable menorahs on the web is a miniature silver chanukiyah that was manufactured in the Lodz Ghetto. According to the Yad Vashem website, "when closed, the folding lamp has the shape of a book. It contains nine small oil holders and tongs. As it is portable, it enables the owner to fulfil the obligation of kindling the Chanukah lights even under difficult conditions." It was dedicated on Chanukah 1944. The menorah was found after the war in the ruins of home of Mordechai Chaim Rumkowski, the chairman of the ghetto's Jewish Council. **[tinyurl.com/chanuvashem]**

Another unique menorah is the 1767 bronze chanukiyah that Israeli prime minister David Ben-Gurion presented to U.S. president Harry Truman as a token of esteem for the president's recognition of the State of Israel. **[trumanlibrary.org/israel/menora.htm]**

Speaking of presidents, menorah-lighting ceremonies at 1600 Pennsylvania Ave. are now an annual tradition. The official White House site has photos and videos marking Chanukah celebrations hosted by former presidents Jimmy Carter, Ronald Reagan, George H.W. Bush and Bill Clinton. There's a video of the menorah ceremony presided by George W. Bush, but it is somewhat muted in joy because it is from December 2001, months after the 9-11 attacks. **[whitehouse.gov/president/holiday/hanukkah]**

In an oops! moment, the White House made a faux pas last month when the invitation sent out for this year's Chanukah ceremony included a photo of a Clydesdale horse hauling a Christmas fir along the snow-dappled drive to the president's residence. Jewish community leader Isaac Abraham of Brooklyn quipped, "It's obvious what's going on here: the Christmas tree is being taken out of the White House and the menorah is being brought in the back." White House staff apologized for the faux pas. **[tinyurl.com/chanucard]**

Over on this side of the border, Prime Minister Stephen Harper has also made a point of hosting Chanukah celebrations. Last year, he said, "The fact that this ceremony can now be conducted in so many countries, in public, in the supportive company of their non-Jewish fellow citizens, is reason for hope that the light of the menorah may one day banish anti-Semitic bigotry into the darkness forever." Check out this site for a video of the prime minister and delegates from Chabad. Both the candles and the rabbis are beaming. **[tinyurl.com/menoharper]**

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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Jewish Life

First cantorial concert held in Sudbury

By ERIC MOSES
Special to The CJN

I left my childhood home in Sudbury, Ont., in 1982, just shy of my 13th birthday. Over the years, I have often thought about and been thankful for the many lessons and values I learned growing up in the small community.

Last month, it was my turn to give something back. After several months of planning, a group of six Toronto cantors, accompanied by a six-piece band, left fall behind and arrived just in time for northern Ontario's first winter blast.

We were making history. This was the first cantorial concert ever held in Sudbury since the founding of its Jewish community in 1890. For me, it was an incredible opportunity to go back to my roots and thank those who instilled a sense of Jewish pride in me and taught me to love Yiddishkeit and Israel.

The concert was made possible by the committed direction of Mitch Speigel, a past president of Shaar Hashomayim Synagogue in Sudbury; the dedicated members of the Toronto Council of Hazzanim; and the financial support of the Toronto Cantorial Trust Fund.

Several hundred people braved the snow to make their way to the beautiful facility rented for this festive occasion. The concert was billed as An Evening with the Cantors. The response from the audience was fervent and enthusiastic, with a standing ovation at the end of each half. We even appeared on CTV News!

Throughout the concert, I recounted short stories from my youth and paid tribute to my late singing teacher who inspired hundreds of children in their musical pursuits. I related fond memories of my grandparents who came to Sudbury from Romania at the turn of the century, and of Moses Men's Wear, the family business they opened.

From left are cantors Eliezer Kirshblum, Eric Moses, Ben Silverberg, David Edwards and Ron Graner, who travelled to Sudbury for the city's first-ever cantorial concert. Absent is Cantor Gershon Silins, who also took part in the concert.

After the concert, I autographed CDs and spoke with members of the audience. I was touched by the number of people who told me they had shopped in the store, and who shared a story about my father and grandfather. The majority of the audience members were not Jewish, but so many had fond memories of my family.

One woman introduced herself as the nurse who was in the delivery room at the Sudbury General Hospital where I was born 38 years ago. Another asked me to sign a CD for her daughter – she told me that when I was nine years old, I played Hansel alongside her daughter who played Gretel in a young theatre company's production of Hansel and Gretel

Just before departing for Toronto, we stopped at the synagogue. The little classroom where I attended Hebrew school still had the same desks from 30 years ago. My colleagues were inspired by the pretty little sanctuary. As they ascended the bimah, they spontaneously started singing "*hashivenu HaShem eilecha*" – "cause us to return to you O Lord and we shall return; renew our days as of old." Their voices echoed in beautiful harmony together. I sat silently in my grandmother's seat overwhelmed by my childhood memories.

Before I left, Donna Speigel, Mitch's wife, handed me a book that she had found recently while cleaning out the rabbi's study. It was a beautifully bound machzor from Warsaw with my late grandfather's name in it. Tears welled up in my eyes at the sight of his handwriting in a book that had been on such a journey. This part of my heritage was being passed on to me.

Today, Sudbury's Jewish community has 28 remaining families comprised of 38 adults. They still have services every Friday night and Hebrew school for the few children. It is our duty to keep the flame of Judaism alive for those who remain.

Eric Moses is the cantor of Beth Sholom Synagogue in Toronto.

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נינה שנהב

"לילדים שלנו אין חברים בבית הספר." אני מבשרת למאיר, כשאנחנו אוכלים ארוחת ערב.

"אולי הם אנטישמים?" מציע מאיר. "הילדים שלכם שומעים אתכם." מזכיר לנו גננו, ותעץ מזלנו כועס בחביבות.

"למה אתם אף פעם לא נפגשים עם ילדים מהכיתה אחרי בית הספר?" אני חוקרת. "כי את בשום אופן לא מרשה לנו להזמין הביתה." מסבירה הקטנה בחן. "ברור," אני אומרת. "אבל אני מתכוונת, למה אף אחד לא מזמין אתכם?".

כשאנחנו לבד במיטה, אני אומרת למאיר שזה בגלל קשיי השפה. "אף אחד לא מבין את האנגלית שלהם, אז לא מתקרבים. מחר אני הולכת לבית הספר של הקטנה, ומוצאת לה חברים."

בבוקר המחרת, אני והקטנה עומדות ליד מגרש המשחקים. אני מתקרבת לשתי ילדות נעימות סביר ומחייכת חיוך גדול, תוך כדי שאני מושכת את הקטנה בשרוול. "תראי איזה ילדות מתוקות!" אני קוראת בקול. "אני בטוחה שהן רוצות לשחק איתך. את הרי ילדה כזו יפה ונהדרת! נכון, ילדות?" הבת שלי מנסה להתחמק מהאחיזה שלי. הילדות מביטות בנו לרגע, ואז ברוחות. "מפגרות." אני מסבירה לבתי. אני מוצאת חבורה עליזה נוספת, ומאיצה בקטנה, שמשום מה, עושה רושם שהיא לא מי יודע מה מעריכה את המאמצים שלי. אני מכירה להם את בתי, מתעניינת בעיסוקיהם המתוחכמים (חפירה בחול, והטמנת חפצים בבור), משתאה לנוכח הוורבליות של כולם (ילדים בקושי בני שבע וכזו אנגלית שוטפת!), ומושיבה קצת בכוח את הקטנה בארגז. אחר כך מתיישבת על ספסל, וצופה מרחוק בניסיונות ההשתלבות שלה. אין מה לומר. היא משתדלת לדבר, אבל יוצא לה בעברית. בהפסקה הבאה אני מנסה להכיר לה עוד כמה ילדים, עד שבאיזשהו שלב ברירון מפחיד מכיתה ד' לפחות, מבקש ממני ללכת כבר הביתה. יתמיהיה קטנה נוספת מבקשת שכבר אלך, ומדגישה: "אמא, את לא עוזרת!".

אני מחליטה לנשת לבית הספר של הבן שלי, לראות מה קורה שם. אני מוצאת אותו בספרייה בין מיליון ספרים ומחברות. "מה אתה עושה?!" אני קוראת בעברי בבעט. "עכשיו הפסקה. לך תשחק עם חברים!"

"אני עובר על החומר של אי. אס. אל." אומר הילד. "אמרת שאני צריך ללמוד אנגלית." אני נזרת אותו מהספרייה לחצר, ומצביעה על הילדים המתנדדים בחבורות. "ככה. ככה לומדים אנגלית. לך, תתערבב."

הילד מביט בי בחשש. "נו טוב, אז תלכי, אמא." אני מהנהנת ומתיישבת ליד ספסל קרוב. הילד מתקרב כושל רגליים לחבורה צוהלת, וברגע האחרון עושה תפנית מעניינת לעבר העץ. אני קמה ולוקחת עניינים בידיים. תוך כדי הדיפות קלות, אני מתקרבים לחבורה. "זה הבן שלי, והוא נאון." אני מבהירה לחבורה שמשתתקת, כראוי. "עכשיו. אני רוצה שתשתמו אותו במשחקים שלכם." נער אחד סוקר אותי מכף רגל ועד ראש (בהערכה, יש לציין) ואומר: "גברת, על איזה משחקים את מדברת?" אני פתאום נבהלת. "אמא, אלה ילדים מכיתה 9, יש להם כבר חברות וסיגריות." מסביר לי בני, כשאנו מתרחקים מהם במהירות.

אני מנסה לגשת איתו אל ילדים צעירים יותר, ולהסביר להם כמה הוא מוצלח, רק שפשוט לא יודע עדיין אנגלית, זה הכל. "בישראל היה מלך הכיתה, אפילו בגן." אני משוויצה. אבל לא ברור לי אם אני מרשימה מישהו.

בלילה, כשאני בוכה למאיר על הבדידות של ילדי דוברי העברית בלבד, יש לו דווקא הצעה נהדרת: שוחד. "תשאירי את זה לי." הוא אומר.

למחרת הוא קם מוקדם, קונה טונות של שוקולדים וממתקים לחודש בערך, ולוקח את הקטנה לבית הספר. הוא מתקשר בצהריים הביתה לבשר שהקטנה כבר משחרת עם חברים. אחר הצהריים אני מקבלת ממנו שיחה בה הוא מוסר שגם הילד משחרר. בערב אני מקבלת שתי שיחות טלפון משתי מנהלות בית ספר מבוהלות שמבשרות לי:"הורים וילדים דיווחו במשך היום על גבר חשוך, גבוה, כהה, סוזה כפי הנראה, שמחלק שוקולדים וממתקים לילדים בחצרות בתי ספר. בבקשה לשים לב, ולא להרשות לילדים לדבר איתו. קלסטרון שלו כבר תואר למשטרה ויונן בקרוב."

תודה לאל, המשטרה לא דייקה בקלסטרון (ממתי לבעלי יש אף כזה ארוך?) וחוץ מזה, השפם החדש שהוא גידל עזר בשטוש הראיות. הילדים עדיין לא מוזמנים לחברים אחר הצהריים, וממשיכים למנות אל הקנדים בעברית מצוחצחת.

לעומת זאת, יש לנו המון שוקולדים וממתקים בבית. גם טוב.

לתגובות באנגלית או בעברית: nina.shenhav@gmail.com

Birthright alumni visit Ukraine

By IRENA KARSHENBAUM
Special to The CJN

CALGARY — A group of young North American Jews recently travelled to Ukraine to connect with the Jewish community of that country.

Participants hailed from Toronto, Calgary, Los Angeles, Miami, New York and other centres, and for those who had never been to the region, the experience opened their eyes to the realities of eastern European life.

For the young people who were returning to the area, such as Torontonian Natalya Demberg, 24, the trip was inspiring.

Demberg – who was born in Moscow and had been told as a young girl that it was essential to leave the former Soviet Union – was surprised to discover how many Jews still live in Ukraine. Their numbers are as high as 500,000, and everywhere the mission went, participants were told the same thing, she said.

"Yes, we are Jews, but we are also Ukrainian Jews. This is our country and we want to stay and rebuild our community," she quoted them as saying, adding, "I found this to be very inspiring."

This was especially so given the dire conditions faced by many Ukrainian Jews, she said. Most are living in poverty, are elderly and alone, or are living in single-parent units and struggling to provide for their families on small incomes.

Demberg visited two families, one in Korostychev, outside Kiev, a community with fewer than 100 Jews that before World War II had 20,000. The family was made up of two people: Bella, a mother in her 80s who is almost blind and lives with her 50-year-old son, who has cancer.

Demberg visited the family in their one-room house that has no running water, bringing them warm clothes and food. The family receives food and medical supplies delivered by Hesed, a program run by the American Joint Distribution Committee (JDC) that is essential to their survival.

Demberg was touched when the son ran after them as they were leaving to give them a book of Ukrainian jokes.

Jennifer Hadley with the Limonnik family of Kiev.

"These people have nothing and yet they still found something to give us as a gift."

Demberg also visited a family made up of a mother in her early 50s who is not able to work and her 16-year-old daughter, who goes to school. "What struck me is that they were very grateful and were very happy to get help from Hesed," she recalled.

Continued on page 61

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Coast to Coast

Toronto's Indo-Canadian and Jewish communities, as well as about 70 other faith and ethnic groups, gathered Sunday for a memorial service in honour of the victims of the Nov. 26 terror attacks in Mumbai. *[Caley Taylor photo]*

Holtzbergs were not tortured, says cousin

Continued from page 1

"I asked him personally. There are so many rumours."

Small consolation for the Holtzberg family, who must now take care of the Holtzbergs' two-year-old son, Moshe, and his three-year-old brother, who suffers from Tay-Sachs disease and whose prognosis is not good.

The Holtzbergs lost their oldest son to Tay-Sachs a year ago and their three-year-old is in the care of his grandparents in Israel. Children with Tay-Sachs rarely live past age five.

Gavriel could have cited the ill health of his children as a reason to leave Mumbai. "For him, it was an opportunity to say, 'I have a sick child… I have to leave.' He is not like that. He said, 'I have a duty. I have to stay,'" Rav Yosef said.

Gavriel, he continued, was devoted to his mission. As a Chabad Lubavitch emissary, he was expected to establish a centre in Mumbai that offered spiritual services to any Jew who sought them. In addition, Chabad centres are known for their Shabbat dinners, educational programs, holiday observances and other ministrations to local Jews.

Rav Yosef, who is associated with Congregation Shaarei Tzedek on Markham Street in Toronto, believes his cousin was following a long-established family tradition. "We come from 180 years in Israel," he said. "We grew up in a house with love, with chesed [acts of loving-kindness]. In Israel, it was tough times. My grandfather appreciated what he had and liked to share it with somebody else. He taught his children, and it went on to other generations."

Chabad is known to send emissaries to far-flung corners of the globe – anywhere Jews might avail themselves of their services. Prior to being sent to Mumbai, Chabad offered Gavriel a choice of three postings: Australia, New Zealand or Mumbai.

Mumbai fit Gabi to a T. "He went to a place where nobody is. That was typical Gabi… He wanted to be a shaliach [emissary] in the most difficult place," Rav Yosef said.

Chabad emissaries are expected to be rabbis, psychologists and advisers, among other things. Mumbai presented additional challenges. Many young Israelis visit the city as a way to decompress from the stresses of army life. Some look to other religions. Some get into drugs. Gavriel helped them all. One Israeli, heavily involved in drugs, was set straight by his cousin, Rav Yosef said. After leaving India, the man became a ba'al tshuvah, someone who returns to his or her religious roots.

Gavriel expected to spend the rest of his life in Mumbai, even though he had the option of leaving for a more comfortable life. "He was not like that. He said, 'I have a duty, to bring Yiddishkeit. I have to stay.'

"Not too many people are ready and willing to do what he did," Rav Yosef said.

Montreal businessman remembers first Shabbat he spent with the Holtzbergs. Please see cjnews.com

Coast to Coast

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

אַ נייער ציל פון עלי קוניגיס מוידעל

די דאָזיקע פאָעמע איז צוגעשיקט געוואָרן אין נאָוועמבער פון דער באַקאַנטער ייִדישער אַקטיוויסטקע, פר' מוידעל אין צוזאַמענהאַנג מיט דער „חורבן שטודיר־וואָך", אָבער צוליב טעכנישע סיבות האָט עס נישט געקאָנט אַריין אין צייט. דרוקן מיר עס איצט. מיר גלויבן, אַז עס איז שטענדיק פאַסיק. — רעד.

געשטאַנען איז ער אַליין ביים ברעג פון ים אין תל־אביב.
אַליין זיך געוווּנדערט צי ער וועט עס קאָנען טאָן.
זיך דערמאָנט וועגן אַלע באַליבטע פון קינדווייז אָן.
אומגעקומען זיינען זיי, פאַרלוירן געגאַנגען,
קיין שום זכר פון זיי נישט דאָ.

שטייט ער און באַטראַכט דאָס וואַסער —
אַזוי שטיל, אַזוי רויִק —
קיין ציטער פון דעם קען מען נישט זען.
גלאַט ווי ריינער גלאָז,
נישט קיין צייכן פון רירעוודיקייט.

ער גייט נענטער צו צום ים־ברעג,
וועט ער עס קאָנען טאָן?
מיט זיינע לעצטע כוחות הייבט ער אָן
גיין אין וואַסער.
ס'איז שטיל, ס'איז קאַלט.
נאָך אַ טריט, נאָך אַ טריט.

מיט יעדן טראָט שעפּטשעט ער אַ נאָמען:
פון זיין מאַמען, זיין טאַטן, שוועסטער,
ברידער, פון די זקנים און פון די יונגע.
אַלע, אַלע אונטערגעשניטן פון היטלערס מעסער.
ער אַליין איז געבליבן ביים לעבן.
געהאַט אַ געטרייע פרוי, צוויי פעיִקע קינדער.
אַ זעלסטמאָרד באָמבע האָט זיי צעריסן,
ווען ער איז געווען ביי דער אַרבעט.

ער מוז זיין שטאַרק און זיך איבערגעבן דעם ים
ביז די וואַסערן וועלן אים צודעקן,
ביז ער וועט מער נישט קענען אָטעמען,
ביז ער וועט מער נישט דאַרפן לעבן
מיט שוואַרצע חלומות.

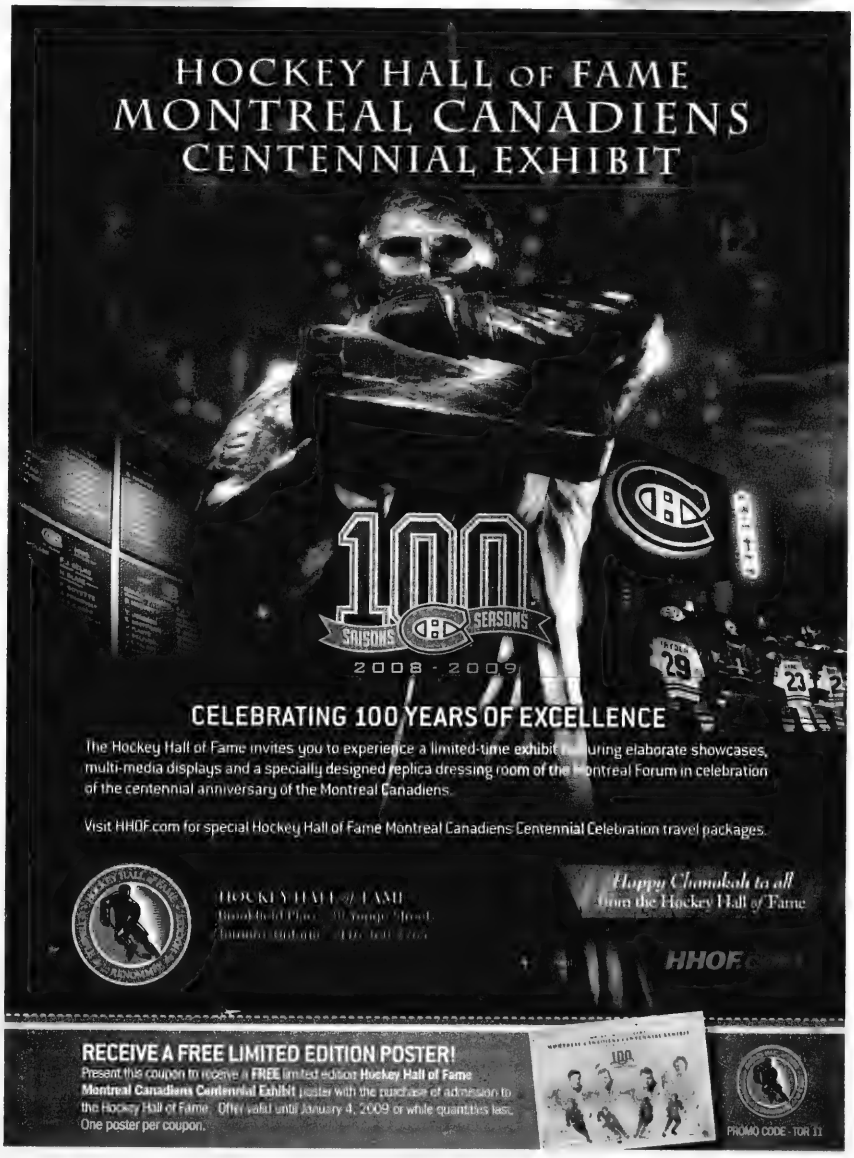
פלוצלינג פליט אַראָפּ צו אים אַ טייבעלע,
אַ־וויסינקע, אַ שיינע און נעמט צירלען צו אים:
„טוּ דאָס נישט, גיי אַרויס פון וואַסער,
האָסט נאָך אַ סך צו דערגרייכן".
ער קוקט אויף דעם טייבעלע און ענטפערט:
„איך קאָן שוין מער נישט אָנגיין.
וויפל דאַרף אַ מענטש ליידן?"

דאָס טייבעלע ענטפערט אים:
„דו ביסט אַ סך דורכגעגאַנגען, דו האָסט אַלץ געזען,
דו ביסט אַן עדות צו דעם מענטשן־מאָרד.
אמת... דו האָסט אַלעמען פאַרלוירן
און דו האָסט איצט ווידער געליטן.
קיינער קען דיך נישט באַשולדיקן — דו האָסט
פאַרדינט די רעכט צו ענדיקן דיין לעבן.

ס'איז אמת... אַלץ איז אמת... אָבער איצט
טאָר מען אַליין נישט איבערריסן די דורות.
די ייִדישע שונאים טוען דאָס פאַר אונדז.
זיי ווילן אונדז אויסמעקן פון דער וועלט!
איך, אַ טייבעלע, בין דיין שליח. גיי אַרויס פון וואַסער.
געדענק אַלע דיינע נאָענטע און באַליבטע —
זיי ווילן, אַז דו זאָלסט אָנגיין פאַר זיי.
יאָ, ס'איז שווער, אַזוי שווער, אָבער..."

דער ייִד האָט זיך אומגעקערט
און גענומען גיין צום זאַמד פון ברעג.
מיט ציטערנדיקע טריט, מיט שטאַרקערע טריט,
ער האָט אָנגעהויבן לויפן מיט אַ נייער ענערגיע,
מיט אַ נייעם ציל — ער וועט לעבן; ער וועט לערנען;
ער וועט רעדן; ער וועט אַלץ דערציילן.
ער וועט זיין אַ לעבעדיקע געשיכטע,
אַ געשיכטע פאַר אונדז אַלעמען.

JNF CONTEST WINNERS: Bialik Hebrew Day School students Mia Kibel, left, and Jacquie Mincer were the first and third place winners, respectively, of the Jewish National Fund's second annual Renee Nadal Memorial Essay Contest. The contest was open to all students in Toronto Jewish day schools in grades 6 to 9. Mia's essay was on The Blue Box, both as a symbol and as a practical tool for rebuilding Israel, and Jacquie wrote about The Environment, focusing on how JNF is protecting and enhancing the environment of Israel.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PROMO CODE - TOR 11

Program aims to keep ethnic seniors at home

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Jewish Family Services of Ottawa (JFS) is poised to become a leader in providing support to ethnic seniors in the Ottawa area.

As part of the Ontario government's Aging at Home Strategy, and with funding from the Champlain Local Health Integration Network (LHIN) the program is underway in several local immigrant communities.

"I have always felt that the seniors services in Ottawa were only targeted to the English and French... and the demographics of Ottawa have been changing and becoming more ethnically diverse," said JFS executive director Mark Zarecki.

JFS already reaches out to several ethnic communities and has built partnerships with them. In its first year, the new program, slated to come into effect next month, will partner with the Ottawa Chinese Community Service Centre; the Somali Family Service Centre; the Hunt Club-Riverside Community Centre (the largest Arabic-speaking population in the city lives in the area the centre services); and the Conseil Economique et Social d'Ottawa Carleton.

"In the LHINs, there has not been a recognition of the different needs of the various communities," Zarecki said.

"There is a clear recognition that different ethnic communities have their own ways of working with and integrating seniors. We will be linguistically sensitive and also culturally sensitive, and recognize the unique needs and strengths of each community."

Deborah Andrews is responsible for implementing the new JFS program and is currently arranging meetings with partner agencies and setting up a training schedule.

JFS plans to train people from the other agencies, who will then train their own community volunteers to provide the various services to their seniors. The aim of the program is to keep the seniors in their own homes, and out of emergency departments, for as long as possible.

JFS provides ethno-specific and culturally and linguistically sensitive services to Jewish seniors living in Ottawa, including kosher meals on wheels, Jewish holiday programs and friendly daily calls in the language a senior is most comfortable speaking. The goal of the new program is to bring such programs to other groups.

"For us, as a Jewish agency, there is an element of tikkun olam – we are using a Jewish model of service in a sense of helping the greater good," Zarecki said.

"The spinoffs include building goodwill among the various ethnic communities, enhancing collaboration and a collaborative effort to meet the needs of seniors... this is one way of breaking down barriers. This is part of our vision of the role of the Jewish agency in the greater community."

MAKING MEMORIES: High school students from all over the city and from all types of Jewish backgrounds gathered recently for a weekend of culture, leadership, and friendship at BBYO's fall regional convention in Cambridge, Ont.

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And now for something completely different: HEEBONICS

Yezterdae explores the Holocaust through today's hip hop

By ABIGAIL BIMMAN
Special to The CJN

When Yezterdae stepped onstage to spit some rhymes at a nightclub audience last month, he faced a greater challenge than the average hip-hop artist.

After spending more than a decade crafting a rap career, Yezterdae had given up on music and was studying history and political science at the University of Toronto.

It was his first performance in four years, and he was fighting stage jitters, but he knew his song was more important than any he had previously attempted.

The song Perpetrators-bystanders-victims is, as Yezterdae says, "Hip hop, 'edutainment' and the Raul Hilberg methodology adapted in three verses for a younger urban audience."

The song was a final project for a Holocaust course. Yezterdae's lyrics and clips from a variety of media are set to beats and haunting violin strands from the film Schindler's List.

The result is an extremely powerful and emotive exploration of the Holocaust through the perspective of three groups: those who carried out actions, those who stood by and remained inactive and those who suffered as a result. Yezterdae's approach follows the model set by the pre-eminent Holocaust scholar Raul Hilberg.

Jeremy Andrews aka Yezterdae

Meet the artist behind the work: Jeremy Andrews, 30, is in his third year at U of T. In a former hip-hop life, he rapped under the name "scientz," as part of the duo "unknown2scientz."

While he had an audience of underground hip-hop followers and released two albums, Andrews couldn't break through to the mainstream – and he was also fighting against the clock.

"That was my compromise with my mother," Andrews says. "If I reach 26 and I'm not a successful rap musician, I'm going to hang up the mike and do something else with my brain, for the powers of good."

He was headed on a path to law school until he began working on his term project for Doris Bergen, the Chancellor Rose and Ray Wolfe Chair in Holocaust Studies at U of T.

Andrews was wondering how to top last term's photographic essay when someone suggested a rap interpretation would be a natural fit. Though skeptical at first, he wrote the song Perpetrators-bystanders-victims in two weeks.

"Writing rap songs is second nature. I can write a rap like I can write an e-mail," Andrews says, noting that this project, with all the intricate references and historical notes, was no different than writing a rap song.

His first challenge was forecasting the response of the hip-hop community.

"'Keep it real' is just an axiom in hip hop. You don't rap about stuff that you're not," he says, explaining how artists who rap about money, women or guns are expected to have experience in those realms.

"If you go around talking about how you're a fighter, the first thing someone is going to do is throw a fist in your face."

Now a self-described "agnostic if not atheist," Andrews was raised as a Christian.

"Originally, my concern was, 'Can I be true to the rules of hip hop?' Now at the end, it was, 'I have this song, am I still going to be taken seriously given that I'm not Jewish?'"

Bergen understands concerns about appropriation, but says true scholarship cannot exist if people stick to their own experiences.

"Memorialization is really important, but if you want to help other people to learn, you have got to get beyond that. You have to push yourself beyond your own experiences," she says.

Originally, his understanding of the Holocaust was rudimentary, Andrews says.

"I knew the layman's stuff, I knew the names... and the number six million," he remembers. "It was through Dr. Bergen that I got the real scholar's approach to it, deep in the readings."

Bergen says that Andrews did justice to Hilberg's methodology (Bergen, Hilberg's successor at the University of Vermont, once taught a large lecture class there that she had inherited from Hilberg). Hilberg was criticized for identifying with the perpetrators, something Andrews did to effectively perform his rap.

"It takes a sort of courage to engage the perpetrators as human beings," Bergen says. "You can never understand the horrific destruction of the Holocaust unless you come to terms with the fact that it was real people who did these things."

Andrews initially performed the song for his class last April.

"It was electric," Bergen says. "People were stunned into silence."

Andrews became Yezterdae and, with Bergen's help, performed during Holocaust Education Week in Toronto in November. He was the opening act for Remedy, an American rapper known for the Holocaust-response song Never Again.

Remedy approved of Andrews' performance, which was the positive response he needed, both from the hip-hop community and as a representation of the Jewish response.

The audience members of about 200 embraced the performance, flocking to Andrews afterward to shake his hand and to talk about using his song for educational purposes.

The educational program got underway the very next day, when Remedy asked Andrews to accompany him to a gathering of about 200 Grade 7 students from a variety of backgrounds for a performance and question and answer period.

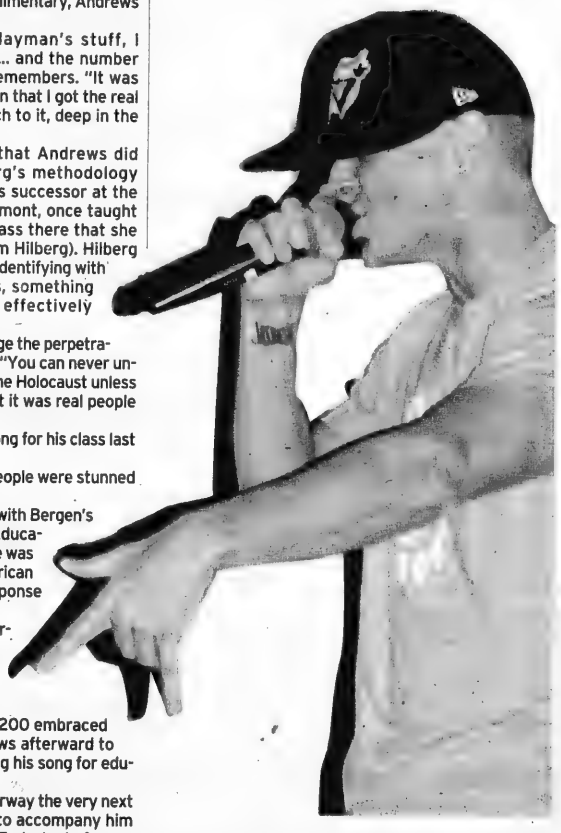
Andrews is impressed with the response he got from the Jewish community.

"I have never seen a community that looks out for its own so much," he says. "It's like from a bygone era. It absolutely floors me."

The success of Perpetrators-bystanders-victims has made Andrews question his plans to attend law school. Considering a return to music, he says: "My mother is somewhere in the back of my head, screaming 'Noooooooooooo!'"

In the meantime, Andrews is busy developing a music video for his song, along with a short documentary, as part of a fellowship he earned from the Jackman Humanities Institute. As well, he received two other grants to produce the video.

The video will be available on Youtube in April. In the meantime, to hear Perpetrators-bystanders-victims, visit www.myspace.com/scientzakayezterdae.



Andrews performs his rap about the victims of the Holocaust at a Toronto club in November during Holocaust Education Week.

Chanukah Food & Gift Ideas

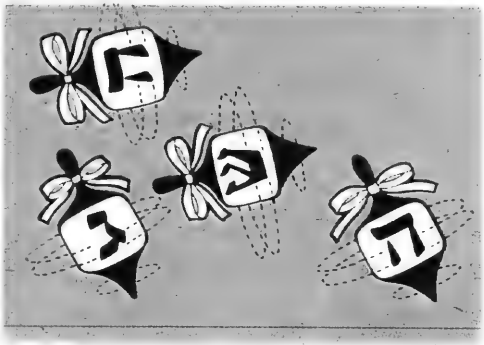
Desserts to please kids of any age

By DAPHNA RABINOVITCH
Special to The CJN

If Chanukah is all about the kids, then why not invite them to participate in some of the preparations for the magical Festival of Lights. Put away your concerns about the possible mess, tie aprons around their midriffs and arm them with some basic kitchen guidelines. For instance, you'll be a lot more inclined to let your young ones into the kitchen if they follow the number 1 rule – clean up as you go!

Other guidelines are: read your recipe from beginning to end before you even start, to make sure everything is understood and that you have all the necessary ingredients. Have an adult right beside you if you need to use the stovetop or oven. And be sure to have fun nibbling chocolate as you assemble all the ingredients.

As an added bonus, you might even be able to get some math basics in as you and your kitchen guests measure out sugar, flour, baking powder and the like.



CHANUKAH CUPCAKES

These chocolate cupcakes are sure to be an all-year winner. All they require is a whisk, making them child friendly and a cinch to put together. Once the batter has been evenly divided among the muffin pans, stick small pieces of chocolate gelt inside. The chocolate will melt slightly during baking but then resolidify once the cupcakes cool. Or if you prefer, once the cupcakes are baked, use an extra large piece of Chanukah gelt as a small charger under each one. Decorating with small pieces of gelt is another good option.

1 cup all purpose flour
1 cup granulated sugar
1/2 cup unsweetened cocoa powder, sifted
1/2 tsp. baking soda
1/4 tsp. salt
3/4 cup warm water
1/2 cup vegetable oil
1 egg
1 tsp. vanilla

Icing
1/4 cup unsalted butter or margarine, soft
2 cups icing sugar
3 tbsp. water or milk
2 tbsp. unsweetened cocoa powder, sifted
2 oz. semisweet chocolate, melted
1 tsp. vanilla

Preheat oven to 350. In bowl, whisk together flour, sugar, cocoa powder, soda and salt. In separate bowl or wet measure, whisk together water, oil, egg and vanilla. Pour wet ingredients over dry, whisking just until combined and making sure not to overwhisk. Pour evenly into lightly greased or paper-lined muffin pans. Drop Chanukah gelt into batter.

Bake in centre of preheated 350-degree oven for 20 to 25 minutes or until cake springs back when lightly pressed in centre. Let cool completely.

Continued on page 35

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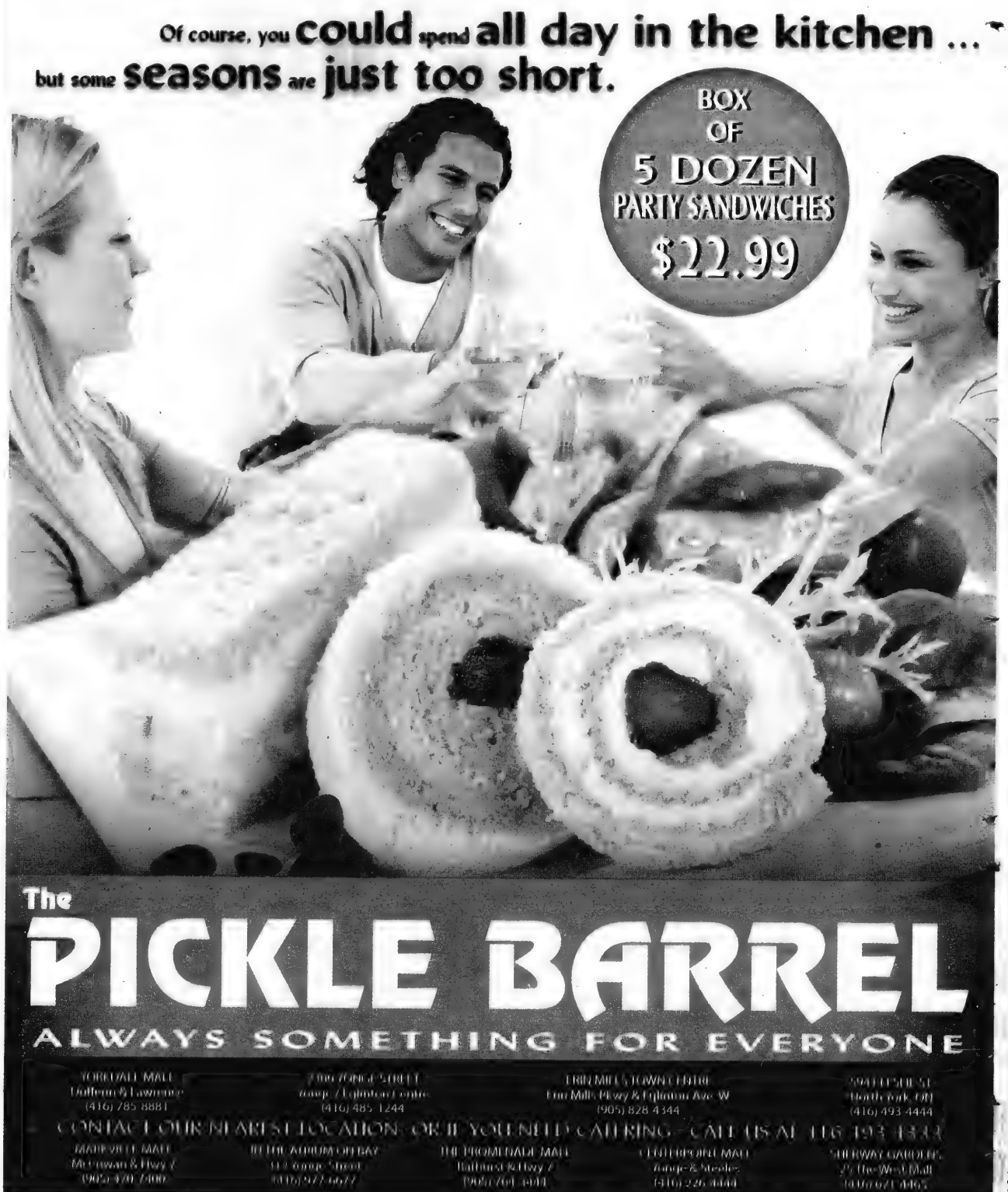
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Chocolate treats delight kids at Chanukah

Continued from page 32

Icing: Cream butter or margarine with half of icing sugar. Beat in remaining sugar, alternately with milk or water until smooth and fluffy. Beat in cocoa powder, melted chocolate and vanilla. Spread evenly onto cupcakes. Decorate with Chanukah chocolates or chocolate Chanukah gelt. Makes 12 cupcakes

NO COOK CHOCOLATE PUDDING

Let the adults bring the cream to a boil and pour over the chocolate. Then the kids can take over, whisking away until all the ingredients are smooth and velvety. While the puddings set, all the kitchen assistants can make Chanukah stencils – think dreidels, Hebrew letters, Magen Davids. Then just before serving, sprinkle icing sugar over the stencils to create the desired effect on each serving. The puddings are also delicious served with whipped cream rosettes and fresh raspberries.

1 3/4 cups whipping cream
2 tbsp. unsweetened cocoa powder
8 oz. semisweet chocolate, chopped
1/4 cup unsalted butter
2 tbsp. granulated sugar
1 tsp. vanilla

In saucepan, heat cream just until boiling. Remove from heat; whisk in cocoa powder until smooth. Whisk in chocolate, butter, sugar and vanilla, whisking until chocolate and butter are both melted and sugar is dissolved. Pour mixture evenly among 6 ramekins or small bowls. Cover with plastic wrap (be careful not to allow the plastic wrap to touch the surface of the puddings). Refrigerate for at least 8 hours or for up to 3 days. Makes 6 servings.

CHOCOLATE SHORTBREAD

These delicate but oh so chocolaty cookies can be cut out using a variety of shapes. Chanukah themed cookie cutters are available at many stores but you can also do letters, hearts or just rounds.

1/2 cup unsalted butter, softened
1/2 cup granulated sugar
1 tsp. vanilla
1/3 cup all purpose flour
1/3 cup unsweetened cocoa powder, sifted
1/4 tsp. salt
1 1/2 tbsp. milk or cream

Preheat oven to 300. In bowl of electric mixer using paddle attachment, cream butter with sugar until light and fluffy. Beat in vanilla. In separate bowl, stir together flour, cocoa powder and salt. Using wooden spoon, gradually stir flour mixture into butter mixture alternately with milk, making 3 additions of flour and two of milk.

Transfer dough to lightly floured work surface; shape into ball. Flouring work surface and top of dough as necessary, roll out dough to 1/4-in. thickness. Using Chanukah-shaped cutters, cut out shapes. Transfer to parchment paper-lined baking sheets. Reroll scraps of dough once; cut out more shapes.

Bake in centre of preheated 300-degree oven for 20 to 25 minutes or until set. Let cool on pan set on rack for 5 minutes. Using spatula, transfer to rack to cool completely. Makes 2 dozen cookies.

MARBLE DREIDEL CAKE

Cake and pastry flour must be sifted before using, to remove all the lumps. In this recipe, sift first and *then* measure, to ensure the proper consistency. It's best to have your eggs and butter at room temperature. To help cut out the dreidel shape, use a 8 x 11-in. piece of paper and cut out a large dreidel shape. Then place the piece of paper directly over the cake, and, using a sharp paring knife, cut out the desired shape. The cake is delicious as well with just a sprinkle of icing sugar on it.

1/4 cup water
3 oz. bittersweet chocolate, finely chopped
2 tbsp. unsweetened cocoa powder
1 tbsp. corn syrup
1 cup unsalted butter, softened
3 tbsp. vegetable oil
2 1/4 cups icing sugar, sifted
3 cups sifted cake and pastry flour
1 1/2tsp. baking powder
1/2 tsp. salt
4 eggs
1/2 cup milk
1 tsp. vanilla

Preheat oven to 325. Bring water to boil. Pour over chocolate, cocoa powder and corn syrup, whisking until chocolate is melted and smooth. Set aside.

Cream butter until fluffy. Slowly beat in oil. Gradually beat in icing sugar, 1/2 cup at a time, scraping down sides of bowl as necessary. In bowl, combine flour, baking powder and salt. In separate bowl, whisk together eggs, milk and vanilla. Beginning with flour, alternately stir in flour and egg mixture, making four additions of flour mixture and three additions of egg mixture.

Remove two cups of batter. Fold chocolate mixture into batter. Alternately place large spoonfuls of the chocolate and vanilla batters into greased and floured 13 x 9-inch cake pan, using fork to create marbelized effect.

Bake in centre of preheated 325-degree oven for about 30 minutes or until top of cake springs back when lightly pressed.

Cut out dreidel shape. Top with icing sugar or white or chocolate icing.

CHOCOLATE CREAM CHEESE FROSTING

1/2 cup unsalted butter, softened
1/2 cup cream cheese, softened
1 cup icing sugar
2 oz. semisweet chocolate, melted and cooled
1 tsp. vanilla

In bowl of electric mixer, beat together butter and cream cheese. Beat in icing sugar gradually, beating until smooth. On low speed, beat in cooled chocolate and vanilla, beating until well blended.

Take potatoes to a new height

By DAPHNA RABINOVITCH
Special to The CJN

As my friends and family have come to expect by now (perhaps even a few readers), I always approach the holidays with a happy and salutary nod to tradition as well as a hearty and eager plunge into the not so traditional. And so it is with Chanukah. I have to admit that I adore latkes. Not the smell, the copious amounts of frying, or the calories can deter me from making latkes (both regular and the sweet potato variety) every year. However, as is my wont, I am drawn to experimenting with new flavours and new combinations of oil and potatoes.

This year, a potato galette (French for free form) has taken the plain and lowly potato to altogether new heights. Combined with the harmonious pairing of garlic, shallots, thyme and Swiss cheese, this flat but flavourful potato dish, enlivened with the fruitiness of olive oil (which of course was the original oil used in the Temple) is sure to please even the most die-hard of potato latke lovers. A potato gratin with mushrooms is a wonderful way to include potatoes and oil in your holiday meal without the frying. Croquettes, the last recipe, are a year-round friendly treat, but especially appropriate at Chanukah. Feel free to play around with the herbs to suit your preferences.

Continued on page 37

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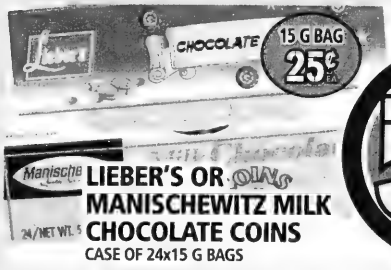

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Chanukah Food & Gift Ideas

Potatoes and herbs mix well

Continued from page 35

POTATO GALETTE

3 tbsp. extra virgin olive oil
2 large shallots, finely chopped
2 cloves garlic, minced
3 large Yukon Gold potatoes
1/2 tsp. dried thyme
3/4 tsp. salt
1/4 tsp. pepper
1 1/3 cups grated Emmentaler or Gruyere cheese
1/2 cup grated Parmesan cheese

Preheat oven to 400. In small skillet set over medium heat, heat oil. Add shallots, garlic and thyme; cook, stirring, for about 3 minutes or until softened. Set aside to cool slightly.

Peel potatoes. Using mandolin or sharp chef's knife, slice potatoes thinly. Transfer to bowl; toss with shallot mixture, making sure potatoes are well coated.

Arrange slightly overlapping layers of potatoes in bottom of lightly greased 8-in. French tart pan with removable bottom. Sprinkle with 1/3 of salt and pepper and 1/4 of Emmentaler and Parmesan. Repeat layers three more times so that there are 4 layers of potatoes in total with cheese on top.

Bake in centre of preheated 400-degree oven for 45 to 50 minutes or until potatoes are tender and top is golden and crusty. Let stand for 10 minutes before unmoulding and cutting into wedges. Makes 6 servings.

POTATO ONION GRATIN WITH MUSHROOMS

1/4 cup extra virgin olive oil
3 cups sliced mushrooms
4 cups thinly sliced onions
3 large cloves garlic, minced
1 tsp. dried rosemary, crumbled
4 Yukon Gold potatoes, sliced thinly (about 2 lb.)
1 tsp. salt
1/2 tsp. pepper
3/4 cup chicken broth

Preheat oven to 425. Heat half of oil in large skillet set over medium-high heat. Add mushrooms; cook, stirring occasionally, for about 10 minutes or until mushrooms are lightly browned and any excess liquid has evaporated. Add 1 more tbsp. oil. Add onions and garlic; sprinkle with rosemary and 1/4 tsp. each of the salt and pepper. Cook, stirring, for about 30 minutes or until onions are golden, adding 2 tbsp. of water if onions are sticking to the pan.

Arrange 1/3 of potato slices in bottom of lightly greased 11 x 7-inch glass baking dish. Sprinkle with half of remaining salt and pepper and half of onion mixture. Repeat layering one more time. Top with remaining potatoes. Pour broth all over. Drizzle with remaining olive oil. Cover with foil.

Bake in centre of preheated 425-degree oven for 30 minutes. Remove foil and bake for about 25 minutes longer or until potatoes are tender and the top is golden. Let stand for 10 minutes before serving. Makes 6 to 8 servings.

POTATO CROQUETTES

4 potatoes, peeled and cut into chunks (about 2 lb.)
2 tbsp. margarine
2 cloves garlic, minced
1/4 tsp. dried rosemary, crumbed (optional)
1/4 tsp. each salt and pepper
3 eggs
2 tbsp. all purpose flour
3/4 cup dry breadcrumbs
vegetable oil

In large saucepan of boiling salted water, cook potatoes, covered, for about 15 minutes or until tender. Drain well. Return to saucepan over low heat; stir for 1 minute to dry out.

Meanwhile, in small skillet, melt margarine or butter over low heat. Add garlic and rosemary, if desired; cook, stirring, for 3 minutes or just until fragrant. Set aside.

Pour garlic mixture over potatoes. Using potato masher, mash potatoes with salt and pepper; let cool completely. Stir in one of the eggs and the flour. Using 2 tablespoons for each one, form into croquettes.

In shallow dish, lightly beat remaining two eggs. Place breadcrumbs in separate shallow bowl. Dip croquettes, one at a time, into egg and then into breadcrumbs, coating well. Place on baking sheet lined with waxed or parchment paper.

In large deep skillet or wok, heat 1/4-in. of oil over high heat. Fry croquettes, in batches without overcrowding the pan and adding oil as necessary, for about 6 minutes, turning once, or until golden and heated through. Drain on paper towels. Makes 6 servings.

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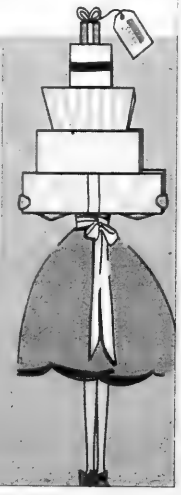

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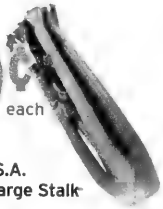

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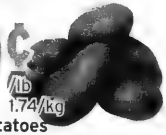

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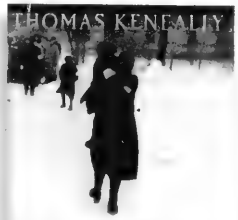
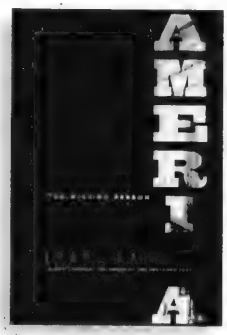
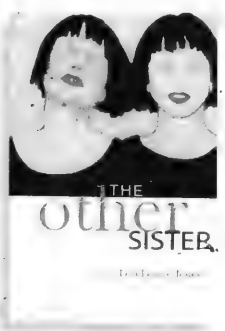
Schindler's List author recounts book's creation

By JOSEPH SERGE
Arts Editor







These recently released books make good choices for holiday gifts:

In Searching for Schindler by Thomas Keneally, the author of Schindler's List, describes in detail how he wrote the book, from the fateful encounter with Leopold "Poldek" Pfefferberg, the owner of the Beverley Hills luggage shop who told him he had a "wonderful story;" to the filming of the movie based on his Booker Prize-winning book .

Keneally takes the reader across the breadth of the globe from Los Angeles to Australia to Israel and Europe as he interviews many of the characters who would become key players, first in his book and then in Steven Spielberg's movie.

Full of anecdotes of Spielberg and actors Liam Neeson, Ben Kingsley and Ralph Fiennes, the book is a good companion to the movie.

***

In Jack and Rochelle, A Holocaust Story of Love and Resistance, authors Jack and Rochelle Sutin recount their struggle to survive the Holocaust as part of a band of partisans in the forests of Poland. The book is more than an account of survival; it is also the tale of an impossible love affair that has lasted more than 50 years. The New York Times Book Review called it "a valuable addition to Holocaust literature."

***

Franz Kafka fans will enjoy a new translation of Amerika: The Missing Person. With the same expert balance of precision and nuance that marked his translation of Kafka's The Castle, Mark Harman now restores the humour and particularity of language to Kafka's unfinished novel Amerika.

***

Toronto writer Lola Tostevin explores interconnected personal and global histories in her latest novel The Other Sister. Shuttling between the past and present, nonagenarian Julia Brannon records memories of her identical twin sister, while befriending Lena, another twin, who lost her sister at Auschwitz. Spanning almost a century, The Other Sister weaves personal, local and global histories into an intricate narrative tapestry.

***

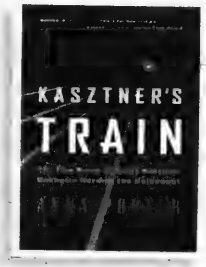
Anna Porter's award-winning book Kasztner's Train is now available in paperback. Porter brings to life an important story about Rezso Kasztner, a Hungarian who risked his life to save thousand of Jews during the Holocaust. This one is certainly a must read.

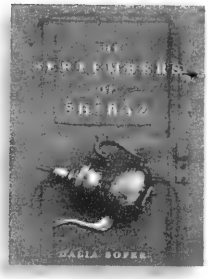
***

Also in paperback now is Reva Mann's The Rabbi's Daughter. In this riveting memoir, Mann, granddaughter of the chief rabbi of Israel, takes readers on an extraordinary journey from her wild-child years of debauchery and rebellion to her marriage to a religious scholar in Israel and immersion in the world of the Orthodox.

***

I leave the best for last. Dalia Sofer's debut novel is truly breathtaking. If you liked The Kite Runner you'll love The Septembers of Shiraz. Now available in paperback, Septembers of Shiraz weaves the tale of an Iranian Jewish gem dealer who is arrested by the revolutionaries after the fall of the Shah. Meanwhile, his son mangaes to escape to America and struggles to find happiness and has an identity crisis. Sofer is an author to look out for.





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Three epic Yul Brynner flicks out on DVD

By JOSEPH SERGE
Arts Editor

Earlier this year, MGM Home Entertainment opened its vault to release three powerful epics on DVD – Kings of the Sun, Solomon and Sheba, and Taras Bulba, all starring Oscar winner Yul Brynner.

The 1963 film Kings of the Sun is set in Meso-America and follows the intense battle between the immigrant Mayans and the native North American tribes. Brynner plays Black Eagle, a Native leader who is sympathetic to the Mayans.

At 108 minutes, the action sometimes fades, but the battle scenes are quite spectacular.

Based on the 1835 novel by Nikolai Gogol, Taras Bulba is the tale of a Cossack and his sons as they set out to battle Polish nobles in Ukraine 400 years ago. In this film, Brynner plays a Cossack chieftain determined to protect his land from the Polish invaders. Tony Curtis plays his son, Andrei, who, inevitably, falls in love with a Polish girl, and complicates matters. Like Kings of the Sun, this 1962 film has some spectacular battle scenes.

The highlight of the series is the 1959 biblical epic Solomon and Sheba. Brynner plays King Solomon and Gina Lollobrigida plays Sheba. This $5 million movie was quite expensive for its time, but it seems to have been well worth it. With Spain filling in for ancient Israel, the movie features scenery and sets that are truly stunning.

You're probably familiar with the story line. The conniving Sheba is encouraged by Egypt to bring down the powerful Solomon – but of course she falls in love with him in the process. Lollobrigida is truly sensual to watch. Once again, this sprawling epic has some amazing battle scenes, and a good, old-fashioned orgy is thrown in for good measure.

These three movies are perfect for film collectors and enthusiasts.

* * *

On a more contemporary note, Joseph Cedar's action drama, Beaufort, which was in theatres briefly last summer, is now on DVD.

Israel's nominee for best foreign film at this year's Academy Awards, Beaufort grimly unfolds at a besieged Israeli military outpost on the eve of Israel's unilateral withdrawal from southern Lebanon in May 2000.

Hard and unyielding, Beaufort implicitly questions Israel's presence in Lebanon, but it is not a conventional anti-war film. Indeed, Beaufort leaves the impression that Israel cannot afford to let down its guard.

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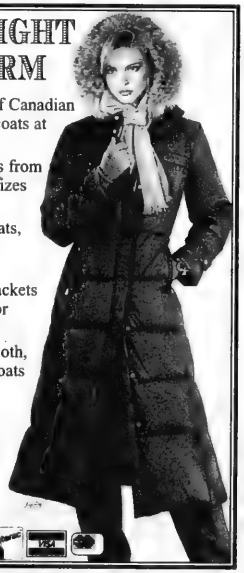

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Wonderful fragrances for him and her

Some recent eau de parfum releases make excellent gifts for the holidays:

Headed by Toronto brothers Dean and Dan Caten, the Dsquared Fashion House has recently ventured into the perfume business releasing perfumes and extensions for both men and women.

The fragrance of He Wood perfume for men is, as the name suggests, woodsy; an aromatic expression of strong, evocative elements of nature.

The extension line includes a moisturizing after-shave balm; a natural spray deodorant; hair and body wash; a hydrating body moisturizer and a scented candle.

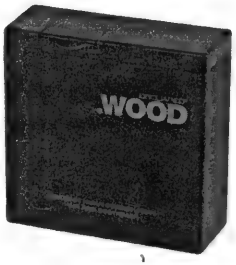
Meanwhile, ladies will enjoy She Wood. Wood is the element underpinning the men's project and its quintessence of virility, strength and drive now acquires a feminine slant. She Wood perfume is highly distinctive, radiant and inebriating.

She Wood's extension line includes a bath collection of body cream, body lotion and body wash.

Both He Wood and She Wood come in 50 ml and 100 ml spray bottles.

Cereus has released Cereus Pour Homme, a collection of four luxurious and exotic fragrances. Each fragrance appeals to a man's sensibilities, using only the finest ingredients to create a scent that is both classic and exciting. Housed in clean-shaped, 75 ml refined bottles, the perfumes are available at Harry Rosen in Toronto and in Holt Renfrew stores across Canada.

The Italian Olfactive Landscapes Collection has two fragrances that capture the olfactive impression of a specific time and place. In each fragrance, the ingredients blend to provide two distinct snapshots; one of an early September morning stroll in windy, misty Venice; the other of a bright, sunny day in Sicily.



Venice and Sicily both come in 100 ml spray bottles and are available exclusively at Holt Renfrew stores.

Bvlgari's new perfume Jasmin Noir is a captivating and caressing sensation. Jasmine is at the heart of this fragrance and sublimely reveals its seductive scent. A perfect blend of woody and almond ingredients associates the lighter scent of jasmine with a darker, more mysterious one, creating a tactile fragrance, one that is both addictive and sensual.

This spray comes in 30 ml, 50 ml and 100 ml dark, glass bottles.

Tuscan Soul is a fragrance for both men and women that is reminiscent of a beautiful day in Tuscany. The citrus top is immediately seductive, which leads into the sensuality and intensity of the magnolia and orange blossoms at the heart of the fragrance.

It is available from Holt Renfrew in 75 ml and 125 ml bottles. Tuscan Soul also has an extension line of bath and shower products.

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Winnipeg tackles violence against women

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The executive director of Jewish Women International of Canada (JWIC) is looking to Winnipeg's Jewish community to serve as a role model and national leader in raising the awareness of violence against women in Jewish society.

"It has to be a sustained effort though," Penny Krowitz told representatives of several community organizations at the recent inaugural meeting of the Winnipeg Jewish Community Task Force to End Violence Against Women, held at the Asper Jewish Community Campus.

"This won't work if it turns out to be a one-off program," she added.

The campaign is being led by Jewish Child and Family Services and JWI of Winnipeg. Representatives from the Jewish Federation of Winnipeg, the Rady Jewish Community Centre, the Gray Academy of Jewish Education, JSA-Hillel, Congregation Etz Chayim, the Gwen Secter Creative Living Centre and Chabad also attended.

"Ending violence against women has been our primary focus for the past four years," said JWI Winnipeg leader Mary Ann Rosenbloom, who is also a member of the JWIC board. "With Penny available to help kick this off, we felt that this was the right time to engage the wider community."

From left are Al Benarroch of Winnipeg Jewish Child and Family Services; Penny Krowitz, executive director of Jewish Women International of Canada; and JWI Winnipeg representative Mary Ann Rosenbloom at a recent meeting of the Winnipeg's task force to end violence against women.

Krowitz said that until the mid-1980s, little was known about domestic violence in the Jewish community. "Until B'nai Brith Women [JWI's former incarnation] became involved, Toronto's Jewish Family & Child Services saw very few cases," she said. "Now, the JFC [Jewish Family and Child] has a constant domestic-abuse caseload of about 350 women and five social workers on staff to help them."

She noted that JWI's Toronto chapter operates two shelters for Jewish women fleeing abusive home environments, while Winnipeg's branch has an arrangement with the local shelter Alpha House for Jewish women.

"Jewish women who have been abused are referred to JWI in Toronto by JFC," Krowitz said. "We have volunteers who befriend the women, take them out to appointments with doctors and lawyers, babysit for them and generally care about them."

Although there are no specific figures for abuse in the Jewish community, Krowitz reported that one in five Canadian women has been or will be abused at some point. "We believe that the numbers in the Jewish community are about the same," she said.

She pointed out that domestic abuse is about control – not anger – and that it can take many forms. While such abuse is often associated with physical violence, she said, the abuse/control can be emotional, financial, sexual and spiritual.

"There is a very fine line between acceptable and abusive behaviour," she said.

According to a 2004 JWI report, abuse cuts across all age, religious and socio-economic groups; Jewish women wait longer than non-Jewish women to seek help because of concerns over losing their children and their financial status, as well as feeling ashamed; and Jewish women are reluctant to seek help from non-Jewish agencies.

Jewish women stay in abusive relationships up to 10 years longer than non-Jewish women, Krowitz noted.

"We found that some women will approach their rabbi if their rabbi has spoken publicly about the issue already," she said.

"There was one rabbi in Toronto who contacted us after a couple of women in his congregation approached him. He didn't know what to do. We educated him, and he spoke about the issue in a sermon around Chanukah. He and the JFC received several calls right after that."

She also spoke about a JWI Toronto program aimed at sensitizing high school and university students to the problem.

One of the observations made at the Winnipeg meeting was that there were few men in attendance. Krowitz pointed out that domestic violence is more of a men's issue than a women's issue, as men are the abusers in 95 per cent of cases.

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Anti-racism program launched in B.C.

By LAUREN KRAMER
Pacific Correspondent

VANCOUVER — Grade 6 and 7 students in British Columbia will soon be exposed to Choose Your Voice, an anti-Semitism and anti-racism program launched Nov. 25 at Vancouver's Sir William Osler Elementary School.

The program was created and funded by Fighting Antisemitism Together (FAST), a coalition of non-Jewish Canadian business and community leaders led by former BMO Financial Group CEO Tony Comper and his wife Elizabeth.

FAST's goal is to fund educational programs that urge students to speak out against anti-Semitism and racism in Canada. Choose Your Voice was launched in Ontario in September 2005, and so far, 500,000 students across the country have been exposed to the program. According to educators, it helps to promote harmony, respect and equality in their schools.

"Nelson Mandela once said education is the most powerful weapon you can use to change the world, and it's true – you kids can change the world," Gerry Cuttler, chair of Canadian Jewish Congress' Pacific region, told students, parents and teachers at the launch.

Tony Comper's remarks were more sobering.

"I don't expect anti-Semitism will disappear in my lifetime, but it can disappear in yours," he said.

"In 2005, my wife and I realized that anti-Semitism is an evil that only non-Jews could make go away. Choose Your Voice confronts racism, sexism, anti-Semitism and all the other bigotries that affect our society. This may just be a first step, but it's a giant first step."

The launch included several touching performances by Osler's school choir, including the song Stand Together, composed by Toronto music teachers Laurence Gilman and Ed Hayes, and Children of Hope, composed by Grade 7 student Kristine Hu.

Choose Your Voice was developed by FAST and the CJC's charities committee and is designed to be incorporated into the social studies, language and arts curricula. It includes lesson plans, DVD segments, suggestions for exercises and resource materials.

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Gray Academy launches int'l student program

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — Gray Academy of Jewish Education has begun developing an international student program that will enable high school students from outside Winnipeg to learn at the school and live with a host Jewish family.

The school, which serves kids from junior kindergarten to Grade 12, appears to be breaking new ground for Jewish schools in North America by offering international students a homestay environment.

Head of school Rory Paul said that "one of the driving forces in developing an international student program at Gray Academy of Jewish Education is that it provides current students with an opportunity to be exposed to a wide variety of cultures and languages that enhance the education they presently receive."

He said intercultural knowledge is increasingly important in order to live and work in an increasingly interdependent world. The school already has many children whose families have immigrated to the city from such places as Argentina, Brazil, Bolivia, Chile, Ukraine, Russia, Israel, and the United States.

Currently, there are two international students at the school, 17-year-old Joseph Bader from Brazil and Noemi de Mayo, 16, from Chile. This is Bader's second year there, and Noemi is the third member of her family from Chile to attend the school in as many years.

"Where I am from we don't have a Jewish high school or elementary school," said Bader, who is from Recife, Brazil, a city of two million people. "There are 100 Jewish families there, but Sao Paulo nearly has about 700,000 Jewish people."

Since Bader was learning at a private English-language school in Brazil, his parents began considering sending him to an English-speaking country where he could develop his language skills even more.

"My parents thought I could come to Canada, develop a second language and learn a different culture. They researched schools in Canada, and because Canada was receptive, they decided to look into the Gray Academy. I didn't know anyone from Winnipeg when I came. But I have made lots of friends now."

Bader, who is in Grade 11, didn't learn any Hebrew in Brazil.

"I've been learning it now," he said.

"After Grade 12, maybe my parents and my two six-year-old twin brothers will want to try to live in Winnipeg. If not, I may stay in Winnipeg, or if I don't want to, I'd probably go elsewhere in Canada. I'm not coming back to Brazil," he said.

Noemi de Mayo, who is in Grade 11 at Gray Academy, said she heard of the school "because my first cousin came last year to the school, and she told me she had such a great experience. Since I had been going to an English private school, I spoke English, so it was easy for me to come."

Rory Paul
[Rhonda Spivak photo]

She said that she came only for five to six months "just for the wonderful experience." She will be returning to Chile and won't be able to transfer her credits.

"I will start Grade 11 [again] in Chile in March," she said.

Despite that, Noemi said she appreciates the opportunity to be immersed in an English-speaking Jewish environment and "would tell others to come."

Gray vice-principal Lori Binder said that she'd also like the school to attract students from smaller Canadian communities.

"Jewish students from Western Canada, in cities where there is no Jewish high school could come to our program and live with a family in our community."

Survivor leaves $500,000 for Jewish education

By RHONDA SPIVAK
Prairies Correspondent

WINNIPEG — The Jewish Foundation of Manitoba recently set up the Edith and Sam Grosberg Scholarships, which support exemplary students from immigrant families who want to attend the Gray Academy of Jewish Education.

"This is a unique scholarship, which we created in order to fulfil Sam Grosberg's wish to give young people the chance to receive an education, having been deprived of one himself," said foundation CEO Marsha Cowan.

When Sam Grosberg, a Holocaust survivor who didn't have any descendants, died in 2005, he left his $500,000 estate to the foundation.

"There are currently six students at the Gray Academy on the [Grosberg] scholarship, and there will be other students in the future who will receive this scholarship. This gift from the Grosbergs will have such a long-lasting impact," Cowan said.

Sam Grosberg left his hometown of Solayev, Poland, for Lodz at age 12, after the death of his mother. In Lodz, he lived on the streets, supporting himself in whatever way he could, such as by chopping wood.

He returned home for his bar mitzvah, and at 15, he joined a Jewish work co-operative. He was drafted into the Polish army at 21 and was captured as a PoW after war broke out in September 1939.

Continued on page 44

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Family Matters

by

John Syrtash
B.A. (Hon.), LL.B.
Counsel
Garfin Zeidenberg LLP
Family Lawyer & Mediator for 26 years

Question: A friend of mine was married for 11 months and now she's separated. She's still paying for her ex's expensive condo renovations, for which they jointly borrowed. He lives there alone and won't pay the loans. He bought the condo 1-1/2 years before their marriage. Help!

Answer: Normally, the value of any asset brought into a marriage is not calculated as part of a spouse's "net worth" or "net family property." Therefore, an asset's premarital value is not shared with the other spouse when calculating property "equalization" in Ontario. For instance, if in 1980, before your wedding, you owned 100 securities in Google Inc. (wish you did eh?) at $15 per security, and on separating with your spouse they were now worth $100 per security, you would not have to share their entire value, but just split their *increase* in value, i.e. $85.

However, the Family Law Act makes an exception for any matrimonial home irrespective of in whose name(s) is it registered. So even if the husband owned the matrimonial home prior to the date of marriage and the spouse still lived in that very same home on the date of separation, then the entire value of the equity of that home, calculated as of the date of separation, must be shared equally, including the premarital value.

Having said that, the court can also make an award for an amount that is smaller than half of the 50-50 split if in its judgement a 50-50 split would be "unconscionable," i.e. disproportionately large in relation to a period of cohabitation that is less than five years. However, in your case the court has to consider your friend's ongoing financial contributions to the value of the home. Notwithstanding the brief marriage, she may be entitled to own a piece of the equity — as much as 50 percent. Why? Here the wife may be the beneficiary of a "constructive" trust because her husband would be "unjustly enriched" if he were to benefit from her financial contributions to the upkeep of — and investments into — property that was registered in his name but also belonged to her on trust principles.

For these reasons the court may well use its discretion under the Family Law Act to consider it "unconscionable" to award less than 20-50 percent of the equity (depending on the precise facts), notwithstanding the summary way it would dispense with such applications in other types of short marriages. People should not judge every spouse, in such cases, as a "gold digger."

On behalf of my family, and all of us at Garfin Zeidenberg, I wish you and your family a happy and healthy Chanukah.

Mr. Syrtash is Counsel to Garfin Zeidenberg LLP, Suite 800, 5255 Yonge Street (at Norton) just north of Mel Lastman Square, Civic Centre Subway station, Toronto, ON M5G 1E6. John Syrtash can be reached at (416) 642-5410, Cell (416) 886-0359. Visit www.freemychild.com; www.spousalsupport.com; www.garfinzeidenberg.com.

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Poverty task force seeks to raise awareness

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Jewish Federation of Winnipeg's two-year-old Half Shekel Council on Social Justice has tabled a new report that aims to raise awareness of poverty among Jews and co-ordinate the Jewish response to the issue in the wider community.

Late last month, the council put out a discussion paper titled Walking in Abraham's Footsteps: Social Justice and the Jewish Federation of Winnipeg.

Among its recommendations are asking the federation to develop a policy on Jewish representation on public bodies, such as the "Raise the Rates" campaign to increase the minimum wage, and asking it to fund and commission Jewish Child and Family Service to increase the number of staff involved and to be visible in wider community coalitions.

The council is also seeking to co-ordinate Jewish community volunteers to advocate on social justice issues and on behalf of the Jewish community and Jews in need.

"It has become clear that participation in general anti-poverty initiatives also benefits our community and fulfils our traditional wish for involvement in tikkun olam," said council chair Gerry Shrom, who took over for founding chair Danita Aziza, formerly of Toronto, who is in Israel for the year.

Originally titled the Half Shekel Task Force on Poverty – which refers to the amount all Jews, regardless of wealth, had to contribute to the first census in ancient Israel – the name was changed in September to reflect a new approach to the issue.

"We changed the name because we realized that poverty was just one of a number of interlocking issues – such as the need for housing, and mental health issues," Shrom said. "We felt that what was required was more of a social action approach."

It noted that Judaism puts a strong emphasis on social justice and caring for the most vulnerable.

"In modern times, the social justice agenda has been retained as a core value of Judaism by secular and religious Jews alike, resulting in the development of social action organizations within the Jewish community and without," the report says, citing Jewish involvement in general social justice movements such as the civil rights movement and the 1919 Winnipeg General Strike.

There has also been a growth in tikkun olam committees at shuls, which take on projects such as staffing soup kitchens or working for Habitat for Humanity.

The paper's authors further note that in larger communities, social advocacy is handled by separate organizations, sometimes funded for specific purposes by federations. They add that advocacy involves different activities, from federations and related organizations taking formal positions on issues to getting volunteers involved in awareness campaigns and lobbying organizations or governments for change.

Shrom said that the "most pressing issues for Jews in our community where progress appears possible include housing – where we are working with Manitoba representatives and community partners to develop new options for vulnerable Jews – [as well as] financial aid and making those in need more aware of available services and supports."

She also emphasized the importance of raising awareness in the Jewish community. The council, she said, has been working on that through a publicity campaign, speakers and a successful program in fall 2007 called "Dare to Dream," a well-attended social evening that highlighted the needs of the Jewish poor.

Ottawa shul builds tzedakah into budget

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A small, socially conscious Conservative shul in Ottawa has managed to accomplish something that the federal government has not.

By donating 0.7 per cent of its general revenue to a charity that helps the poor, Congregation Adath Shalom has followed a recommendation of the Make Poverty History (MPH) movement, an international initiative that was launched in Canada in 2005 with the support of public interest and faith groups; unions, students and academics; and literary, artistic and sports leaders.

Adath Shalom is a 30-year old egalitarian, member-led congregation of some 100 members. Its social action committee – which considers caring for the poor to be a primary Jewish value, and giving tzedakah to be the mandate of every Jew and Jewish group – proposed the measure at the shul's last annual general meeting.

The donation was meant to be a statement of support for the MPH campaign and an example to other congregations.

Ellen Caplan, chair of the shul's social action committee, has long been an advocate of the MPH movement. As she and committee member Danielle Dugas discussed ways to promote it locally, the idea emerged to make an allocation in the shul's annual budget to support MPH.

"It took us some months to… build our resolve, and to put forward our proposal that our congregation's budget include a tzedakah line, and that the amount on that line should represent 0.7 per cent of general revenues," the amount the MPH movement has urged the federal government to allocate to foreign aid, Dugas said.

Congregants received the proposal in advance of the meeting, and the motion passed after a spirited discussion.

The money will go to Jewish Family Services of Ottawa, and specifically to its EZRA fund, a poverty relief fund that provides food vouchers and emergency and medical services.

The proposal stipulated that membership fees won't be increased to fund the donation, and that the money wouldn't come from the shul's existing social action fund, to which members donate individually. The money is a separate, budgeted amount specifically for the MPH initiative.

The first donation has already been made, and the congregation is committed to making it an annual initiative. The next step will be to approach the United Synagogue of Conservative Judaism, Canadian region, and individual Ottawa shuls of all denominations and challenge them to do the same.

Adath Shalom members, both individually and as shul representatives, take part in other tikkun olam initiatives, including helping at a food bank and soup kitchen, collecting pyjamas for women in shelters, and collecting medicine for the Jewish community of Santiago de Cuba that is delivered by a congregant travelling there.

Money also left for Holocaust education

Continued from page 43

He escaped and was later reunited with his wife, Bluma, whom he had married earlier in 1939. They eventually settled on the Russian side of the border.

All of Sam Grosberg's family, including his parents and three sisters and their families, perished in the Holocaust.

Grosberg became a tailor, and in 1946, he and his wife came to Canada. They had resettled in Poland after the war, but not before losing their only son to a diptheria outbreak in Russia.

As his means allowed, he invested in property in and around Winnipeg.

Before he died, Grosberg told the Jewish Foundation that he strongly believed in the need for education.

"The streets were my university, and I survived," he once said. "But no one should have to learn that way."

Marsha Cowan
[Rhonda Spivak photo]

Rory Paul, the head of school at Gray Academy, which serves students in junior kindergarten through Grade 12, said that the Grosberg "scholarships are allowing children from immigrant families who are highly successful academically to remain in our school. Without these scholarships, these children would have ended up in different public schools in all areas of the city and would have been lost to our community… These scholarships [already] have had an incredible impact."

Paul added: "Although there is a sliding fee scale at our school, even at the low end of the scale, there is a minimum of at least $1,000 that is required as payment. The children on these scholarships are from families, some of whom have multiple children, that couldn't have afforded this minimum fee."

He said that Grosberg also left "a small amount of money" to help children at the school to be able to afford to participate in some school programs, such as the three-night Jewish retreat that the school runs.

Grosberg also left money for Holocaust education.

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FAMILY MOMENTS

Mazel Tov
The Canadian Jewish news

Happy 60th anniversary, Morris & Kay Wasser. With all our love, Jeffrey, Debbie, Lorne, Justyn, Taryn, Brandon, Lorne, Bonnie, Charlene.

Barbara Wasser & Jeffrey Wasser, Lorraine & Allan Smith are excited to announce the engagement of Lorne & Charlene. Mazel tov from all your family.

Mazel tov Jordyn Sarah Gerstel on your first birthday. Love, Bubbie, Zaidy, Sapta, Saba, great-Sapta, great-Saba and uncle and cousins in L.A.

Mazel tov to Shane on your bar mitzvah, Nov. 22. We love you and are proud of you. Your grandparents, Imi & Popsi Blitzer.

Monika & Matt Marcovitch are happy to welcome James Avram. Grandparents, Margaret & Morton Roseman, Rachel & Don Marcovitch, and uncles Mark and Aaron are delighted.

Ben-Ari, Eve and big brother Noam Fried are thrilled to announce the recent arrival of Idan Joseph.

Brandon & Mitchell welcome brother Aidan, born to Jordana & David Richmon. Great-grandmothers, Yetta Leuchter and Helen Rosenbloom. Grandparents, Betty Richmon and Louise & Mel Rosenbloom.

Mervyn & Terry Kaplan, David & Elaine Giddens are thrilled to announce the engagement of their children Tammy and Shane.

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NOTE HOLIDAY DEADLINES: Monday, Dec. 15, is the deadline for the Jan. 1 issue and Wednesday, Dec. 17, is the deadline for the Jan. 8 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, Dec. 12

SINGLES ONEG SHABBAT

Shaar Shalom Singles ages 45+ host an Oneg Shabbat led by **Cantor Ben Silverberg**. 8 p.m. Info, **David** 416-224-9494.

Saturday, Dec. 13

B'NAI SHALOM SERVICES

Join B'Nai Shalom Congregation of Halton-Peel, a Conservative egalitarian congregation, for Shabbat service at an Oakville hotel at 10 a.m. Following the service, celebrate Chanukah a little early. 905-469-4344 or www.bnaishalom.ca

RABBI TARAGIN SPEAKS

Shaarei Shomayim Congregation hosts **Rabbi Moshe Taragin**, of Yeshivat Har Etzion, Dec. 12-13. Following a Carlebach service Friday at 4:30 p.m. and dinner, Taragin speaks on "Divine Temple, Human Heart: Preserving the Human Voice of Religion." (Reserve for dinner, 416-789-3213.) A *tish* for teens and young adults follows at 9 p.m. Saturday, 11:15 a.m., he speaks on "Esav's Retreat: Running Away From History" and at 3:10 p.m. on "How Can a Secular Redemption Be Divine: Reconciling Some of the Irregularities of an Imperfect Israel." www.shomayim.org

RABBI SCHACTER SPEAKS

Associated Kamin Education Centre hosts **Rabbi J.J. Schacter**, of Yeshiva University, on "Collective Memory: Our Past Speaks to the Future." He speaks at lunch at Zichron Yisroel Congregation after services on "Jerusalem: The Centrality of Jewish Memory" (Reserve for lunch, 905-889-3998, ext. 333; zichronluncheon@ahschools.com) At 7:30 p.m. he speaks on "What Should We Remember and Why?" 416-494-7666, ext. 261

HAVDALAH HAPPENING

Join Shaarei Shomayim Congregation and Baycrest Centre residents for a "*Havdalah* Happening" and the creative arts studio with **Rabbi Chaim Strauchler, Cantor Avraham Sultan** and **Brenda Gasner Lass**. Parents, children and grandparents welcome. 6:15 p.m in the Apotex Centre. At 7:30 p.m., participate in an art program or head to Baycrest arena to skate. 416-789-3213

Sunday, Dec. 14

JUDAICA SALE

Beth David Judaica Shop holds a pre-Chanukah sale with 10-70% off selected items. Sunday, Dec. 14, 9 a.m.-1 p.m. Info, **Marion Tully**, 416-633-5500.

LATKE VS HAMANTASCHEN

Beth Tzedec Congregation presents "The Great Debate Revisited: The Latke versus the Hamantaschen" with **Susan Jackson** and **Gary Levine**. 9:30 a.m. 416-781-3511

BOOK AND TOY SALE

The Thornhill Community Shul holds a used and new book and toy sale. Books for children and adults. 11 a.m.-7 p.m. 949 Clark Ave. W.

GROWN-UPS' CHANUKAH

Temple Har Zion presents **Rabbi Cory Weiss** discussing the holiday from a mature point of view. Bring your questions and your ideas for Chanukah celebrations beyond latkes and dreidels. 11 a.m. at Leo Baeck School.

CHANUKAH CARNIVAL

The Jewish Centre for Learning and Living Chanukah Carnival features arts and crafts, carnival games and raffle. $4/child over 2. 4:30-7 p.m. at 941 Rutherford Rd. Info, **Andrea**, 905-762-0566.

Continued on page 47

What's New

Continued from page 46

CHANUKAH SONG IS BORN

The Pride of Israel Synagogue Chanukah Concert hosts a concert by **Mitch Smolkin** featuring **Smolkin** singing songs from the golden age of Yiddish music. 7:30 p.m. Tickets, $15, non-members $18; at the door $20, non-members $25. 416-226-0111, ext. 10.

THE BEST OF A BAD DAY

Torah in Motion presents an emotional journey with **Judge Dan Butler**, "How to Make the Best of a Bad Day." 8 p.m. at Shaarei Shomayim Congregation. 416-633-5770 or www.torahinmotion.org

Tuesday, Dec. 16

FILDERMAN LODGE PARTY

B'nai Brith Dr. W. Filderman Lodge hosts a Chanukah party with dinner, live music and dancing. 6 p.m. at 15 Hove St. $20. To reserve, call **Felicia Lowy**, 416-631-0634 or **Neti Badulescu**, 416-733-1214.

Wednesday, Dec. 17

SINGERS WANTED

Join the Toronto Jewish Folk Choir. Wednesdays 7:30 p.m. at the Winchevsky Centre. 416-789-5502

GALICIAN GENEALOGY

The Jewish Genealogical Society presents "Unusual Resources for Genealogical Research for Western Galicia, Poland," a slide show with **Peter Jassem** covering the access and use of Galician government records, court proceedings, interwar identification papers, educational records, property and business documents. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5. www.jgstoronto.ca

POMEGRANATE GUILD

Pomegranate Guild of Judaic Textiles will make a felt table runner with stitched flowers and Chanukah motifs. Bring a sewing kit if you have one. 8 p.m. at Shaarei Shomayim Congregation. Non-members $5.

Other News

HOLY BLOSSOM CONCERT

Holy Blossom Temple begins its Musical Heritage Concert Series Thursday, Dec. 18, 8 p.m, with a concert featuring **Cantors Benjamin Maissner** and **Mo Glazman**, **David Rosen** and **Michael Smolash** performing Broadway, opera, cantorial and Yiddish favourites. $25, $65 for the three-concert series. Tickets, 416-789-3291, ext. 224.

CASINO AND GAMES NIGHT

Congregation Bnai Torah presents a pre-Chanukah casino and games night with refreshments and prizes. Saturday, Dec. 20, 8 p.m. Reservations $25, $30 at the door. Call **Yvonne**, 416-663-5976.

CHANUKAH PALOOZA II

The Winchevsky Centre hosts an all-ages cabaret-style evening showcasing members of Camp Naivelt community and a theatrical adaptation of the Chanukah Chelm story The Magic Spoon. Saturday, Dec. 20, 8 p.m. $15, includes latkes and sufganiyot. 416-789-5502 or www.winchevskycentre.org

FAMILY SKATING PARTY

Celebrate Chanukah at the Winchevsky Centre, Sunday, Dec. 21. Start with private skating, 11 a.m.-noon at Baycrest Arena. The party continues at 12:30 p.m. at the centre with a latke lunch, sufganiyot, hot chocolate, candlelighting, Chanukah stories and a holiday sing-along. $8 includes skating, food, dreidels and Chanukah gelt. Skate rental is extra. 416-789-5502 or www.winchevskycentre.org

CHANUKAH BALLOON FEST

Chabad of Danforth Beaches brings the holiday to life with a giant balloon menorah, creative balloon artist, Hebrew School performance, moon bounce, latkes and refreshments, Sunday, Dec. 21, 4:30-6:30 p.m. Menorah lighting at 6 p.m. $15, $36/family. For location, 416-809-1365 or rabbi@chabaddb.com.

SHLOCK ROCK CONCERT

Chabad Markham hosts a family Chanukah concert with Shlock Rock, Thursday, Dec. 25, menorah-lighting ceremony at 2:30 p.m. followed by concert. $15, $75/family. 905-886-0420 or www.chabadmarkham.org

WOOL DONATIONS NEEDED

Wool is needed for knitters of mittens, hats and scarves for inner city school children. Mountains of Mittens is a project of Jewish Women International. Contact 416-630-9313 or info@jwicanada.com.

CASTING CALL

Teatron Toronto Jewish Theatre is seeking actors for The Dybbuk by **Szymon Anski**, a love story with otherworldly forces. Feb. 25 to March 8. Actors of all ages, male and female with or without experience. Contact 416-781-5527 or visit www.teatrontheatre.com.

DOMESTIC ABUSE

Domestic abuse in the Jewish community is often considered a taboo subject. Learn more about it. Trained speakers are available to speak to groups at no charge. To book a speaker, contact Jewish Women International Canada at 416-630-9313 or info@jwicanada.com.

SINGLES EVENTS CAN BE FOUND ON PAGE 44

FOR SENIORS

Beth Tikvah Friendship Group is hold a Chanukah party on Thursday, Dec. 11, 2-4 p.m. $10, non members $15. Reserve 416-221-3433, ext. 300.

Temple Sinai Social Club holds its annual Chanukah party, with **Yitzhak Argaman**. Sunday, Dec. 28, 7:30 p.m. $5, guests $7. Reserve, 416-487-4161.

Chai Society New Year's Eve in the Afternoon party with **Yitzhak Argaman.** Tuesday, Dec. 30, 1:30 p.m. $10. To reserve, call **Rivy**, 416-783-6103, ext. 228.

LZA Seniors Cultural Club meets Tuesdays 10 a.m. at the Borochov Centre. 416-630-9444

Earl Bales Seniors Club in the Park. Casino Rama, Thursday, Dec. 11; Dance Party, Sunday, Dec. 28. Other activities, call Tuesday-Thursday, 9 a.m.-1 p.m. 416-395-7881

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Blood sugar testing, Tuesday, Dec. 16, 10 a.m.-noon. Free.

Chanukah lunch and concert, Wednesday, Dec. 17, 12-3 p.m. $15, non-members $18.

Weekly parshah in English, Mondays through Dec. 22, 9:30-10:30 a.m. $3/class, non-members $6.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca

Chanukah luncheon with **Marvin Rosenshein** and **Mikhael Khinkis**. $5. Tuesday, Dec. 16, 12:30 p.m. Tickets, ext 235.

Join a free Chanukah family fun day, Thursday, Dec. 25, 10 a.m.-2 p.m. All facilities open including gym and pool. Also arts and crafts, mural making, sing-song, Discovery Museum, face-painting, fun centre.

National Lifeguard Service course Dec. 28-30, 10 a.m.-9 p.m. and Dec. 31, 10 a.m.-2pm . $240. Register, ext. 252.

Adult Hour @ the Family Place. Spend an hour with parents, caregivers and experts. Thursdays 10:30-11:30 a.m. Each session requires registration, some have a fee. Some include children, others are adult only. Info and registration, ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org

Film Talk Sundays with **Shlomo Schwartzberg**, Sunday, Dec. 14, 11 a.m.-12:30 p.m. "The Other Americas." $9, includes a light breakfast. Register, ext. 0.

Chanukah @ the J, the MNjcc's Chanukah Hootenanny, eat latkes and spin dreidels, family activities, singing, storytelling and music by Tanya and the Maccabees. Sunday, Dec. 14, 11 a.m.-2 p.m. $5, $10/family, food and drinks not included.

Cooking with **Itka** for Chanukah, Sunday, Dec. 14, 1-3:30 p.m. $18, register in advance. jewishlife@mnjcc.org or ext. 1544

Israeli folk dancing 18+, Sunday, Dec. 14, 7-9 p.m. $10, $8 students/seniors. Register, ext. 0.

The annual Chinese and a Movie, Wednesday Dec. 24, dinner, 7:30 p.m. **Woody Allen**'s Vicky Cristina Barcelona, 8:30 p.m. Tickets, $40, $45 at the door. Students, $25, $28 at the door. Ext. 0.

CORRECTION

The date of the Bialik Boutique Market was incorrect in the Nov. 27 issue. Vendors can contact bialikboutique@gmail.com for info.

GOLDA KOSCHITZKY HONOURED

Former Israeli finance and justice minister Yaacov Neeman recently presented a gift to Golda Koschitzky at the dedication ceremony for the Israel and Golda Koschitzky Department of Jewish Studies at Bar-Ilan University. From left are Saul Koschitzky, Golda Koschitzky, Mira Koschitzky, Julie Koschitzky and Neeman.

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Obituaries

Judy Shaviv spent her life 'serving the Jewish people'

By FRANCES KRAFT
Staff Reporter

Judy Shaviv, who served as a personal assistant to two British chief rabbis and an Israeli president before moving to Canada from Sydney, Australia in 1994, died Dec. 2 at Toronto's Mount Sinai Hospital, six years after being diagnosed with breast cancer. She was 57.

A native of London, England who was born into a staunchly Zionist family, Shaviv met her husband Paul, now director of education at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto, in 1971. He was director of Hillel House in London at the time, and she was working in the office of Rabbi Immanuel Jakobovits.

In a eulogy at Shaviv's funeral in Toronto preceding her burial in Israel, Paul Shaviv recalled his wife, a former Zionist youth movement leader who spent a year in Israel before it was popular to do so, as "an outstandingly efficient organizer" and "skillful diplomat," traits that played a significant role in her work life.

Judy Shaviv

In 1986, Shaviv accompanied then Israeli president Chaim Herzog on a tour of southeast Asia as his personal and diplomatic secretary.

"There were very few Jewish political, philanthropic or rabbinical leaders worldwide whom she didn't know," her husband said.

Shaviv's former employer British Chief Rabbi Jonathan Sacks, in a tribute that was read at the funeral, called her "one of the most capable people I ever had the privilege of knowing.

"The phrase aishet chayil might have been written for Judy Shaviv. She was a woman of strength in every sense, gracious, giving, helping others," he wrote. "Her whole life was given over to serving the Jewish people, which she did effectively and efficiently, never seeking recognition."

Shaviv also worked for Simcha Dinitz when he headed the Jewish Agency in the late 1980s, and for philanthropist Charles Bronfman and his late wife Andy in Montreal, when Paul was principal of Bialik High School from 1994 to 1998. Most recently, she worked for a high tech venture capital company in Toronto.

A mother of three grown children and four granddaughters – the youngest just six weeks old – Shaviv loved young people, her husband said. When the couple worked at a Jewish boarding school in England from 1978 to 1982, he recalled, Judy spent much of the week preparing food for a weekly kiddush for the students.

Rabbi Baruch Taub of Beth Avraham Yoseph of Toronto Congregation said in a eulogy that Shaviv was "a rare human being" who combined "sterling Torah character traits with proper British propriety."

She leaves Paul, her husband of 35 years; children Miriam, of London, England; Aron and Gidon, of Israel; sister Ruth Edel, of Israel; brother David Kosky, of London; and four grandchildren.

Rabbi championed women's rights

JTA

NEW YORK — Rabbi Emanuel Rackman, a leading Orthodox thinker and an early champion of women's rights, died Dec. 1 in New York. He was 98.

Tributes poured in from around the world last week, many of them praising Rabbi Rackman for being an Orthodox pioneer in trying to ease the plight of agunot – women whose husbands denied them a religious bill of divorce.

"One did not have to agree with everything he said or believed or proposed, but one had to admit that he was a remarkable human being and a remarkable Jew," said Rabbi Norman Lamm, the former president and now chancellor of Yeshiva University.

"He made invaluable contributions to the Jewish community at large, to Israel, and especially to the modern Orthodox community in America. He taught the rest of us to have guts. I sometimes thought he relished opposition: it sharpened his own perceptions. Besides he enjoyed a clean argument 'for the sake of Heaven.'"

Rabbi Howard Joseph, spiritual leader of Montreal's Spanish and Portuguese Synagogue and a former congregant and student of Rabbi Rackman's, recalls him as "the quintessential, paradigmatic modern Orthodox rabbi.

"He inspired us to think that we should try to solve problems, try to help people, implement the goals of justice and not get stuck in some of the details."

Orthodoxy's general shift rightward in recent years "put [Rabbi Rackman] distinctly on the left" regarding religious issues, Rabbi Joseph said, adding that he felt Rabbi Rackman's approach was "balanced [and] central."

Rabbi Rackman was also an early supporter of interdenominational dialogue. He was among the first rabbis to travel to the Soviet Union after the fall of Stalin and, upon his return, he drew attention to the plight of Jewish Refuseniks, Jews in the former Soviet Union who were not permitted to emigrate.

Born in 1910, Rabbi Rackman earned a law degree and a doctorate in political science at Columbia University while studying for the rabbinate at Yeshiva University. He served as a military chaplain in the U.S. Air Force Reserve in World War II, retiring with the rank of colonel.

Rabbi Rackman was also a president of both the New York Board of Rabbis and the Rabbinical Council of America.

In 1970, he became provost of Yeshiva University, and in 1977, was named the president of Bar-Ilan University in Israel. Rabbi Rackman served as chancellor there until his death.

One of Rabbi Rackman's most controversial achievements – and, some say, his greatest – was in the realm of Jewish law, where he was among the earliest rabbis to demonstrate sensitivity to the plight of agunot, or so-called "chained women." In the 1990s, he helped establish Beit Din L'Ba'ayot Agunot, the Court for the Problems of Chained Women, which annulled hundreds of marriages using innovative talmudic reasoning.

The court was widely condemned in the Orthodox world, and many rabbis refused to officiate at marriages of women whose original nuptials were annulled by Rabbi Rackman. The haredi Agudath Israel of America accused Rabbi Rackman of "arrogance" and the use of "spurious" legal reasoning, while the comparatively more liberal British Chief Rabbi Jonathan Sacks, charged Rabbi Rackman with contributing to the very problem he was trying to solve.

Rabbi Rackman maintained that his activities were within the realm of Jewish law and drew on recognized halachic precedents. And even Rabbi Lamm, who approved of Rabbi Rackman's objectives if not his tactics on the agunah question, nevertheless credits the late rabbi with drawing attention to an issue many would have preferred to sweep under the rug.

After a funeral service in New York, Rabbi Rackman was buried in Israel. He is survived by three sons, Michael, Joseph and Bennett. — *With files from Frances Kraft*

OBITUARIES and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Lola Greenstein	Nov 20/08	6120 Crown Street
Laura Rosenberg	Nov 22/08	45 Westover Hill Rd
Saul Ross	Nov 22/08	1555 Finch Avenue E
Edward Zeit	Nov 23/08	45 Stonedene Blvd
Alex Orol	Nov 23/08	30 Greenfield Ave
Helen Lorraine Isenberg	Nov 24/08	6200 Bathurst Street
Alec Katz	Nov 25/08	7825 Bayview Avenue
Ruth Wolkoff	Nov 26/08	142 Pears Avenue
Ernestina Schatten	Nov 27/08	90 Dana Crescent
Philip Borsook	Nov 27/08	20 Mango Drive
Al Zeldin	Nov 30/08	24 Robbie Avenue

Steeles Memorial Chapel

Wang, Toba	Nov. 27/08	601 Clark Ave. W
Snarch, Florence	Nov. 27/08	3560 Bathurst St
Brik, Rivka	Nov. 28/08	1121 Steeles Ave. W
Price, Anne	Nov. 28/08	33 Elmhurst Ave
Tugg, Bernard	Nov. 28/08	2075 Bayview Ave
Frankel, Aron	Nov. 28/08	9 Dorchester Dr
Starr, Nathan	Nov. 30/08	150 Betty Ann Dr
Marmur, Elizaveta	Nov. 30/08	Private
Horvath, Katherine	Nov. 30/08	7250 Yonge St
Hall, Eldene	Nov. 30/08	Private
Lapidus, Bertha	Dec.1/08	55 Robingrove Rd
Shaw Shaviv, Judith	Dec. 2/08	
Patoka, Fella	Dec. 2/08	138 Spyglass Hill Rd
Varhaftig Askarov, Fania	Dec. 2/08	Private

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Obama willing to hold direct talks with Iran

President-elect would offer economic incentives to end nuclear program

© Ha'aretz Daily Newspaper Ltd.

WASHINGTON — U.S. president-elect Barack Obama said he was prepared to offer Iran economic incentives to stop its nuclear program, but he also warned that sanctions could be toughened if it refused.

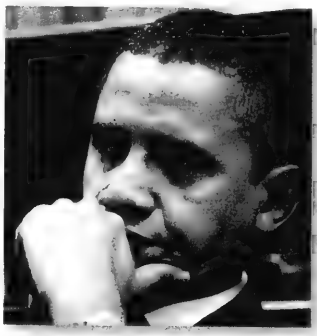
"We are willing to talk to them directly and give them a clear choice and ultimately let them make a determination in terms of whether they want to do this the hard way or the easy way," Obama told NBC's Meet the Press program on Sunday.

Dealing with Iran's uranium enrichment program, which some western countries say is being used to develop a nuclear bomb, will be one of the first foreign policy tests for Obama after he takes office on Jan. 20.

Iran last month signalled it was expanding its nuclear enrichment program, a clear sign that it has no intention of bowing to western pressure. Tehran says the program is purely for peaceful purposes to generate more electricity.

Iran said it did not believe U.S. policy would change under Obama. Washington, which cut ties with Tehran after the 1979 revolution that ousted the U.S.-backed shah, has been pushing hard to isolate Iran over its nuclear program.

"We need to ratchet up tough but direct diplomacy with Iran, making very clear to them that their development of nuclear weapons would be unacceptable, that their funding of terrorist organizations, their threats against Israel are contrary to everything we believe in," Obama said.



Barack Obama

He said his administration would work with international partners to present a set of carrots and sticks to encourage Iran to halt its nuclear development program.

"In terms of carrots, we can provide economic incentives that would be helpful to a country that despite being a net oil producer is under enormous strain, huge inflation, lot of employment problems," Obama said, without specifying what form the incentives would take.

"But we also have to focus on the sticks. In order for us to change Iran's behaviour, we may have to tighten up those sanctions."

Iran's refusal to stop enriching uranium, which can provide fuel for nuclear power plants or material for bombs if refined to a higher degree, has drawn three rounds of UN sanctions since 2006 as well as separate U.S. measures.

Where is Gilad?

At 5:40 AM on Sunday, June 26, 2006, a group of Hamas terrorists crossed over the border from Gaza into Israel and abducted Gilad Shalit. He has been a prisoner in Gaza ever since, during which time Hamas has denied the Red Cross and other international organizations access. More than two years in captivity is too much. It's time to bring Gilad home.

On Saturday December 6th, Rabbis across Canada spoke about Gilad's plight and encouraged the Jewish community to take action. Please join the **Canadian Rabbinical Caucus** as it calls for Canada to speak up for Gilad on the world stage. For information on how you can get involved and send a letter to Canadian politicians, please visit **www.cicweb.ca.**

Participating Rabbis:

Rabbi Reuven J. Poupko, Co-Chair, CRC, Beth Israel Beth Aaron Congregation
Rabbi Chaim Steinmetz, Co-Chair, CRC, Congregation Tifereth Beth David Jerusalem
Rabbi Michael Whitman, Adath Israel Poale Zedek Anshei Ozeroff Cong.
Rabbi David Ellis, Atlantic Jewish Council
Rabbi David M. Eligberg, Beit Rayim Synagogue
Rabbi Philip Scheim, Beth David B'nai Israel Beth Am
Rabbi Howard Morrison, Beth Emeth Bais Yehuda Synagogue
Beth Ezekiel Synagogue
Rabbi Daniel Elkin, Beth Israel Congregation
Rabbi Dan Selsberg, Beth Jacob Synagogue
Rabbi Aaron Flanzraich, Beth Sholom Synagogue
Rabbi Wayne Allen, Beth Tikvah Synagogue
Rabbi Yossi Sapirman, Beth Torah Congregation
Rabbi Baruch Frydman-Kohl, Beth Tzedec Congregation
Rabbi Roy D. Tanenbaum, Beth Tzedec Congregation
Rabbi Sean Gorman, Beth Tzedec Congregation
Rabbi Ira Ebbin, Beth Zion Congregation
Rabbi Avraham E. Plotkin, Chabad Lubavitch of Markham
Rabbi Chaim Mendelsohn, Chabad of Centrepointe
Rabbi Asher Jacobson, Chevra Kadisha B'nai Jacob- Beith Hazikaron
Rabbi Yehoshua Weber, Clanton Park Machzikei Hadas
Rabbi Mordecai Zeitz, Cong. Beth Tikvah Ahavat Shalom Nusach Hoari
Rabbi Mordechai Glick, Congregation Ahavat Yisroel
Rabbi Barak Cohen, Congregation Aish HaTorah
Rabbi Meir Rosenberg, Congregation Ayin L'Tzion
Rabbi Yechiel Goldreich, Congregation B'nai Torah
Rabbi Howard Finkelstein, Congregation Beit Tikvah of Ottawa
Rabbi Jeff Ableser, Congregation Beth El
Rabbi Jonathan Infeld, Congregation Beth Israel
Rabbi Ilan Acoca, Congregation Beth Hamidrash
Rabbi Moshe Jablon, Congregation Beth Ora
Congregation Beth Sholom
Rabbi Tina Grimberg, Congregation Darchei Noam
Rabbi Ron Aigen, Congregation Dorshei Emet
Rabbi Michal Shekel, Congregation Iyr HaMelech
Rabbi Dr. Reuven P. Bulka, Congregation Machzikei Hadas
Rabbi Adam Scheier, Congregation Shaar Hashomayim
Congregation Shir Chadash
Rabbi Avrohom Jacks, Congregation Zichron Kedoshim
Rabbi Ed Elkin, First Narayever Congregation
Rabbi Boruch Perton, Hebrew Academy
Rabbi John Moscowitz, Holy Blossom Temple
Rabbi Yael Splansky, Holy Blossom Temple
Rabbi Karen Thomashow, Holy Blossom Temple
Rabbi Edward Goldfarb, Holy Blossom Temple
Kiever Syagogue of Toronto
Rabbi Eva Goldfinger, Oraynu Congregation for Humanistic Judaism
Karen Levy, Rabbi Designate, Oraynu Congregation for Humanistic Judaism
Rabbi Menachem M. Blum, Ottawa Torah Centre Chabad
Rabbi Alan W. Bright, Shaare Zedek Congregation
Rabbi Lionel Moses, Shaare Zion Congregation
Rabbi Chaim Strauchler, Shaarei Shomayim Congregation
Rabbi Moshe Stern, Shaarei Tefillah Congregation
Rabbi Stephen Wise, Shaarei-Beth El Congregation
Rabbi Lawrence A. Englander, Solel Congregation
Rabbi Howard S. Joseph, Spanish & Portuguese Synagogue of Montreal
Rabbi Schachar Orenstein, Spanish & Portuguese Synagogue of Montreal
Rabbi Zalmen Stiefel, Young Israel of Chomedey
Rabbi Jordan Cohen, Temple Anshe Sholom
Rabbi Jerry Steinberg, B'nai Shalom V'Tikvah
Rabbi Debra Landsberg, Temple Emanu-El
Rabbi Leigh Lerner, Temple Emanu-El Beth Sholom
Rabbi Elina Bykova, Temple Emanu-El Beth Sholom
Rabbi Joël Wittstein, Temple Israel of London
Rabbi Danny Gottlieb, Temple Kol Ami
Rabbi Ahron Hoch, The Village Shul

Livni rethinking Gaza truce after rocket attacks

Ha'aretz Daily Newspaper Ltd.

Foreign Minister Tzipi Livni says she will seek an urgent meeting with Minister of Defence Ehud Barak and Prime Minister Ehud Olmert to re-evaluate the ceasefire with Hamas, the militant group that rules the Gaza Strip.

"The agreement isn't being observed by the other side anyway," Livni said, referring a barrage of more than 20 Qassam rockets and mortar shells fired at Israel by Palestinian militants in the Gaza Strip over the weekend.

No injuries or damage was reported in the attacks, and Israeli security forces refrained from retaliating.

One of the rockets landed in the industrial zone of Ashkelon, north of the Gaza Strip. Two more rockets landed near Sderot, a town in the Negev near Gaza.

In a separate incident, a Palestinian militant affiliated with the Popular Front for the Liberation of Palestine died in the Gaza Strip while planting a bomb near the border fence with Israel. The bomb reportedly went off prematurely, killing the man on the spot.

In recent weeks, the ceasefire declared this summer between Israel and the militants in Gaza has been violated frequently, increasing speculation that the attacks may soon return to the levels of violence that existed before the truce came into effect.

Barak said Saturday that he has suspended the transfer of goods from Israel to the Gaza Strip because of the persistent rocket attacks on Israeli population centres, and border crossings to Gaza have remained mostly closed since the beginning of November.

Hamas has so far refrained from officially claiming responsibility for the attacks on Israel.

AKIVA ACADEMY, Calgary, Alberta, Canada
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Akiva Academy, a Jewish Day School that pursues excellence in education and Traditional Torah learning, requires the services of a Jewish Educator who is a superb Leader, Teacher and Administrator.

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This is a challenging, Full-Time position with the unique opportunity to become part of a young, growing and closely knit Jewish school. A competitive salary package is being offered. The appointment commences August 3, 2009.

Applications should be directed to:
Search Committee Akiva Academy, 140 Haddon Road SW, Calgary, Alberta, Canada T2V 2Y3. By email at: office@akiva.ca

Palestinian prisoner release approved

JTA

JERUSALEM — An Israeli government committee approved a list of 230 Palestinian prisoners to be released.

The prisoners approved Sunday, who are identified as being "without blood on their hands," were to be released from Israeli prisons Tuesday as a gesture to the Palestinian Authority in honour of a Muslim holiday, according to the Prime Minister's Office.

All of the prisoners slated to be released are members of Palestinian Authority President Mahmoud Abbas' Fatah party and are serving sentences in Israeli prisons.

The cabinet approved the releases at a meeting last week.

In addition to the prison releases, other goodwill gestures will be made in honour of the Eid-al-Adha holiday, an Israeli army spokesperson announced Sunday.

Several crossings in Gaza and the West Bank will be open over time, and Israeli Arabs will be allowed to enter areas in the West Bank under Israeli control to visit family members. Also, Palestinian families in the West Bank under Israeli control will be permitted to enter Israel to visit immediate family, and the Allenby Bridge and Mussa Alami crossings to Jordan will be open 24 hours a day.

In addition, Palestinian men older than 45 will be allowed to enter the Temple Mount.

FROM CANADA WITH LOVE: Grandchildren of Torontonian Julia Kotschitzky unveil the plaque of the newly renovated Beit Yehudit community centre honouring their grandmother, the Kotschitzky family's first project with the Jerusalem Foundation of Canada. The mural at Beit Yehudit's front gate is the work of Ian Leventhal, JFC executive director. The ceremony was the first event in a week of JFC dedications in two Jerusalem community centres, the other being Azriela Promenade.
[Jerusalem Foundation photo]

Canadian Friends of Yeshiva University (CFYU)

Mourns the passing of our devoted leader

ARON FRANKEL ז"ל

Campaign Chairman of the 2008 Toronto Partnership with Yeshiva University Gala Dinner

whose tireless efforts resulted in unprecedented success, and whose devotion to higher Jewish education is legendary, who with his wife, **Miriam**, is a YU Guardian

May the entire Frankel family be comforted among The mourners of Zion and Jerusalem

Richard M. Joel
President, Yeshiva University
Eli Rubinstein
National President, CFYU
Samuel Z. Eltes
National Chairman, CFYU
Dr. Norman Lamm
Chancellor, Yeshiva University
Kurt Rothschild, Toronto
President, CFYU
Dr. Herbert C. Dobrinsky
Vice President for University Affairs, YU

Mo Lidsky
National Director
CFYU

BL2

Canadian Friends of Yeshiva University (CFYU)

Mourns the passing of our longtime Board member of the Sy Syms School of Business

NATHAN STARR ז"ל

who with his wife **Toby** was a **Yeshiva University Guardian and Founder** of the school for which they established scholarships for Canadian students in their name.
They were also **Founders of the Albert Einstein College of Medicine** and supporters of its **Marion Bessin Liver Research Center**.

May the entire Starr family be comforted among the mourners of Zion and Jerusalem

Richard M. Joel
President, Yeshiva University
Eli Rubinstein
National President, CFYU
Samuel Z. Eltes
National Chairman, CFYU
Dr. Norman Lamm
Chancellor, Yeshiva University
Kurt Rothschild, Toronto
President, CFYU
Dr. Herbert C. Dobrinsky
Vice President for University Affairs, YU

Mo Lidsky
National Director
CFYU

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Pollard pardon requested

JTA

WASHINGTON — A major Jewish umbrella group has asked U.S. President George W. Bush to pardon Jonathan Pollard.

The Conference of Presidents of Major American Jewish Organizations, the foreign policy umbrella body for U.S. Jewish groups, approved the plea in a conference call, its executive vice-chairman, Malcolm Hoenlein, told JTA.

"It's time that he be released," Hoenlein said of Pollard, a former U.S. navy analyst who was sentenced to life in prison in 1987 for spying for Israel. "He has expressed remorse."

The plea, sent last Friday, is to release Pollard on humanitarian grounds. Hoenlein said other interventions are also planned. Pollard's pardon is opposed by the U.S. intelligence community, but U.S. presidents on the brink of retirement often feel freer to take up controversial pardons.

Russian religious leader mourned

JTA

MOSCOW — Russian Jewish leaders are mourning the death of Alexy II, the Russian Orthodox patriarch who became one of the first major religious Christian voices to call for an end to anti-Semitism in Russia.

Alexy II died Dec. 5 at his residence outside Moscow at age 79. Church officials didn't release a cause of death, but he was known to have heart problems.

This week on cjnews.com

• **Questions linger about death of Israeli activist:** Police said that the mysterious death of an outspoken pro-Israel activist appeared to be accidental — but friends and family insist that Dr. Daniel J. Kliman was the victim of foul play.

• **Obama and intolerant Jews:** Obama campaign had to deal with smear campaign from America's Jewish right.

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Israel Briefs

One case against Olmert closed

One of the cases against Israeli Prime Minister Ehud Olmert has been closed due to a lack of evidence. State Prosecutor Moshe Lador closed the case on the Bank Leumi affair, saying he can't prove Olmert acted in a conflict of interest. While serving as acting finance minister in 2005, Olmert allegedly changed the terms of a tender to purchase shares of Bank Leumi in order to help his friend, Australian businessman Frank Lowy. Olmert is still the target of five other investigations, which led to his resignation as prime minister. He remains in office until Feb. 10 elections

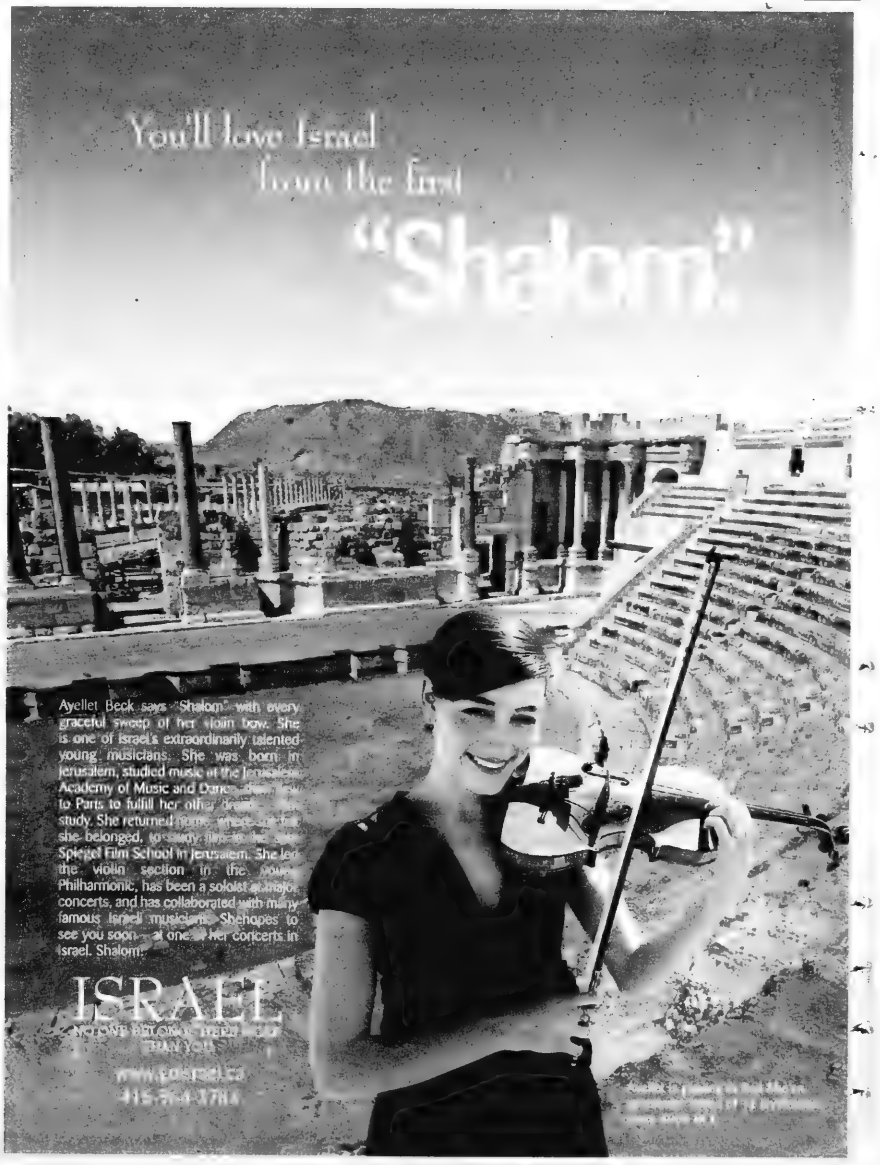
Soldier loses leg

An Israeli soldier lost his leg in a mortar attack from the Gaza Strip on an Israeli army base. Sgt. Noam Nakash was among eight solders injured in the attack on the Nahal Oz military base on the evening of Nov. 28. Doctors were fighting to save his other leg. The base in southern Israel, near Sderot, has been hit before by Palestinian mortars. Hamas claimed responsibility for the attack.

Aid allowed onto Gaza

Some 70 truckloads of humanitarian aid were allowed into Gaza on Dec. 4. The aid flowed as crossings between Israel and the strip were temporarily opened for the fourth time since Israel sealed its border with the terrorist Hamas-run territory after an increase in rocket attacks more than a month ago. Diesel fuel also was pumped into Gaza.

– With files from JTA



Barak commends security forces for work

Continued from page 1

the leader of a settlers' resistance committee overseeing events at the disputed house, shortly before last Thursday's evacuation. "This battle is very important to us, because it's about the whole of the Land of Israel."

Inside the house, called Peace House by the settlers, police uncovered a stockpile of blocks, bricks, potatoes spiked with long nails, and containers of acid and turpentine. Caught by surprise, the evacuees didn't have time to use much of their arsenal.

Settlers say the house belongs to a Jewish buyer who purchased it for $1 million and claim to have the documentation to prove it. But the Palestinian who sold the house to its Jewish owner – Morris Abraham, a New York businessman – says he reneged on the deal once he learned the buyer was Jewish. Israeli police say the settlers' sales contract is forged.

Israel's High Court of Justice ruled that the settlers should leave the house until the question of forgery can be sorted out, and the court ordered Defence Minister Ehud Barak to begin an immediate eviction.

Members of Barak's office met with settler leaders, who asked that families be allowed to stay in the house and other individuals evacuated. In return, the settler leaders offered to abide by a recent court decision allowing the house to be held temporarily, even if the court eventually rules to evict the settlers completely. Barak rejected the offer and said that only after the evacuation could alternative solutions be discussed.

Ehud Barak

Rabbi Moshe Levinger, considered the father of renewed Jewish settlement in Hebron, met with Barak and offered a number of alternatives. After conferring with military officials, Prime Minister Ehud Olmert, Israel Defence Forces Chief of Staff Gabi Ashkenazi and senior police commanders, Barak authorized the incursion.

The home's tenants, along with the hundreds of youth who had come to support them, said they were surprised by the speed of last Thursday's evacuation and that it came without warning.

"We were in shock," said Aderet Shuavel, 24, her year-old son sleeping on her in a sling. "We had been sitting together eating lunch, and suddenly they jumped out of vans and burst into the house."

In her hand, Shuavel held an onion to help ward off the sting of the tear-gas-filled air. Just a few steps away from her, in the shadow of the house, scuffles between police and settlers continued. Ponytailed girls in long skirts clung to boulders on the side of a dusty hill, refusing to be escorted away.

Unperturbed by the chaos surrounding her, Shuavel sounded a defiant note: "We will return. We will not be broken."

At the house, the police dragged out the settlers through the home's large, red metal doors, many of the settlers thrashing and shouting. Above them was a huge poster with the word "criminals" displayed above the faces of Barak and Supreme Court Justice Dorit Beinisch.

Barak defended his actions, commending the security forces for their work.

"A defence minister in Israel has no choice but to ensure that the law is upheld – without that we won't have a state," he said. "We are only a hair's-breadth from utter anarchy."

Following the evacuation, Israel boosted security forces throughout the West Bank. About 500 police were positioned around the West Bank city, where 600 settlers live among 170,000 Palestinians.

With files from Ha'aretz

CHW Children Healthcare Women

Canadian Hadassah-WIZO (CHW) is pleased to announce the appointment of Alina Ianson to the position of CHW Executive Director. Alina has been with CHW for nine years, most recently as National Director of Operations. Her background and experience in strategic planning, governance and financial management makes her a valuable partner, working in collaboration with leadership, membership and staff.

We look forward to working with Alina as we strive forward in the pursuit of support for our projects and programs devoted to Children, Healthcare and Women in Israel.

Terry Schwarzfeld, CHW National President and National Officers

Canadian Hadassah-WIZO - Tel: 514-937-9431 - www.chw.ca

בית-ספר "התקוה"

Hebrew Foundation School

École de Formation Hébraïque

PRINCIPAL

Hebrew Foundation School, a private, trilingual, modern Orthodox day school, located in the West Island of Montreal, has a long tradition of providing excellence, creativity and innovative education from Kindergarten to Grade 6. The school offers an enriched educational program to over 400 students from diverse Jewish backgrounds and its students have a proven record of high academic achievement in both Judaic and secular studies.

The school is currently seeking applicants for the position of **Principal**.

Reporting to the office of the President, the ideal candidate will possess the following:

- A working knowledge of the current educational philosophies and best practices, including experience in curriculum design and development.
- A passion for Jewish education and the ability to inspire others. A strong Judaic background is definitely an asset.
- Experience in teacher supervision and a commitment to the support and growth of the school's teaching staff.
- The ability to incorporate technology into the classroom and the overall educational milieu.
- The ability to liaise within the greater Jewish community beyond the school itself.
- Minimum of five years experience as a senior school administrator and seven years as a classroom teacher.
- Minimum of a graduate degree in Education.
- Working knowledge of the French language is a definite asset.

Interested candidates should forward a letter of interest and resume by January 9, 2009 to: principalhfs@gmail.com .

We invite you to visit us at www.hfs.qc.ca .

We thank all applicants for their interest, but only those selected for an interview will be contacted.

BL2

Olmert 'ashamed by pogrom'

JTA

JERUSALEM — Prime Minister Ehud Olmert called the violence in Hebron following the evacuation of a disputed house a "pogrom."

"Immediately after the evacuation, there were actions that cannot be described except as attempted pogroms by Jews from the Hebron area and other areas against Palestinian residents in Judea and Samaria," Olmert said at the beginning of Sunday's cabinet meeting.

Ehud Olmert

He went on to say, "We are the children of a people whose historic ethos is built on the memory of pogroms. The sight of Jews firing at innocent Palestinians has no other name than pogrom. Even when Jews do this, it is a pogrom. As a Jew, I am ashamed that Jews could do such a thing."

Olmert told the cabinet that he and Defence Minister Ehud Barak "are instructing the security forces to do their utmost to prevent illegal and violent actions by Jews toward Palestinians in all areas under the responsibility of the State of Israel."

Some 20 families and about 250 protesters were evacuated from Hebron's Peace House, also called the House of Contention, on the night of Dec. 4. The evacuation came after Israel's High Court of Justice upheld a government order that the house be emptied until a district court can determine ownership of the four-storey, strategically located building.

Following the evacuations, young Jewish settlers reportedly terrorized Hebron's Palestinian community, setting fires and smashing windows. Two Kiryat Arba residents allegedly fired into a Palestinian crowd, injuring a Palestinian man and his son, according to Palestinian reports.

The two men turned themselves in to police on Saturday, saying they were in danger at the time of the shooting and fired in self-defence, Ynet reported.

The Jerusalem Magistrates Court on Sunday remanded one of the men, Ze'ev Brauda, after police told the court that his actions were a provocation.

Books & Authors

Moses, Pharoah and Cecil B. DeMille

By BILL GLADSTONE
Special to The CJN

Cecil B. DeMille and the Golden Calf, a recent 508-page hardcover book by Simon Louvish (Faber & Faber), covers the life and career of the legendary American film director from his birth in 1881 to his death in 1958, two years after he completed his last and most famous film, The Ten Commandments.

DeMille always expressed a deep attachment for the Bible, both the Old and New Testaments, as he referred to them. He was raised a Protestant, but Louvish reveals that his father was Protestant and his mother Jewish.

Of the 70 motion pictures that he directed, 52 were silent and many of the best are unknown to modern audiences, according to Louvish, who has also penned books on W. C. Fields, the Marx brothers, Laurel and Hardy, Mack Sennett and Mae West.

DeMille's first historical epic was Joan The Woman (1917), a telling of the Joan of Arc story. He cemented his reputation as a master of the grandiose biblical saga with a silent version of The Ten Commandments in 1923. He made King of Kings, a film about the life of Jesus, in 1927 and Samson and Delilah in 1949.

DeMille was in his early 70s when he began work on the modern version of The Ten Commandments, which famously featured Charlton Heston as Moses and Yul Brynner as Pharoah. Memorable performances were also delivered by Anne Baxter, Yvonne de Carlo, Cedric Hardwicke, John Carradine, Vincent Price and Edward G. Robinson. As well, the production featured 30,000 extras and 15,000 animals.

DeMille's first choice for Moses had been William Boyd, a sixtyish actor known for his roles in Hopalong Cassidy and other westerns. No matter that Moses was 80 years old at the time of the biblical Exodus, Boyd was likely too old for the role. Fortunately, he turned it down and it went to the younger and more virile Heston, who also voiced the speaking part of God. The baby Moses was played by Heston's own infant son.

Much of the production was shot on location in Egypt. For the Exodus scene, which showed throngs of Hebrews leaving Egypt, entire local villages were hired to take part. "The Exodus stands out as the most crowded crowd scenes in movie history," Louvish writes, noting that some 20,000 or 30,000 costumed extras – real people, not computer-generated images – are visible in the great overhead crane shot in which the freed slaves move out below the stone gods of Egypt into the desert.

Script researchers examined hundreds of sources, including many of Jewish provenance, but the shooting script added much Hollywood claptrap to the biblical tale. One of the six scriptwriters, Jesse Lasky Jr., claimed he was regarded as "the company Hebrew," even though he knew more about Christianity than his own birth religion.

"I want you to write me the first feast of Passover," DeMille would tell him. "Write it from the heart of a Hebrew… You've got to dig. Into yourself. Your ancestors." DeMille was not always pleased at the result. More than once, he accused Lasky of reducing a great moment in the saga of mankind to Hollywood theatrics as he angrily tore up pages of script.

The director's niece, Agnes de Mille, once observed of him, "He prided himself on being a profound biblical scholar, and a great part of his career was devoted to dramatizing and propagandizing the Old Testament, but he never once cast a recognizable Jew in any role except to portray villainy."

The 16 cameras used during production churned out enough footage for 10 pictures. The finished product was an extraordinary three hours and 39 minutes long, but only four of the 10 plagues – blood, hail, darkness, and the death of the firstborn – appeared on screen. The "coup de cinema," of course, was the parting of the Red Sea, achieved using a tank at the Paramount Pictures lot with ramps of cascading water, superimposed with matte paintings and clever miniatures. Louvish called it "a state-of-the-art cinematic miracle."

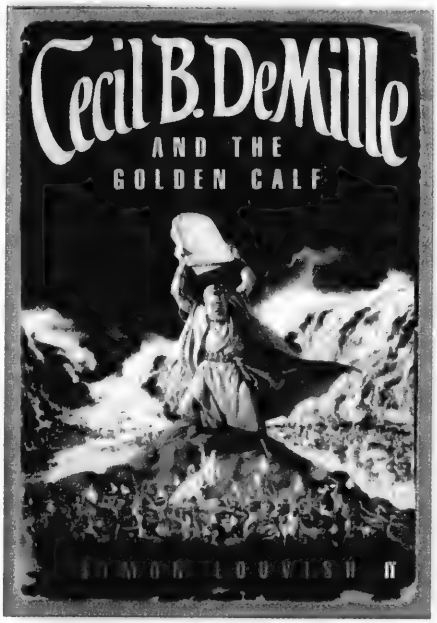
The film has grossed $838 million to date, making it the fifth-highest grossing movie made in the United States. Astonishingly, it won only a single Academy Award, for visual effects. The 1956 Oscar for best picture went to Around the World in 80 Days, while the Oscar for best director went to George Stevens for Giant.

Film buffs will enjoy Cecil B. DeMille and the Golden Calf for its insights into the career of a great director and the vanished age of the Hollywood epic.

* * *

Tis the season of Chanukah – a time, if not for gift-giving, then at least for catching up on your reading with some recent titles from the season's rich literary bounty.

Joseph Boyden's Through Black Spruce (Viking Canada), which won the $50,000 Giller Prize in November, offers a remarkable saga of aboriginal life in the bush country of northern Ontario. The first chapter, in which the narrator describes the crash of a small plane that he is piloting, hooked me instantly. A strong and genuinely Canadian voice, Boyden uses some simple yet remarkable narrative devices to keep up the momentum.



Nino Ricci's The Origin of Species (Doubleday Canada), which just won a Governor General's Award for fiction, is a tale set in Montreal in the 1980s from "one of Canada's most profound interpreters of the human heart." If this book is only half as heartfelt as Ricci's first novel, Lives of The Saints, for which he won a previous Governor General's Award award, it's bound to be amazing.

In the realm of non-fiction, Kenneth Whyte's The Uncrowned King: The Sensational Rise of William Randolph Hearst recounts the powerful saga of the great newsman who built one of America's great media empires. Whyte's sympathetic portrait of the man who served as the model for Citizen Kane makes for fascinating reading. The author surely knows something about the magazine and newspaper biz, being editor-in-chief of Maclean's and a former editor of Saturday Night and the National Post.

Christie Blatchford takes us to remote Afghan battlefronts in Fifteen Days: Stories of Bravery, Friendship, Life and Death From Inside the New Canadian Army (Anchor Canada). A recipient of a Governor General's Award for non-fiction, the book focuses on the ugly realities of war, an unsavoury subject at best. However, considering our brave Canadian soldiers are risking their lives over there, reading this engrossing account seems almost like a patriotic duty.

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A thoughtful film about evil and complicity

By SHELDON KIRSHNER
Staff Reporter

When they were caught, Nazi war criminals usually justified their crimes by claiming that they were merely following orders. Hanna Schmitz, one of the central characters in Stephen Daldry's film, The Reader, which opens in Toronto on Dec. 12, justifies an act of brutality during the Holocaust on similar grounds.

Schmitz, a German concentration camp guard portrayed by Kate Winslet, is honest enough to admit at a postwar trial that she sent Jews to their deaths during the initial selection process. But as more pointed questions are directed at her by a presiding judge, she refuses to take responsibility for her role in a horrific incident in which 300 Jews were burned alive.

The victims, having been herded into a church, died when Allied aircraft bombed the building, thereby condemning the Jews to death by fire. Fearing that they would escape, she kept the door locked, fulfilling her warped sense of duty. This scene, a pivotal one, occurs about halfway through The Reader, which is based on a 1995 novel by German author Bernhard Schlink. The book, like the film itself, turns on such themes as guilt, responsibility and silence.

Unfolding in flashbacks and fastforwards, and set in postwar Germany and pre-war Poland, it begins in Berlin in 1995 as Michael Berg (Ralph Fiennes), a German lawyer, gazes out the widow. As a streetcar rumbles by, viewers are taken back to a provincial town in West Germany, circa 1958. Berg, then 15, is heading home on a cold, rainy day. When he becomes ill, Schmitz, a 36-year-old tram conductor, gives him a lending hand.

They meet again and again, and in each instance, they have sex. In exchange, he reads famous novels to her, raising the question why she cannot read these books herself.

In each of their encounters she has full control of the situation, effortlessly manipulating Berg to suit her needs. They remain emotionally distant despite their physical closeness. At one point, however, Berg blurts out, "I can't live without you."

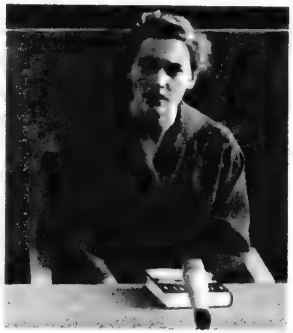
In time, Berg's readings from the classics become something of a substitute for sexual foreplay. Their relationship is fleeting, lasting only a summer.

Fastforwarding to 1966, The Reader finds Berg at the Heidelberg University law school. As a class assignment, he and his fellow students attend a war crimes trial. By chance, Schmitz is one of the six defendants, and Berg is transfixed.

He listens intently as she explains why she joined the SS in 1943. "I heard there were jobs," she says blandly. "They were looking for guards." Schmitz was dispatched to Auschwitz, where she made life and death decisions. At her trial, she is sentenced to life imprisonment, but if she had shared a tightly guarded secret with a judge, she might have been acquitted. As Schmitz, Winslet is nothing less than marvellous, cool and remote one moment and sensual and sweet the next.

The larger question posed by Schlink and repeated in the film is whether justice has been done. One of Berg's idealistic colleagues delivers the verdict, and it is a harsh one. The trial is a "diversion," he claims. Six defendants have paid for their crimes, yet thousands of other war criminals have been exonerated by the state.

After Schmitz is imprisoned, Berg, played with distinction by Fiennes, resurrects his relations with Schmitz, sending her audio cassettes of novels he has recorded. By matching sounds with words, she becomes literate, perhaps even heroic. Does a convicted war criminal deserve this kind of treatment? This surely will be the subject of debate.



Kate Winslet in The Reader

When Schmitz's sentence is commuted, Berg is asked to take responsibility for her welfare, since she has no friends or job prospects. Should he help a war criminal who was once his lover?

On the eve of her release, Berg asks Schmitz whether she has learned anything in prison. Being simplistic, she states the obvious: she learned how to read. As for her Nazi past, it is buried. "The dead are still dead," she adds laconically in a reference to the Jewish victims of the Holocaust.

On balance, The Reader is a thoughtful foray into the nature of evil and complicity, but its somewhat sympathetic portrayal of Schmitz may jangle some nerves.

Doc chronicles apathy during Holocaust

The Simon Wiesenthal Center's newest documentary, Against the Tide: The Story of America during the Holocaust, is disturbing, to say the least.

Premiered in Canada last month by Friends of Simon Wiesenthal Center for Holocaust Studies, Richard Trank's film claims that major American Jewish organizations did not do nearly enough to try to save Jews in Nazi-occupied Europe.

Judging by the film, which is narrated in sombre tones by Dustin Hoffman, American Jews underestimated the gravity of the situation and failed to exert sufficient pressure on the U.S. government to mount a serious rescue effort.

Against the Tide is also an indictment of the American media, particularly the Jewish-owned New York Times, which downplayed the Holocaust in terms of story placement.

The chief protagonists in the film are Stephen Samuel Wise, a Reform rabbi and close friend of then-president Franklin Roosevelt, and Peter Bergson, a Revisionist Zionist who was sent to the United States to mobilize support for a Jewish state in Palestine and whip up greater awareness of the Holocaust.

Rabbi Wise, affiliated with the American Jewish Congress, was supposedly reluctant to lobby hard on behalf of imperilled European Jews because he did not fully understand the scope of Germany's genocidal policy and feared that a concerted lobbying campaign might result in an anti-Semitic backlash from the American public.

Whatever his motives, Rabbi Wise had to tread carefully. During the 1940s, the period that Against the Tide mainly examines, the United States was a somewhat isolationist and anti-Semitic society where a radio personality such as Charles Coughlin, a Catholic priest, could rail against Jews with impunity.

Bergson, a militant Palestinian Jew whose real name was Hillel Kook, had no such compunctions. He called for an end to inaction and promoted his beliefs fearlessly.

Trank's view of Roosevelt is unforgiving. Like all the other Allied leaders, he believed the Holocaust was part of a greater humanitarian tragedy and that Jews could best be helped by victory in the war. Rabbi Wise, we're told, did not publicly disagree with his friend in the White House.

The film is merciless in its condemnation of U.S. officials like Breckinridge Long. A Roosevelt crony who dealt with immigration and refugee issues during the war, he was indifferent to the plight of European Jewry and placed bureaucratic obstacles in the way of Jews who sought to immigrate to the United States.

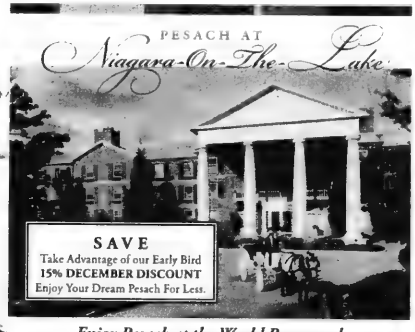
In addition, Trank says that a senior U.S. official made sure that Allied aircraft did not bomb the railway lines to the Auschwitz concentration camp.

Nor is Trank kind to U.S. media tycoons such as Arthur Hays Sulzberger, the publisher of the august New York Times. By all accounts, he was "skittish" about his Jewish background, and his editors usually buried Holocaust stories in inside pages.

Comparing Wise unfavourably with Bergson, Trank portrays the latter as a hero who was instrumental in persuading the Roosevelt administration to establish the War Refugee Board in 1944 and thereby save some 200,000 Jews.

In closing, the film issues a warning that the world is hardly a better place today than it was in the 1940s, linking the Holocaust with the mass murder of civilians in Rwanda and Darfur and declaring that genocide can never be tolerated.

On balance, Against the Tide is strong and forceful, but also too long and diffuse. It could have used the services of a disciplined editor. —S.K.



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Eye on Arts

By BILL GLADSTONE

MITCH SMOLKIN, DAVID BROZA, AMONG WEALTH OF MUSICAL CHOICES OVER CHANUKAH SEASON

From an economic standpoint we may have entered a recession, but from a musical standpoint we are as rich as ever, as these upcoming Chanukah-season concerts demonstrate.

Toronto singer-actor **Mitch Smolkin**, the former Ashkenaz artistic director who has shared stages with **Mandy Patinkin** and **Theodore Bikel**, performs a concert titled A Chanukah Song Is Born at the Pride of Israel Synagogue. Smolkin has long ties to the synagogue, where he was a cantorial soloist and a teacher and principal of its Hebrew school. $15 to $25. 59 Lissom Cres., Sunday, Dec. 14, 7:30 p.m. For tickets, please call 416-226-0111, ext. 10.

In keeping with a now-established tradition, Israeli musician **David Broza** returns to Toronto to perform an intimate solo set for the Koffler Centre of the Arts. Famous for his flamenco-flavoured rhythmic and percussion guitar techniques, whirlwind finger picking and unique rock 'n' roll sound, Broza has been called "a post-modern **Leonard Cohen**" and the "**Stevie Ray Vaughan** of folk rock." Leah Posluns Theatre, Tuesday, Dec. 23, 8 p.m. $55; $10 for post-show party; $80 preferred seating with party. 416-636-1880, ext. 222, info@kofflerarts.org

Chabad Lubavitch of Markham presents a "sing-along, clap-along" Chanukah Family Concert featuring the Israeli band **Schlock Rock** and a menorah-lighting ceremony and refreshments for sale. $15 person, $40 family, $180 for four VIP tickets. Thursday, Dec. 23, 2:30 p.m. 83 Green Lane, Thornhill. 905-886-0420. www.ChabadMarkham.org

* * *

Mayne's Poetry in Translation: A collection of poems by Ottawa professor **Seymour Mayne** has been translated into French by **Pierre DesRuisseaux**, a noted Quebec poet. Les pluies de septembre: poèmes choisis 1980-2005 also carries a preface in French by noted Yiddish scholar **Pierre Anctil**. The book was launched last week in both Montreal and Ottawa. The publisher is Éditions du Noroît.

The collection offers a good representative sample of poems, prose poems and sonnets written over the past three decades, many of which draw on Jewish and biblical themes. Included are poems from two of Mayne's English-language collections, Killing Time and September Rain, each of which won a Canadian Jewish Book Award.

Mayne has also co-edited Pluriel, a bilingual anthology, with two Francophone colleagues for the University of Ottawa Press. He expects it to be launched soon.

* * *

Names in the News: Film producers **Judy Holm** and **Michael McNamara** of Markham Street Films have announced that award-winning author **David Bezmozgis**' feature film Victoria Day will be shown at the 2009 Sundance Film Festival. Bezmozgis, who wrote Natasha and Other Stories, wrote and directed **Victoria Day**, which the producers describe as "a wry coming-of-age story of a north Toronto teenager who grapples with new world opportunities and old world expectations."

* * *

Names in the News II: The marquees of the Canon, Panasonic, Princess of Wales and Royal Alexandra theatres were dimmed briefly one evening in late November in tribute to **Gerald Schoenfeld**, the late chairman of the Shubert Organization, who died Nov. 25 in Manhattan. "Gerry was a good friend of my family," said theatre impresario **David Mirvish**, recalling that Schoenfeld had attended the grand reopening of the Royal Alexandra after the late **Ed Mirvish** had purchased and refurbished it in 1963. That was "the beginning of a long friendship," Mirvish said. "He will be greatly missed by our family and by the international theatre community."

* * *

Theatre Notes

• Teatron Toronto Jewish Theatre seeks actors for The Dybbuk, the classic drama by **Szymon Anski**, to be performed in English translation, Feb. 25 to March 8. Actors of all ages, male and female, with or without experience, are invited to audition. 416-781-5527

• 4th Line Theatre of Millbrook, Ont., plans to produce The Right Road to Pontypool by Alex Poch-Goldin as part of its 2009 season. The play is a fascinating look at the little-known role of Jewish resorts in the Ontario town of Pontypool in the Kawarthas district. The production is scheduled for next July.

* * *

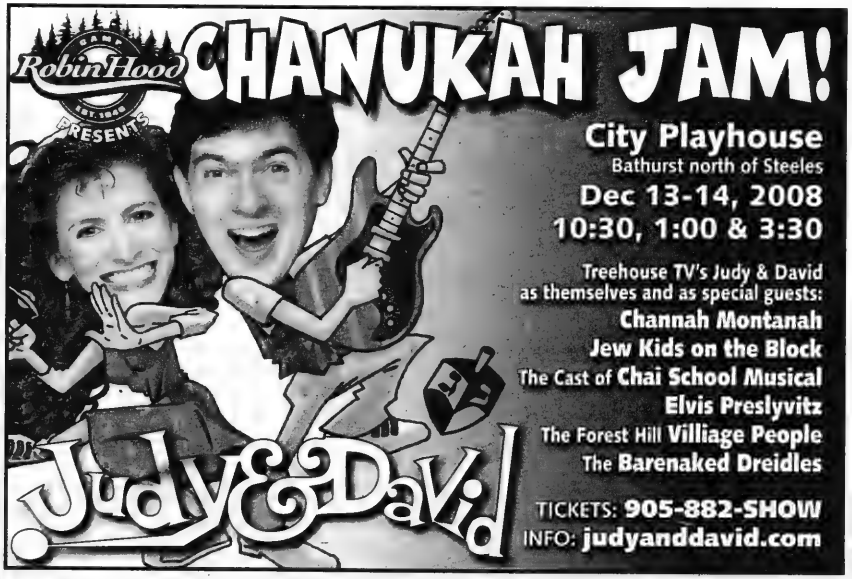
Arts in Brief

• The MNjcc's fourth annual Chinese and a Movie features a glatt kosher Chinese dinner and a screening of **Woody Allen**'s Vicky Cristina Barcelona starring **Javier Bardem**, **Penélope Cruz** and **Scarlett Johansson**. $40 in advance, $45 at the door (students $25 and $28). The event takes place on "Erev Christmas," Wednesday, Dec. 24. Dinner 7:30 p.m., movie 8:30. Miles Nadal Jewish Community Centre, Al Green Theatre. 416-924-6211, ext. 0, www.mnjcc.org

•Stone and Steel, a new CD by cellist **Kristina Reiko Cooper**, combines modern and ancient sounds in a fresh and relaxing way. Its mix of classical and contemporary sounds is designed especially for people who are feeling stressed out because of the economic downturn. Kristina is married to the former CEO of Lehman Brothers in Israel and gave birth to their first child on the first day of the recent stock market crash. Her website is at www.kristinareikocooper.com.

* * *

At the Galleries: Jerusalem-based photographer **Aliza Auerbach** captures the diverse beauty of the Mediterranean Sea along Israel's shores in "The Song of the Sea," a series of recent photographs soon to be given their North American debut at the Koffler Centre of the Arts, 4588 Bathurst St. Opening reception Sunday, Dec. 14, 7:30; artist talk 8 p.m.



Jazz with an Israeli twist

By RHONDA SPIVAK
Prairies Correspondent

The Israeli ensemble Seeds of Sun played warm and spirited jazz renditions of classic Hebrew tunes, as well as some world music and original jazz compositions, at a concert in Winnipeg recently.

The band, led by flutist Mattan Klein, performed at the Berney Theatre on Nov. 15. Klein charmed the audience by introducing himself as someone who "grew up in an insignificant suburb of Tel Aviv, named Jerusalem."

He was joined onstage by singer Meytal Muallem and pianist Manu Koch. The enjoyable performance was the second sold-out concert of the Richardson Partners Financial Israeli Concert Series at the Rady Jewish Community Centre.

Klein introduced the evening by saying, "We are going to plant an Israeli seed of sun in your hearts. We'll sing about love, hope and peace. This is a jazz concert with an Israeli flair or twist."

The performance easily lived up to Klein's description and featured soulful and "jazzed-up" versions of classic favourites such as *Bashana Haba'ah*, *Adon Olam*, and Hallelujah, the 1979 Israeli winner of the Eurovision Song Contest. The innovative and refreshing renditions of these and other tunes had the audience clapping enthusiastically and singing along to Muallem's rich vocals.

"My mother is the daughter of Holocaust survivors and my dad is from Brooklyn, N.Y.," Klein said. "Growing up, I was exposed to jazz and world music, especially from my father's background. I found that jazz was a great way to put forward my emotions.'

Seeds of Sun's performance showcased Muallem's gorgeous voice, which was especially suited for singing the prayers *Yedid Nefesh* and *Oseh Shalom*. Her vocals were also a perfect fit for the children's song *Hayalda Hachi Yafa Bagan*, by Yonatan Gefen and Yoni Rechter.

Seeds of Sun, from left, are Meytal Muallem, Mattan Klein and Manu Koch.
[Rhonda Spivak photo]

Muallem, who is currently based in New York, was a singer for the Israel Defence Forces music corps. Her upbeat jazzy performance of Shlomo Gronich's *Yesh Li Simpatia*, a song about the excitement of living in the city of Tel Aviv, was a crowd-pleaser.

Klein's performance of Shem Tov Levy's Samba Chic, with its Brazilian groove, was especially lively and energetic.

"I almost quit playing [the flute] when I was 14...Then my flute teacher gave me a cassette by Shem Tov Levy, and I said maybe there's a chance to make a living yet," said Klein, who has gained a reputation as an innovative improviser.

Seeds of Sun's performance included What's New?, one of Klein's original jazz instrumentals. The song brought out the intimate sound of the flute, which he played lovingly, with eyes closed.

Klein presented his lovely, newest composition, Touch the Sky, which is about his dream "to reach higher and higher heights through my music," he said. The audience laughed when Klein said that eventually he would be successful in touching the sky when "we fly to Minneapolis tomorrow."

What was most evident throughout Klein's performance is that he completely enjoys pursuing his "dream" of making music.

He has performed with the Seeds of Sun throughout North America, Europe and in Vietnam, Hong Kong and the Philippines. In addition to Klein, Muallem and Koch, the ensemble consists of Gustavo Amarante on bass and Yuval Lion on drums, but the latter two performers were not at the Winnipeg show.

Klein, who attended the Berklee College of Music in Boston, won awards in the 2000 John Lennon Songwriting Contest and the 2003 USA Songwriting Contest.

He says Seeds of Sun is looking forward to playing at the upcoming Tel Aviv Jazz Festival in February 2009.

The ensemble's latest CD, released in 2007, is titled Seeds of Sun. It follows their 2004 CD, What's New?

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A NEW SPIN ON CHANUKAH!

1960s British invasion revisited at Stage West

By KATHRYN KATES
Special to The CJN

In 1964, the Beatles led the British invasion of America and an army of musical Brits continued to conquer this side of the pond thereafter.

That's the background of the show The British Invasion Musical Revue, at Stage West Theatre Restaurant in Mississagua until Feb. 8.

In the show, Vancouver-based actor Josh Epstein, 28, portrays 10 different singers, including John Lennon, from the early days of the Beatles to the Sergeant Pepper years, and Elton John. As Elton John, Epstein sings a medley of six songs near the end of the show.

Epstein previously performed in The British Invasion at the Charlottetown Festival in Prince Edward Island. "British Invasion is the first rock show that I have ever done," he says. "A lot of this music I didn't know before. I approached it as more of an actor. I got the material, researched it and tried to figure it out.

"We have a big Hollies set, that is probably one of my favourite parts, because it is five guys singing in complex five-part harmonies. They were incredible – the music ranged from traditional five-part harmonies to rock songs."

The musical, written by Stage West executive producer Howard Pechet and Nevin Grant, a former program director of the Hamilton oldies radio station CKOC, was first produced at Stage West in 2003. Many of the original cast have returned, including Terry Hatty – who replaced Burton Cummings as lead singer of the Guess Who.

Josh Epstein

"These are 11 of some of the best singers in the country [in the show]. I remember the first time I heard Terry singing and I was just in shock. I think everybody is in shock the first time they hear him – you just don't hear a voice like that anywhere I've ever been," says Epstein.

A University of British Columbia commerce grad, Epstein is also a graduate of Studio 58, a theatre school in Vancouver. Nominated twice for Jessie Awards – Vancouver theatre awards – for acting, he has spent the last few years criss-crossing the country. His theatre credits include The Producers in Vancouver, Little Shop of Horrors at Stage West Calgary, three seasons with the Vancouver Shakespeare company Bard on the Beach and Mirvish Productions' Lord of the Rings in Toronto.

Epstein is an award-winning playwright who recently produced the hit musical EDGES in Vancouver. After his run at Stage West, Epstein will be part of the Vancouver-based Electric Company's tour of the play Studies in Motion, about late 1800s photographer Eadweard Muybridge. He is also co-writing a new TV series called Folley.

Epstein wrote and acted in What I Like About Jew, which he hopes to tour with and take to a festival in England.

"It is about one person's struggle between family, religion and love, and the pressures of having to marry Jewish in today's modern society, where it is not as easy to marry Jewish as it was," Epstein says. "I performed it in Charlottetown." It was voted the best one-man play of 2007 by the Charlottetown Guardian.

Epstein's father, Mike, was a founding member of Shaarey Tefilah Synagogue in Vancouver, where Epstein had his bar mitzvah. He has strong ties to the Jewish community and to Israel – he's been there twice. He plans to write more plays drawing on his Jewish life experiences.

No stranger to TV and film, Epstein appeared in the movie Hairspray. He also loves music – he plays saxophone and a bit of piano – and on his nights off you can find him checking out live music and the arts in Toronto.

For tickets to The British Invasion at Stage West, book online at www.stagewest.com or call 905-238-0042 or 1-800-263-0684.

Josh Epstein's website is at www.joshepsteinonline.com.

Student fundraises through theatre

By CAROLYN BLACKMAN
Staff Reporter

At 17 years old, Brian Lee, a performer, director and producer of local shows, has helped raise more than $100,000 for community groups.

A Grade 12 student at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's Richmond Hill campus, Lee has earmarked the proceeds of his shows to such groups as the Teresa Group for children affected by HIV/AIDS and a school for children with autism.

He also raised $7,000 for a close family friend who needed cancer therapy that was not covered by the government at the time.

At his most recent fundraiser for Eating Disorders of York Region, he attracted about 275 people to a 1960s-themed variety show, and raised about $40,000.

"It is what I love to do. I chose the music and organized the show, and [Eating Disorders of York Region] put together the silent auction. It was great," he said.

Lee, who last June started Steppin' Out Theatrical Productions, a not-for-profit theatre company, said he has loved the theatre ever since he performed in such shows as The Lion King and Grease, as a student at Leo Baeck Hebrew Day School.

He has also performed in a number of other shows, including The Wizard of Oz, Fiddler on the Roof, Annie, Joseph and the Amazing Technicolor Dreamcoat, The Music Man and Les Miserables.

For his role in The Wiz, he received the Randolph Young Company Award for Exemplary Performance, presented by the Randolph Academy for the Performing Arts.

He has also been awarded a Markham Mayor's Youth Task Force Award and a York Region Newspaper Group's Celebration of the Arts bursary.

He is currently studying voice with Elaine Overholt, who has worked on such films as Hairspray and Chicago.

An arts major at CHAT, Lee plans on getting a bachelor's degree, and then maybe he'll continue on to law school. "If I can have a profession and continue on with theatre on the side, I will be very happy," he said.

His company has been rehearsing since September for an upcoming production of Little Women, running Dec. 18 to 20 at Leah Posluns Theatre. For tickets, $25, and $20 for students and seniors, call 905-731-9593.

Steppin' Out's website address is www.steppinout.ca.

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Arts & Travel

Lester Pearson was 'slow' responding to Nazis

By SHELDON KIRSHNER
Staff Reporter

Lester Bowles Pearson, Canada's 14th prime minister and a Nobel Prize laureate, is the subject of Andrew Cohen's elegantly composed biography, Lester B. Pearson (Penguin Canada).

Part of the Extraordinary Canadians series, Cohen's slim yet comprehensive volume takes a reader on a fascinating journey through time.

Andrew Cohen

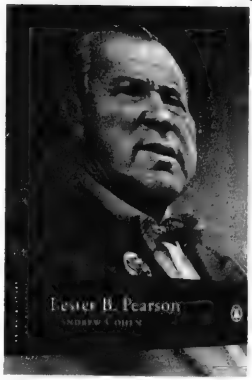
He starts in a hamlet north of Toronto, where Pearson was born in 1897, and concludes his survey on Parliament Hill in Ottawa, where Pearson rebuilt the Liberal party and presided over an amazingly productive agenda during which medicare, old-age pensions and a new Canadian flag were introduced.

In between, Cohen – a former Globe and Mail correspondent and now a professor of journalism and international affairs at Carleton University – portrays Pearson as a University of Toronto history professor, a diplomat in prewar London who monitored the rise of Nazi Germany, and an imaginative foreign minister who played an indirect role in Israel's creation and in bringing a United Nations peacekeeping force to the Sinai Peninsula after the 1956 Suez war.

By his account, Pearson, a self-effacing yet charming man, believed in appeasement – the policy associated with Neville Chamberlain, the British prime minister – until at least 1938.

Close to Vincent Massey, the Canadian high commissioner in London who frequented British high-society circles where anti-Semitism was a given, Pearson was virtually oblivious to Germany's persecution of its Jewish citizens.

As Cohen puts it, "Pearson's memoirs scarcely mention Hitler's war upon the Jews… Pearson was wise and perceptive in many things, but not here. In his response to the Nazis – in private or public – he was slow, late and tepid."



But after Germany's annexation of Austria, Pearson opened his eyes and his isolationism began to crack. Cohen quotes Pearson as writing, "No longer was it possible for me to believe that Nazism was a temporary aberration in German politics, that the good sense of the German people would soon take care of the Fuhrer."

By 1939, the outbreak of the war, Pearson had gone well beyond appeasement and isolationism, suggesting that Nazism represented a descent into "savagery and barbarism." Once war on the European continent erupted and Canada was militarily involved in it, Pearson was a hawk, urging the Canadian prime minister to commit all resources to it.

In 1947, as the United Nations debated the Palestine question, Canada was appointed to a special UN committee to decide its fate. Pearson, then undersecretary of state for external affairs, made himself useful by proposing the formation of a four-nation working group that eventually "drafted the terms that produced the state of Israel." Cohen, presumably due to lack of space, does not elaborate.

According to Cohen, Pearson, a pragmatist, was not a committed Zionist. "Contrary to what some suggest, he wasn't predisposed to a Jewish state." Yet to his underlings at External Affairs, Cohen adds, Pearson was considered "king of the Jews."

Pearson's greatest triumph in statecraft occurred in the wake of Israel's 1956 war with Egypt, when he had been foreign minister for eight years. "It was an opportunity made for Pearson, drawing on talents forged in a diplomatic career now reaching its zenith," Cohen observes. "Nothing before or after was as momentous for him. In his long, eventful public life, Suez was his signature."

Pearson, having been caught by surprise by Britain and France's invasion of Egypt in concert with Israel, was angry when the British foreign minister, Anthony Eden, appealed for Canada's "understanding" and "support."

Having known him for years, he was surprised by Eden's recklessness. To Pearson, the Anglo-French incursion was immoral, illegal, impractical and a burden on Britain's alliance with the United States, which opposed the war.

Amid the confusion and acrimony, Pearson urged the United Nations General Assembly to authorize "a UN police force large enough to keep these borders at peace while a political settlement is being worked out."

The United States supported the plan, as did Britain and France. Shortly afterward, a motion was passed, authorizing the secretary general to establish an emergency international force to supervise Israel's ceasefire with Egypt.

Cohen discloses that the historic resolution, passed 57-0, with 19 abstentions, was actually drafted by the U.S. State Department, and then delivered by Pearson. The UN force, commanded by a Canadian general, E.L.M. Burns, took up positions in mid-November.

Cohen has high praise for Pearson. "At the centre of the whirlwind he was the master of events, the imperturbable Lester Pearson. It was he made or modified the proposals, presented the critical resolutions, enlisted support, persuaded skeptics." It was, he says in Churchillian tones, "Pearson's finest hour."

Yet in Canada, Pearson's achievement touched off a firestorm. The philo-British Conservative party was aghast that Canada had not supported Britain, and one of its leading lights claimed that Pearson had sullied himself by being "a chore boy for the United States."

But in Sweden, Pearson was hailed as a hero and was awarded the Nobel Prize for peace. Burnishing his reputation, the award conferred "a kind of holy legitimacy" on Pearson. It also gave Canada a new vocation – peacekeeping.

In summation, Cohen writes that Suez was "a high-water mark" for Pearson as a diplomat par excellence. "Nothing he did as prime minister surpassed it." Thanks to his stellar contributions, Pearson was elected president of the UN General Assembly and twice almost became the UN's secretary general.

There was a consolation prize. On April 22, 1963, when he was 65, he took up his job as Canada's prime minister. Cohen describes his tenure at length and has kind words for him.

"After the steely Pierre Trudeau, the hyperbolic Brian Mulroney, the cautious Jean Chrétien, the fumbling Paul Martin Jr., and the dour Stephen Harper, we appreciate the character of Lester Pearson [and] his stewardship. In the context of today's minority government, and the general decline of civility in politics, the 1960s don't look so shrill or chaotic or antagonistic."

In short, Pearson was a remarkable man whose moderation and pragmatism served Canada and the world quite well. Cohen's book tells the story quite well.

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Coast to Coast

Birthright alumni visit Ukrainian Jews

Continued from page 27

She added, "Most of their Jewish friends were [made] through JDC-sponsored programs, which pointed to how important these programs are."

Calgarian Jennifer Hadley, 27, also visited two families. One was the Limonnik family of Kiev, made up of a grandmother, her 33-year-old daughter and the daughter's two small children.

The daughter's husband died of a heart attack in front of the children and the family now lives on two monthly pensions, the grandmother's $105 and the late husband's $110. The daughter suffers from cardiovascular disease and is unable to find work.

Hadley said she visited the family in their run-down, two-room apartment, where all four live in one room and sleep on one bed. "The grandmother has a sister who has a mental illness and is locked up in a second room, because they can't afford to get help," Hadley said.

Despite these hardships, the family still clings to its Jewish traditions and community. The children attend a Jewish school and participate in various Jewish programs, all administered and sponsored by Hesed.

Both Demberg and Hadley said all the people they visited asked, "Tell everyone that there are still Jews here. Don't forget us."

Both women want to tell the stories of the Ukrainian Jews they met. Hadley, who owns a spa in Calgary with her mother, said her family will be making a donation to the JDC. Demberg, a consultant in Toronto, is actively seeking volunteer opportunities to help Ukrainian Jews.

The mission to Ukraine was organized by Birthright Israel Next for alumni of Taglit-Birthright Israel, which provides free, educational trips to Israel for Jews ages 18 to 26.

While in the Ukraine, Jennifer Hadley also visited 91-year old Mila Goldfarb, who lives alone in Korostychev. Goldfarb was orphaned at the age of 10 and her fiancé was killed in World War II. She never married and lives alone in a house with an outhouse and no utilities.

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ROAD WARRIORS: Able-bodied cyclists from North America joined disabled former Israeli soldiers in the first-ever Courage in Motion Cycling Event in support of Aid to Disabled Veterans of Israel, Beit Halochem Canada. Sixteen cyclists raised more than $100,000 for Beit Halochem's rehabilitative programs, including cycling. The five-day, 450-kilometre event took the cyclists from the northern town of Nahariya to Jerusalem. The second annual ride will take place Oct. 18-23, 2009.

[Idan Peled photos]

Stars of David to compete in multicultural tournament

By PAUL LUNGEN
Staff Reporter

The Stars of David are hoping to do what their predecessors, the Israeli Maccabees, couldn't quite manage in years gone by – win the title of the Canadian Multicultural Hockey Championships.

The Stars are one of 22 men's teams who will compete in the mid-winter hockey fest, which will run from Dec. 27 to 30 at Chesswood Arena. A six-team women's tournament rounds out the event, now in its fourth year.

The Maccabees missed the first season because some games fell on Shabbat, but three years ago they iced a team, and two years ago they advanced to the finals, only to lose to the Irish Shamrocks. Last year they were 2-2, said Alex Voihanski, coach and manager of the Stars.

Voihanski, who changed the team's name to the Stars "because I just like the sound of it," said they should contend for top spot in the tournament. The talented nucleus from last year's team is eager to return and could be bolstered by solid acquisitions that might put the team over the top.

Boys in blue looking for gold.

Two quality additions he is hoping to entice are forward Michael Henrich, a onetime first round pick of the Edmonton Oilers, and former AHL scorer and European pro Todd Simon. Along with the likes of Stacey Britstone, who played with the Plymouth Whalers of the OHL, Adam Weinberg (University of Toronto), Jordan Weinberg, Daniel Spivak (Israeli national team and NCAA Division 1), Elliot Shully, Aaron Stein, and Ira Greenberg, the team should be strong, Voihanski said.

"We're talking about a very competitive team here," he said. "We'll be one of the top teams."

Stanley Papulkas, who conceived of the tournament and brought all the pieces together four years ago, said that he "was very impressed with the Israeli team last year."

The tournament attracts a lot of quality players and the better teams are comparable to some European professional squads, he said. They play with passion and pride, and despite the competitiveness of the players, "there has not been one fight on the ice in three years… There is mutual respect from everybody."

Papulkas said the tournament has proven to be a success "because of the people who are part of it and who believe in it. It's a concept that brings all Canadians together. All are proud to be Canadian and proud of their heritage."

The Stars of David will play in a division with the Shamrocks, the Scottish Marauders and the Iroquois Silverhawks. Other teams in the tournament include the Kashubian Griffins, Hellenic Lightning, the Polish Hussars, the Portuguese Sea Wolves, the Chinese Ice Dragons, the Maltese Falcons, the Nubian Kings and the Serbo/Croatian Eagles.

Former Toronto Maple Leaf Peter Zezel has played for the Eagles in past years, while ex-Leaf Nikolai Borschevsky has suited up for the Russians. Many teams boast ex-pros on their rosters, though each is limited to two "icon" players – those who played for at least 25 games in the NHL.

Voihanski said his company, Chai Life Sports, will sponsor the Stars, paying entry fees, providing jerseys and other apparel.

Papulkas, an executive with CFMT Multilingual Televsion (OMNI) who has moved to Edmonton, said he is hoping to put together a similar event in the western city. His dream would be for regional champions to get together for an annual cross-Canada championship. A more short-term goal is to create a season-long multicultural hockey league that "builds community support" for each team, he said.

For more information, visit www.cmhl.ca.

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Discontinuing life-support

By MICHAEL GORDON

"You might as well just kill her. Why not shoot her and get it over with?"

"It is an act of euthanasia – I thought euthanasia was outlawed in this country."

"I am going to report you to the media – you can't just kill people you know."

"Stopping the respirator is the same as killing her. Is that the business you are in?"

These are some of the comments I've heard over the past few years from family members faced with the conundrum of discontinuing life-sustaining respirator treatment in Intensive Care Units (ICU).

The Senior Side of Life

Recently, when an Orthodox Jewish Winnipeg man was kept on a respirator after the ICU physicians felt that life-support should be discontinued, the flame of controversy was fuelled. The Canadian and Israeli media weighed in, with some writers characterizing the situation as "euthanasia." Some religious leaders said the issue was one of religious freedom. When the man died before the case could go to trial – family members were going to argue that life-support should continue – the patient's death was described as "natural" by the family.

How are health-care providers – who pursue the best of life-saving treatments in our intensive care units – to deal with allegations that they are cruel, or that they are "ignoring religious beliefs" or "killing beloved family members," when they believe their efforts have been unsuccessful?

In medicine, those who are knowledgeable about the limits of life-support methods and the likelihood of recovery from end-stage conditions when vital organs fail, can usually predict accurately when further treatment is not clinically beneficial.

This medical perspective may conflict with the family's personal, religious or psychological perspective. Losing a loved one is never easy, and having the process interface with the complexities of modern medical technology doesn't make it any easier.

Before the advances in life-support technologies were made, many older individuals, especially those with late-stage heart, brain and kidney diseases, died from their diseases without any attempt made to prolong their lives. There was no option of discontinuing life-sustaining treatment. Today, with the increased access to and common use of life-support technologies, individuals with previously fatal diseases receive a reprieve from death with life-support technologies.

The reason these technologies are used is that some individuals now recover from illnesses that previously would have led to their deaths. With such treatments, however, some of those who recover are left with severe disabilities or, unfortunately, in permanent coma or some comparable state. Nevertheless, the new standard for life-support in ICUs has become in essence, "Give people the best possible chance for recovery."

The problem is that when the life-support treatment does not achieve its goals, it has to be discontinued. One cannot keep a person on life-support indefinitely. That's the emotional problem for families. For some people who have strong religious convictions, it is easier to not start a treatment than to stop it. So, if we don't agree to stop treatment when it doesn't work, we could in essence end up depriving people of the chance to respond to such attempts at treatment.

Using life-support is not "natural." As a means of keeping someone alive, it is "artificial." Allowing someone to die from their disease after life-support has been tried but failed is what is "natural," and it must be allowed to happen with the tenderness, care and love that the person deserves – not with the hostility, anger and disapproval that unfortunately often occur when the subject of discontinuing life-support arises.

Dr. Michael Gordon is medical program director of palliative care at Baycrest and co-author with Bart Mindszenthy of Parenting Your Parents *(Dundurn Press).*

MANDY PATINKIN'S MOM'S POTATO LATKES

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- 1 large onion
- 2 eggs (or 1/2 cup egg substitute)
- 2 egg whites
- 2/3 cup flour or matzo meal
- 1 tsp. baking powder
- 1.2 tsp. garlic powder
- 1 tsp. salt
- 1/2 tsp. white pepper
- peanut oil for frying

Peel potatoes and onion. (If not using immediately, place in cold water.) Grate with the shredding blade of food processor. Put grated potatoes in large strainer and press out liquid. Pour cold water over potatoes and press out liquid once more. Transfer to large mixing bowl. Add onions. Beat eggs and egg whites until thick. Add to potatoes and onions. Add flour or matzo meal, baking powder, and seasonings. Mix well. Heat oil in frying pan. When ready, drop batter by large soup spoonfuls to form oval shapes. Fry over moderate to high heat until brown on one side; turn to brown other side. Remove from frying pan and drain on paper towels. *Serve with sour ceam or applesauce.*

Recipe courtesy of Mandy Patinkin.

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What teaching is all about

Epi on Education

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Seymour Epstein

There are times when a teacher gets feedback months or years later that affirms that something clicked – that a teaching was indeed internalized and applied.

I have one of those memories from the 1970s. I was teaching Talmud in a junior high school, and in the course of studying a particular sugya (unit of discourse), reference was made to a proof text from Deuteronomy. Since the connection between the biblical text and the legal argument in the Talmud was complex, we spent a considerable amount of time on one verse of the Torah.

The following summer, I was working in a camp where one of my students was a camper. During the Shabbat morning Torah reading, we happened on that verse, at which point my camper looked at me and winked. That moment was worth all the salary I earned that year from teaching.

Once again, a few weeks ago, I was spending a Shabbat retreat with some of my York University students. Last year, we studied classical texts that relate to the festivals and Shabbat. We spent a considerable amount of time on one line of Aramaic that some Jews recite Friday night at the Shabbat table, since I am convinced that there are secrets about the significance of Shabbat in the recitation of that line. As observant as some of my students are, they had not encountered the phrase before.

But just before Kiddush on the wine, two of my students told me that as we sang Shalom Aleichem and they saw me, they thought of the Aramaic phrase that we had studied the year before.

As trivial as these moments might seem to someone else, they and others like them have constantly affirmed that when we teachers succeed, the learning takes, and lasts forever.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Mumbai: a challenging test

By AVRUM ROSENSWEIG

Describe human nature. Do we all have the equal capacity to create and destroy? Are we "good," and are all those who aggressively take others' lives "evil"? Is there something we haven't thought of that might change the world so that peaceful people would have a greater influence on those willing to cause suffering? Are those who cause suffering ever remorseful?

URBAN WRITER

These were the questions following humanity's ejection from the Garden of Eden, and they're the focus of many today after the massacre in Mumbai.

The predominant belief is that the young men in Mumbai who took 183 lives were "evil." That is clear, the world says, adding that it's good that those smiling Satans are dead.

But is it that simple?

On March 16, 1968, during the war in Vietnam, a massacre was committed by American soldiers at My Lai. A company of 30, drunk and high, entered this quiet village where mothers and grandmothers were feeding children breakfast and indiscriminately stabbed, gang-raped, shot and killed 500 people – women and children.

When the village was calm with death, a three-year-old boy climbed out of a pile of bodies and ran. An American soldier, William Calley Jr., ran after him and executed him, shooting him in the head and back. (A woman who lived across the street from the Calleys for several years told Time magazine in 1969: "He was a wonderful boy and would do anything for you.")

Of the 26 officers and soldiers accused in connection with the massacre, Calley was the only one whose charges stuck. He was found guilty of killing 22 civilians and given a life sentence. Calley served 3-1/2 years under house arrest. Today, he lives in Atlanta.

Those who pulled the triggers in Mumbai have caused incalculable suffering to the Jewish People and the world. A little boy, Moshe, is an orphan, and a woman in Virginia is a widow and grieving her 13-year-old daughter. This type of suffering never ends. I have seen it in my family.

But what of the suffering after My Lai? What is it in our nature that encourages us to vilify certain barbaric actions and be OK with others? Baruch Goldstein, the West Bank doctor who in 1994 killed 29 people who were praying in Hebron's Ibrahimi Mosque (and wounded 150 others) is one such example. His grave has become a shrine. It is confusing.

Furthermore, what makes a person so mad that they're able to look in a child's eyes and see them as the "other," thereby making them an acceptable target for an AK-47 bullet?

Seymour Hersh, the national security correspondent for the New Yorker, writes that he has spoken with officers, company commanders and platoon leaders in Iraq, many of whom "can't stand their job, because 95 per cent of their time is spent keeping kids from doing terrible things to the civilian population of Iraq." How and when did those normal American boys lose their ability to discern between the innocent and the guilty?

Mumbai has raised many questions. Is "good versus evil" so simple? Is there anything we haven't considered when dealing with hatred and destruction in our world? How do young people become so blind that they're able to murder with conceit? Are they prideful throughout their rampage? Is there any way to restore the sight of those who follow them? What moral gauge do we use to mete out punishment, and when do we use it?

A good, healthy friend told me, "Once, when I was young, I got so angry that in another second, I could have killed my mother."

What does that mean? Describe human nature.

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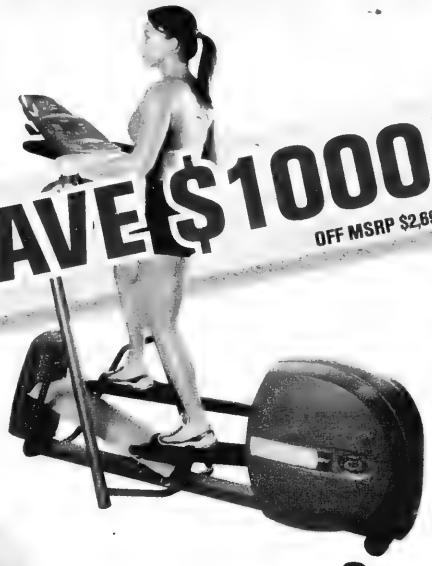

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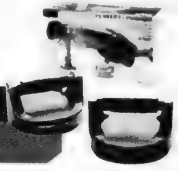

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This Week

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Stigma prevents people with mental illness from seeking help. *Page 3*

National

Looted art returned to Stern estate. *Page 24*

Heebonics

Jacob Scheier wins Governor General's Award for poetry. *Page 34*

Chanukah Greetings

Golda Meir remembered. *Section B*

On cjnews.com

Chanukah is filled with light, fun and happiness.

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Anxiety levels rise as Gaza truce ends

By AMOS HAREL and AVI ISSACHAROFF
© *Ha'aretz Daily Newspaper Ltd.*

JERUSALEM — Israeli Foreign Minister Tzipi Livni said Sunday that Israel must respond to every rocket fired from the Gaza Strip, adding that a truce marked by constant attacks is meaningless.

"As longaas Hamas continues to operate with terror from Gaza, Israel will operate with its own means," Livni said during talks with her visiting Austrian counterpart, Michael Spindelegger.

Ceasefire set to expire Dec. 19

"The government is responsible for the citizens of the state. It... must respond to terror through military means," she said. "We cannot allow Gaza to remain under Hamas control."

Hamas leadership in Damascus announced earlier Sunday that the Islamist militant group would not renew its six-month-old truce with Israel in the Gaza Strip, set to expire on Friday.

"There will be no renewal of the calm after it expires," the statement quoted the group's exiled leader Khaled Meshal as telling a Hamas television station.

However, Hamas officials based in the Gaza Strip took a less definitive line, leaving open the possibility of negotiation before the Egyptian-brokered pact ends.

"The truce will not be renewed as long as there is no real and full Israeli commitment," one Gaza official said in response to the report of Meshal's remarks to Al-Quds Television. But "if the occupier's position changes, it will be studied."

A spokesperson for Prime Minister Ehud Olmert said Israel was prepared to maintain the truce, but would not do so if Hamas continues to violate it by allowing militants to fire rockets at the Negev.

"Israel has been, and continues to be, ready to abide by the understandings negotiated through Egypt," government spokesperson Mark Regev said. "But it is clear that we won't be doing so unilaterally," he added, in view of what he called Hamas' "daily grave violations of those understandings."

Continued on page 41

CHANUKAH LIGHTS: The glow from the candles is beautifully reflected in this young girl's face as she lights the chanukiyah. The first candle is lit this year on Dec. 21. *[Photo by Flash 90]*

Priest donates Scotch to synagogue fundraiser

By JANICE ARNOLD
Staff Reporter

MONTREAL — Have you heard the one about the priest, the rabbi and the bottle of Scotch?

The priest is Father Vittorio Tucci, curate of Holy Cross Church in the Ville Emard neighbourhood of Montreal; the rabbi is Avrohom Jacks, spiritual leader of Congregation Zichron Kedoshim in Snowdon; and the whisky, a 1926 Dewar's still in its original wrapper.

The bottle was the most expensive libation up for auction at the synagogue's recent Scotch-tasting evening, a fundraiser that featured a dozen premium single malts for sampling and the counsel of two experts.

The 82-year-old distillation was donated by Father Tucci, who received it as a gift from a wealthy parishioner last year for his 65th birthday. Father Tucci is friendly with Rabbi Jacks and has attended the synagogue and the rabbi's classes. Rabbi Jacks says the Catholic priest asks some of the most perceptive questions – and he knows why.

When he heard the Zichron Kedoshim was holding the Scotch-tasting benefit, Father Tucci gladly offered the gift bottle, not giving much thought to its value.

Continued on page 18

Vayeshev
Candlelighting: 4:25
Havdalah: 5:31

Greater Toronto Area

.com

The next issue of The CJN will be Jan.1, 2009. Happy Chanukah!

The News in Brief

Canada

CJC Aids in Arrest

TORONTO — Court testimony by Canadian Jewish Congress CEO Bernie Farber helped lead to the indictment last week of the self-described "commander" of the American National Socialist Workers Party, the Globe and Mail reported. Bill White, 31, was indicted on seven criminal counts for online threats to Ottawa human rights lawyer Richard Warman, as well as Jews and blacks, partly on the basis of secret testimony by Farber and Warman to a grand jury in Virginia earlier this fall.

Declaration Recalled

TORONTO — Canadian Jewish Congress last week marked the United Nations' passage of the Universal Declaration of Human Rights 60 years ago. "It is no coincidence that the United Nations, itself a creation of the post-World War II international community, passed the Universal Declaration out of the ashes of the Holocaust," said Congress co-president Rabbi Reuven Bulka. "The unprecedented scale of the Nazis' genocidal war crimes... cried out for a global response to protect the rights and freedoms that underpin the world we seek for all humankind."

Cdn. Aid To Mumbai

TORONTO — A team of Israeli trauma experts, supported by UJA Federation of Greater Toronto, is in Mumbai, India, to help victims of the recent terror attacks there. IsraAID, an Israeli humanitarian group, sent a team to share expertise in dealing with disasters and terror attacks. It's helping the Jaslok Hospital and Research Centre's trauma counselling unit in Mumbai to train hospital staff and teachers. It will also directly support families and victims. The federation has also supported IsraAID's work in such places as New Orleans after Hurricane Katrina and in Somali camps in Kenya.

World

Music Salvager Dies

NEW YORK — Joza Karas, a Czech musician who found and salvaged music composed by Jewish inmates at the Terezin concentration camp, died Dec. 5 at his home in Bloomfield, Conn., at 82, the New York Times reported. In 1985 he published the book Music in Terezin, 1941-1945, which chronicled musical life at the camp in what's now the Czech Republic. The camp had as many as four orchestras, four chamber groups and an opera. Karas salvaged 50 pieces of music from Terezin, which the Nazis used for propaganda.

Circumcision Lawsuit

NEW YORK — A Jewish New Yorker is suing a European organization for saying he wasn't circumcised. John Singer is suing Centropa, a research group focusing on Jewish life and culture, for libel over an interview it published with Singer's mother in which she said neither of her sons was circumcised. Singer says the assertion is false and that its publication on the centre's website has caused "severe embarrassment, mental anguish and extreme emotional distress." The lawsuit, seeks unspecified damages. The suit may hinge on whether Singer can prove his reputation in the Jewish community has been damaged by the statement he wasn't circumcised, the New York Times reported.

British Academic Union Drops Boycott Call

LONDON — Britain's University and College Union dropped its threat of boycotting Israeli academic institutions following legal action by some of its members.

Two Oxford University professors, Michael Yudkin and Denis Noble, threatened to sue their own union over the boycott call. Their lawyers wrote to the union advising that a boycott would contradict its own rules and British law.

During UCU's annual conference in May, the union voted to "disseminate the testimonies" of a UCU delegation to Palestine and to use the testimonies to "promote a wide discussion of the appropriateness of continued educational links with Israeli academic institutions." This was widely interpreted as a call to boycott Israeli universities. The motion also demanded that Ariel College in the West Bank "be investigated under the formal Greylisting Procedure" – a prelude to boycotting the college.

Last week, the union's national executive committee decided not to implement the resolution as planned. The two members who threatened to sue said they'd resume their effort to sue if there were any future attempts to boycott Israeli academic institutions.

בס"ד

Associated Hebrew Schools of Toronto

The President, Board of Directors and Board of Governors of Associated Hebrew Schools of Toronto extend condolences to the family of

Nathan Starr ז"ל

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Mental health stigma prevents people from seeking help

By SHERI SHEFA
Staff Reporter

Although the Toronto Jewish community places a high value on inclusion and funding initiatives that help maintain a healthy, vibrant community, the stigma associated with mental illness is keeping those in need from getting adequate support, social worker Jack Kugelmass said.

As the former executive director of Jewish Immigrant Aid Services and in other positions, Kugelmass has worked with families that have a relative with mental illness who has been involved in the Jewish community. He said mental illness is not discussed openly within that community.

Special Report
Part 1 of 3

"The fundamental issue, as I see it, is that despite the fact that we live in the 21st century, there is a considerable amount of shame associated with having a relative who has a mental illness and is an adult who lives with his family," Kugelmass said.

"They end up living in a situation of isolation, and very often shame, because sometimes they feel like they are the only ones in this place," he said, adding that his late uncle suffered from a mental illness for most of his adult life.

Kugelmass said the Jewish community doesn't focus enough on ways to include people with mental illness in all aspects of the community.

"That includes everything from involvement in social activities, to even how many synagogues address their needs. Many families are reluctant to bring their families to synagogue because they feel they might be singled out, made to feel uncomfortable. That is very unfortunate, especially in our community that places such a high value on inclusion."

Jack Kugelmass

He added that there is "a lot of ignorance in the community about mental illness. People don't really know what it's all about."

According to the Report on Mental Illness in Canada (2002) – found on the Canadian Mental Heath Association website – mental illness, which can be caused by an interaction of genetic, biological, personality and environmental factors, indirectly affects all Canadians at some time, whether through a family member, a friend or a colleague.

About 20 per cent of Canadians will experience some form of mental illness in their lifetime, and almost half of those who feel they have suffered from depression or anxiety do not consult a doctor about their mental illness.

While this report focused on the general population in Canada rather than the Jewish community specifically, Kugelmass said the statistics would be virtually the same across all ethnic and racial lines.

An article titled "Stigma attached to mental illness a 'national embarrassment,'" released this summer by the Canadian Medical Association (CMA) said that 46 per cent of Canadians think people use mental illness as an excuse for bad behaviour.

"A solid majority of Canadians would not have a family doctor (61 per cent) or hire a lawyer (58 per cent) who has a mental illness [and] 55 per cent would not marry someone who has a mental illness," the article said.

Commenting on the poll, which was part of the CMA's 2008 National Report Card on the state of Canada's health-care system, CMA president Brian Day said,

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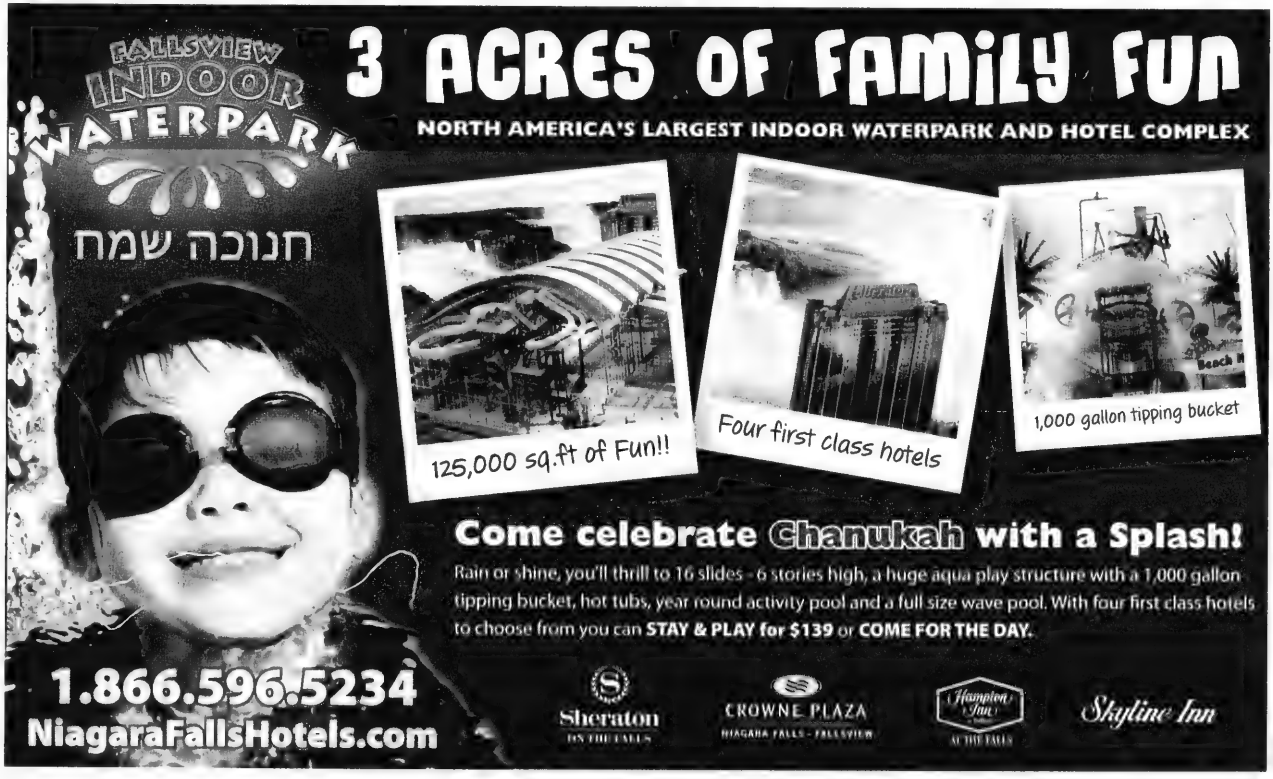

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Hebron coverage focuses on rule of law

According to Reports
By PAUL MICHAELS

Clashes between settler radicals and Palestinians in the West Bank city of Hebron escalated earlier this month when Jewish residents refused to leave a disputed building. While media coverage of the events was relatively brief, it was also fair and accurate.

The settlers had been occupying a house since March 2007. They claimed to be tenants of an American Jewish businessman who had purchased the house from the Palestinian owner. The Palestinian denied selling the house.

On Nov. 16, the Israeli Supreme Court ruled that the state has the right to decide whether to evacuate the house while everyone awaits a lower court's ruling on the rightful ownership of the building.

Following the Supreme Court ruling, settlers – mostly youths – protested by damaging the gravestones in a Muslim cemetery, spraying slogans on a mosque, and throwing stones at Israeli soldiers and Palestinians.

But the Israeli government was determined to uphold the law. As Shahar Ilan and Eli Ashkenazi reported in Ha'aretz ("Olmert: Palestinians in Hebron also have rights and a heritage," Dec. 5), at a memorial ceremony for Israel's first prime minister, David Ben-Gurion, Prime Minister Ehud Olmert said: "When the High Court of Justice ruled that a house in Hebron must be evacuated, it will be evacuated."

Olmert noted: "The desire to leave the mark of the Jewish presence in one of the holiest and most important of our cities is completely understandable. But this desire cannot be stronger than a court decision."

This position was echoed in a Jerusalem Post editorial ("Playing with fire," Dec. 4): "Our overriding opposition is to anarchy and mob rule. Citizens are obligated to respect lawful decisions, such as those of the Supreme Court, even when they vehemently disagree with them."

The Post cautioned against losing sight of two fundamentals. "First, the vast majority of Israelis living in Judea and Samaria are law-abiding patriots. Secondly, in any and all circumstances, Jews must be guaranteed access to the Caves of the Patriarchs. The contemptible behaviour of settler radicals does not negate this right. For long before Christianity and Islam came on the scene, Hebron was already a cornerstone of Jewish civilization."

On Dec. 4, Israeli police moved in quickly and forcibly removed about 150 settlers from the disputed house.

Media reports underscored the fact that Israel acted to enforce the rule of law.

A Reuters story ("Settler standoff stokes vote tension; West Bank patrols," National Post, Dec. 5) quoted Defence Minister Ehud Barak, who gave the evacuation order, as saying: "What was put to the test today was the state's ability to enforce the law and its will on its citizens."

Similarly, in "Settler evictions stir riots," (Toronto Star, Dec. 5), Oakland Ross (who pointed out that those involved in the mayhem are a "minority") quoted Barak as saying: "We will not allow extreme elements to undermine the authority of the state."

In response to the evacuation, gangs of settler youths rampaged, attacking Palestinian property and setting fires. Police and soldiers were slow to respond and, in one case, Israeli journalists covering the story actually went to the aid of a Palestinian family who feared for their safety. In other cases, Palestinians were wounded by gunfire. Two settlers, caught on tape, subsequently turned themselves in to the police.

The North American media largely dropped the story after the violence subsided. But in Israel, Olmert's strong condemnation of the radicals was widely reported. For example, in "PM: Hebron violence a pogrom" (Ynetnews.com, Dec. 7), Roni Sofer quoted Olmert as saying: "As a Jew, I'm ashamed of the sights of Jews firing at Arabs in Hebron. I have no other definition for what we saw but a pogrom. We are the sons of a nation which knows what a pogrom is, and I'm saying this after much thought. I have no other way to put it."

Paul Michaels is communications director for the Canada-Israel Committee.

From the editor's desk...

Will Return

SeeJN CELEBRATING 60 YEARS OF ISRAEL

EICHMANN IN JERUSALEM
On Dec. 15, 1961, after a sensational trial in Jerusalem, German war criminal Adolf Eichmann was sentenced to death by hanging. Eichmann, born near Cologne in 1906, joined the Nazi party at age 26. A member of the SS police force, he played an integral role in the murder of European Jews, particularly in Hungary. Captured by the Mossad in Argentina on May 11, 1960, he was flown to Israel to await trial. Found guilty on all counts, he was hanged in Ramleh prison on May 31, 1962.

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A Time for Praise, Thanksgiving & Celebration

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Federation putting focus on 'working poor'

By FRANCES KRAFT
Staff Reporter

Despite economic uncertainty, Toronto's Jewish community is not abandoning those who need its help, said David Koschitzky, chair of UJA Federation of Greater Toronto, at the organization's annual general meeting last week.

The federation's annual campaign is approaching $55 million, he said at the meeting, which was held at Beth Tzedec Congregation Dec. 11.

Koschitzky added an assurance that "we are closely watching our own UJA Federation expenses in the interest of financial responsibility."

He said that plans were made for the multi-million dollar construction projects at the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan and at the site of the current Bathurst Jewish Community Centre "many years ago, before the economic downturn. By planning during the good times for what our future needs would be, we are in the fortunate position of being able to move ahead even now during the downturn."

The projects are part of the federation's $400-million "Tomorrow" campaign, which is separate from its annual campaign.

The second phase of the Lebovic campus is underway, Cole said. It will include a $110- to $115-million community services complex that will house a Jewish community centre, to be known as the Schwartz Reisman Centre, as well as a day treatment hospital and community offices.

"We hope we'll begin construction in spring 2009 and complete it in 2010," said Stephen Cole, chair of federation's business and finance committee.

One area of increasing focus for the federation is the issue of the working poor, Koschitzky said.

The federation had revenues of $91 million for the year that ended June 30, Cole said. He noted that revenues the previous year were even higher, in part because of an Israel emergency campaign that raised more than $20 million. As well, he added, the federation received a one-time provincial government grant of $15 million.

Cole said, however, that the federation's foundation assets, now at $213 million, declined by $8 million from the previous year, because "the markets were not generous to us.

He added that, "because of market events – the stock market, the bond market – our assets have dropped a further 12 percent to date." However, he noted, the foundation continues to hold "a balanced portfolio," – roughly 52 per cent in equities, 38 per cent in bonds and about 10 per cent in cash.

"We now have $94 million invested in property and equipment," he said.

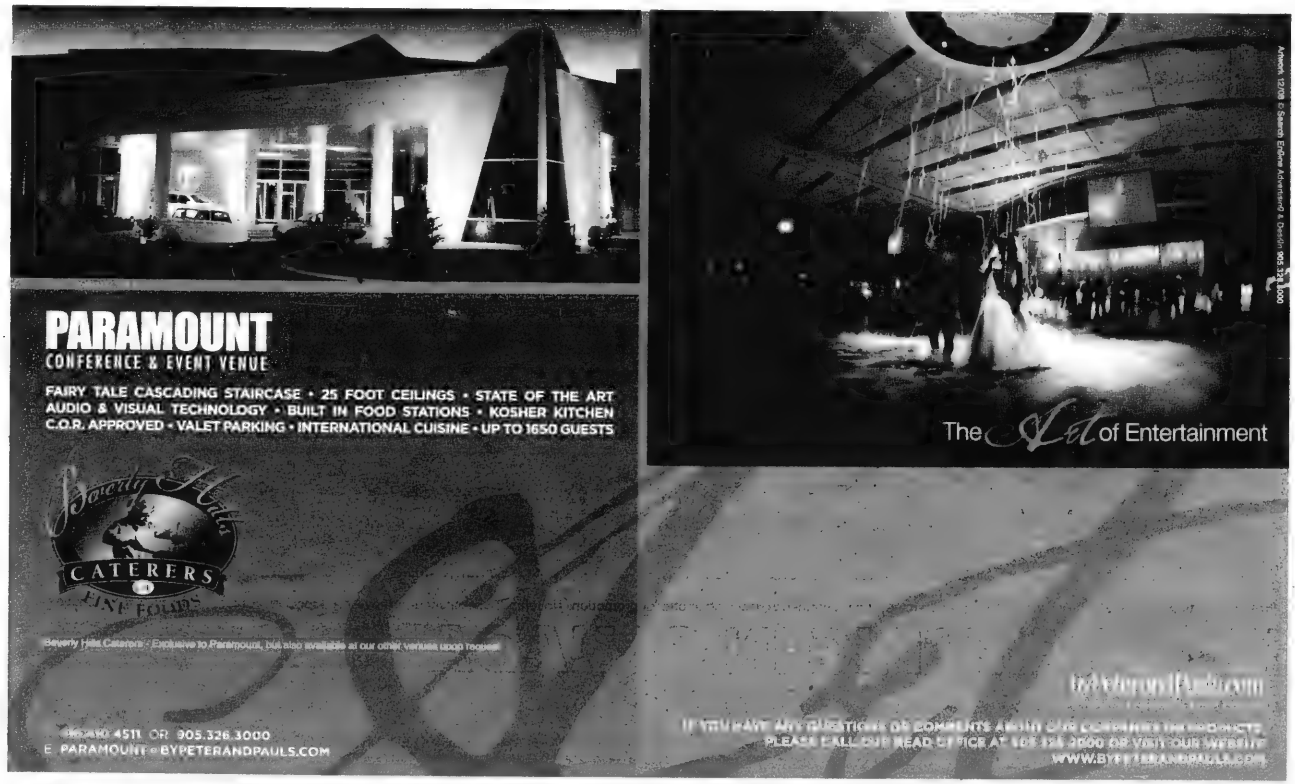
* * *

Keynote speaker Jay Footlik, a Washington, D.C.-based former liaison to the American Jewish community for former U.S. president Bill Clinton and a senior adviser on Middle East and Jewish affairs for the John Kerry campaign in 2004, said that president-elect Barack Obama's priority once he takes office will be getting the American economy "back on track."

As well, Obama will focus on health care and energy issues, said Footlik, a principal in a consulting firm that specializes in homeland security, who spoke about "U.S.-Israel relations under the new administration."

Footlik said that Israelis have been meeting "quite actively" with Obama's team to discuss job creation and a new Israeli initiative to provide electric cars with the goal of making the country energy-independent within 15 to 20 years.

CHANUKAH CARDS: United Synagogue Day School's Beth Tzedec campus students in grades 1, 3, 5 and 7 made 250 Chanukah cards, with the help of art teacher Joan Loewenstein, to be sent to kosher Meals on Wheels patrons. Pictured, from left, are Grade 1 students Maya Tick, Max Pervin, Benjamin Lazarus and Amy Posel.



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Our lights must shine

In just three days, after early evening absorbs a fading dusk, Jews around the world will light the first candle of Chanukah, *chag ha'urim*, the festival of lights. As all schoolchildren know, each night for eight successive nights, we will add a candle until at holiday's end, the chanukiyah will be a robust, nine-armed, shining luminescence on the window sills of our homes.

Our children and grandchildren will take great delight in the spinning tops, chocolate coins, songs, sufganiyot and incremental glow of the light of the holiday. But we, their parents and grandparents, will understand another, less playful aspect of the incremental light: that it carries specific historic and theological meaning. They attest to the terrible struggle, but ultimate triumph, of a people who refused to abandon their faith against egomaniacal despotism that's determined to destroy it.

The glowing, candled commemoration of that triumph is itself an act of holiness and a public proclamation that the home in which the candles burn carries the values of the ancient-modern faith that our forebears fought to preserve.

In the deeply troubled times in which we find ourselves today, when entire communities, family, friends and neighbours alike face increasingly uncertain economic futures, we must turn repeatedly to those values and to the faith from which they spring.

Who better than Rabbi Jonathan Sacks, chief rabbi of the United Kingdom, to articulate for us how our faith compels us to respond during times such as these?

In To Heal a Fractured World, he tells us that "serving God and serving our fellow human beings are inseparably linked... Unless the holy leads us outward toward the good, and the good leads us back, for renewal, to the holy, the creative energies of faith run dry."

Now more than ever, according to Rabbi Sacks, social responsibility needs reaffirmation. Not surprisingly, his formula for manifesting such responsibility is quite prosaic, indeed quite "down-to-earth," as he puts it.

In essence, he proposes that we adopt the discourse of everyday kindness: a gentle word, a hand extended, a reassuring touch, a smile, a comforting embrace, an expression of confidence.

"If someone is lonely," he urges, "invite them home. If someone you know has recently been bereaved, visit them and give them comfort. If you know of someone who has lost their job, do all you can to help them find another."

In other words, Rabbi Sacks urges us simply to honour dignity and humanity.

This year in particular, the incremental glow of the candles of Chanukah bears the urgent, important message that we must not be indifferent to the travails and mounting insecurity and suffering of our fellow human beings.

Like the light of the candles that gives the holiday its special meaning, the message of Chanukah too must shine very brightly.

25 years ago in The CJN

Israel condemned resolutions adopted by the United Nations General Assembly, which, among other things, called for sanctions against the Jewish state and denounced the Israel-U.S. agreement to improve strategic co-operation. Canada supported Israel on three of the resolutions, voted against it on one, and abstained from the other.

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A stain on our history

The uprooting of Jews from any place, be it Gaza, Hebron or Spain, will be remembered as a stain on our history ("Showdown in Hebron as settlers evicted," CJN, Dec. 11). We are not talking about a population exchange or a trade of any value, but just a voluntary evacuation that has no precedent in history. The lessons of the retreat from the Gaza enclave of Gush Katif went unnoticed, and no one has accounted for it. And worse, no lesson has been learned. The coming election in Israel will answer these shameful acts.

Ramy Dishy
Thornhill, Ont.

* * *

Israeli leaders espouse suicidal notions

I've perused the Dec. 11 edition of The CJN, and I find that a thoughtful analysis of the distressing situation in Israel is missing. It should have been stated many times over the years that the Israeli leaders who signed the Oslo accords, and their successors who have not repudiated it (supported by organizations such as Peace Now), chose to gamble with the welfare of the residents of the Israel. Israel's president, Shimon Peres, referred to the anticipated increase in the loss of Jewish life as a result of signing these accords as "sacrifices for peace." We all know now that Oslo has failed. The State of Israel gambled with Jewish lives. It continues to do so in the mistaken belief, against its experience of the past 15 years, that peace is attainable with an enemy who kills its own children in an effort to murder ours, an enemy that has never forsworn its objective of eradicating every Jew from Israel.

Let's call it like it is: the State of Israel has encouraged the terrorists by its concessions in exchange for nothing. It has acted, de facto, as an accessory to the acts of terror that have struck Israel and Jews worldwide. I don't understand the mentality of the leaders who espouse suicidal notions.

Chaim Forer
Thornhill, Ont.

* * *

Israel desires two conflicting objectives

The Palestinian Authority's November advertisements in Israel's leading Hebrew newspapers, detailing the elements of the Arab peace plan that was first adopted by the Arab League in 2002, would not have surprised the prophetic leader of revisionist Zionism, Vladimir Jabotinsky.

One of his greatest insights was his early recognition of the fundamental need of Jews to build an iron wall – an independent military force – to enable Zionist colonization of Palestine. Such military power was necessary, Jabotinsky argued, because Palestinian Arabs, exactly like other proud native people, would not accept becoming a minority in their own land.

Why, Jabotinsky asked, should Jews expect Palestinians to behave any differently from all the other native peoples who had violently resisted colonization? As Jabotinsky once said, Palestinian Arabs "look upon Palestine with the same instinctive love and true fervour that any Aztec looked upon his Mexico or any Sioux looked upon his prairie."

Yet, Jabotinsky's related great insight was that once the Arabs recognized that they cannot "get rid of us," influence would swing from Arab extremists to Arab moderates. And then, reasonable compromises could be negotiated over practical issues such as national autonomy.

Israel desires two conflicting objectives: peace and significant areas of the occupied territories. Yet, unless it is willing to compromise on the latter, it cannot have the former. It does not require the insight of a Jabotinsky to know that compromise is long overdue.

Jeffrey Rudolph
Montreal

* * *

Extremists are today's evildoers

I hope that Sally Zerker's hard-hitting op-ed article against all things politically left was referring to the extreme left ("The wrong-headedness of the left," CJN Perspectives, Nov. 27). I doubt the charges contained therein could be valid against the likes of former New Democratic Party leader Ed Broadbent, former British prime minister Tony Blair or Israeli President Shimon Peres. If so, while there was a great deal of truth in her story, there was a sense of viciousness about it and a failure to look in other directions.

Political and religious extremes are the evil ones. The leftist Stalin was little different than the rightist Hitler, with the exception of how they perpetrated their crimes and against whom. Today's great evildoers, however, are more often religious extremists, most obviously and frequently Islamists who perpetrate violence and terror against all opponents. Think Iran here, among others. That is a far greater concern than those leftists and rightists who have a knee-jerk reaction to oppose Israel.

Indeed, and very sadly, a few of these religious extremists are Jews. Fortunately, they are a small minority, but many of them are a major barrier to peace between Israel and its neighbours, and commit criminal acts against them.

Ken Frankel
Montreal

LET THEM GO...
Ron Arad, Zachary Baumel, Zvi Feldman, Guy Hever, Yehuda Katz, Gilad Schalit

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Perspectives

Settler violence stokes fears of renewed intifadah

By LESLIE SUSSER
JTA

Concerned by settler violence against Palestinians and Israeli soldiers, Prime Minister Ehud Olmert has ordered Israeli security forces to apply a zero-tolerance policy toward extremist settlers.

Olmert and the country's top security officials fear that unchecked settler violence could spark a new Palestinian intifadah, enrage the Muslim world and compromise Israel's international standing.

They are worried as well about a potential spillover into Israel proper, where extremist settlers could target prominent left-wingers or even national leaders. A little more than two months ago, a prominent left-wing professor and Israel Prize winner, Prof. Zeev Sternhell, was wounded by a pipe bomb planted outside his home.

The latest settler rampage came earlier this month after Israeli police evacuated settlers from a building in Hebron. Jewish settlers had moved into the building in March 2007 after an American Jewish businessman claimed to have bought it for them, but the Palestinian owner denied selling it.

Israel's Supreme Court ruled last month that the building should be evacuated until the ownership issue was decided. On Dec. 4, in a well-planned operation, special police forces surprised the estimated 200 inhabitants, dragging them out in less than an hour.

The eviction triggered a paroxysm of settler violence against Palestinians in nearby neighbourhoods. Settlers set fire to courtyards and olive trees, stoned vehicles and passers-by, and terrorized Palestinian residents. In one case, a settler was filmed firing live ammunition from close range and wounding at least two Palestinian men. Settlers also destroyed headstones in a Muslim cemetery and spray-painted slurs on mosque walls.

Meanwhile, in front of the disputed Hebron building, they recited prayers against the government, the army and the police.

In a Dec. 7 cabinet meeting, Olmert did not mince words.

"The sight of Jews firing at innocent Palestinians has no other name than a 'pogrom,'" he declared. "I am ashamed that Jews could do such a thing. I have asked the defence minister and other relevant individuals to do all it takes and to use whatever force they need in any place under Israeli control to stop these outrages."

The violent settler response to the evacuation of the building, dubbed the House of Contention by Israeli media and called the Peace House by settlers, was symptomatic of a relatively new phenomenon: growing numbers of radical settlers who feel alienated from the state, don't accept its authority and are ready to use violence to prevent it from taking action against settler interests.

The eruption of violence in Hebron was not a case of spontaneous anger, but part of a calculated strategy that radical settlers call "price tag." The policy is intended to demonstrate to Israel that it will have to pay a very high price for any action the government takes against them in the hope that Israel eventually will get the message and desist.

This way, the settlers believe, they will prevent the Jewish settlements in the West Bank from suffering the same fate as those in the Gaza Strip, which were evacuated, destroyed and handed over to the Palestinians in the summer of 2005.

Two seminal events inform this radical thinking: the 2005 "disengagement" and the destruction of illegal settler homes at the West Bank outpost of Amona in February 2006. Radical elements among the settlers attribute these setbacks to insufficient settler resistance to the government, hence the new "price tag" policy.

Radical settlers also are telling their followers that in working against the settler movement, successive Israeli governments have acted against Jewish principles, tikkun olam and the messianic era – and, therefore, are illegitimate. Some settlers consequently have disavowed their allegiance to the State of Israel, refusing to serve in the army and backing the establishment of a rival breakaway Kingdom of Judea based on Torah and Jewish law.

The extremist fringe is estimated at between several hundred to a few thousand out of the West Bank's 300,000 settlers. Most of the settlers' leadership, including the Judea and Samaria Council, disavow the radicals. Dani Dayan, the council chairman, says they are doing the settler enterprise more harm than good. Others, however, have spoken out in defence of the radical settler youth.

This year has seen approximately 700 cases of settler violence against Palestinians and Israeli soldiers. More than 500 criminal complaints have been filed and more than 200 people have been arrested.

The Shin Bet internal security service, which monitors radical Jewish activities in the West Bank, warns that extremists are ready to use live fire to stop peacemaking with the Palestinians.

There is deep concern that this sort of settler action could spark a new Palestinian intifadah. Indeed, Palestinian leaders have warned that if settler violence continues, acts of revenge are almost a certainty. This could spiral out of control quickly.

Some fear that if the Israeli army becomes involved against Palestinian lawbreakers, Palestinian police – who have won kudos from Israel recently for the way they are keeping the peace – might turn their weapons on Israeli forces, sinking the peacekeeping framework their American sponsors have so assiduously helped to build.

There is fear, too, that footage of Jewish graffiti on mosques and desecration of Muslim cemeteries will ignite the Muslim world the way that the caricatures of Muhammad published in the Danish press did in 2005.

Already the settler violence has sparked severe European criticism of the radicals and of Israel's inability to contain them. If not addressed, it could severely undermine Israel's international standing.

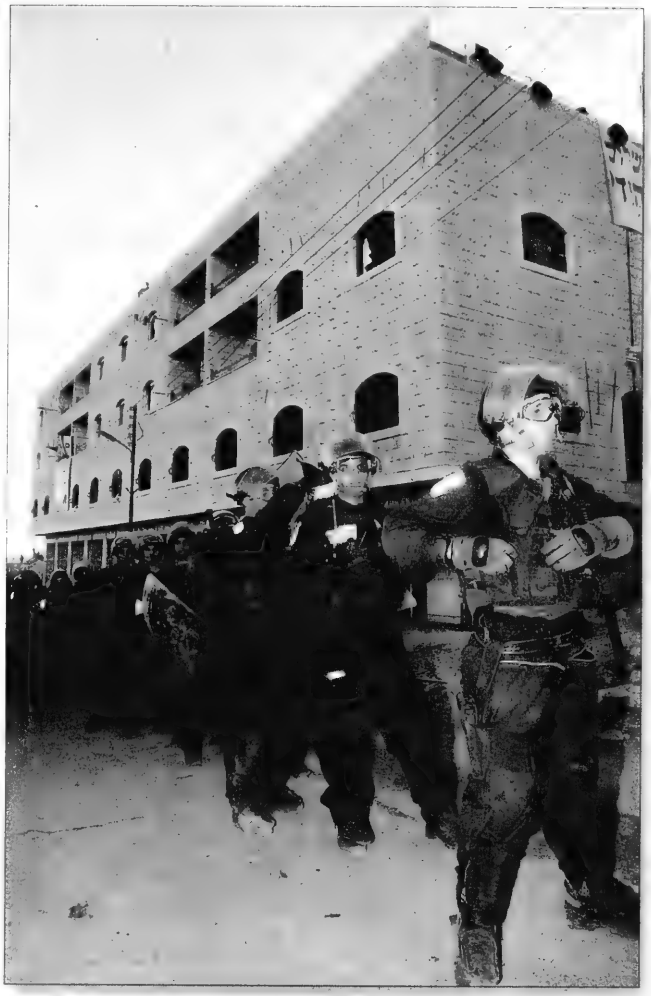
As for the spillover of violence into Israel proper, the September attack outside Sternhell's home in Jerusalem almost certainly was perpetrated by radical right-wingers. Pamphlets at the site of the bombing referred to the Kingdom of Judea and offered a $275,000 reward to anyone who kills a dovish leader.

After the evacuation of the house in Hebron, radical settlers blocked roads into Israel proper. On Dec. 8, small groups of settlers demonstrated outside the homes of the commander of the Israeli army's Judea and Samaria division, the deputy state attorney and the head of the Shin Bet's Jewish desk, broadcasting a threatening message.

"In the same way as we were surprised in Hebron, we can surprise the law enforcers and get to their homes," they warned.

Olmert and Defence Minister Ehud Barak are taking the threat posed by the radicals very seriously. The army has been given instructions to clamp down strongly on any hint of violence, and the Shin Bet's Jewish desk is stepping up its already intensive monitoring of radical groups.

Although the radicals have nothing like the wide base of tacit support they had when Yitzhak Rabin was assassinated by a right-wing extremist in 1995, the lesson of the past few months is that without concerted action by Israel's forces of law and order, these radical settlers will be very difficult to stop.



Israeli police officers stand guard during the eviction of Jewish settlers from a disputed building in the West Bank city of Hebron on Dec. 4.
[Kobi Gideon/Flash 90 photo]

Opinions

Say no to the haredim!

The money the Jewish Agency receives from the Diaspora doesn't come from haredim. They support their own institutions, not communal campaigns, although they benefit from Jewish Agency handouts.

Rabbi Dow Marmur in Toronto

However, if donors want to settle in Israel, their Jewish status may turn out to be unacceptable to the haredim.

Their rabbis dominate Israeli religious life in general, and matters of Jewish status in particular. Thus a highly respected Orthodox rabbi, Haim Druckman, who visited Canada recently, has been removed as head of Israel's National Conversion Court for being "too lenient." Ruthless rigidity often masquerades as pious authenticity.

The demand to reinstate him is behind the recent resolution by the Jewish Agency urging the government of Israel to establish an independent authority "to allow the conversion process to move forward." Although many agency delegates wanted an explicit call for the acceptance of converts from all streams of Judaism, pragmatists hoped that this timid request may have some chance of success.

It's a vain hope, because after Israeli elections next February, Benjamin Netanyahu is likely to form the government by giving more concessions to the haredim. Tzipi Livni has vowed that her party won't sell Israel to the haredim and refuses "to pawn Israel's future for the prime minister's chair." There's even an attempt to form yet another political party to enable liberals to have their own voice in the next Knesset.

The haredi presence also interferes with the Diaspora. At a recent meeting of Orthodox rabbis in Europe, several spiritual leaders of small communities pleaded for greater latitude in accepting converts. Without such openness, these communities cannot survive, the meeting was told. But the large presence of Israeli haredi rabbis prevented a softening of the Orthodox position.

Those who proposed the Jewish Agency resolution didn't have Europe in mind. They were thinking of some 300,000 Israelis who came to the country under the Law of Return, but whose Jewish status is unacceptable to the rabbis in power. A more moderate conversion authority would give them the legitimacy they deserve.

The ironies must not escape us. Non-Orthodox Jews may be good for giving money, but not necessarily for being regarded as Jews. The revival of Jewish life in Europe is apparently only for those who wear black hats and sheitels. And a substantial portion of Israel's citizens are being denied their rightful place in Israeli society.

I've no problem with haredim who set standards for themselves and each other, however warped I may consider them to be. My issue is with the vast majority of ostensibly reasonable Jews around the world who put up with it in the name of pragmatism and unity. It's time to say no to intransigence – and act on it!

Honouring two Jewish heroes

On Nov. 26, the world mourned as terrorists struck Mumbai, India. As the death count continued to rise, more tragic stories were brought to light. One such story was that of Rabbi Gavriel Holtzberg and his wife, Rivkah.

Justin Dahan in Ottawa

The couple had moved to India to spread Chabad's message. They left the comforts of their homes in western society to take a post in India, where they provided a safe haven for Jewish people. On that tragic day, a house normally filled with joy became the birthplace of tragedy. The Chabad house was taken captive, and the people inside became hostages. Gavriel and Rivkah were among those murdered. Of their family, only their son, Moshe, survived the attack, after a cook grabbed the two-year-old and carried him to safety as soon as the attack started.

This incident garnered international media attention, and the story of Gavriel and Rivkah became a tragedy shared by the whole Jewish world.

Chabad Ottawa held a ceremony for the victims of the Mumbai terror attack at Ottawa's Soloway Jewish Community Centre. Jews of all ages, regardless of level of observance, came together to mourn this tragedy.

Rabbi Chaim Boyarsky, the Chabad rabbi in Ottawa, spoke about his colleagues, "I knew Gavriel personally. He was an incredible person. I will try to emulate his pure devotion and genuine dedication to his mission. The terrorists may have broken us, but we are going to fight back, not with guns, but with light and love."

The Mumbai attacks truly illustrate the Jewish way of thinking. The sacrifices that Rabbi Gavriel and Rivkah Holtzberg made inspired the people around them. The Chabad house was a place where all Jews could gather, rest and relax. Despite being in an area surrounded by turmoil, the house always remained peaceful.

When the sanctity of the Chabad house was violated, Rabbi Boyarsky said, it was "the hardest few days of my life."

He added: "We are broken, but we are not crushed. We are going to double and triple our efforts here at Chabad in Ottawa to reach every Jewish student and make sure we have an open home for anyone, any time."

Chabad in Ottawa continued to honour the memories of Gavriel and Rivkah with a memorial Shabbat dinner. An e-mail about the event that was sent out to Jewish students said that in order "to honour our dear fellow Jews whose lives were cut short, we must fill that void, not with moments of silence or cries of vengeance, rather with the sounds of joy and celebration that were typically heard at Rabbi Gabi and Rivkie's Chabad House."

Through events like that memorial Shabbat, the memory of these two Jewish heroes lives on.

Jewish people have a strong history of unity. It's been said time and again that Jews stick together. This is something that sets the Jewish People apart. On the eve of terror, nothing can break us apart. Negative events only draw the Jewish people further together.

Rabbi Boyarsky put it best when he said, "Now is the time to fight – not with doubt and questions, but with the innocent faith of my child, with unity and love toward one another, and with as many rational and irrational good deeds that we can muster."

Preaching a message of peace in a time of turmoil is paramount for Ottawa's Chabad Student Network. While others crumble, it's important for us to maintain our decency. Rabbi Boyarsky and Chabad continue to keep the Jewish faith alive by preaching awareness and unity, not revenge.

A place for Chanukah

The Christmas season is a strange time of year for Jews. Sure, it gets easier as you get older, but long after you leave behind thoughts of presents under a tree, reindeer hooves in snow and a workshop at the North Pole, a lingering disconnect remains.

Jesse Mintz in Halifax

It's tangible. I can't quite put my finger on it, but I know, as many of you undoubtedly do, too, that it's there. Maybe it's the years of seeing Christmas films or being wished "Merry Christmas," by passersby on the street. Maybe it's hearing Christmas music in grocery stores starting in October or seeing lights and decorations wherever you look.

Whatever it is, I can't help but feel like every time I here some guy in a Santa suit say "Ho, ho, ho!" and jiggle his belly, he's laughing at a joke that I'm not privy to.

The question, really, is how are Jews supposed to carve out a place for Chanukah at this time of year, and I'm not sure I have an answer to that question.

In all honesty, I love Christmas. I love that for one month in the year, people don't need a reason to be happy or nice or pleasant. They just are. It may be for the wrong reasons – don't worry, I'll spare you the political rant or social commentary – but at least it's a start.

And I love that people find comfort in their traditions. Everyone has a story of how they do Christmas in their home – they pick out the tree with their dad and chop it down themselves, or the youngest kids get to decorate the stockings, or there's the tried and tested milk and cookies for Santa at midnight.

This year, without even knowing it, I created a Chanukah tradition of my own to go along with everyone else's Christmas rituals.

At my school – which is, admittedly, an odd and traditional institution – every year, students, faculty and members of the community gather for a night called "Frivols." It's an annual King's tradition in which students, teachers and people from the community get together over warm apple cider, gingerbread and shortbread cookies to read Christmas stories.

I decided to go this year, for the Christmas stories almost as much as for the free cookies. In front of a fireplace in a room whose aroma of pine, gingerbread and crisp December air made it smell the way only Christmas can, we sat intently as one person after another stood up and read stories they had practised for the occasion.

Some people read traditional Christmas stories. Some people read not-so-traditional stories. We heard about the Gift of the Magi and the Night Before Christmas in the same evening as we heard about one person's experience working as an elf in a Macy's department store.

The stories were prepared beforehand and were read quite well. When all the stories had been told, when all the cider had been drunk and the cookies were all but gone, the person organizing the event asked if anyone else had any other stories that they wanted to share.

I did, in fact, have something to share.

So I stood up and brushed the cookie crumbs from my sweater and introduced myself. Then I told the story of Chanukah.

Granted, I was speaking to a room half full of Jewish students from Toronto who undoubtedly knew the story as well as I do. And granted, I wasn't nearly as eloquent, warm or emotive as the people who had practised in front of a mirror for days in advance. And yes, I admit, I may have mixed up some of the names of the Maccabees with the names of Jacob's children – but really, how many of you know anyone besides Judah?

But still. In a room with a Christmas tree next to a roaring fire and in front of a table with milk and cookies laid out for jolly old St. Nick, I found a place for the story of Chanukah.

The Kirshner File

The passing parade...

They died recently, leaving footprints in time…

Irving Brecher, a Hollywood script writer, created the long-running radio series The Life of Riley, wrote the screenplays for two Marx Brothers films (Go West and At the Circus), produced scripts for such movies as Meet Me in St. Louis and Bye Bye Birdie, worked as a script doctor on The Wizard of Oz and wrote vaudeville sketches for the comedian Milton Berle and jokes for Henny Youngman.

Sheldon Kirshner in Toronto

Sheldon Keller, a TV comedy writer, wrote for Caesar's Hour, An Evening with Carol Channing, The Dick Van Dyke Show and specials for Frank Sinatra and Danny Kaye. **Charles Joffe** was a co-producer of Woody Allen's films, including Annie Hall. **Irving Gertz** composed the musical scores for a procession of classic monster movies: The Incredible Shrinking Man, It Came From Outer Space and Cult of the Cobra. **Stan Winston**, a special effects artist, dreamed up the animatronic dinosaurs and the liquid-metal assassin in the films Jurassic Park and Terminator 2. **Bernie Brillstein**, a Hollywood manager, represented entertainers from John Belushi and Dan Ackroyd to Gilda Radner and Martin Short and played an instrumental role in the creation of such TV programs as Saturday Night Live and The Muppet Show. **Gerald Schoenfeld**, chair of the Shubert Organization, was one of the most influential figures in American theatre, bringing dozens of shows to Broadway, notably A Chorus Line, Cats and The Phantom of the Opera. **Gladys Nederlander** was a Broadway producer, hitting her stride with West Side Story and Death and the Maiden.

Gerald Wexler was a record producer, playing a key role in bringing African-American music to the masses and propelling the careers of Ray Charles, Aretha Franklin and Wilson Pickett. **Louis Teicher**, half of the easy-listening piano duo Ferrante & Teicher, earned popularity with Exodus and The Apartment. **Estelle Getty** (Scher), an actress, played the feisty and sarcastic octogenarian Sophia Petrillo in TV's The Golden Girls. **Bruce Adler**, an actor and song-and-dance-man, won two Tony nominations for Those Were the Days and Crazy for You and contributed the singing voice of the narrator in the animated film Aladdin. **Larry Haines** (Hecht), a Broadway actor, portrayed Stu Bergman in the TV soap opera Search for Tomorrow. **Betty Goodwin** was a Montreal painter, printmaker and sculptor whose work was exhibited at the National Gallery of Canada. **Jeanette Heller**, a Canadian showgirl, was one of the original Rockettes in the chorus line at Radio City Music Hall in Manhattan.

Adrian Kantrowitz, a physician, performed the first human heart transplant in the United States in 1967. **Gunther Stent** (Stensch) was an early researcher in molecular biology, validating the breakthrough discovery of the structure of DNA. **Samuel Karlin**, a mathematician, found the way to analyze DNA swiftly and comprehensively. **Frank Berger**, a pharmacologist, invented Miltown, the first mass-market psychiatric drug and the forerunner of the drugs Valium and Prozac. **Robert Katzman**, a neurologist, redefined Alzheimer's disease as a major public health problem and was the founding director of the Alzheimer's Disease Research Center. **Harry Kozol**, a neurologist, was a pioneer in the emerging fields of forensic psychiatry and neuropsychiatry. **Julius Richmond**, a pediatrician, wrote the first U.S. medical report showing the connection between smoking and lung cancer.

Ernest Beutler, a hematologist, helped develop and test 2-CdA, a drug highly effective in the treatment of leukemia. **Oscar Ratnoff**, a hematologist, developed biochemical techniques for understanding the formation of blood coagulation. **Michael Lesch**, a medical educator, attached his name to Lesch-Nyhan syndrome, a hereditary disorder characterized by self-mutilation. **Seymour Benzer**, a geneticist, unlocked the relationship between genes and behaviour.

Peter Neubauer, a child psychiatrist, was one of the first researchers to warn of the possible effects of TV violence on children's emotional development.

Robert Jastrow, director of the Goddard Institute for Space Studies, worked on the robotic probes Pioneer, Voyager and Galileo. **Amos Joel Jr.**, an electrical engineer, invented the switching device that paved the way for the cellular telephone. **David Caminer**, a corporate electronic system analyst, helped develop the world's first business computer. **Leonid Hurwitz** shared the 2006 Nobel Prize in economics for his work in mechanism design theory. **Avraham Biran**, an Israeli archeologist, excavated the ancient city of Tel Dan and was a director of the Israel Department of Antiquities and Museums.

Simon Reisman, a Canadian civil servant who served as deputy minister of finance, was the chief negotiator of two major accords, the Auto Pact and the Canada-U.S. free trade agreement. **Bronislaw Geremek** – a child of the Holocaust and a historian – was Poland's foreign minister from 1997 to 2000 and one of the leaders of the negotiations that eventually brought the Solidarity trade union movement to power and ended the Communist era in Poland. **Leo Abse**, a Labour party member of the British parliament, sponsored legislation that decriminalized private sexual acts between adult men. **Vittorio Foa**, an Italian senator, was a member of parliament for the Socialist Party.

Irving Brecher

Bronislaw Geremek

Yossi Harel (Hamburger), the captain of the Exodus in 1947, brought 24,000 Jewish immigrants to Israel. **Binyamin Gibli**, director of Israeli military intelligence in the mid-1950s, was a key player in the Lavon Affair, a political scandal that rocked Israel. **Dan Shomron**, the chief of staff of Israel's armed forces from 1987 to 1991, was in command of the 1976 Entebbe rescue mission in Uganda. **Moshe Levy** commanded the Israel Defence Forces from 1983 to 1987. **Benjamin Gaon** was chief executive of Koor Industries, Israel's largest holding company. **Shmuel Katz**, an adviser to Menachem Begin, Israel's former prime minister, helped organize the ill-fated voyage of the cargo ship Altalena in 1948. **Harry Hurwitz**, Begin's adviser on Diaspora affairs, was the founder of the Menachem Begin Heritage Center.

Milton Wolff was the last commander of the American volunteers in the Lincoln Brigade that fought the nationalists in the Spanish Civil War. **Diana Barnato Walker**, an aviator whose grandfather was a co-founder of the DeBeers mining empire in South Africa, was the first British woman to fly faster than the speed of sound. **Bobby Fischer** was one of the world's chess champions.

Estelle Getty

Studs Terkel, a Pulitzer Prize-winning author who transformed oral history into a popular literary form, wrote The Good War and Talking to Myself. **Theodor Solataroff** was an editor of Commentary and the founder of The New American Review. **Abraham Brumberg** was the first editor of the journal Problems of Communism. **Marc Raeff**, a Columbia University specialist in Russian history, was the author of Origins of the Russian Intelligentsia and Understanding Imperial Russia.

Studs Terkel

Jerome Holtzman, a Chicago columnist who wrote for the Sun-Times and the Tribune, was the dean of American sportswriters. **Eric Silver**, doyen of the foreign press corps in Israel, wrote for the Guardian and the Observer. **Boris Yefimov** (Fridland) was a Soviet cartoonist who lampooned Adolf Hitler during World War II. **Tony Schwartz**, a media consultant, helped devise the most famous political advertisement on TV, the "daisy" ad that was made for Lyndon Johnson's 1964 presidential campaign.

Irena Sendler, a Polish social worker, established the children's bureau of Zegota, the underground organization that rescued Jews during the Nazi occupation. **Miles Lerman**, a Holocaust survivor from Poland, was a major figure in the creation of the U.S. Holocaust Memorial Museum in Washington, D.C.

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FAST FOR HUNGER

Seven 15-year-old friends took part in their second annual 24-hour fast last month to raise money for Mazon Canada, a Jewish Response to Hunger. Melanie Citron, third from left, who organized the event, said the friends, who are all students at the Anne and Max Tanenbaum Community Hebrew Academy of Toronto's North York campus, raised $1,450 this year, and in total have raised more than $3,000. By taking part in the fast, she said, they got a taste of what kids living in poverty go through every day. Pictured after the fast, from left, are Brooke Kumer, Tessa Etkin-Silver, Citron, Amanda Betel, Emily Wilchesky and Jaime Schnier. (Jenna Tabatznik is not in the picture).

TALLIT MAKERS

Grade 7 students and their parents at the Downtown Jewish Community School show off the tallitot they designed and created together during recent parent-child workshops led by principal Joan Schoenfeld.

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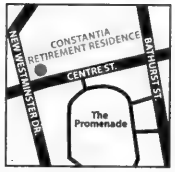

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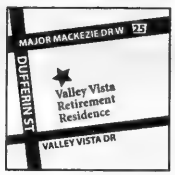

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Federation body aims to integrate Israelis

By SHERI SHEFA
Staff Reporter

There is much excitement, enthusiasm and optimism coming from the new leadership at the Israeli Forum, says Ehud Telem, the organization's vice-chair.

"There is new energy, new drive and new ideas," he added.

The forum, which was formed three years ago and is supported by UJA Federation of Greater Toronto, works to reach out to the growing Israeli community in Toronto that is largely unaffiliated and disconnected from the rest of the Jewish community, said Telem, president and CEO of Peerless Travel.

But he hopes that new leadership – headed by Mark Gold, who replaced Gil Blutrich as chairman – along with volunteers, committees and initiatives, will help the Israeli community become more established in Toronto.

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Telem, along with fellow vice-chair Danny Baratz, have attended meetings to establish committees and set four main goals on which the forum is based.

He said the first goal was established when the forum was founded in 2005.

"We're still working on what's called the Hamifgash program, which is covering the cultural aspects, events, and things of that nature," Telem said.

The second part of the four-pronged approach is what Telem believes is the most important.

"Education is what brought me into this thing. The Israeli population in Toronto is now about 25 per cent of the Jewish population… It is not, for the most part, affiliated with the established Jewish community, and the parents may not realize that when you live in the Diaspora and you want to save your Jewish identity, you have to give your kids a Jewish education," he said.

Three years ago, the forum founded Kachol Lavan, an Israeli supplementary school that serves about 180 students, but Telem wants to see more efforts to provide Jewish education for Israeli children in Toronto.

"Israelis are not going to Jewish schools as much as Canadians from the established Jewish community are going. There are many reasons," Telem said.

"A lot of Israelis are secular, so what they are looking for is a replica of what they had [in Israel]… I would say that the number 1 excuse is that they can't afford it. If they could afford it, or if it was subsidized enough, they would find ways."

Telem said he worries that the secular background of Israeli immigrants coupled with public education will lead them to assimilate much more quickly than the rest of the Jewish community.

"It is a challenge, mostly because the Israelis that arrive here are not ready to think about these problems. What do they think about? They're immigrants. They think about getting a house, getting a job… since education is free in this country, it is very easy to go to public school, register the kids and forget about this issue for the time being," he said.

"That's why there is an urgency in resolving it. It requires a lot of funding and so far, we don't know where this funding is going to come from. It is an amazing challenge for the community. It is not only a challenge for the Israeli community. The Jewish community wants to save those kids from disappearing in one generation."

That's why the forum's third goal is fundraising, and adding to its donor list of 500 people.

"If you were born here, you were taught from day one to donate, to give, to volunteer – to do something for the community," he said.

But, he added, many of the Israelis who immigrated to Toronto more than five years ago weren't exposed to a culture of philanthropy.

"In Israel, it has improved, but many of the Israelis who are living in Toronto now came before that change occurred," Telem said.

"In order to take care of your needs, you have to donate some of your income to the Jewish community. You have to invest in the Jewish community."

The fourth goal for forum volunteers is to bridge the cultural and social gaps between Israeli immigrants and the Canadian Jewish community.

"There are tremendous gaps and lots of grievances on both sides. There are all kinds of things that separate the two communities," he said.

A special committee dedicated to this issue has been formed to create opportunities for members of both communities to connect.

"I think there should be discussion groups… composed of Israelis and Canadians to discuss the different issues...That will allow both communities to be aware of what's going on, and that there is a problem."

For more information, or to get involved, call 416-849-1013, or e-mail israeliforum@gmail.com.

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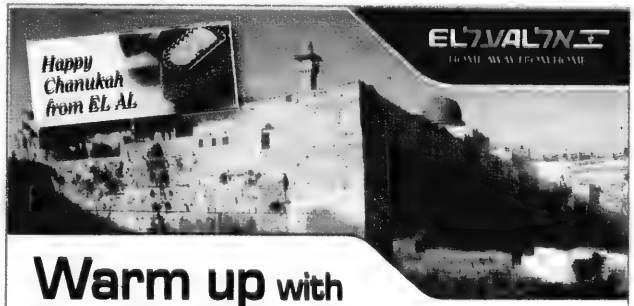

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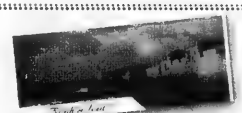
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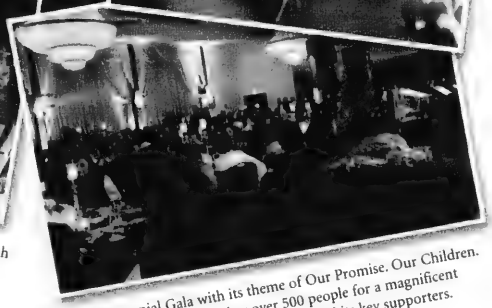

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Guest Voice

Artist's chanukiyah is a tribute to his dad

By DANIEL KEREM
Special to The CJN

"Tradition, tradition," the words of Tevye the milkman, immortalized in the play Fiddler on the Roof, were carried far beyond the play's initial Jewish viewers.

They have been warmly received by international audiences around the globe. In Japan, the play was met with unprecedented popularity, and when someone asked, "Why," the reply was, "It's so Japanese." Such it seems is the commonality of our human experience and perhaps also of Jewish experience.

But Tevye seems unaware that traditions, however old, began somewhere and were often initiated by people just like him, or for that matter, like you and me.

Two months after the death of my father, Max Rosenfeld Kerem, I decided to make something for his *aliyat neshamah* (the raising of his soul), which would then serve as a memorial to him. From Max's early adulthood as a journalist and teacher, to his career as a diplomat and statesman, it was his love and devotion to Am Yisrael that defined his existence.

In addition to his international career, Max was also involved in domestic political and municipal affairs in and around Jerusalem. For two terms of office, he served as mayor of the village of Ein Kerem, and he was the only person in the village to be addressed as mar (mister). But because he was so personable and so involved in village life, he was addressed not as Mar Rosenfeld nor as Mar Kerem, but rather as Mar Max.

Indeed, some of my earliest childhood memories are of wandering through the small Yemenite synagogues during the High Holidays, where my father was treated as the guest of honour – not because he was mayor, but for his assistance and the positive changes he had effected in these people's lives.

As a diplomat and statesman, Max's career began when he was recruited as translator and chargé d'affaires for the queen of Belgium, on her historic visit to Jerusalem. While he was engaged in this capacity, it was then-prime minister Golda Meir who noted his abilities, his facility with languages and personal charm, and persuaded him to join the Israeli Foreign Office.

Max's initial years in the Foreign Office were spent as personal secretary and assistant to Meir, and it was during this period that he served as translator and guide to the king of Nepal on his historic visit to Israel.

Although Max was a formal person, his success as a diplomat was due more to his humanity and charm, and the fact that he never forgot his humble origins – he was the son of destitute Galician refugees – and was able to relate equally to both commoners and kings.

Because my father was a diplomat for the State of Israel, the memorial had to be emblematic and instantly recognizable as reflecting both personal and cultural aspirations. I quickly settled on the idea of a large chanukiyah, as the menorah has been the emblem of the Jewish people for more than 2,000 years and is the symbol of the State of Israel. Also, I had made a chanukiyah as a memorial to my mother, and therefore it seemed appropriate to continue in this and thereby inaugurate a tradition.

The chanukiyah I made, 51 inches in height, in the transitional Spanish style of the early 16th century, combines elements of the Gothic and Renaissance styles. Its design is an integration of several illuminations of the menorah in medieval Spanish- Hebrew manuscripts and of methods and techniques used in Spain.

Approximately 30 Spanish Tanach manuscripts, depicting the menorah survive, the earliest dating to the 13th century and the latest to the last decade of the 15th century, just before the expulsion of 1492. These illustrations of the menorah are largely based on the commentaries of Rashi (1040-1105) on the Torah, and of Rambam (1138-1204) on the Mishnah and the Talmud, and in his own book, Mishnah Torah.

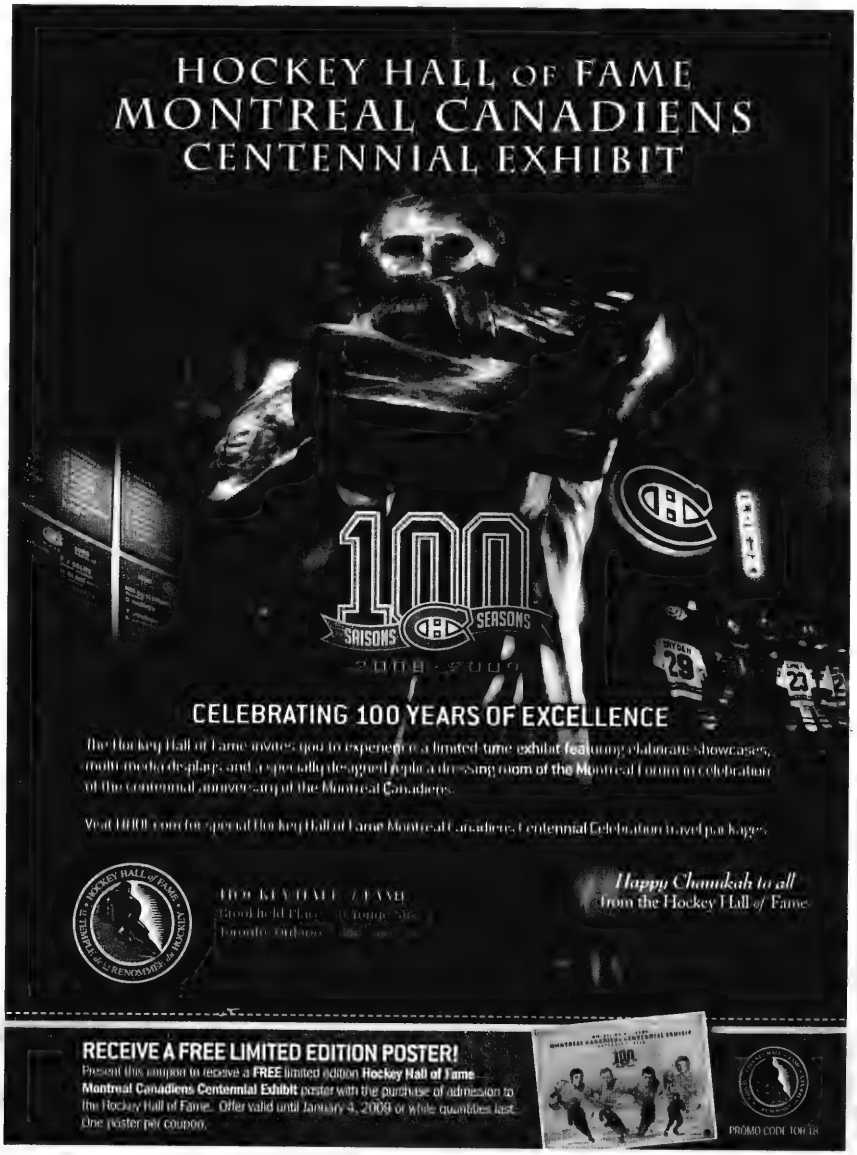
The chanukiyah I constructed integrates the "old" with the "new," though in a curious reversal of history, the new – or newer Renaissance element is approximately 400 years old. It is a baluster of wrought iron forged and carved in Avila or Salamanca toward the end of the 16th century, which was then probably part of a chapel grill.

Onto the broken baluster I welded a tapered extension (a one-inch round bar) that holds the eight arms and terminates in the shamash, the chanukiyah's central light.

Following biblical tradition, and because my father was an avid gardener, the chanukiyah incorporates botanical elements. Open flowers are beneath the candle cups, which are supported by fruits resembling pomegranates. The baluster incorporates two carved lilies and the cusping terminates in three trilliums.

Although most of my father's time was spent in government council chambers and embassy offices, and toward the end of his career, as envoy to the United Nations, his real gift was to enable people to expand their imaginations and transmit to them that their life forces, enthusiasm and devotion could manifest themselves in anything – in my case even in bars of seemingly inert and cold iron.

Daniel Kerem is an ironwork artist who lives in Godfrey, Ont.



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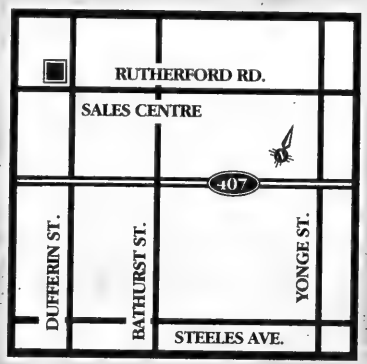

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Feature

Shul gets 82-year-old scotch

Continued from page 1

He was even more delighted to learn that the proceeds would be shared with Congregation Shomrim Laboker, which he has also visited and with whose rabbi, Yonah Rosner, he is also acquainted.

It was a generous act in the "spirit" of the season, for sure. But Father Tucci's connection with the Jewish community goes deeper than interfaith dialogue.

As he told The CJN, his mother was Jewish and his father, a Roman Catholic, was of Italian descent. The future Father Tucci was brought up in New York in both faiths and, in fact, had a bar mitzvah. His Jewish name is Yankel. Today, he prefers to be called Victor.

He grew up and became a priest, has served most of his vocation in Montreal, and worked for many years with the public school boards as a spiritual animator, taking thousands of kids on synagogue tours.

He really hit it off with Rabbi Jacks, an affable Lubavitcher from a secular family in South Africa, who has lived here for "15 winters."

Neither really knew what the value of the 1926 Scotch was. Father Tucci had written to Dewar's in Scotland, but he didn't received a reply. The original price tag still attached was $5.

After surfing eBay and consulting young Scotch experts, who went by the names of Jason and Josie, it was decided to open bids at $1,500.

Volunteer auctioneer Ross Paperman, an undertaker by day, joked, "You can get a bigger box at my office for the same price."

When no one offered to put up that much, Paperman decided to auction off the bottle collectively. About a dozen people chipped in various amounts, and Paperman sounded his imaginary gavel when bids stalled at $2,700.

What to do when there are so many new owners? The spirit of generosity continued, and they decided to open the bottle right then and there and let everyone present have a wee dram.

If there was any concern about its quality, it was dispelled after the first brave soul in line pronounced the liquid gold "smooth as silk."

Fortunately, no one had heard that another bottle of 1926 Scotch had gone for $54,000 (US) in a Christie's auction in New York a year ago. The priest and rabbi can console themselves in the knowledge that it was a single-malt Macallan, the choice of connoisseurs, and a Dewar's is a more down-to-earth, blended whisky.

The Scotch-tasting evening, which also included comedy by Joey Elias was the first collaboration between Zichron Kedoshim and Shomrim Laboker, two Orthodox synagogues at the opposite ends of Westbury Avenue, but not the last, their rabbis agree.

Both congregations have known better times, when Snowdon was home to a large Jewish community, and are trying a variety of imaginative programming to get people back. Pooling their resources just makes sense, they say.

Rabbi Jacks, who is marking his 10th Chanukah at Zichron Kedoshim, says the effort is starting to pay off and his synagogue is enjoying a modest revival.

It has been decided to make Scotch tasting an annual event. As Paperman said, it's all right to "get shikker in the name of tzedakah."

Both congregations have a reputation for the quality and quantity of schnapps quaffed at their Shabbat kiddushes and after morning prayers.

Rabbi Jacks, a pretty good standup comedian himself, explained that raising a glass in l'chaim is an important part of Jewish tradition and alcohol can be found at many ceremonies.

"My father always said that one of the reasons for the very low rate of alcoholism among Jews is that we do not drink in the closet. Drinking is out in the open, and not hidden or shameful."

Drunkenness to the point of impairment of judgment is proscribed, however, he added. Alcohol should be used in moderation and, being highly responsible drinkers, guests offered lifts at the end of the evening for anyone in need.

Rabbi Jacks told the story of the rabbi who missed observing his father's yahrzeit. The deceased's spectre visited him in a dream, saying he could forgive his son for not reciting Kaddish or leading special services in shul or undertaking new studies, but not for missing "saying a l'chaim in my honour. His soul could not rest easily."

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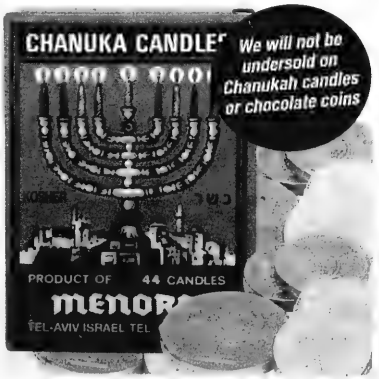

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Students get ready for Chanukah

Elementary students at Bialik Hebrew Day School used their artistic talents to create Chanukah symbols for a holiday display in the school library. Pictured are grade 1 and 2 students with their creations – from left, Gideon Soberman, Kylie Barkin, Rachel Meyerowitz, Lexie Reiken and Ethan Lapid.

Zachary and Rebecca Sher lighting the menorah at the mini-beit hamikdash at Chabad of Markham's Torah Tots program.

Grade 4 students at Or HaEmet Day School enjoyed designing their own chanukiyot – left photo: from left, Miriam Issakov, Maya Peretz, Mara Sankar and Ariella Kriger; and right photo: Avraham Mamane, left, and Shalom Gershon Beliak.

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Consulate's neighbour loses suit for greater security

Compiled by CJN Staff

MONTREAL — A Quebec judge has thrown out a lawsuit against the State of Israel and the owners of Montreal's Westmount Square by tenants of an office near the Israeli consulate in that building.

Lawyer Robert Teitelbaum says he is going to appeal Superior Court Justice Guy Cournoyer's dismissal of his and notary Solomon Katz's case that they, as well as their staff and clients, are entitled to personal security under the Canadian Charter of Rights and Freedoms, as well as the terms of their lease.

Their sixth-floor office is directly across the hall from the Israeli consulate, which moved into Westmount Square last summer after being located in the downtown CIBC building since 1986.

Teitelbaum and Katz say they would be at risk if the consulate were ever attacked, and they want upgraded security measures, such as dedicating one of the building's six elevators to the sixth floor, as well as security cameras in that elevator, and a security guard with a metal detector on the ground floor to screen people entering the élevator.

The case received prominent coverage in a recent edition of the Lawyers Weekly, a newspaper for the Canadian legal profession.

Teitelbaum noted that the walls around the entrance area of the consulate were heavily reinforced. They say their office would be in the line of fire if the consulate's security personnel retaliated against any attack.

He said his letters to the landlord for enhanced security went unanswered.

Teitelbaum and Katz told the court that, by locating in an officer tower rather than a freestanding building, the consulate is effectively using them as "human shields" to add another line of defence in a possible attack.

Cournoyer rejected their constitutional challenge, citing the federal State Immunity Act, which exempts foreign states from the jurisdiction of Canadian courts, except when death, bodily injury or damage to, or loss of, property are involved.

"Respecting a principle of international law may not be considered to be a violation of the principle of fundamental justice under [section] 7" of the Charter, he wrote.

Teitelbaum said he doesn't want to wait until any harm is done to sue for protection.

The consulate's lawyer, Barry Landy, said that it "would set a serious precedent if not only Israel, but any consulate, was obliged to start installing security measures for its neighbours."

Correction

In the article "USDS hires new head of school" (CJN, Dec. 4), the surname of the new head of school was spelled incorrectly. Her name is Claire Sumerlus. The CJN regrets the error.

***

Omission

In "Reeling in musicians gone adrift" (CJN, Dec. 4), the Resa's Pieces Concert Band's longtime affiliation with the Koffler Centre of the Arts was not mentioned. After seven years under the Koffler umbrella, the band became an independent organization this fall. The CJN regrets the omission.

UJA Campaign 2009 receives a helping hand from creative students

CHAT's UJA Week contributes to campaign total of $55 million

By Daniel Horowitz

During the first week of December, Vaughan's TanenbaumCHAT was home to a number of loonies running wild through its halls. Fortunately, the chaos happening inside the Kimel Family Education Centre on the Joseph & Wolf Lebovic Jewish Community Campus was all for a good cause.

It was part of CHAT's UJA Week, which saw students and staff pitch in to raise money for United Jewish Appeal's Campaign 2009, chaired by Fran Sonshine and Henry Wolfond.

The campaign is currently on pace with last year's despite the current economic climate, and stands at $55 million. Organized by CHAT students Arielle Goldfarb, Jaime Greenspan and Alana Streisfield, UJA Week raised more than $1,500 from a variety of unique and fun money-making initiatives.

"Every morning, lunch and afternoon we sold blue and white sprinkled donuts which went like crazy," enthused Striesfield. "Throughout the week we had different activities running including Shabbat-o-grams, themed lunches which included an Israeli dance party, an Israeli shuk, and a raffle with great prizes like Raptors tickets, and ipods supplied by UJA."

As for those loonies roaming the halls, fortunately they were part of "loonie for a loony", an initiative which saw strangely dressed students run around holding baskets, collecting spare change.

"The Grade 12 auction was our most successful event of the week," said Goldfarb. "Students from all grades were able to 'purchase' different grade 12 students to hang out with for a week. The students really enjoyed this, so much so that the highest bid was $250."

"The opportunity for me to be presented with a cheque for Campaign 2009 from the young people at CHAT was one of the highlights of my term as campaign chair," said Sonshine. "The organizers did an amazing job of rallying support from the student body in a fun and creative way. At the same time, these hard working and enthusiastic kids brought home the message to their peers that TanenbaumCHAT is part of a larger community and that they too, should feel a responsibility to help others. We can all feel great pride in our youngsters and know that the future of our community is in good hands."

"Our goal was really to raise awareness of UJA within the school, and have full participation from the students, which we achieved," said a proud Greenspan. "All students and staff appreciate all that UJA has contributed to our education including our new, beautiful building, and we feel that participating in UJA activities is a way in which we can thank UJA while giving back to the community through its annual campaign."

Campaign 2009 officially closes on February 10 with a community event at Toronto's Inn on the Park. For more information, or for tickets to the closing celebration, call Michelle Golfman at 416.631.5854 or email her at mgolfman@ujafed.org

(Photo by Hannah Wasserman)

Organizers of TanenbaumCHAT's UJA Week, (l–r) Arielle Goldfarb, Alana Streisfield and Jaime Greenspan, present a cheque to Fran Sonshine, chair, along with Henry Wolfond, of United Jewish Appeal's Campaign 2009.

Mercaz Professional Development Day benefits Zareinu

Dr. Mitchell Parker, principal of Toronto's Zareinu Educational Centre, was looking for a tailor made mentoring program, reflecting the school's unique needs. He found it at UJA Federation's Centre for Enhancement of Jewish Education (Mercaz).

Zareinu is a Jewish day school and treatment centre, which provides special education and individualized therapies to children with a wide range of physical and developmental challenges.

As part of a recent Professional Development Day held by the Mercaz, 50 Zareinu staff members – comprised of teachers, occupational therapists, speech therapists, music therapists and physiotherapists - made their way to the school for a special Sunday evening presentation made by Dr. Patrick Schwarz, Professor of Special Education, and chair of the Diversity in Learning & Development Department at the National-Louis University in Chicago.

"On one hand, Dr. Schwarz provided information that had a sound theory behind it, but he also managed to present it in an interactive and engaging way," said Parker. "Everybody who attended thought it was a very useful and enlightening evening. Remember, Zareinu has teams of teachers who work together, every day from 8:30 a.m. to 4:00 p.m., so it's very much like a family. And, like family, it's important that they all get along. That's what Schwarz talked about – working as a team – and that's probably what we're most proud of at Zareinu, our ability to work together for the benefit of our students."

Dr. Schwarz's presentation was made possible through the generosity of Henry Wolfond, chair, along with Fran Sonshine, of United Jewish Appeal's Campaign 2009.

"As the parent of an autistic child, we want to ensure that his future will provide him with every opportunity to realize his potential for himself and for society," explained Wolfond. "We feel inclusion for those with disabilities is an imperative for our community and a fundamental civil right."

Spearheading the Schwarz initiative was Estee Klar-Wolfond, an active participant with the Mercaz and one of the organizers of the upcoming UJA Federation Inclusion Action Week.

Zareinu preschoolers with their classroom staff, occupational and physiotherapists.

"Inclusion is a universal goal," says Klar-Wolfond. "What we learn by universal design, which is what Schwarz talks about, is how simple accommodation for different learners can be. For instance, if a student responds visually and learns that way, what can we do to accommodate that? It's a very functional and useful method of enabling responses and learning for students who do not learn typically."

"Mercaz is shifting from its traditional way of providing educational services to a new initiative known as Quality Review and Enhancement," explains Silvia Eilath, Mercaz educational consultant and PD Day coordinator. "Overall objectives of the QRE are to enhance the quality of education in our schools and programs, to establish a reliable mechanism of ongoing school improvement, to enable all students to reach their highest learning potential and to enhance communication and resource sharing among Jewish day schools and supplementary programs."

Jewish and Indo-Canadian communities hold anti-terrorism rally

UJA Federation joins Canada India Foundation to organize event

Close to 2,000 people made their way to Mississauga's International Centre on Sunday, December 7 to pay tribute to the 174 people killed in the recent terrorist attacks in Mumbai, and to express a strong anti-terrorism message, in solidarity with the people of Mumbai.

Standing Together with India; Remembering Mumbai's Victims was organized by The Canada India Foundation and the Indo-Canada Chamber of Commerce with the support of UJA Federation of Greater Toronto, Canadian Council for Israel and Jewish Advocacy (CIJA), Canadian Jewish Congress Ontario Region and the Canadian Jewish Political Affairs Committee (CJPAC).

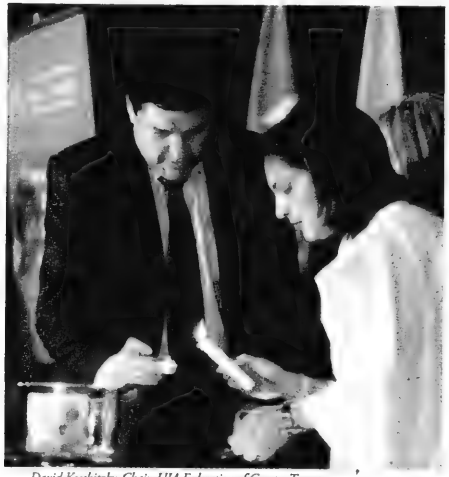
Over 50 multi-ethnic and cultural organizations co-sponsored the event which included a candle-lighting ceremony, non-denominational prayers, and several speeches.

The Honourable Jason Kenney, federal Minister of Citizenship, Immigration, and Multiculturalism, brought greetings from Prime Minister Stephen Harper while The Honourable Ujjal Dosanjh, MP and the former Premier of British Columbia, also delivered an address.

"Close to 2,000 people from various ethnic backgrounds gave up their Sunday to come together to express their outrage with this senseless act of violence that took so many innocent lives," said UJA Federation Board Chair David Koschitzky. "We, as Jews, know all too well how horrific terrorism – in all its forms – is, and it was inspirational to see people from all the major faiths gathering with one purpose, to stand together as one against terrorism, and to say we must stop it."

"The many bonds among the Indo-Canadian and Jewish communities, and the common values we share, have long made us natural partners in building a better world," explained Hershell Ezrin, CEO, CIJA. "The Mumbai tragedy served to bring us closer together as we shared our pain and our united vision that extremists must never be allowed to gain the upper hand in our quest for freedom, tolerance and mutual respect. From the senseless horrors of Mumbai both communities pledged a closer working relationship for our children's sake and benefit."

(Photographs courtesy of Caley Taylor)



David Koschitzky, Chair, UJA Federation of Greater Toronto, lights a candle for a victim of the terrorist attack on Mumbai.

Amir Gissin, Consul General of Israel addresses the rally.

Hershell Ezrin, CEO of The Canadian Council for Israel and Jewish Advocacy (CIJA)

The Honourable Ujjal Dosanjh, MP and former Premier of British Columbia was the keynote speaker.

Members of many ethno-cultural communities took part in the candle lighting vigil.

Noah Springer, along with other children, shared their hopes for peace.

The Honourable Jason Kenney, Minister of Citizenship, Immigration, and Multiculturalism addressed rally participants.

Surjit Babra, Chair Canada India Foundation

Adenauer painting returned to Stern estate

By JANICE ARNOLD
Staff Reporter

MONTREAL — The recovery of a Nazi-looted painting once in the possession of former German chancellor Konrad Adenauer was announced by the estate of the late German-born Montreal art dealer Max Stern at a press conference last week in Berlin.

Flight Into Egypt by the circle of Flemish Old Master Jan Wellens de Cock (1480-1527) was among the approximately 400 works that Stern, then a gallery owner in Düsseldorf, was forced to sell by the Nazis between 1935 and 1937.

The heirs of the Stern estate are three universities, McGill and Concordia in Montreal, and Hebrew University in Jerusalem.

The painting's unveiling in Berlin was the first time it has been publicly presented in almost 40 years. It was not disclosed where the painting had been since Adenauer, who died in 1967, held it.

Flight Into Egypt is the fifth work recovered since the Concordia-administered Max Stern Art Restitution Project, which is working with the estate, was launched in 2002.

What happened to the painting after it left Stern's hands in the 1930s is not known, except that it eventually became part of the collection of Adenauer, who was the first chancellor of West Germany from 1949 to 1963. A native of Cologne and its one-time mayor, Adenauer was opposed to the Nazi regime.

The estate was able to determine the provenance of the de Cock through recent research by the Netherlands Institute for Art History at the Hague. Its return was facilitated by Christie's auction house and the New York State Banking Department's Holocaust Claims Processing Office.

"We are delighted to have helped resolve this matter," said Monica Dugot, Christie's senior vice-president and international director of restitution. "This is a good example of how co-operation amongst all parties can lead to fair and just solutions to Nazi-looted art cases."

The Berlin event, held at the offices of the University of Toronto, also saw the unveiling of another painting that a U.S. appeals court ruled in November belongs to the Stern estate.

The 19th-century Girl from the Sabine Mountains by Franz Xaver Winterhalter had been the subject of lengthy negotiations and later a legal battle between the estate's executors, headed by Montreal lawyer Robert Vineberg, and the 84-year-old German baroness Maria-Louise Bissonnette of Providence, R.I.

The painting Flight Into Egypt by Flemish master Jan Wellens de Cock has been recovered by the estate of Max Stern.

Her stepfather bought the painting in 1937 for a price well below fair-market value at Cologne's Lempertz auction house, where Stern had to liquidate the remaining 225 works in his inventory before fleeing Germany.

When talks with the estate broke down in 2006, Bissonnette surreptitiously shipped the Winterhalter, which had been in her possession for almost 50 years, to Germany and asked a German court to determine its ownership. It had remained in storage there since.

The Netherlands Institute for Art History has also confirmed that more than 40 additional paintings by other Old Masters such as Brueghel, Van Dyck, Ruisdael and Teniers were among the works Stern sold under duress when the Nazis banned Jews from the art trade.

"These discoveries are extremely important," said Clarence Epstein, head of the Stern Art Restitution Project.

"What is most disconcerting is how many of the paintings from the entire Stern collection remain in circulation in German museums, corporate offices and private collections."

The project, however, only knows the whereabouts of about five to 10 per cent of the looted works, but is committed to tracking down every one of them, Epstein affirmed.

Stern, who owned the landmark Dominion Gallery on Sherbrooke Street for decades, died in 1987. He and his wife, Iris, were childless and named the three universities as the main beneficiaries of their estate.

The press conference took place on the eve of a government-organized symposium on Nazi-looted art, where the Stern estate made a presentation on its efforts to recover the Stern collection.

Those works in private hands are particularly hard to locate, unless they come on the market, as the Winterhalter did in early 2005.

Epstein said the ruling by the First Circuit U.S. Court of Appeals in Boston last month was the first in U.S. legal history dealing with the forced sale of Jewish-owned art in Nazi Germany. The judge decided that the circumstances of the sales amounted to "de facto confiscation" by the Third Reich.

The judgment will have an impact on other restitution claims, he said, because it establishes that the Stern art was, in fact, stolen and that those in possession of it today are not the rightful owners. The estate is also working closely with the Art Loss Register in London and the German government's Co-ordination Office for the Return of Cultural Property, established in 1994 to handle claims of confiscation by the Nazis or other losses during World War II.

Wednesday, Dec. 24, 8 pm

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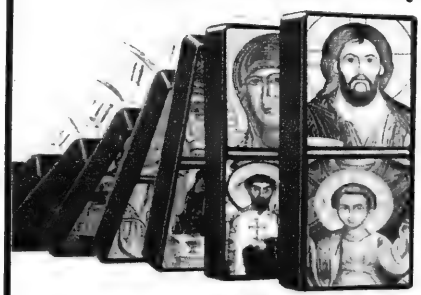

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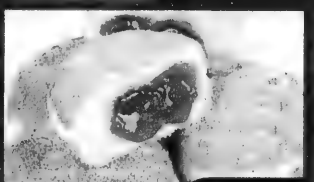
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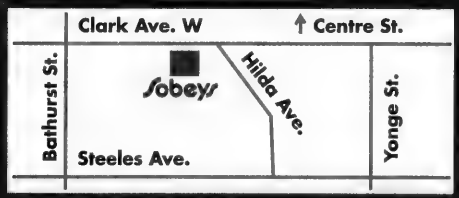

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Latkes, luscious latkes

By NORENE GILLETZ
Special to The CJN

Estee Kafra is passionate about food and making it look beautiful on film. She's been thrilling readers of Binah Magazine for the past two years with her fun, innovative, and delicious recipes, like Beef and Vegetable Stew with Red Wine; Celery Root Potato Latkes; and her amazing recipe for Roizy's Famous Kokosh cake.

Now, after culling through countless recipes from Binah magazines of the past two years, testing, tasting and testing again, Kafra has put together an incomparable collection of recipes that will transform your kitchen, whether you're a novice cook or a seasoned pro.

The theme running throughout Spice It Right is, as the name implies, spices. Inside you will find a brief tutorial on various herbs and spices that will teach you how to take the most mundane of recipes and upgrade them into the "crème de la crème" of fine cuisine.

The design of the cookbook is breathtaking, similar in design to Donna Hay's cookbooks, with vibrant colours and tantalizing pictures on every page. Kafra did her own food styling and photography and she has included a full-colour photo for each recipe, which her readers will love.

As a special bonus, Spice it Right also includes a special guide prepared by the Kashruth Council of Canada (COR). This guide gives detailed instructions on checking for and removing suspect insects in fresh herbs.

With easy-to-follow directions and full sections on everything from appetizers to soups, salads, side dishes, main dishes and desserts, this is one cookbook you can't afford not to have in your kitchen! Each recipe includes a helpful clock icon indicating the estimated preparation time.

When I spoke to Kafra recently, she told me she is absolutely thrilled with the response from her readers. Her favourite quote came from an enthusiastic young woman who told her, "Ever since the day that I bought the book, I have used it every night to make supper, and everything I made was delicious!"

Books are being sold worldwide in all Judaica stores. In Toronto, Spice it Right is available at Kitchen Art, Seforim Warehouse, Kosher City, Israel's Judaica and Negev Importing. For more information, check out the website at www.spiceitrightcookbook.com. Spice it Right makes a wonderful gift for Chanukah or any time of year.

Kafra shared two of her favourite Chanukah recipes with me that are sure to impress your family and friends. Enjoy!

CELERY ROOT POTATO LATKES
15 minutes preparation time

Here's a slightly different version of typical potato latkes. The celery root adds wonderful flavour and is a great idea for those who are watching their carbs.

2 cups grated Idaho or russet potatoes
2 cups grated celery root
2 eggs
1/4 cup flavoured breadcrumbs
1 tbsp. fresh parsley, chopped
freshly ground black pepper and salt, to taste
vegetable oil for frying

Place the grated potatoes and celery root into a colander and press to squeeze out extra juices.

Pour into a large mixing bowl and add remaining ingredients except oil; mix well.

Heat vegetable oil in a large frying pan and place tablespoons of batter into the hot oil. Be careful not to overcrowd.
Once edges have browned, flip latkes over and cook on other side. Remove latkes from oil with slotted spoon or spatula and place on prepared sheets of paper towel to drain. Yield: 10 latkes.

CRISPY CHEESE LATKES
15 minutes preparation time

I have to confess, it was my cousin Ruchi who requested this recipe. I was making these latkes one day while she was over (they are my children's favourite) and she begged me to include this recipe so she could have her own copy to prepare for her family. Ruchi, this one's for you.

Note: These cheese latkes have less flour, less sugar and more cheese than most printed recipes that I've seen.

1 cup low-fat cottage cheese (I prefer 1 per cent)
1 lb. farmer cheese
4 eggs
1/2 cup plus 2 tbsp. flour
1/3 cup sugar (or less – or substitute with Splenda)
1 tsp. vanilla sugar
low-sugar strawberry jam for garnish
oil for frying

Simply place all the ingredients except oil and jam into a large mixing bowl. Using an immersion blender, blend all the ingredients until a thick batter forms.

Heat 2 frying pans with a thin layer of oil. Drop in batter, a tablespoonful at a time. You may have to adjust the temperature so that the first side doesn't burn before you are ready to flip the latkes over. Once the batter has firmed up somewhat and the bottom side is brown, flip over until cooked on the second side.

Remove from the pan and place on paper towel to absorb excess oil.

Variation: I sometimes add a bit of jam in the middle of the latke just before it firms up. To do this, make small indentation in the centre with a spoon and place a small amount of jam in the indentation. Flip over carefully. Enjoy! Yield: 14 latkes.

Norene Gilletz is a cookbook author, cooking teacher and food consultant For updated information, call 416-226-2466 or visit http://www.gourmania.com.

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416-789-2193
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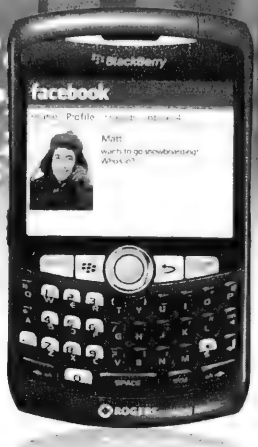
MAKE THE KIDS PLOTZ THIS CHANUKAH



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LATKE PREP: Cantor Marshall Loomer of Beth David B'nai Israel Beth Am Synagogue grates potatoes in a processor as part of a Chanukah cooking demonstration for the congregation's sisterhood last week.
[Frances Kraft photo]

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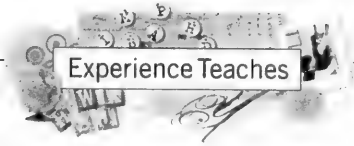

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בואו לתגוב הישג מאוד משמעותי לקהילה שלנו, שמוכיחה שוב שיש בתוכנו את האנרגיות הנכונות, בתנאי שבאים קוסמים כמו יעל פיינגולד לגלות אותן.

כרטיסים: תמי ברמן 7817 764 905 וקלייר וקסמן 9095 312 416

הקואליציה
הקנדים טועמים לראשונה בשבועות האחרונים טעם שעד לאחרונה היה זר להם לחלוטין, בעוד שאנו הישראלים שתינו אותו עם חלב אימנו. והכוונה כמובן ל"קואליציה". בישראל, בגלל שיטת הבחירות היחסית, לא היתה מעולם מפלגה בודדת שזכתה ברוב מוחלט, דהיינו 61 מושבים בכנסת, ועל כן התרגלנו שממשלה מורכבת מקואליציה של מספר מפלגות, שהיא האמא של כל הלחצים הפוליטיים, האינטרסנות, הסחטנות של הדתיים, ומה לא. בקנדה, בגלל שיטת הבחירות האזורית, זוכה בדרך כלל מפלגה זו או אחרת ברוב מוחלט שמאפשר לה ארבע שנות שלטון ציבי ושקט. כל זה עד לאחרונה כי מזה שתי מערכות בחירות פדראליות שאין אף מפלגה שזוכה ברוב, והשמרנים מרכיבים ממשלת מיעוט, רוצה לאמר שכל יום אפשר להפילם בפרלמנט בהצבעת אי אמון. לא עלה על דעתם של הקנדים שיכולות שתי מפלגות שונות להתלכד לארבע שנים ולהבטיח שקט פוליטי. זה מתוחכם מידי עבור ראשם המרובע.

והינה נפל דבר. בבחירות האחרונות זכה הארפר השמרני ברוב יחסי, אבל לא מוחלט. הוא, שידוע כשחצן ובעל תקשורת לקויה, התנהג כאילו יש לו שמונים אחוז מהפרלמנט. ולראיה: הוא החליט חד צדדית לבטל את התמיכה הממשלתית במפלגות פוליטיות, דבר שהיה מכה קשות בידיבוי. התנהגותו העירה את שלוש המפלגות האחרות להבין את כוחן המלוכד, והן החליטו להקים קואליציה ולהפילו. נכון לעכשיו דחתה המושלת הכללית את הצבעת אי האימון עד לינואר, אך נציגי הקואליציה הודיעו שיחכו לינואר. כך למדו הקנדים את טעמה של הקואליציה הישראלית, ושישאר בינינו.

הצדעה לצרפת
עונת החגים מגיעה, ועימה סרטים טובים לצד סרטים אימים. הינה הפתעה: בראש הרשימה של סרטי איכות עומדים שלושה סרטים צרפתים מומלצים.

I Loved You So Long הוא סיפורה של אשה שיוצאת מבית הסוהר אחרי שנים רבות של מאסר, ועוסק בסיפור קשיי קליטתה, האינטראקציה שלה עם אחותה שתיכנה לה בחוץ ומשפחת האחות. במהלך הסרט מתברר סיפור נוגע ללב על נסיבות מאסרה, ומבלי להרוס לכם את העלילה, אומר שזהאחד הסרטים הטובים ביותר שראיתי בשנים האחרונות. עשר בסולם קורן. **Tell No One** הוא סיפורו של רופא ילדים צרפתי שאשתו נרצחה ונקברה לפני מספר שנים, והוא מקבל יום אחד שדר מסתורי ממנה. זהו סרט מתח פסיכולוגי מעולה, שבניגוד לסרטים אמריקאיים דומים-יש בו גם בניית דמויות ודיאלוגים מעולים. עשר בסולם קורן.

A Christmas Tale הוא מפגש רב מולד של משפחה שבה הסבתא זקוקה להשתלת מוח עצם להצילה ממחלת דם קשה, והיחידים שתואמים להשתלה הם בנה הזרחי והשטא, תכדה שסובל ממחלת נפש. כל זה משמש בסיס לעלילה מרתקת דיאלוגים שנונים על ידי שורה ארוכה של שחקנים מעולים, בראשות קאתרין דאנב האגדית. שמתנה בסולם קורן.

FAMILY MOMENTS

Mazel Tov

The Canadian Jewish news

Only paid Family Moments announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first-come, first-served basis, as space allows.

Mazel tov announcements featured on onlysimchas.com will appear as space permits.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words, maximum.

To send in digital photos, please visit

www.cjnews.com

and click the Family Moments banner at the top.

Sharon & Mark are ecstatic with the arrival of Charlotte Diamond in Ottawa Nov. 2. Great-grandmother Dora, grandparents Sophie & Neil Frenkel, Carole & Mayer Diamond.

Mazel tov to Ezzie Stavsky on his fourth birthday.

On Dec. 18, Esther Sandberg celebrated her 10th decade of life with zest and style! 100 L'Chaims to Esther. With love from four generations!

Mazel tov to Johanna & Warren on their engagement, from parents Louise & Derrek Novis, Alissa & Mel Herman and aunt Ethel Schaier.

Mazel tov to Marnie & Josh on their recent marriage. Proud parents, Carrie & Harvey Krebs, Gloria & David Wiener. Grandmother, Dorothy Finkelstein.

As featured on

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Celebrating Jewish Life

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Mazel tov on the recent engagement of Rebecca Dorfman & Baruch Lambert.

Mazel tov to Simcha Fontaine Soberano & Serguei Davydov on their recent engagement.

Mazel tov on the engagement of Bella Ratner & Shlomo Benarroch.

Mazel tov on the bat mitzvah of Penina Abramov.

Mazel tov to Chani Goldberg on her recent bat mitzvah.

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What's New deadlines: Monday, Jan. 5, is the deadline for the Jan. 15, issue and Monday, Jan. 12, is the deadline for the Jan. 22, issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 18

HOLY BLOSSOM CONCERT

Holy Blossom Temple begins its Musical Heritage Concert Series tonight at 8 p.m. with **Cantors Benjamin Maissner**, **Mo Glazman**, **David Rosen** and **Michael Smolash** performing music from Broadway to opera, to cantorial and Yiddish favourites. $25 individual concerts and $65 for the 3-concert series. Tickets, 416-789-3291, ext.224.

Saturday, Dec. 20

CASINO AND GAMES NIGHT

Congregation B'nai Torah hosts a Pre-Chanukah casino and games night, with refreshments, prizes and lots of fun, 8 p.m. $25 or $30 at the door. **Yvonne**, 416-663-5976.

CHANUKAH PALOOZA II

The Winchevsky Centre hosts an all-ages cabaret-style evening showcasing members of centre's community and a theatrical adaptation of the classic Chanukah Chelm story, The Magic Spoon, 8 p.m. $15, includes latkes and sufganiyot. 416-789-5502 or www.winchevskycentre.org

Sunday, Dec. 21

FAMILY SKATING PARTY

Celebrate Chanukah at the Winchevsky Centre. Festivities begin with one hour of private skating, 11 a.m. at Baycrest Arena. The party continues at the centre at 12:30 p.m. with a latke lunch, candlelighting, Chanukah stories and a community holiday sing-a-long. $8 includes skating, latkes, sufganiyot, dreidels and Chanukah gelt. Skate rental is extra. 416-789-5502 or www.winchevskycentre.org.

THE LATKES ARE COMING!

Anshei Minsk Synagogue celebrates Chanukah with dancing with friends, the music of Siman Tov Band, latkes and refreshments. 10 St. Andrew St. 6 p.m. 416-595-5723 or reach us@theminsk.com

CHANUKAH BALLOON FEST

Chabad of Danforth Beaches celebrates Chanukah with a giant balloon menorah, creative balloon artist, Hebrew School performance, moon bounce, latkes and refreshments. 4:30-6:30 p.m. Menorah lighting at 6 p.m. $15, $36/family. For location contact 416-809-1365 or rabbi@chabaddb.com.

Tuesday, Dec. 23

BROZA IN CONCERT

David Broza will perform at the Koffler Centre for the Arts, 8 p.m. $55, preferred seating $80. After the show join the Koffler 20s and 30s "Flippin' Out After Party." $10. 416-636-1880, ext. 222.

ILLUSTRATED TORAH

Chabad of Markham will dedicate an illustrated Torah by Israeli artist **Michal Meron** comprising 53 original canvases representing the weekly Torah portions. 8 p.m. 905-886-0420.

LIGHT UP THE NIGHT

A 13-foot outdoor Chanukah menorah will be lit at the Jewish Russian Community Centre, 5987 Bathurst St. at 7 p.m., with a fire show, refreshments and live music.

Thursday, Dec. 25

SHLOCK ROCK CONCERT

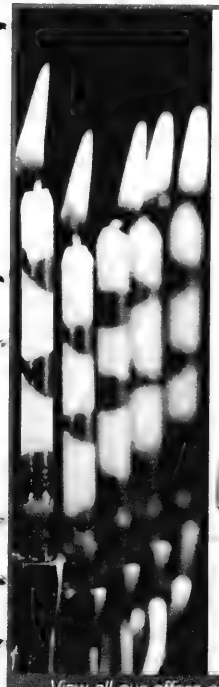
Chabad Markham hosts a family Chanukah concert with Shlock Rock. Menorah lighting ceremony with dignitaries at 2:30 p.m. followed by concert. $15, $40/family. Tickets, 905-886-0420 or www.chabadmarkham.org

Sunday, Dec. 28

SOLEL CHANUKAH PARTY

Solel Congregation of Mississauga hosts a Chanukah party with a latke and pizza lunch, sufganiyot, face painters, clowns, balloon

Continued on page 31



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Continued from page 30

makers and caricature artists. 1-3:30 p.m. $5, $20/family. Information and directions, 905-820-5915.

Other News

TUESDAYS WITH LARRY

Beth Tikvah Synagogue offers an 8-week Tuesday movie series moderated by **Larry Anklewicz**, program co-ordinator of The Toronto Jewish Film Festival. Tuesdays, January 6-Feb 24, 2 p.m. Jan. 6, the Hungarian film Gloomy Sunday. $5 per movie. 416-221-3433

BETH SHOLOM BOOK CLUB

Joseph Kertes will discuss his book Gratitude at the Beth Sholom Book Club. Books are available through the synagogue office. Thursday, Jan. 8, 7:30 p.m. $15, non-members $20. RSVP, 416-783-6103.

TEHILLIM WITH A TWIST

Women are invited to join a self-perfection series with **Devora Chana Weisswasser**, Tuesdays, Jan. 6 to Feb. 10, 7:30 p.m. at Shaarei Tefillah. To register, 416-787-1631.

CASTING CALL

Teatron Toronto Jewish Theatre is seeking actors for The Dybbuk by **S. Anski**, a love story with other-worldly forces in a simple village in Eastern Europe. Feb. 25-March 8. Actors of all ages, male and female with or without experience contact 416-781-5527 or www.teatrontheatre.com

BAT MITZVAH CLUB

Chabad of Markham offer a bat mitzvah club that introduces girls to the values and teachings of Judaism through learning, discussions and fun. Begins Sunday, Jan. 11. Register, 905-886-0420, ext. 221.

SUPPORT GROUP

Beth Tikvah Men's Club hosts monthly meetings for family or friends of inter-dating or inter-married couples who would like support or information with **Andrea Litvack,** professional facilitator. Share experiences or help others. Discussions are confidential. Jan. 12, Feb. 2, March 9, and April 13. 8 p.m. No charge. Information, **Moe Horenfeldt** in confidence, 905-508-0135 or mhorenf@idirect.com.

RELIGION 101

Beth Emeth and Beth Tikvah synagogues offers a study of the religions that make up Canada's mosaic with **Rabbi Wayne Allen**. Monday, Jan. 12, 8 p.m. "Catholicism" at Beth Emeth, Monday, Jan. 19, 8 p.m. "The Anglican Church of Canada" at Beth Tikvah. Monday, Jan. 26, 8 p.m. "The United Church of Canada" at Beth Emeth. 416-221-3433

LITTLE BLOSSOMS

Kids two years olds and younger are invited to bring a parent or grandparent for a morning of pre-Shabbat fun at Holy Blossom Temple. **Jayne Harvey** leads this weekly program of singing, puppets and snacks. Each week participants go home with their own challah. Jan. 16, 10-11:30 a.m. for eight weeks. Each week, 45 minute program followed by free play. Register, call **Shannon**, 416-789-3291, ext. 227.

DIABETES & THE BRAIN

Baycrest Centre offers a free eight-week program to learn self-care practices to live well with diabetes. Learn strategies to maintain brain fitness as you age, lower risk of chronic diseases. 50 minutes of physical activity instruction each session. Facilitated by a psychologist, kinesiologist and dietitian. Must be 18 years with Type 2 diabetes. Begins in January. Register. 416-785-2500, ext. 6228 or diabetes@baycrest.org.

ADULT MINI SCHOOL

The Melton Adult Mini School, a project of Hebrew University, offers graduate classes, March 4-May 20 with **Shayna Kravetz** and **Yehudit Shier Weisberg**. Melton graduates and others welcome. Information, 416-789-7400.

WRITE FROM THE HIP

Nightwood Theatre's 10th annual novice playwriting initiative is accepting submissions from 18-29-year-old women looking for an opportunity to develop and write a play. Applicants should submit a package by Jan. 15. www.nightwoodtheatre.net

FOR SENIORS

Temple Sinai Social Club's Chanukah Party with **Yitzhak Argaman**, latkes and entertainment, Sunday, Dec. 28, 7:30 p.m. $5, non- members $7. Reserve, 416-487-4161

Chai Society New Year's Eve in the Afternoon Party with dancing, dessert, coffee and tea with **Yitzhak Argaman.**, Tuesday, Dec. 30, 1:30 p.m. at Beth Sholom Synagogue. $10. Reserve, 416-783-6103, ext. 228.

Beth Tzedec Congregation Haverim Program host a video talk with **Gordon Bean** on "The Music of Rogers and Hart." Monday, Jan. 5, 1:30 p.m. $2. 416-781-3511

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

Chanukah Party, Tues Dec 23, 6:30 p.m.

Register for January courses including beginners Russian language classes. Call **Francesca**, ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Chanukah Party, Monday, Dec. 22, 4-5 p.m. food, live music and dance. $5, non members $7.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Join a free "Chanukah Family Fun Day," Thursday, Dec. 25, 10 a.m.-2 p.m. All facilities open including gym, pool, arts and crafts, mural making, sing song, Discovery Museum, face painting, fun centre.

National Lifeguard Service course Dec. 28-30, 10 a.m.-9 p.m. and Dec. 31, 10 a.m.-2pm . $240. Register, ext. 252.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www. mnjcc.org.

The Annual Chinese and a Movie Night, Wednesday Dec. 24, glatt kosher Chinese dinner, 7:30 p.m. followed by **Woody Allen**'s film Vicky Cristina Barcelona, 8:30 p.m. Tickets, $40, $45 at the door. Students, $25, $28 at the door. Vegetarian meals available by advance order only. Ext. 0.

Volunteers Wanted

SHAPE LIVES OF TEENS

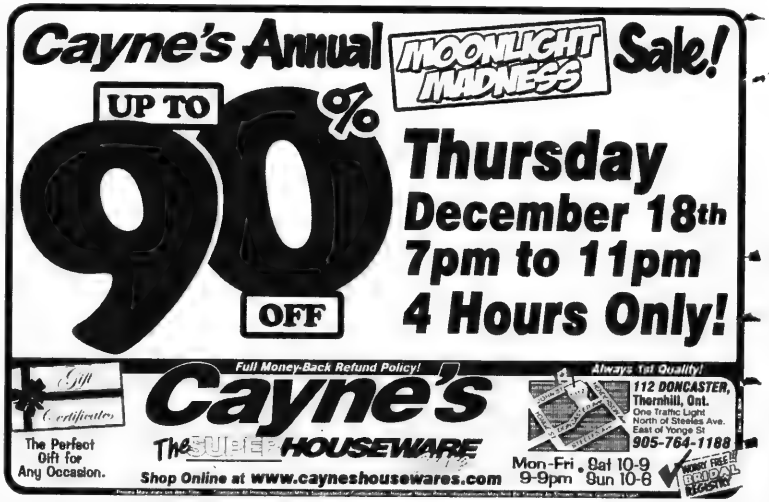
Help shape the lives of Jewish teens as a B'nai Brith Youth adviser. Develop leadership skills while bringing teens closer to their history and heritage. Contact 416-398-2004, ext 222 or kgoodman@bbyo.org for more information.

FRIENDS OF PEACE NOW

Canadian Friends of Peace Now, a Zionist organization that supports the Israeli peace movement and advocates a two-state solution, needs volunteers for clerical work updating their database, public speaking, fundraising, research and writing newsletter, news releases and letters. To volunteer, 905-707-5308 or info@peacenowcanada.org.

KOL ISHA: Kolel's recent women's cantorial concert was a sold-out success. It was the first time that all the female cantors in Toronto performed in concert, along with the first ordained female cantor in history, Barbara Ostfeld of New York. From left: Dawn Bernstein, Temple Kol Ami; Phyllis Angel Greenberg, Congregation Darchei Noam; Ostfeld; Tara Abrams, Temple Har Zion; Aviva Chernick, Shaare Beth El; and Lindi Rivers, Holy Blossom Temple.

STROKES FORE STROKE: The Baycrest Foundation's golf tournament raised a record $500,000 for the Louis and Leah Posluns stroke and cognition clinic at Baycrest. The tournament's committee is seen presenting a cheque to the foundation.



OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Melvin Katz	Nov 29/08	500 Avenue Road
Margaret(Manci) Lakos	Nov 30/08	437 Lawrence Ave. West
Rya Levitt	Nov 30/08	55 Harbour Square
Al Zeldin	Nov 30/08	24 Robbie Avenue
Anne Gardner	Nov 30/08	111 Avenue Road
Max Placey	Nov 30/08	6200 Bathurst Street
Harold Lazar	Dec 1/08	12 Ean Drive
Cyril Rosenthal	Dec 1/08	3000 Bathurst Street
Nancy Isenberg	Dec 1/08	7601 Bathurst Street
Jan Wajswasser	Dec 1/08	12 Goldfinch Court
Hyeman (Scotty) Barlin	Dec 1/08	18 Lower Village Gate
Maryasya Beim	Dec 4/08	22 Norfinch Drive
Annette Bearg	Dec 4/08	355 St. Clair Ave. West
Abraham Klugsberg	Dec 6/08	5935 Bathurst Street

Steeles Memorial Chapel

Grad, Josephine Josette	Dec. 4/08	9 Beaver Valley Rd
Feder, Irving	Dec. 4/08	Private
Grossu, Frima	Dec. 5/08	541 Finch Ave. W
Corcia, Simon	Dec. 6/08	11 Townsgate Dr
Stern, Rebecca	Dec. 6/08	484 Steeles Ave. W.
Levy, Rose	Dec. 6/08	5935 Bathurst St
Nemerofsky, Louis	Dec. 7/08	41 King High Ave
Wolfe, Hilda	Dec. 7/08	
Belfer, Sam	Dec. 7/08	299 Homewood Ave
Drucker, Ernest	Dec. 7/08	205 Cummer Ave
Farkas, Jack	Dec. 8/08	2 Madoc Dr
Varenboud, Vladislav	Dec. 9/08	Private
Kaufman, David Harley	Dec. 8/08	
Kaploun, Grigori	Dec. 9/08	36 Wright St
Pinkus, Philip	Dec. 10/08	6151 Bathurst St
Kay, Harry	Dec. 10/08	7440 Bathurst St
Cooperberg, Sarah	Dec. 11/08	
Szgal, Ilona	Dec. 11/08	668 Roselawn Ave
Clifford, Simon Alexander	Dec. 10/08	2525 Bathurst St

David Lawrence Ezrin ז"ל

Born on Dec. 3, 1966 in Toronto, Canada, the son of Bob Ezrin and Arlene Sarner, passed on Dec. 4, 2008 in Los Angeles, California. He was 42 years old. David was a well-known LA musician, composer and songwriter with several gold and platinum albums and compositions on dozens of recordings. He was also a partner in Soul Surfer Records. Music and family were David's life. David was a devoted father, who is survived by his beloved daughter Zoe (13), the light of his life; his parents, Arlene Sarner and Bob Ezrin; his devoted step-parents Jerry Leichtling, Fran Ezrin and Janet Ezrin; his loving siblings, half-siblings and step-siblings: Joshua Ezrin, Sarah Ezrin, Daniel Leichtling, Geoffrey and Jennifer Repo; and his grandparents Calvin and Geraldine Ezrin. David was especially close to his aunts Judith Ezrin and Joanna Schauer (nee Ezrin), and his uncle Joseph Vankay all of whom were just a few years older than him and were more like siblings than aunts/uncles. He was also very close to his cousins Randi Aichel and Jeremy Rubolino and so many other family members. This large family beginning with Zoe and radiating outward to all of its extensions was David's greatest pride, his comfort and his safety. A service was held in Los Angeles on Dec. 7, 2008. David was a supporter of the efforts of the MusiCares Foundation, a charitable arm of the National Academy of Recording Arts and Sciences. The family grieves his untimely passing but knows that he is at peace.

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On Campus

Hillel says it was a victim of discrimination at U of O

By CARA STERN
Special to The CJN

A group at the University of Ottawa that promotes social justice and human rights discriminated against Jewish students by refusing to endorse or promote a Hillel event, says Raphael Szajnfarber, city-wide president for Hillel in Ottawa,.

Hillel had invited a speaker, Israel Siriri, an African Jew, to discuss his community-based sustainable projects in Uganda, including a school for Jewish, Christian, and Muslim youth, Szajnfarber said.

He said Hillel approached a number of groups that might be interested in helping out in some way with the Nov. 20 event, including the Ontario Public Interest Research Group (OPIRG).

"We were hoping that they'd be able to send out the information on their listserv and advertise the event for us," Szajnfarber said, adding that Hillel didn't ask for monetary contributions.

OPIRG denied Hillel's request.

"This decision was made because of your organization and its relationship to apartheid Israel," OPIRG's board of directors wrote in an e-mail response to Hillel.

"Zionist ideology does not fit within OPIRG's mandate of human right's (sic), social justice."

Szajnfarber said Hillel is not a political organization, but rather calls itself "the foundation for Jewish campus life."

OPIRG board member Sarah King said the problem is not religious but political.

"We're in no way against Jewish events," she said. "I know it's been said that we're anti-Semites. That's totally not true."

However, Szajnfarber said he sees OPIRG's actions as discrimination against Jewish students.

"The students of the university are funding this organization," he said.

King said OPIRG receives a levy of $3.38 from each undergraduate student per semester, and $2.50 from each graduate students per semester, which can only be refunded during two designated weeks.

Students were able to opt out in the fall semester between Nov. 4 and Nov. 17, and the next opportunity students have is between March 3 and March 16.

"If they're going to take stances that are very offensive to some groups – specifically in this case the Jewish students – I think this is something that should be… understood by all students," Szajnfarber said.

"We stand for human rights, for social justice, environmental justice," King said. "That's why we support so many student groups on campus."

One of the groups King named is the Solidarity for Palestinian Human Rights (SPHR).

When asked why OPIRG supports SPHR and not Hillel, she said, "SPHR has been proposed to be an action group, while Hillel is an entity separate that would easily exist without OPIRG. SPHR came to us wanting to use our resources as an action group."

Szajnfarber said that although Hillel is a Zionist organization that supports a peaceful two-state solution to the Israeli-Palestinian conflict, the Siriri event was apolitical and had nothing to do with the Middle East.

"It was a success story of a Ugandan community group, which brings together kind of a multicultural array of Ugandans working together in a community," he said. "If that's political, I'm not sure what isn't."

Szajnfarber said Hillel isn't satisfied with the OPIRG's explanation for its refusal to promote the event and will be meeting with the group's representatives about the issue this week.

He said he's hoping for a public apology from the group for discriminating against Hillel.

"We think the way that they're funded should be revisited," he added.

"But more specifically, we want to be working with all campus groups, and we hope that they will revisit their policy of discrimination and not wanting to work with us."

Funding for McGill group on hold

By EZRA GLINTER
Special to The CJN

MONTREAL — A proposed fee increase for the McGill University chapter of the controversial Quebec Public Interest Research Group (QPIRG) has been put on hold after a student referendum on the issue failed to get quorum.

Adding 75 cents to QPIRG's existing three-dollar-per-semester ancillary fee from students was opposed by Hillel McGill, due to QPIRG's support for anti-Israel groups such as Tadamon, whose goals include de-listing Hezbollah as a federally designated terror group and imposing academic, economic and cultural boycotts on Israel.

A left-wing student-run political organization, QPIRG organizes programs such as Radical Frosh, a two-day introduction to community activism, and it funds some 15 "working groups" that address social justice issues.

Other QPIRG activities include the annual "Culture Shock" week, which recently hosted a symposium together with Tadamon and Solidarity for Palestinian Human Rights (SPHR) titled "Human Rights Law and Palestine/Israel: Exploring the Apartheid Paradigm."

The increase was voted on in McGill's fall student referendum period, along with other fee adjustments. All of them failed to garner the required 15 per cent student turnout. Only about 2,500 students cast ballots, representing almost 13 per cent of eligible voters.

Referendum questions on fee increases can only be submitted in the fall semester, but QPIRG can ask the Students Society of McGill University to declare a special referendum, to be held during the winter semester election period in March, said Nicole Gileadi, chief electoral officer for Elections McGill.

QPIRG board member Max Silverman told the McGill Tribune that if QPIRG is allowed to, it will put the issue to another referendum in the winter.

The proposed fee would have given QPIRG an additional $40,000 per year to go toward the group's programming and working groups. The last time the fee was raised was in 1988.

"We wanted to keep the fee as minimal as possible. Students feel that the fee increase is a really reasonable one, and they can see why we're proposing it," Silverman told The CJN.

But Hillel program co-ordinator Jonathan Taylor said that even a modest increase is unacceptable.

"We've had many, many students come up to us asking what's going on with QPIRG, so we have a responsibility to them. If QPIRG is really in the interests of all students, it's not right that they demonize Israel."

QPIRG's internal co-ordinator Leila Pourtavaf said that support for organizations such as Tadamon is only a small part of the group's budget.

"I think that it's very true and fair that Tadamon and Hillel have very different views on the question of Israel, but Tadamon is only one of 15 working groups and all of them only get around $10,000 total," she said.

"To say that Tadamon is what QPIRG does is totally ludicrous. That's not to say that we don't support them, but it's far from all we do."

Family members often feel isolated from community

Continued from page 3

"When only 50 per cent of us would tell a friend that a family member has a mental illness, while 72 per cent would disclose a cancer diagnosis, there's something seriously wrong."

Kugelmass said the Jewish community here, like the general population, must understand that mental illness is not a failure of character.

"It's a real disease like anything else. We've made headway, but we're not able to address it. The major issue is isolation. People with family members who have a mental illness feel isolated from the rest of the community because there isn't a broader discussion of the needs within the Jewish community."

"John," who spoke to The CJN on condition of anonymity, has an adult brother who suffers from schizophrenia and lives with his parents, aging Holocaust survivors.

"My parents have been burdened with this issue for as long as they could remember. Yet, despite being Holocaust survivors and their elderly age, they have nobody to turn to for support within the community," John said.

He said that the stigma attached to mental illness, which keeps them from seeking community support, adds to their suffering.

"I think if people would rally together and speak openly about it, like any other physical ailments, [Jewish leaders] would get together and there would be more recognition," he said, adding that he recognized the irony of encouraging others to speak out when he was speaking anonymously himself.

"By hiding behind anonymity, we're just perpetuating it, but it's one thing for me to talk about it, and it's another thing for me to do it at the expense of my parents, who are very secretive about the whole thing," he said.

"And that's part of the problem. They are Holocaust survivors – they are, generally speaking, very secretive, so to openly discuss matters of this kind is very difficult for them… The idea of going to a support group is completely foreign to them."

John said, however, that his parents have taken a few steps to seek support in taking care of their adult son.

"They visited psychiatrists, they turned to medication, but there has been no form of counselling. Not for my parents or my brother," he said.

"What most people don't realize is that this kind of illness has a huge impact, not only on the person who has the illness, but on all the caregivers surrounding that person. Sometimes the caregivers have support and sometimes they don't. [My parents] have zero support."

"Rachel" also chose to speak with The CJN on condition of anonymity, because her son, who suffers from a mild form of schizophrenia, doesn't know that she decided to speak about her experience. She said that the Toronto Jewish community must address the lack of resources for Jews with mental illness.

"We're terribly short of funding, and as you can appreciate, mental illness is not fashionable to talk about," she said.

"It goes back to another generation where everyone who had some disability was kept in the house, there weren't the medications that they have today, [and] it was a totally different mindset."

She said her son had a mental breakdown about four years ago, following the sudden death of his father.

"My son stayed with me for about four weeks, and I thought he was staying with me to comfort me and keep me company, but then when it was time to leave… he completely fell apart. Sometimes it takes a certain situation to be the trigger and he was admitted to the psychiatric unit in a hospital and he was there for eight months. They tried all kinds of medications," Rachel said.

Her son was transferred to a hospital in Whitby where he stayed for three months, and when it was time for him to be released, she was faced with a problem of what to do with him.

"I didn't want to burden anyone with having to look after him and I'm getting on. I said, 'What will happen when I'm not around? Sure, he could live here, but then what happens? He'll be out on the street,'" Rachel said.

"I kept advocating. I didn't leave a stone unturned. They told me they had a lot of good group homes in Lindsay, [Ont.] and Woodstock, [Ont.], but I said that's not good enough. I want him in a Jewish environment. Who do I turn to? What do I do?"

Although Kugelmass, John and Rachel say there are too few resources within the Jewish community, there are some that offer support for the mentally ill and their families. Part 2 of this three-part series will examine those resources and the challenges the service providers face.

For more information about the issue, you can reach Kugelmass at jack@jackkugelmass.com.

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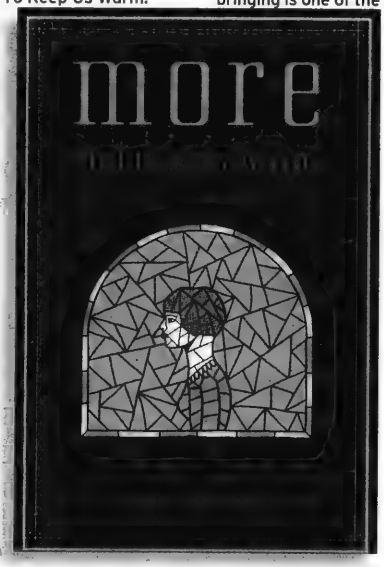
And now for something completely different: HEEBONICS

Governor General's Award winner writes about love, loss and religion

By ABIGAIL BIMMAN
Special to The CJN

Like many poets, Jacob Scheier wrote because he felt compelled to do so. However, unlike many poets, Scheier's compulsion came from the death of his poet mother when he was 19 years old.

Now 28, Scheier is the latest recipient of a Governor General's Literary Award for poetry for his first book of poems, More To Keep Us Warm.



Scheier is still reeling from the win. "It was very surreal," he says. "It's a very satisfying feeling to know that this jury made of very accomplished writers thought that this was the most outstanding book the year. It's a great honour, and I'm still absorbing it."

More To Keep Us Warm is a collection of poems that explore and work through the themes of, among others, love, loss, life and religion. The peppering of humour, pop culture, and the literary, historical and Canadian references Scheier calls on enlivens the heavy topics.

Scheier was raised in Toronto and graduated from York University. He now lives in Brooklyn, N.Y. His mother, poet Libby Scheier, and father were separated for as long as Jacob can remember, and he grew up mostly with his mother.

Libby lost her fight against cancer in 2000. Jacob describes that period as insurmountably challenging for both of them, as Libby's body and mind were stolen by the disease.

"She was virtually my only system of support, and it was extremely traumatizing," Scheier remembers. "The disease altered her personality, and it made it so extremely difficult."

Before his mother's death, Scheier wrote as a hobby, with no career ambitions. More To Keep Us Warm was born during the six years following her death. Writing was the only thing that helped him engage with his grief.

"I felt compelled to do it, as though if I didn't, I would at the very least... throw up or much worse," he says carefully. "I didn't become a poet because my mother was a poet. I become a poet because she wasn't there."

Many of his pieces deal with grief and loss, both of a loved one, and the loss of a romantic partner. Some have historical, political or Jewish themes, with titles such as Footage from Haifa and Kaddish for 1956.

An evocative piece titled My Religious Upbringing details the contrast between his mother's home, with a menorah and a Christmas tree ("Not wanting me to feel too different.../ We were just the right amount of Jewish"), and his father's, with no holiday adornments and a strong mantra that "religion is the opiate of the masses."

Scheier says it's hard for him to distinguish between what is fact and what is fiction in his work, as they blend together. He says My Religious Upbringing is one of the more truthful pieces and most reflective of his childhood.

Scheier feels strongly about what he labels his secular, Jewish political heritage and recently has been exploring that identity further through the journeys of his immigrant grandparents and his parents' experiences.

"It's really that Jewish immigrant story, but along with it, these generations of political radicalism," he says, noting his father remains a staunch Marxist-Leninist.

Scheier is living in Brooklyn temporarily, while working on his second book of poetry. It will focus on his parent's relationship when it was a happy one and on the political climate that shaped their union when they lived in New York in the late 1960s and early '70s.

"[I want to discuss] my parents who I never knew in this context and how Judaism fits in to that tradition. A lot of Jews end up as socialists and why is that? I'm aware of some of the sociological answers, but I am interested in engaging it through the medium of poetry. I am dealing with a lot of questions right now," he says.

Before he received the Governor General's Award, on Dec. 9, Scheier's win was the subject of some controversy. Some people in the literary community questioned whether his winning was ethical, as two of the three jury members were listed on Scheier's page of acknowledgments. The Canadian literary website Bookninja (www.bookninja.com) has several blog pages devoted to this hot topic.

Of the three jurors on the selection panel, poet Di Brandt is credited with helping to translate a poem, and along with poet Pier Giorgio Di Cicco, is thanked on the acknowledgment page.

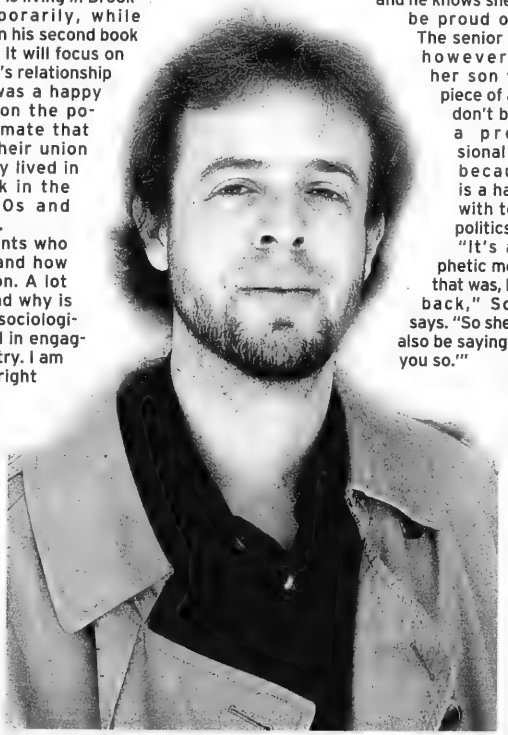
Scheier feels that the controversy was detrimental to the building of a supportive community among poets and artists. He says he thanked both writers for giving him feedback over a six-year writing process, before the poems were sent off to a publisher as a complete book, and that the fuss detracted from the credit that should be given to his editor, Michael Holmes.

"I find the situation sad and upsetting, and not just because it hurts me on a personal level," Scheier says. "It shows me that we need to be building stronger and more supportive communities among writers, and I feel that one of the things the situation is showing me is that we don't have a very supportive network for poets, who are so marginalized already."

The head of writing and publishing for the Canada Council, Melanie Rutledge, told the Toronto Star that the council stands by what it saw as a "consensual decision" by all three jury members, but accepts the negative feedback from some members of the community and will "continue to try to do the best we can."

Scheier says this award is as much for his mother as for him, and he knows she would be proud of him. The senior writer, however, left her son with a piece of advice: don't become a professional writer because it is a hard life with terrible politics.

"It's a prophetic moment, that was, looking back," Scheier says. "So she would also be saying, 'I told you so.'"



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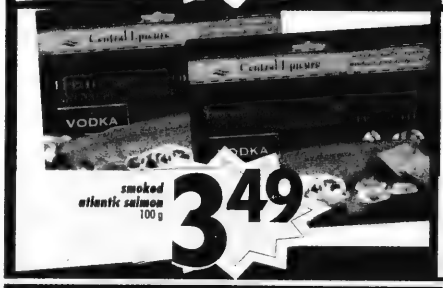

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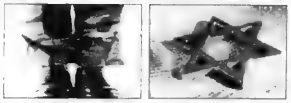

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Gene study confirms Spain's Jewish heritage

By RABBI YEHIEL BEN AYON

The late Gen. Francisco Franco, Spain's long-ruling dictator, has often been quoted as saying, "Jewish blood runs through the veins of every gentile Spaniard."

Through A Sephardi Window

Franco, of course, was referring to the fact that in the year 700 CE, the Muslim Moors of North Africa conquered much of what today is Spain. Many Jews also came to Spain at that time. Together, they enjoyed a period of unparalleled enlightenment. This is referred to as the Golden Age of Spanish Jewry, which continued until 1492, when the Catholic monarchs Ferdinand and Isabella consolidated what is known historically as the Christian re-conquest of Spain.

At that time, anyone not professing the Catholic faith was to be expelled. It is known through the churches own records of the auto de fe (the ritual of public penance of condemned heretics and apostates) that a large number of Jews chose to outwardly profess Catholicism, but secretly practised Judaism as best as they could. This significant subculture was vilified: the word "marrano" means swine. They were persecuted, tortured and often executed in public burnings.

Well, it now seems that notwithstanding Franco's estimation, scientific study has proven that Jewish blood doesn't actually run through the veins of every Spaniard – it only runs through the veins of about 20 per cent of them.

A paper published this month in the American Journal of Human Genetics reports on a study conducted by geneticists from Pompeau Fabra University in Barcelona and the University of Leicester in Britain.

It focused on the unique makeup of the Y chromosome, the chromosome that passes from father to son as a virtual carbon copy of itself. The Y chromosome of a cross section of Spanish men was then compared to the Y chromosome of both Jewish and Arab men of North Africa (Morocco, Algeria, and Tunisia), places where expelled Jews and Muslims fled. The researchers found that this chromosome was similar in one-third of instances, making Jews and Muslims together the ancestors of one-third of Spaniards.

It would be of great interest if this study could be extended to other locales where secret Jews are known to have taken refuge – for example, pockets of South America, New Mexico and, of course, around the Iberian Peninsula.

Another good starting point would be the island of Malta, where there is an unusually high percentage of typically Jewish Sephardi names among the non-Jewish population.

Two challenges for communal leadership

Class Act
By Daniel Held

After four years of service, I recently stepped down from the board of directors of one of our community agencies. The past four years have been filled with learning and personal growth. I learned about lay leadership and governance. I formed personal positions on the allocation of communal funds and leadership development. My term on the board gave me skills, knowledge, contacts and experience. It has empowered me as a communal leader.

In building community, we often speak about two key stages: engagement and empowerment. First we need to get people in the door – excite them, motivate them and engage them. Next, we must give them the skills, knowledge and wherewithal to take on a leadership role. We must empower them.

Our community is designed in this way. The new camping initiative, Top Bunk, and Birthright Israel are prime examples of engagement. They specifically target under-affiliated youth and offer experiences that will invigorate participants and convince them to come back for more. Both programs have had great success bridging the gap between Jewish youth and the community.

At the same time, our community offers opportunities for empowerment. Many committees actively recruit young members to offer fresh ideas and insight. Young adults have taken leadership roles in every aspect of our community, creating new programs and reinvigorating old standards.

There are, however, two challenges to this system.

The first challenge is one of bridging. In a past column, I wrote about the need for "bus drivers" of Jewish education. They are the connectors who guide members of our community from affiliation to affiliation – school to camp to volunteering to Hillel to synagogue, etc. In a similar way, we aren't yet good enough at moving a young adult from being engaged to being empowered. Hillel – which fills both tasks – and the Birthright alumni community strive to move students from the engagement phase to being empowered young leaders. They, however, need to be assisted by the community to find the right match for their individual talents and interests.

The second challenge is engaging the already engaged. Both Birthright Israel and Top Bunk try to limit their enrolment to the "under-engaged." Birthright Israel is for young adults, aged 18 to 26, who have not been on a peer-group Israel trip. Top Bunk is for children in grades 2 to 7 who are currently not attending a Jewish day school.

The problem, of course, is that many young people who have already been to Israel and many children in day school still need experiences such as Birthright and summer camp to engage them in Jewish living. By restricting enrolment, we may be narrowing our market to those who have not yet experienced these positive activities. At the same time, however, we may be keeping these experiences away from others who need them.

Research on Israel trips indicates that the second peer-group experience – not the first – has the greatest impact on Jewish identity. My own Jewish day school career spoke to me most when I was able to contextualize the classroom learning of school into the daily Jewish living of camp.

We need to engage the under-engaged. We need to offer them experiences such as Birthright and Top Bunk that will draw them in and encourage them to seek out new forms Jewish affiliation. At the same time, however, we need to offer the next step for those already engaged in Jewish education. If we restrict them from some opportunities, we must offer parallel experiences to empower them – to channel their creativity and their passion toward building a vibrant Jewish community.

I am grateful to my colleagues on the board and the professional leaders who served as mentors and teachers over the last four years. They took a young, engaged activist and found ways to empower me and push me to take the next step in communal leadership.

I hope we can find new ways to replicate this form of empowerment.

Jewish Life

Books, readers and the new year

Books
Bernard Baskin

As the new year dawns, we beleaguered readers face multiple distractions – so much competition for our limited time and attention.

The electronic age with its alluring invitation to information and entertainment threatens to overwhelm us as we slowly make our way from page to page.

It's time for reassurance. Books as a form of pleasure can offer knowledge, distraction, delight and solace.

Jews especially should cherish books as part of an age-old tradition. Whenever they grew frayed or tattered, it was considered sacrilegious to discard them. They were placed in a synagogue's attic or special repository. In time, these books were solemnly buried.

Rabbinical literature is full of admonitions about the duty of a Jew to lend books, even to enemies (so that learning will be increased); of the obligation of every community of Jews to build a library; of meticulous advice about the binding, airing, care, and preservation of books and manuscripts.

Leo Rosten in his book Treasury of Jewish Quotations reminds us of the vast number of books that were destroyed forever. After the expulsion from Spain, thousands of Jews fled to Lisbon; the authorities there soon issued a decree that anyone owning a Hebrew book would be put to death. In Venice, in 1553, in the "bitter month" (Cheshvan), officials burned Talmuds and thousands of other volumes. So did the Romans, who ransacked all Jewish homes and burned their books in the Campo dei Fiori. Countless precious Hebrew manuscripts and incunabula from before the year 1500 no longer exist. Indeed, the complete text of the Babylonian Talmud survived in only one ancient manuscript from which additional copies could be made.

We tend to forget what a miracle a book really is. By means of 26 letters – intricate symbols of communication – abstract thoughts and ideas are conveyed. Across the span of centuries, without regard to geography, the book speaks. It has the power to teach, inspire, activate and delight. It can dilate the mind, open windows on new horizons, foment revolution and sustain the troubled spirit.

It's no wonder that Charles Lamb maintained that there is more reason for saying grace before one begins a new book than before a meal. For a meal and its satisfactions are soon forgotten, but the power and influence of a worthy book are unending.

How is one to find time for reading? This is a constant problem in our frenzied, complex, many-sided modern world. It is helpful, however, to keep in mind a simple reckoning that I have brought to your attention before. The average reader, when he is dealing with material of medium difficulty, can absorb about 300 words a minute. In 15 minutes, this comes to about 4,500 words. Fifteen minutes a day over a year gives us 1,642,500 words, the equivalent of about 22 books averaging 75,000 words each. Fifteen minutes a day over a period of 50 years of sustained reading means that we can read 1,100 books in our lifetime.

There is one supreme consolation about books. The joy we are describing is safe, as well as enduring. Many people have exercised themselves to death, many have played themselves to death, many have worried themselves to death – no one has ever thought himself to death or died from the ecstasy of learning. Our body gradually dies, our emotions become dull, but the mind continues to live, and can grow ever more alive, volatile and encompassing.

Leon Gutterman gave us these precious words: "Without the love of books, the richest man is poor; but endowed with this treasure of treasures, the poorest man is rich. He has wealth which no power can diminish; riches which are always increasing; possessions which the more he scatters the more they accumulate; friends which never desert him and pleasures which never die."

More on menorahs, Pt. 2

By MARK MIETKIEWICZ

Last week, we began our look at insights and websites about Chanukah's most famous symbol. Today, more on menorahs.

Chabad's Virtual Chanukah site has pictures of menorahs from Boston to Bologna and from Denver to Disney World. **[tinyurl.com/chanuchabad]**

Those displays are certain to catch your eye, but I am sure many people have special memories of smaller, more intimate menorahs. I stumbled across this lovely story about how your taste in menorahs says something about your taste in partners. "Finally opening the box, he pulled out the menorah he had ordered a long time ago. Her eyes lit up like they did a few years ago when he proposed. It was a hand-painted ceramic menorah, and it was just the most beautiful thing to her. Without knowing what kind of menorah she wanted, he had found the perfect one. They were perfect for each other. It was the little things like this that let her know." **[tinyurl.com/menoperf]**

I'm not sure the Maccabees had this in mind when they celebrated the first Chanukah, but I did come across a site that puts an interesting environmental twist on the miracle associated with this holiday. The Green Menorah is described as "the symbol of a covenant among Jewish communities and congregations to renew the miracle of Chanukah in our own generation: using one day's oil to meet eight days' needs: doing our part so that by 2020, U.S. oil consumption is cut by seven-eighths." **[shalomctr.org/node/1186]**

Although the tradition of lighting Chanukah candles may seem obvious, the Ohr Somayach website tackles plenty of contemporary questions about the commandment. For example, how can you fulfil the mitzvah if an overnight flight from the United States to Europe means you won't have the opportunity to light a menorah? The response: "In this case there is no obligation to light Chanukah lights. The Talmud describes the mitzvah to light Chanukah lights as 'a candle for a person and his home' (Shabbat 21b). The obligation to light Chanukah candles applies only if you are based in a home at the appropriate time for fulfilling the mitzvah. But if you're riding with your family in a car or plane the entire night – and there's nobody residing in your home – you're exempt from lighting Chanukah candles." **[ohr.org.il/special/chanukah]**

If you are earthbound during the holiday, you may want to try your hand at making your own menorah. The Mazornet.com site has four plans, including the Builder's Special, which uses ceramic tiles and shot glasses. **[tinyurl.com/chanubuild]** Here are more menorah crafts.

- Clay **[tinyurl.com/menoclay]**
- Potato **[tinyurl.com/menotato]**
- Baby food jars **[tinyurl.com/menojars]**

I normally don't plug commercial products in this column, but there is one other do-it-yourself chanukiyah that caught my attention. The Hershey's Kisses Sweet Menorah calls for a base of silver-foiled chocolates topped by nine cardboard "candles." On each night, an additional red-foiled Kiss "flame" is added until all the candles are lit. I had mixed feelings when I read the line advising not to eat your menorah. **[tinyurl.com/chanukiss]**

I wasn't all that surprised to see that menorahs have also graduated into the high-tech world. There are numerous instructions for building "menorahs" using LEDs (light emitting diodes) that range from ultra basic **[tinyurl.com/meno led1]** to somewhat fancy. **[tinyurl. com/menoled2]**

And then there are menorahs that aren't really there at all, because they live on your computer screen. You can download one that works with Desktop Google; **[tinyurl.com/menogoogle]** a dashboard widget for Macs; **[tinyurl.com/macmenorah]** a Windows variation; **[tinyurl.com/winmenorah]** and inevitably, an iPhone version. **[tinyurl.com/meniphone]**

If you like, you can watch the Torah.org On-line Menorah as it is updated daily during the holiday to illustrate that night's candle configuration. As the site mentions in a tongue-in-cheek fashion, "Note! Rabbinic authorities agree: you *can't* fulfil the mitzvah by looking at a computer screen! **[torah.org/learning/yomtov/ chanukah]**

Have a very happy holiday.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

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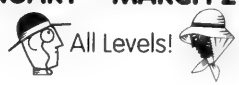

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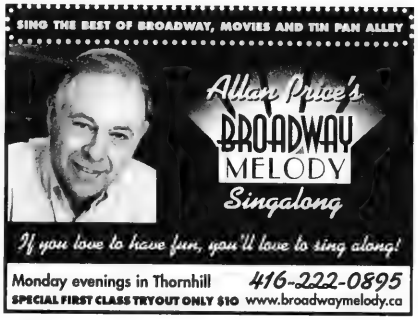

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Jewish philanthropist arrested

By JACOB BERKMAN
JTA

NEW YORK — The Jewish non-profit world has been rocked by the securities fraud of Bernard Madoff, and the worst may be yet to come.

Madoff, the founder of Bernard L. Madoff Investment Securities LLC, was arrested Dec. 11 after admitting to his board that a hedge fund he ran was essentially a $50-billion "Ponzi" scheme, a type of illegal pyramid.

Since then, at least two foundations have been forced to close their doors because they had invested most of their funds with Madoff: The Robert I. Lappin Foundation in Salem, Mass., announced Dec. 12 that it would close after losing $8 million – all of its money – through investments with Madoff. And the Chais Family Foundation, which gives out some $12.5 million each year to Jewish causes in Israel, the former Soviet Union and eastern Europe, announced Dec. 14 that it had closed. At least one non-profit is calling out for help in the wake of Madoff's collapse: The Gift of Life Foundation, a Jewish bone marrow registry that relied heavily on Madoff as a benefactor, announced on its website Sunday that it would immediately need to raise $1.8 million to make up for recent losses.

Sources close to Yeshiva University, where Madoff served as treasurer of the board of trustees and chairman of board of YU's Sy Syms School of Business until he resigned last week, said that the school has lost tens of millions of dollars, if not more.

Israel may get 'nuclear umbrella'

By ALUF BENN
© Ha'aretz Daily Newspaper Ltd.

U.S. president-elect Barack Obama's administration will offer Israel a "nuclear umbrella" against the threat of a nuclear attack by Iran, a well-placed American source said last week.

The source, who is close to the new administration, said the United States will declare that an attack on Israel by Tehran would result in a devastating U.S. nuclear response against Iran.

But America's nuclear guarantee to Israel could also be interpreted as a sign the United States believes Iran will eventually acquire nuclear arms.

Secretary of state-designate Hillary Clinton had raised the idea of a nuclear guarantee to Israel during her campaign for the Democratic party's nomination for the presidency. During a debate with Obama in April, Clinton said that Israel and Arab countries must be given "deterrent backing." She added, "Iran must know that an attack on Israel will draw a massive response."

Clinton also proposed that the American nuclear umbrella be extended to other countries in the region, such as Saudi Arabia and the Gulf States, if they agree to relinquish their own nuclear ambitions.

According to the same source, the nuclear guarantee would be backed by a new and improved Israeli anti-ballistic missile system. The Bush administration took the first step by deploying an early warning radar system in the Negev, which hones the ability to detect Iranian ballistic missiles.

Obama said last week that he would negotiate with Iran and would offer economic incentives for Tehran to relinquish its nuclear program. He warned that if Iran refused the deal, he would act to intensify sanctions against the Islamic Republic.

Granting Israel a nuclear guarantee essentially suggests the United States is willing to come to terms with a nuclear Iran. For its part, Israel opposes any such development, and similar opposition was voiced by officials in the outgoing Bush administration.

The same source noted that the fact that there is talk about the possibility of a nuclear Iran undermines efforts to prevent Tehran from acquiring such arms.

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Cotler calls on world to prevent genocide by Iran

By PAUL LUNGEN
Staff Reporter

Canada's former justice minister last week called on the international community to exercise its "responsibility to prevent" genocide by taking a host of measures against the government of Iran, including strengthened sanctions and legal actions against the country's president.

Irwin Cotler released a 79-page petition that set out in detail breaches by Iran of the Genocide Convention sufficient to warrant legal actions against the Mideast state.

"There's a toxic combination of the nuclear and the genocidal," coupled with repeated threats to annihilate Israel, Cotler said in a telephone interview from Israel.

Cotler, who has served as federal justice minister and attorney general, was in Jerusalem last week to present the petition during a conference marking the 60th anniversary of the Universal Declaration of Human Rights. He was keynote speaker at the event, which was sponsored by Bar-Ilan University, NGO Monitor and the Global Law Forum – Jerusalem Center for Public Affairs.

Cotler said release of the petition was the opening salvo in a broad range of advocacy measures designed "to hold [Iranian president Mahmoud] Ahmadinejad to account."

Thirteen countries that are party to the Genocide Convention, including Canada, will be called upon to bring Ahmadinejad to justice. The Liberal Party has endorsed the petition, and it has been presented to Foreign Minister Lawrence Cannon with the request that "Canada be among the first countries to bring Ahmadinejad to account."

Irvwin Cotler

Canada has been at the forefront of efforts at the United Nations General Assembly to censure Iran for gross human rights violations, recently co-sponsoring a resolution that accused Iran of torture, executing juveniles, discriminating against women and violating the rights of religious and ethnic minorities.

Cotler hopes Canada will refer Iran's threats to the UN Security Council for deliberation and action.

"Iran has said that one bomb will wipe Israel off the map. This toxicity of the genocidal and the nuclear must be joined together at the UN Security Council and not disconnected or sanitized," he said.

From Israel, Cotler will travel to the Czech Republic to press the case against Iran. "The Czechs understand the dangers of indifference and impunity," he said, noting the Czech Republic will assume the presidency of the European Union beginning Jan. 1.

Other countries that will be asked to step up against Iran are Australia; the United States; Germany, Iran's biggest trading partner; Rwanda, and Argentina, which has indicted senior Iranian leaders for planning the terrorist attack against the AMIA Jewish centre in Buenos Aires, as well as France, the United Kingdom, Jordan, Russia, Israel and India.

In public statements, Israel has emphasized Iran's nuclear capabilities but played down the genocidal threat.

"I think they should be joining the two," Cotler said, even though the Israelis "are skeptical and cynical regarding the use of legal remedies at the UN."

Iran's supreme leader, Ali Khamenei has employed "incendiary rhetoric not just against Israel but against Jews," describing Jews as malevolent, evil, greedy and murderers, Cotler said.

Despite the existence of the Genocide Convention, mass murders have taken place in the Balkans, Rwanda and Darfur. The international community still has time to prevent Iran from carrying out its threats to perpetrate another genocide, he said.

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Leaders clash over Ahmadinejad

By DEVORAH LAUTER
JTA

PARIS — Iranian and French leaders clashed over the French president's scathing public rebuke of Mahmoud Ahmadinejad.

On Dec. 11, the Iranian foreign minister reportedly protested Nicolas Sarkozy's "extreme" criticism of Iran's leaders, along with his refusal to shake hands with or sit at the same table as Ahmadinejad.

Nicolas Sarkozy

During a human rights speech last week, French President Nicolas Sarkozy criticized the Iranian president's past statements about Israel and the Holocaust.

In a Dec. 8 speech commemorating the 60th anniversary of the UN Declaration of Human Rights, Sarkozy said, "I can't sit at a table – after what the Shoah was, after what the 20th century was – with a man who dared say Israel should be wiped off the map."

Sarkozy also said France still needs to participate in solving the threat of a nuclear-armed Iran. He added that it's a "shame" that the Iranian people should "be represented by certain leaders" and that they "have to think: who is representing them?"

On Dec. 10, the Iranian Foreign Ministry summoned the French ambassador to Tehran to warn him "about the repercussion on bilateral relations of any repetition of such ill-considered remarks."

The French Foreign Ministry stood by Sarkozy's remarks late last Thursday, but it said discussions between the countries was still necessary.

Meanwhile, Ahmadinejad repeated last week that Israel would "fade away from the earth."

His latest prediction of Israel's demise was made during a rally last Friday in Tehran protesting Israel's blockade of the Gaza Strip.

"The crimes being committed by the Zionist regime are happening because it is aware that it has reached the end of the line and will soon fade away from the earth," the Mehr news agency quoted Ahmadinejad as saying, in remarks translated by DPA, the German press agency. He also said Israel is losing western support.

Ahmadinejad has said repeatedly that he wishes Israel would disappear.

Israel is blockading Gaza in a bid to end rocket attacks on Israel's south.

Tense situation expected along Gaza border

Continued from page 1

Israeli defence officials predicted that this week would be tense along the Israel-Gaza border, as the ceasefire between Israel and Hamas came to an end.

Maj.-Gen. Amos Gilad, the head of political military policy at the Defence Ministry, flew to Cairo on Sunday morning to meet with top Egyptian intelligence officials to discuss the future of the truce.

Deputy Prime Minister Haim Ramon blasted Defence Minister Ehud Barak for sending Gilad, saying he should have held off until after a government decision on whether to pursue a ceasefire extension.

"Ministers who supported the ceasefire in previous votes have said it is out of order to conduct negotiations before the government decides on its stance, on the basis that it will present the government with a fait accompli."

Barak replied that the meetings are routine and have nothing to do with the impending end to the ceasefire. He added that Israeli policy would only change via the appropriate channels.

Defence Ministry officials told Ha'aretz that Israel has made it clear to Hamas, via Egypt, that it would not agree to a continuation of the current situation and that there must be a return to a full ceasefire.

The assumption in Jerusalem is that while Hamas will seek to extend the ceasefire, it will also try to alter the terms of the agreement to allow it to continue firing rockets and mortars at the western Negev at will.

In the coming days, Israeli defence officials expect Hamas to increase the number of provocative attacks against Israeli targets, in an attempt to force Israel to accept less stringent ceasefire conditions. The unwritten ceasefire agreement that Egypt brokered between Israel and Hamas in June does not specify an expiry date. Hamas has said in the past that the agreement is valid for six months, and that its extension depends on expanding the ceasefire to the West Bank. It now appears that Hamas will not insist on this demand, but, in order to avoid domestic criticism for bowing to pressure from Israel, it will not officially accept that there is any ceasefire as of next week.

At the same time, Hamas will continue to fire a relatively small number of rockets and will not prevent other organizations from doing the same. The Israel Defence Forces believes Hamas will focus most of its efforts on the "perimeter," the 500-metre strip of land on the Gazan side of the border fence. The goal is to have Israel become accustomed to Hamas' presence in this area, while also making the IDF pay a price for any attempt to attack militants inside this buffer zone.

Israel Briefs

Feiglin moved down list

Likud party pariah Moshe Feiglin was dropped from 20th to 36th spot on the party's election slate. The head of the right-wing Jewish Leadership Movement now has less chance of becoming an MK in February elections. Polls show Likud winning 30 to 35 seats. Feiglin's position dropped after a petition was submitted to Likud's internal committee by an associate of party head Benjamin Netanyahu, who wanted members elected by district to hold higher positions than nationally elected ones. Feiglin, who favours removing Arabs from Israel, said he'll appeal.

Gap coming

The Gap is coming to Israel. The clothing retailer plans to open its first two stores in Israel in key Jerusalem and Tel Aviv malls soon, Ynetnews reported. The chain also plans to open stores in Jordan and Egypt soon.

Recognize villages: report

Unrecognized Bedouin villages in the Negev should be made official, a commission said. The homes of more than 40,000 Bedouins in more than 40 unincorporated villages should be made legal or the residents should receive compensation, the report by a retired judge said.

– With files from JTA

UN urges ongoing talks in 2009

© *Ha'aretz Daily Newspaper Ltd.*

The United Nations Security Council was expected to adopt a resolution on Tuesday calling on Israel and the Palestinian Authority to continue negotiations on the core issues during the course of 2009.

The resolution states that negotiations are to continue after both the Israeli and Palestinian leaders have completed their terms, in efforts to achieve "two states for two peoples."

The core issues on the negotiations table between Israel and the Palestinians include the fate of Jerusalem, parts of which the Palestinians envision as the capital of their future state, the fate of the Palestinian refugees, and the borders of a future Palestinian homeland. Sources in Jerusalem said that the move was likely to force Likud leader Benjamin Netanyahu to commit to the peace deal brokered at the November 2007 Annapolis conference, should he be elected prime minister in February, as polls predict.

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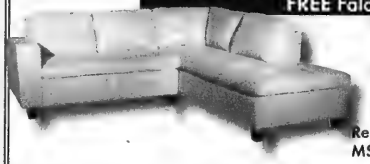

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Happy Chanukah

Arts & Travel

Singer taps the talents of local music legends

By KATHRYN KATES
Special to The CJN

Best known to music fans as part of the music group Dr. Music, with the late award-winning Canadian composer and pianist Doug Riley, and then part of the country duo Silver & DeGazio, singer/songwriter Rhonda Silver released her first solo CD this summer, Twelve Pieces of Silver.

"I always wanted to write songs that sounded like they could be old standards," Silver says. "In 2002, my boyfriend at the time, Bill Bassakyros, and I started to write songs that reflected the sound of the old standards, and I thought it would be great to do an entire album of these songs."

However the timing was wrong, she says. It wasn't fashionable then to write your own songs that sound like old standards.

"Singers were putting old standards on their albums and we didn't want to. I wanted to take the risk."

Rhonda Silver

The risk paid off. Jeff Burns, president of Prism Records, heard the songs she recorded six years ago and loved them.

For Twelve Pieces of Silver, she tapped the talents of local music legends including Riley and flugelhornist/trumpeter Guido Basso. In January, she will release Miss The Chance, her latest single from the album, featuring the late Jeff Healey on guitar.

"When I was a kid, I did a lot of TV and worked with the best, so I only want to work with these kinds of guys. I'm starting to get known for my good taste in musicians," she says with a chuckle.

Silver has been performing since she was six years old and is no stranger to the recording studio. Over the years, she has sung backup for a who's who of national and international talent, including Anne Murray, Gordon Lightfoot and Bob Seger on his hit single Night Moves. On TV and in concert, she has worked such greats as Lou Rawls, Kenny Rogers, Dusty Springfield, the Beach Boys and B.B. King.

Silver just released a new single – a tongue-in-cheek holiday tune about Christmas spending between Santa and Mrs. Claus called Christmas on Credit. It was co-written with her boyfriend, screenwriter Ed Moitoso. Her son Jeremy Smith, 24, a graphic artist, designed the holiday single's cover. Given the time of year and the downturn in the economy, the song is getting extensive airplay in both Canada and the United States, and it's now available on iTunes.

"I have a strong Jewish identity and celebrate Chanukah, but I enjoy the holiday season as a whole," Silver says. "Someone suggested we write a Christmas song, since that's always what's played at this time of year."

Moitoso came up with the title and wrote the lyrics. "That made it easy for me to write the melody – it's a standard blues tune," Silver says.

For the last two years, she has performed every Wednesday through Saturday at La Castile Piano Lounge in Mississauga, playing two keyboards. She describes herself as a one-woman band. During the evening, she sings requests for patrons who want to sing along around the grand piano or kick up their heels on the dance floor.

Silver has been a fixture at simchahs in the Toronto area for years. "My mother was a bridal consultant, and my sister is one today, so I have sung at Jewish weddings, parties and bar mitzvahs, and at senior citizen homes, and still do."

When not performing or composing, she teaches singing, mainly to teenagers. For fun, Silver likes to work out at the gym almost daily and enjoys listening to a lot of jazz and blues music.

For reservations to see Silver at La Castile, 2179 Dundas St. E. in Mississauga, call 905-625-1137 or visit www.lacastile.com. Admission and parking are free.

Twelve Pieces of Silver is released by Prism Records and available through Universal Music. For information on Silver or to order her music online, go to: www.rhondasilver.net

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Animated film a sober look at 1982 Lebanon war

By SHELDON KIRSHNER
Staff Reporter

The first scene in Ari Folman's powerful animated documentary, Waltz with Bashir, which opens on Dec. 26, is terrifying.

A pack of vicious black dogs, 26 in all, race down a tree-shaded street in Tel Aviv, their teeth bared, honing in for the kill. The person they are chasing is Boaz Rein Buskila, an Israeli veteran of the 1982 war in Lebanon.

These intimidating hounds, a figment of Biskila's imagination, appear in a recurring nightmare that torments him. One night at a bar, he tells Folman – a character in his own film – about it. They decide that the nightmare is directly connected with Buskila's military service in Lebanon.

Strangely enough, Folman – who was a foot soldier in that war as well – can't remember his service in it either. But later that night, Folman is assailed by images of the Sabra and Shatila massacre, a pivotal event in the war.

Galvanized by these disturbing visions, Folman sets out to refresh his memory by talking to fellow vets, a reporter who covered the war and two psychotherapists.

Through this painful process, Folman reconstructs his involvement in a controversial war and recalls events that culminated in the massacre, which occurred a day after Bashir Gemayel, Israel's Lebanese Christian ally and Lebanon's incoming president, was assassinated by Syrian agents.

In Waltz with Bashir – which was screened at this year's Toronto International Film Festival – Folman takes a sober, jolting look at that war through the eyes of his fellow soldiers and re-examines Israel's role in the infamous Sabra and Shatila tragedy.

The Phalange, a Christian Lebanese militia aligned with the Gemayel family, perpetrated the crime under the nose of the Israeli army. It resulted in the murder of hundreds and possibly thousands of Palestinian civilians.

Later, the Kahan Commission released a damning report that found the army indirectly responsible for the slaughter and Ariel Sharon, the then Israeli defence minister, directly responsible for it. Tarred by the report, he resigned.

Waltz with Bashir opens on Dec. 26

Through a series of stark scenes, Folman more or less exonerates Israel of this crime. However, he leaves the strong impression that the Israeli army could have prevented it.

Although the massacre is at the core of Waltz with Bashir, Folman has plenty to say about Israel's messy war on the ground – the commandos who lay in wait to spring an ambush, the troops who fire on a civilian car, the tank commander who's shot in the neck and bleeds to death, the soldiers who rush out of their disabled tank and are mown down by enemy fire, the Palestinian boy who fires a rocket at an Israeli armoured personal carrier, the soldier who, as in a surreal dream, wanders through Beirut's airport terminal.

Waltz with Bashir, strictly speaking, is not an anti-war film. But it will leave viewers with the distinct impression that war is a terrible and ultimately futile exercise.

Flory Jagoda performs Ladino songs from the Balkans

By SHELDON KIRSHNER
Staff Reporter

Flory Altaras Jagoda is one of the last authentic custodians of Ladino, the Judeo-Spanish language of her Sephardi ancestors from the Balkans.

At a recent concert at the Glenn Gould Studio, which is scheduled to be broadcast by CBC radio's Canada Live on Dec. 21 at 8 p.m, she performed a medley of soulful Sephardi and Bosnian compositions.

She introduced each song, some composed by herself, with a bit of commentary and nostalgic tales from old Sarajevo, where she was born more than 80 years ago.

A petite, grandmotherly figure, she was accompanied by her apprentice, Susan Gaeta, and by Howard Bass on guitar, Aleksandar Gajic on violin, Milos Popovic on accordion and Eric Stein on mandolin.

The two-hour concert, essentially an ode to Sephardi culture, was presented by the Ashkenaz Foundation.

She began with Buena Semana, a traditional Ladino melody, singing and strumming her guitar as she sat on a chair.

The soft, gentle songs that came next were about yearning, desire, love and disappointment from a bygone era obliterated by the Holocaust.

One of the few members of her family to survive the Nazi occupation of the former Yugoslavia, she was interned on an island camp before escaping to Italy. Toward the close of the war, she met a U.S. army officer and married him. Since then, she has lived in the United States.

Jagoda, whose personal mission is to keep alive the rich musical tradition of Bosnian Jews, sang her songs either alone or with Gaeta, whose voice is similarly sweet and lilting.

In Nights, Nights, Beautiful Nights, she sang of love, and in The Key From Spain, she eulogized her Spanish ancestors. In Remembering My Grandmother, she recalled a woman in the glow of Sabbath candles. In a tribute to Chanukah, she sang Eight Little Candles, for which she received a standing ovation.

Not all her songs, though, harked back to the pre-war period. In Sarajevo, My Golden City, Jagoda expressed sorrow over its near destruction in the Bosnian civil war:

"I watch television with an anxious soul; My golden Sarajevo is being destroyed; I never thought that this could happen; So much inhumanity and terrible cruelty."

As she finished the concert, still seemingly fresh and spry, she made a passing reference to "this wonderful music we love so much."

Judging by her performance, this is music to love, savour and preserve.

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Holocaust one of many 'Jewish' DVDs released this year

By LARRY ANKLEWICZ
Special to The CJN

With the year coming to a speedy end, it is time to take a look at some of the excellent "Jewish" films that made their debut on DVD in the past 12 months, including two made right here in Canada.

But before we get to that, I'd like to tell you about two TV miniseries that were released in full on DVD during the year 2008.

Fugitive Pieces is now available on DVD

Masada, the 1981 miniseries about the Jewish revolt against Roman rule in the 1st century, is now available in its complete version, as it was shown on television when it was first aired. This DVD contains the original introduction and ending, two important sections that were cut out of the VHS release. In fact, this DVD is especially welcome because the VHS release was badly edited, with entire sections cut out and other sections moved around. The result was a mess. This DVD corrects all of these mistakes.

Holocaust is the other TV miniseries that was released on DVD recently. And once again the DVD release contains the entire series in one very compact and easily handled DVD. This is a must for anyone who hasn't seen the landmark series or just wants to refresh their memories.

Theatrical films that have been released on DVD include the wonderful Israeli film, The Band's Visit. This pleasant little comedy won rave reviews throughout the world and was one of Israel's most successful films to enter the international market.

Also released this year was the Academy Award winning Austrian film, The Counterfeiters, about a group of counterfeiters who were forced to produce bogus English and American currency for the Nazis. If you haven't seen this film, you should do so now.

And then we have the heartwarming and magical Brazilian film, The Year My Parents Went On Vacation. This was the film that opened the Toronto Jewish Film Festival (TJFF) in 2007. It tells the story of a young boy being left at his grandfather's place while his parents go underground in order to avoid arrest by the military junta then governing Brazil. What the parents did not know was that the grandfather had died suddenly a short time before and the grandfather's friends and neighbours take on the task of caring for the child.

For all the people who wanted to see The Rape of Europa, now is your opportunity. It was released on DVD in September. This too played at the TJFF and was the closing film in 2007. It is a powerful documentary about the Nazi theft of Europe's art treasures, and the allies attempts to recover and return these art works.

Also available on video is the American film, Arranged. It was shown at the TJFF in 2008 and deals with the similarities between muslim and Jewish culture as far as arranged marriages are concerned. The film tells the story of a young Jewish Orthodox school teacher who doesn't like the man her parents have chosen for her, and a young muslim School teacher who is also being married off to a man chosen by her family.

Then we get to the Adam Sandler film, You Don't Mess With the Zohan, a comedy that misses the mark on many levels, yet is interesting for being one of the first attempts by an American movie star to portray an Israeli, and it contains some exellent Israeli music on the soundtrack. It was also very nice to see Montreal born and Toronto raised Emmanuelle Chriqui who plays a beautiful Palestinian hair salon owner in that film.

And one of the best Israeli films to hit the North American market in quite some time, Beaufort, is also now available on DVD. This is the story of a small group of Israeli soldiers stationed in the Crusader fortress of Beaufort in Lebanon, just as Israel is planning to bring the last of their forces back home. In the meantime, the fortress is under constant attack by rocket bombardment and the film questions whether the casualties they suffer are worth the effort.

The two Canadian films that have been released on DVD this year are the two films that opened and closed the Toronto International Film Festival in 2007. The opening film, Fugitive Pieces, is an interesting adaptation of the best selling Canadian novel and follows a young boy who is saved from the Nazis by a Greek archeologist. The boy's experience during the Holocaust and his inability to find any trace of his family, have left an indelible mark on his mind.

The other Canadian film is Emotional Arithmetic which stars Susan Sarandon as a Holocaust survivor who now lives in Quebec and learns that the man who saved her life during the war has been released from a Soviet prison. She invites him to come visit her on her farm, which he does, bringing another survivor along with him.

Most of these films should be available at video stores. For the more difficult-to-find titles, you should get in touch with some independent video stores or try to obtain them online.

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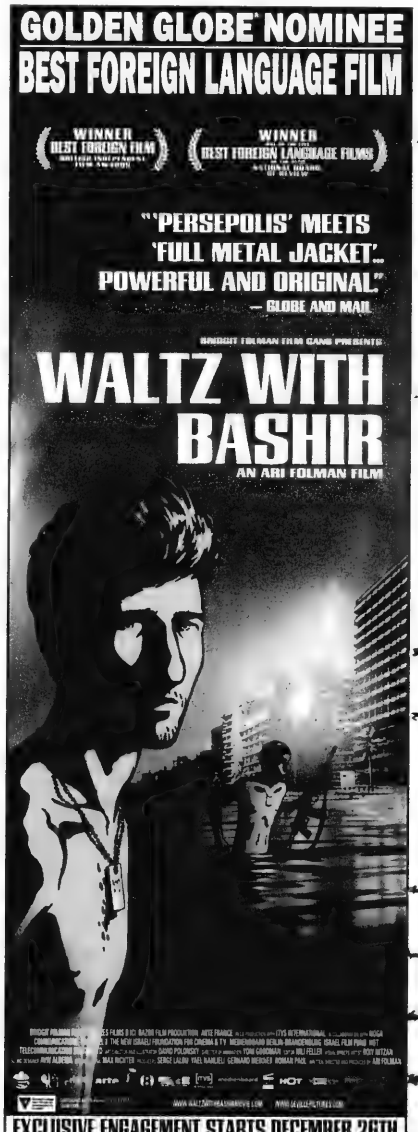

Eye on Arts

By BILL GLADSTONE

DID YOU GROW UP IN TORONTO'S ANNEX? FILMMAKERS WANT TO HEAR FROM YOU

Veteran filmmakers **Marc** and **Marcy Stone** are seeking stories about growing up Jewish in Toronto's Annex district during the first half of the 20th century. The oral histories are for Once They Were Peddlers, a proposed feature documentary about the Jewish immigrant experience from 1900 to 1945.

The filmmakers wish to collect personal stories of those who settled here as refugees from the pogroms or prewar Germany, and their children and grandchildren. To share your story, contact MHS Productions. 416-484-7092, mhspro@rogers.com.

* * *

Dinner Plus Film: Chinese And A Movie offers a kosher Chinese dinner and a screening of **Woody Allen**'s recent film Vicky Cristina Barcelona, introduced by film maven **Shlomo Schwartzberg**, for "Erev Christmas." $40 advance, $45 at the door (students $25 & $28). Miles Nadal Jewish Community Centre, Al Green Theatre. Wednesday, Dec. 24, dinner 7:30 p.m., movie 8:30 p.m. 416-924-6211, ext. 0, www.mnjcc.org

* * *

Chai Tea: The Toronto Jewish Film Festival presents the Israeli film Galilee Eskimos (Hebrew with English subtitles) as part of its Chai Tea series. After a bank foreclosure, a kibbutz is abandoned except for a dozen senior citizens who work to keep it alive and to stop construction of a luxury spa and casino. To view the film trailer, visit the website http://wejew.com. $15 in advance or at the door (subject to availability). Sheppard Grande, Yonge & Sheppard. Sunday, Jan. 18. Chai tea 4 p.m., film 5 p.m. 416-967-1528, www.tjff.com

* * *

Two Worth Reading: In American Lightning: Terror, Mystery, the Birth of Hollywood and the Crime of the Century, American author **Howard Blum** builds a "non-fiction thriller" around the little-remembered bombing in 1910 of the Los Angeles Times building, which resulted in 21 deaths and scores of injuries. Besides the usual suspects, the cast of characters includes a quartet of colourful detectives, a pack of lawyers including the legendary **Clarence Darrow**, some motion-picture personalities including **D. W. Griffiths** and **Mary Pickford**, and several journalists including **Lincoln Steffens**.

The book has brought comparisons to **Truman Capote**'s In Cold Blood for its exploitation of the true-crime, non-fiction genre and to **E. L. Doctorow**'s Ragtime for its use of a constellation of celebrities to give the story lustre and social context. Blum's seven previous non-fiction works include The Gold of Exodus, an exploration of the off-beat theory that Mount Sinai was located not in Egypt but in the Arabian peninsula.

Sara Gruen, formerly of Vancouver, London and Ottawa, and now living in Chicago, is the author of Water for Elephants, a novel that sets a romantic tale against the well-painted backdrop of a travelling circus in the Great Depression. The human menagerie includes an assortment of oddballs, freaks, swindlers and misfits, but psychological skill must also be applied toward the animal menagerie, especially a baffling elephant named Rosie. The New York Times called it an "enchanting escapist fairy tale."

* * *

Arts in Brief

• Israeli musician **David Broza**, famous for his flamenco-flavoured rhythmic and percussion guitar techniques, performs an intimate solo set for the Koffler Centre of the Arts. Leah Posluns Theatre, Tuesday, Dec. 23, 8 p.m. $55; $10 for post-show party; $80 preferred seating with party. 416-636-1880, ext. 222, info@kofflerarts.org

• Chabad Lubavitch of Markham presents a Chanukah Family Concert featuring the Israeli band Schlock Rock. $15 person, $40 family, $180 for four VIP tickets. Thursday, Dec. 23, 2:30 p.m. 83 Green Lane, Thornhill. 905-886-0420. www.ChabadMarkham.org

• Season memberships are now available for the Toronto Jewish Film Society's 2009 season, featuring eight great film events from January to December. For program information, e-mail esthera@mnjcc.org. For membership information, e-mail joellem@mnjcc.org or phone 416-924-6211, ext. 139.

• CJN columnist **Bill Gladstone** is seeking interesting old photos or artifacts of Toronto's Jewish community for use in the paper's monthly feature, Remembering Our Yesterdays. Do you have an interesting photo and an interesting story to go with it? Contact Bill at 416-391-1836 or billgladstone@sympatico.ca.

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A testament to the marvels of the poet's craft

By NORMAN RAVVIN
Special to The CJN

A recent kerfuffle over the 2008 Governor General's Award for poetry reflected the tightness of the poetry community in Canada. One of the judges, poet Di Brandt, was both a co-editor and a subject of one of the winning volume's poems.

Norman Ravvin

Though the conflict of interest inherent in judging work with which you are intimately involved made the news, one wondered how many Canadian readers reached for the prize-winning book, Jacob Scheier's More to Keep Us Warm, whether for its literary or newsworthy qualities.

The Polish poet Adam Zagajewski commented recently on poetry's contemporary predicament. Of a visit to Paris he wrote: "In the subway cars, many people are reading thick novels, even during rush hour, when cramped passengers who couldn't find a seat hover over the reader's head. Paris is after all the capital of the novel… On the other hand, poetry fares poorly in Paris. It's true that you often see posters with brief poems in the subway cars… But I don't think anyone gives them a second glance; absorbed in their thick novels, the passengers don't see them and don't want to see them."

Though Zagajewski has been compared to major figures from an earlier generation, including the Nobel laureates Czeslaw Milosz and Pablo Neruda, his work is not as well known in North America. His new collection, Eternal Enemies (Farrar, Straus and Giroux), is a slim but fine testament to the marvels of the poet's craft.

Unlike a novel (Canadians, it's often said, like theirs fat) Eternal Enemies is easily read in one sitting. Its recurrent themes are not difficult to catalogue: travel; the effect of cities, towns and countryside on the imagination; literary lives; the political and cultural legacies of postwar Poland.

Zagajewski was born in Lvov, but he writes most intimately of Krakow, the most beautiful city in Poland and one of Europe's treasures. His urban portraits express an old-fashioned nostalgia, and are most often tied to a personal sense of yearning or loss:

> I returned to the city of sweet cakes,
> bitter chocolate, and lovely funerals
> (a grain of hope was once buried here),
> the city of starched memory –

Like many intellectuals and artists in postwar Poland, Zagajewski's musings are haunted by the country's absent Jews. His meditation on a major landmark in Krakow, the Church of Corpus Christi, begins:

> We're next to the Jewish Quarter,
> where mindful prayers rose
> in another tongue, the speech of David,
> which is like a nut, a cluster of grapes.

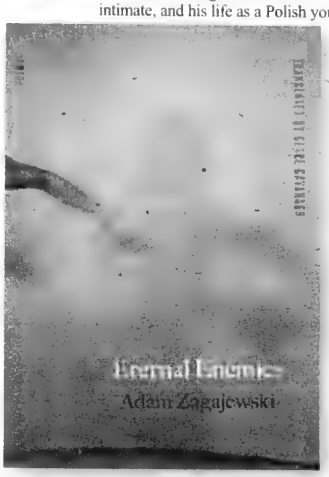
And a poem dedicated to the postwar theatrical avant-gardist Tadeusz Kantor leads Zagajewski to consider "what it means to be a Jew, a German, or a Pole, or maybe just human…" The challenge of remaining "human" in postwar Poland is given the ironic treatment often found in the views of those who grew up under Stalin. In his youth, Zagajewski tells us:

> …the pockmarked
> Georgian still lived and reigned,
> with his grim henchmen and theories.
>
> Those were years of memory and grief,
> of sober talks and silence…

In a more overtly comic poem called The Power Cinema, the paradoxes of culture under the Soviets are evoked:

> The screen in the Power Cinema was happy to receive
> every film and every image –
> the Indians felt right at home,
> but Soviet heroes
> were no less welcome.
>
> After each showing a silence fell,
> so deep that the police got nervous.

Short passages do not do Zagajewski's poems justice, yet his method is to present a major theme, a memory or setting in a few stanzas, using short lines and concrete images. His voice is intimate, and his life as a Polish youth and itinerant intellectual (Zagajewski divides his time between Texas and Poland) is portrayed with force and clarity. Motifs evocative of the poet's time and place recur: the "electric trams" that survive in Polish cities from an earlier time; the "fat priest," somehow both a relic and emblematic; the "scrawny" and "drowsy" cats inhabiting neighbourhoods that continue to accommodate a certain wildness and unpredictability.



The poet's challenge is to make all this particular material rich and open to a reader who may only encounter it on the page. At this Zagajewski is expert. Most of us will recognize something in the sort of paternal memory evoked by the epigram that introduces In a Little Apartment: "I ask my father, 'What do you do all day?' 'I remember.'"

Norman Ravvin is chair of the Concordia University Institute for Canadian Jewish Studies. He is completing a novel set in contemporary Poland called The Typewriter Girl.

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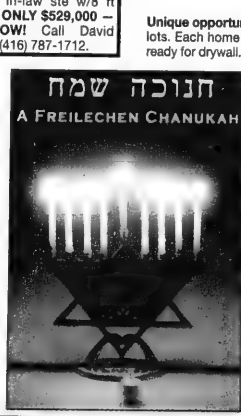

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Coast to Coast

Former campers relive their summer experience

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — "We have travelled far, hitched our vessel to a star, but never more we'll have to roam… for we realize it was right before our eyes at Kadimah, our second home."

Nearly 300 people travelled far – from Halifax, Montreal, Ottawa, Kingston, Windsor, Northern Ontario, Vancouver, New York and Houston – to relive the Camp Kadimah feeling evoked by the camp song at a recent reunion in Toronto.

Camp Kadimah, a Canadian Young Judaea summer camp in Lunenberg, N.S., has been in existence for 65 years. Owned and operated by the Atlantic Jewish Council, it began as a place for Jewish children from the Atlantic provinces to come together in the summer and have a happy, healthy, fun-filled experience with other Jewish children. In many cities, towns and villages, there were – and still are – very few Jews, and for many, Kadimah has been the main Jewish connection available.

Over the years, as the Jewish population in Atlantic Canada dwindled, a funny thing happened. Camp Kadimah didn't get smaller or have trouble staying afloat. Instead, it has grown in both size and popularity. As alumni moved away, they began to send their children "back home" for the summer, and generations of people who never lived in Atlantic Canada formed strong bonds with the region. They, in turn, brought friends who had no other connection, but fell in love with the camp and the region.

The vast majority of Kadimah campers now come from outside the Atlantic provinces, mainly from the Toronto area. Realizing that there are so many alumni living in Toronto, some camp committee members got the idea of holding a Kadimah reunion there. Spearheaded by Michael Freedman (originally from Saint John, N.B.), who attended Kadimah from 1966 to 1980, and his co-convenor Shawna Perlin (originally from Halifax), a reunion committee was formed and the planning began.

Though the committee was hoping for 150 people, nearly double that number arrived at The Terraces of Baycrest on a Saturday evening last month. They ranged in age from teenagers (present-day campers who volunteered to help out for the evening) to senior citizens, all searching for familiar faces in the crowd.

Past camp committee chair Mark Rosen and current co-chairs Victor Goldberg, Jim Spatz and Michael Pink all came from Halifax for the reunion. Past camp directors Benny Prossin, Morty Brown, Melvin Brown and Marty Zatzman, who all live in Toronto, attended and reminisced with former camp friends.

The bonds formed by Kadimah alumni are lifelong and cross geographic boundaries.

"I believe it [the camp] had a major influence on making me who I am today, as there isn't a day that goes by that I am not reminded of something from camp," Freedman said.

His wife, Tracy Berman, grew up in Toronto and did not attend Kadimah; however, her life has been influenced by it as well. "One of the conditions of our marriage was that our children would go to Camp Kadimah, and they did," she said.

Many couples met at Kadimah, and many families have two and three generations of Kadimah alumni.

As the evening wore on, people danced to the music of The Casualties, roamed around the room to mix and mingle, watched videos and looked at the photo board. For one beautiful evening, as the snow fell outside, they were back in Nova Scotia reliving the endless summer of their youth.

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Richman often considered 'greatest Jewish athlete'

By DAVID LAZARUS
Staff Reporter

MONTREAL — Joey Richman was all of 5 feet, 7 inches tall, weighed around 150 pounds soaking wet, and would go unnoticed on a present-day basketball court.

Obituary

But when Richman died Dec. 2 at age 93, those who came to bid farewell at Paperman & Sons knew they were saying goodbye to a man widely considered the best Canadian Jewish amateur athlete who ever lived.

Hard-muscled, trim and active in sports and athletics until almost the last decade of his life, when illness and Alzheimer's disease began to limit him, the diminutive Richman, in his prime and even in his senior years, came to personify the potential of the amateur athlete, Jewish or otherwise.

Sportswriters thought of him as "the greatest all-round sports competitor Canada ever produced," a 1978 profile in The CJN said.

"He played professional football for nine years, including for the [Montreal] Alouettes, won a Grey Cup for Toronto, coached in the Olympics," his son Mark said at the funeral.

"He coached at the Y for the Canadian basketball championships in the 1950s, ran track, played baseball, played and coached at the Maccabiah Games, which he devoted a lot of time and effort to, then later in life became one of the top seniors tennis players in the world, just to mention some of his accomplishments. There are many, many more."

In fact, Richman's death seemed like the end of an era when the YM-YWHA – during its "Golden Age" decades ago – served as the training ground for some of the best Canadian Jewish athletes of the day, especially in the wrestling ring and on the basketball court.

Richman was the youngest of eight children who grew up in what was to be Mordecai Richler territory in the St. Urbain Street area.

During the Great Depression, Richman discovered, in the gritty street where he sometimes had to fend off unsavoury types, that he was a born athlete.

"I was faster and better than anyone else," he told The CJN in the profile. "My whole life was running, jumping, fighting – and I could beat everyone. It was speed, speed, hustle, hustle. I was a very disciplined kid."

So it began. Richman played hockey and soccer and then basketball at the Davis Y on Mount Royal Avenue. He went on to take a provincial Golden Gloves title in boxing, made a pro-quality football team on a bet in the late 1930s, and continued to play football after joining the RCAF during World War II, helping his RCAF squad win the 1942 Grey Cup.

Richman then started to compete in track and field, where he again won many events.

In 1946, after being chosen as outstanding athlete in the province, Richman decided to open a sporting goods store. It was successful, but was eventually destroyed in a fire that also consumed his medals, clippings, scrapbooks and trophies.

"There was my whole life – and suddenly they were gone," he told The CJN.

In the late 1950s, he became the first person to sell Adidas athletic foorwear in Canada and was extremely successful at it.

In an undated photo from the late 1970s or early 1980s, one-time Montreal Alouette Joey Richman, second from left, is seen with sports greats, from left, Jean Béliveau of the Montreal Canadiens, legendary NHL referee Red Storey and Alouette Sam Etcheverry. [Howard Kay photo]

Richman's interest then began to turn more toward coaching. He coached the Canadian women's track team at the Helsinki Olympic Games in 1952, and the Y senior basketball team from 1950 to 1957, winning the national title twice.

The Y and the Maccabi movement became the greatest labours of love in Richman's life. From 1950 on, he was the prime mover behind Canadian participation at the nascent Maccabiah Games, coaching basketball and track teams and captaining several teams to Israel.

In his 60s, Richman began to get serious about tennis, winning a number of master's titles until about 15 years ago.

Mark said that despite his dedication to sports, his father was a kind, devoted father and family man, once driving all night from Chicago to see his son play a football game.

But his father preferred amateur sports to the professional kind any time.

"The only time I was pro and got paid was between 1946 and 1948, when I played football for the Alouettes," Richman said in 1978, adding words that still seem relevant today.

"Most kids are in there playing for fame and money," he said. "I don't envy these kids today. It's different. They don't play like I did. They just don't have the spirit, the love of play anymore.

"People tell me, 'Joey, you were born 30 years too soon.'

"I say, 'No sir, I was born in the right time. When it was fun.'"

Richman is survived by his wife, Roslyn Shizgal, son Mark and sister Mattie. He was predeceased by his son Steven eight months ago.

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Allen Dershowitz's (futile) fight

By YONI GOLDSTEIN

Of all the supporters of Israel and the Jewish people in the past 100 years, Alan Dershowitz may very well be the most valuable and significant.

That's because he stands for the Jewish cause in an environment that's generally filled with venomous hatred toward Jews and Israel. In the academic domain, where thinkers, writers, lecturers and media personalities regularly make a name for themselves by taking a stand against the Middle East's lone democracy – and where, increasingly, joining the club hinges on one's stance vis-a-vis Israel – Dershowitz stands strong, steadfastly and tirelessly fighting the good fight.

New Views

One marvels at his success in arguing against notorious Jew-haters and against less conspicuous anti-Semites who hide behind the shield of the "anti-Zionism-doesn't-equal-anti-Semitism" defence. But the reason he has become the go-to guy when it comes to standing up for Israel is actually quite simple: he sticks to the facts. While his opponents spit out claims against Jews and Israel based on the most tenuous data and illogical twistings of the mind, Dershowitz cites historical precedents, quotes reliable sources and extrapolates rational conclusions.

This is why his 2003 book, The Case for Israel, was so successful. In it, Dershowitz calmly and methodically explained why the accusations against Israel – that it's a monstrous human-rights violator and the main obstacle to peace in the Middle East – are wrong. Almost scientifically, he set out various accusations against Israel, named the accusers and then proved them wrong.

In his latest book, The Case Against Israel's Enemies: Exposing Jimmy Carter and Others Who Stand in the Way of Peace, Dershowitz has provided another valuable tool for defenders of Israel. In the spirit of the title, the author takes on former U.S. president Jimmy Carter, who has made a habit recently of calling Israel an "apartheid" state. Others on his hit list include academics Norman Finklestein and Noam Chomsky, as well as the culture of suicide within Islam, Iranian President Mahmoud Ahmadinejad, hard-right bigwig Pat Buchanan, and professors John Mearsheimer and Stephen Walt, authors of The Israel Lobby and U.S. Foreign Policy.

Dershowitz makes two main arguments against this mob: (a) their facts are wrong, and (b) some of them actually are anti-Semites. Regarding Carter, Dershowitz explains why Israel is not an apartheid state – that, for example, it provides equal rights and opportunities to Jewish and Arab citizens, and it offers aid (and has offered peace) to its Palestinian neighbours. When it comes to people such as Buchanan and Finklestein, Dershowitz dismisses their anti-Zionism as barely concealed anti-Semitism – one of his oft-repeated accusations against Finklestein and the like is that they accuse Israel of genocide (a claim Dershowitz convincingly parries) while conveniently ignoring the ongoing human rights travesties around the world. To claim that Israel is the only genocidal, racist state in the world, Dershowitz argues, amounts to blind hatred of Jews, not mere hatred of the Zionist state.

The Case Against Israel's Enemies is rational, well thought out and entirely convincing. But one questions whether there is any real value in writing a book like this. The Israel-Arab conundrum is, after all, understood by most people as a fairly black-and-white issue: you either support one side or the other. Rarely is anyone willing to offer a more nuanced approach, because to wade into the grey area of the issue means giving legitimacy, however small, to the other side.

In a very real sense, then, Dershowitz is fighting a useless battle. Those of us who are in agreement with his basic premise don't particularly need his books to tell us what we already know, and those who disagree with him won't pay any attention to his arguments anyway.

There's an element of tragedy to this. Because when all is said and done, and for all his hard work, Dershowitz's good fight may ultimately be a futile one.

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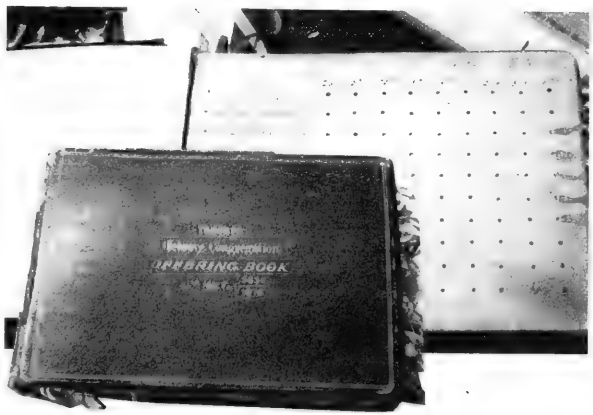
REMEMBERING OUR YESTERDAYS

By BILL GLADSTONE



Holy Blossom Temple, once also known as the Toronto Hebrew Congregation, used this Victorian-era Offering Book in 1876 to record pledges made by members for the honour of an aliyah – being called up to the Torah during Shabbat or festival services. The cover and some inside pages are shown. Beside each congregant's name was a series of holes representing pledge amounts from 25 cents to $5. A needle and ribbon were pulled through the correct hole. *[Courtesy Holy Blossom Archives]*

Fear: like the nocturnal stranger

By AVRUM ROSENSWEIG

I suffered a heart attack in July, and it scares me more today than it did when I had it.

URBAN WRITER

Like many people, I remained calm as it was happening, to the extent that I asked the paramedics to turn the siren on, saying, "If I'm going to be in an ambulance, I want the full treatment." They acquiesced.

Throughout the angioplasty, the week of recovery in the hospital and the weeks following, I wasn't scared. I did what many people do when faced with a crisis. I relaxed and chatted with myself, saying: "Everything will be cool if you just stay cool." So I stayed cool. (I did get scared after my angioplasty, thinking that if I sneezed, I might cause another heart attack. I just sneezed as I wrote this and was reminded of that).

But today, five months later, fear has settled in where it was absent before. It has, because time has dismissed my immediate survival needs and chiselled out space so that I can I can clearly see that my body has the ability to disappoint me, to let me down when I'm not looking. It's a funny thing that way, fear is. It goes through a metamorphosis, slowly growing from within, creeping up like an apprehensive, if self-assured, nocturnal stranger, his eyes hiding behind the brim of his fedora.

A short while ago, while sitting in a room with hundreds of people at a "raw food" conference, I felt a slight pain in my chest. It was a muscle spasm, but I was scared. It was raw fear.

After I calmed down, having realized that my heart was behaving, I wondered how many people in that room were experiencing fear at the same time as I was. If I were to randomly choose a person and ask them, "Are you fretful right now about anything?" they would likely say, "Yes."

And what might be their fear? Many people are terrified of being seen, being singled out so that someone else sees or hears them. They ask themselves, "What happens if I sound stupid, or if I sound smart, or if I become so anxious that I need to run?"

This is not uncommon. In fact, when this fear is connected to public speaking, it is said, many people would prefer to die rather than take the podium. (My sister told me not to be afraid in a packed room, because everyone is thinking about themselves, not me. I speak publicly on a regular basis, and knowing this made a difference. But it did so not because I used this knowledge to set myself free, but instead to reinforce my dome of safety.)

Many of us were brought up to be invisible. We were of the generation when "children should be seen and not heard." Such nonsense. So we did what they told us to do. We became indistinguishable, and when we got big, we didn't know how to voice our opinions when we should, or to stand up for our rights or someone else's. We were afraid of our own existence.

If you're scared, you're not alone. Jacob in the Torah was afraid of Esau, his brother. Esau was likely afraid of his own wickedness. The Jews were afraid of the Romans, and the Romans of themselves. Your parents are fearful of bad parenting and being unmasked "for who they really are." The vegetable woman is terrified that you might dislike her and stop buying her tomatoes, cucumbers and roses.

Remain calm throughout, and later on as well. But know that you're not the only person in the room who's scared of something. Happy Chanukah.

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The Canadian Jewish news

Section B

Chanukah Greetings

30th

Anniversary of Golda Meir's death.

Special feature inside

Plus…great digs, latkes, Herod's grave and more

Chanukah 5769: A light unto the world

By BARUCH COHEN
Special to The CJN

In loving memory of Malca

Despite the never-ending clouds of anti-Semitism and anti-Israel propaganda that hang over the Jewish People, we remain, davka (particularly), joyful in welcoming the Festival of Lights.

Chanukah, which literally means dedication, tells the story of the Maccabees' brave battle for Jewish beliefs, values and traditions. It is a story of Jewish commitment, vitality and dynamism. Bravery and unflinching adherence to the values of the Torah's teachings characterize the heroism of the story.

The Maccabean movement of some 2,300 years ago was not simply the result of an elitist dislike of tyranny and crime. It was, rather, a fight to safeguard and strongly affirm our Jewish identity and way of life. It was a fight for Judaism, its values and its existence.

Today, as then, we must continue to fight in the spirit of the Maccabees.

The waves of hatred that we are witnessing today focus not only on the State of Israel, but on the Jewish People, wherever they are. The message and lesson of Chanukah, clear to anyone who is familiar with the Book of the Maccabees, enable us to rekindle the spirit of our beautiful tradition and give the younger generation of Jews the strength to continue to be a light unto the nations.

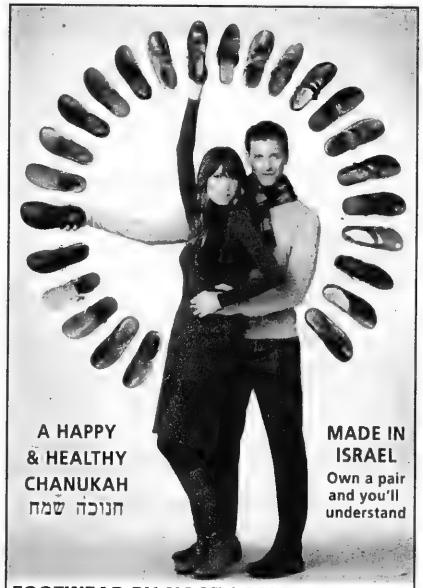
History chose Jerusalem as our capital city, dedicating it to the Jewish People.

We Diaspora Jews are also on the front lines. We must never let the dark days repeat themselves. This is our Chanukah calling: to unite with our sisters and brothers in Israel and the world over, and to proclaim, "No more killing of Jews! Never again!"

This triumphant festival of the Jewish People's dedication and re-affirmation is a festival designed to show the world that we are one people: Am Yisrael.

Chanukah. *Hag Ha'urim Samayach!* Happy Festival of Lights!

Baruch Cohen is research chair of the Canadian Institute for Jewish Research in Montreal.



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Golda Meir's career spanned Israel's history

By SHELDON KIRSHNER
Staff Reporter

David Ben-Gurion, the first prime minister of Israel, jocularly described her as "the best man in the government." Golda Meir, tough, persistent and outspoken, was a constant presence in a succession of Israeli governments.

Meir, who died 30 years ago this month, served Israel almost continuously from 1948 until 1974.

Prior to Israel's emergence as a state, she headed the political department of the Jewish Agency, the pre-state Jewish government in Palestine.

For a brief period after statehood, she was Israel's ambassador to the Soviet Union. Then, from 1949 to 1956, she was the minister of labour. Promoted to foreign minister, she held that job until her retirement in 1966.

Returning to politics after successfully battling cancer, Meir was named secretary general of the ruling Mapai party, the precursor of today's Labor party.

Meir became Israel's fourth prime minister, and the first woman to hold that post, with the death of her predecessor, Levi Eshkol, who had been her patron. She held that position from 1969 until 1974, resigning under duress in the wake of the Yom Kippur War.

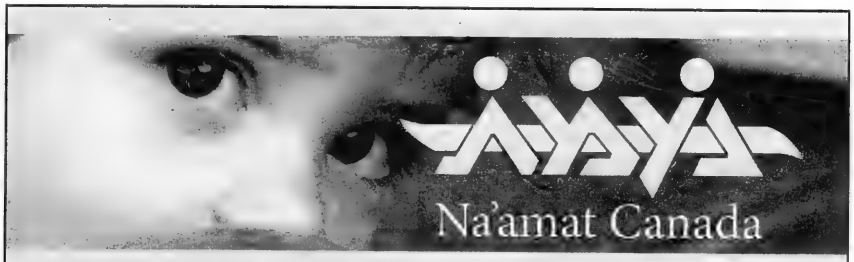
She died in Jerusalem on Dec. 8, 1978, and was buried on Mount Herzl.

Born Golda Mabovitch in Kiev in 1898, she was the daughter of a carpenter. Moshe, her father, sometimes had to board up their home in anticipation of a pogrom, and such memories formed her, as she suggested in an autobiography.

Like many Ukrainian Jewish breadwinners of his era, Moshe Mabovitch immigrated to the United States so that his children would have a better future, free of the angst of anti-Semitism. He settled in Milwaukee, Wis., and his family followed in 1906.

Continued on page B4

Golda Meir in 1973. ***[IPPA photo]***



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Meir cried while signing Israel's declaration of independence

Continued from page B3

Meir was a precocious student, graduating as valedictorian of her class. Strong-willed and independent, she left home at the age of 14, going to Denver to live with her married sister, Sheyna.

It was there that she met her future husband, a sign painter named Morris Myerson. She married him in 1917 after he promised to live with her in Palestine.

She was introduced to Zionism in Denver. Meir joined Young Poale Zion, a Labor Zionist youth movement that later became known as Habonim.

Unable to make aliyah due to World War I, Meir spent these years delivering fundraising speeches on behalf of Poale Zion. In 1921, she and her husband left the United States.

In Palestine, a British Mandate, the couple first lived on a kibbutz. Like most newcomers, she toiled in the fields, the chicken coops and the kitchen.

The kibbutz, however, was not for her, and soon enough, she was chosen its representative to the Histadrut labour federation.

Continued on page B5

Golda Meir gets a standing ovation from guests during her visit to Toronto in 1974.

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Meir sent on a peacemaking mission disguised as an Arab woman

Continued from page B4

After leaving the kibbutz and settling in Jerusalem, she was elected secretary of the Pioneer Women's organization. This required her to spend a lot of time in the United States. Her husband stayed behind, and eventually, they grew apart and divorced. She never remarried.

Upon her return, Meir was appointed director of the Histadrut's political department, one of the most important positions in the Yishuv.

After World War II, she headed the Jewish Agency's political department. Among other tasks, she was in charge of negotiations with the Mandate authorities.

With tensions rising in Palestine, she was dispatched to the United States on a fundraising mission. The Yishuv, the Jewish community in Palestine, needed funds to buy arms for the expected conflict with the Arabs. She raised some $50 million, impressing her boss, Ben-Gurion.

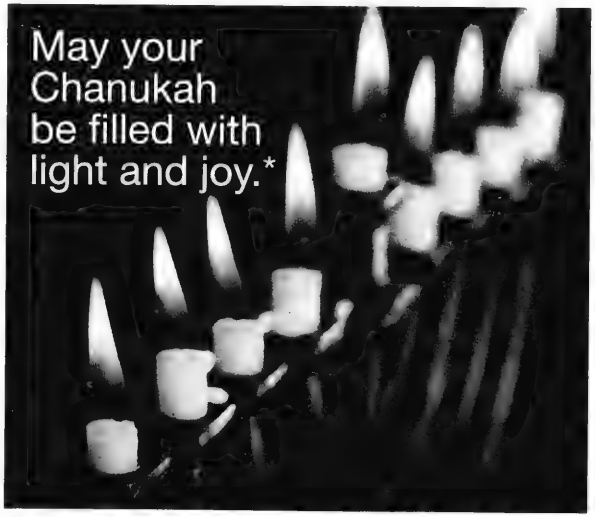
On the eve of the first Arab-Israeli war, she was sent to Transjordan on a peacemaking mission disguised as an Arab woman. Her objective was to persuade King Abdullah to remain neutral in any conflict.

When the king countered that the Yishuv should delay proclaiming statehood, she is said to have replied, "We've been waiting for 2,000 years."

As it happened, Meir's mission was partially successful. During the war, the king's British-trained army, the Arab Legion, focused its energies on capturing the West Bank, which had been allocated to the Palestinian Arabs under a 1947 United Nations partition plan.

Continued on page B6

Golda Meir in conversation with Israel's fourth president Ephraim Katzir. *[IPPA Ltd. photo]*



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A model for newly-independent Africans

Continued from page B5

During her lifetime, much to her regret, Israel and Jordan remained enemies, though highly placed representatives from both sides maintained regular contact. Only in 1994 did Israel and Jordan finally sign a peace treaty.

When Ben-Gurion declared statehood on May 14, 1948, she was one of 24 signatories of the historic declaration of independence. She cried as she signed, knowing full well that she was making history.

As Israel's first envoy to the Soviet Union, Meir caused an uproar when she attended a High Holiday service in a Moscow synagogue.

She was mobbed by thousands of Jews chanting her name, prompting Joseph Stalin's paranoiac government to further crack down on organized Jewish life in the Soviet Union.

Elected to the Knesset, Meir was subsequently appointed minister of labour in Ben-Gurion's Mapai coalition government.

During this period, she supervised massive housing and road-building projects in a bid to modernize the country and prepare it for new waves of immigration, the raison d'etre of Zionism.

Ben-Gurion named her foreign minister in 1956, succeeding Moshe Sharett.

Meir forged relations with African nations and extended aid to them. She believed that Israel's experience in nation-building could be a model for newly independent Africans.

As she put it in her autobiography: "Like them, we had shaken off foreign rule. Like them, we had to learn for ourselves to reclaim the land, how to increase the yields of our crops, how to irrigate, how to raise poultry, how to live together, and how to defend ourselves."

As well, she played a role in defending Israel at the United Nations in the aftermath of the Sinai War, launched by Israel in collusion with France and Britain after Egypt nationalized the Suez Canal and threatened the Jewish state.

Diagnosed with lymphoma, she retired, only to return as secretary-general of the Mapai.

With Eshkol's death on Feb. 26, 1969, Meir succeeded him as prime minister.

She had her work cut out for her. Israel was engaged in an increasingly deadly war of attrition with Egypt along the Suez Canal. There were also skirmishes with Syria, and Palestinian terrorists were launching hit-and-run raids from sanctuaries in Jordan.

The fighting in the Sinai Peninsula, conquered by Israel during the Six Day War, was of the utmost concern to Meir because Soviet military personnel were helping the Egyptians, both on the ground and in the air.

Golda Meir plants a tree outside Jerusalem in 1966.

Fearing that this localized war might drag the United States into an armed clash with the Soviet Union, the U.S. secretary of state, William Rogers, convinced Israel and Egypt to accept an American peace initiative that would end the war with a binding ceasefire.

Continued on page B7

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Many actors have portrayed her

Continued from page B6

The truce went into effect in August 1970, about a month after Israeli pilots downed five Egyptian MiGs piloted by Soviet aviators.

Shortly afterward, Israel massed troops on the border with Syria following an incident in which Syrian tanks crossed into Jordan and threatened to alter the balance of power in the region.

In 1971, the new Egyptian president after Gamal Abdel Nasser, Anwar Sadat, issued a peace plan. Israel's defence minister, Moshe Dayan, wanted to engage Egypt, but Meir was not interested.

"How can we return the territories?" she said. "There is nobody to return them to."

Meir's attitude to the Palestinians was just as dismissive and short-sighted. "There were no such things as the Palestinians," she asserted.

After 12 Israeli athletes were killed at the 1972 Munich Olympics, she ordered the Mossad to hunt down the Palestinian masterminds of the assault.

Steven Spielberg's film, Munich, and a TV movie, Sword of Gideon, are loosely based on these events.

Meir was sorely tested yet again in the days leading up to the 1973 Yom Kippur War.

Israel had received first-hand intelligence from King Hussein of Jordan and other Arab sources that Egypt and Syria intended to attack Israeli forces in an attempt to regain the Sinai and the Golan Heights.

Israel's chief of staff, Gen. David Elazar, urged Meir to launch a pre-emptive strike on Syria, but Meir demurred, fearing Israel would be branded as the aggressor.

After the three-week war, the Agranat Commission cleared her of direct responsibility for Israel's lack of preparedness. But amid the recriminations and political fallout, she decided she had no alternative but to quit.

She resigned on April 11, 1974, bowing to "the will of the people." Her successor, Yitzhak Rabin, was a former chief of staff of the Israel Defence Force and a junior minister in her cabinet.

Meir spent her last remaining years defending Israel at home and abroad. In one of her final appearances, she delivered a speech in Toronto.

Her story still resonates, and a an array of actors, from Anne Bancroft to Valerie Harper, have portrayed her in plays and movies.

But there was only one Golda.

Golda Meir was laid to rest on Mount Herzl in Jerusalem on Dec. 12, 1978

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University of Manitoba plans archeological dig in Israel

By RHONDA SPIVAK
Prairies Correspondent

The University of Manitoba is planning to participate this summer in major archeological excavations in Israel at Tell es-Safi, 13 kilometres northeast of Kiryat Gat, about halfway between Jerusalem and Ashkelon.

Archeologist Haskel Greenfield, an anthropology professor at the university is organizing a field school at the site for people interested in receiving credit toward a university degree or volunteering to dig for pleasure.

"We are looking for volunteers from all over Canada," Greenfield says. "The site is famous because it is now considered to be the biblical site of Gath, one of the major Philistine cities described in the Book of Samuel and the Book of Kings. This is where Goliath came from. The Philistine army that was fielded against David came from this town.

"In the early 20th century, the biblical Gath was originally identified as a mound that is right near Kiryat Gat, but that was a mistake," he says. "Archeologists realized this mistake about 20 years ago... The Israeli development town of Kiryat Gat [established in 1955] was given its name because it was thought at the time that the mound next door was ancient Gath."

There's a joke among archeologists working in the region that "Kiryat Gat needs to be renamed Kiryat Not Gat," Greenfield says.

Archeological excavations at Tell-es-Safi.
[*Rhonda Spivak photo*]

Greenfield says the Philistines were only one of many people who lived at the location. "It seems the site was settled between 5,000 and 6,000 years ago. It became one of the urban centres by 4,700 years ago, which is the time period that I'm looking at. The site was occupied during the Middle Bronze Age – the time of the biblical patriarchs – by the Canaanites, and during the late Bronze Age, it was occupied by the Canaanites as part of the Egyptian empire."

Greenfield, who is excavating pre-biblical ruins from the Bronze III period, "before the time of Abraham," made a significant discovery this summer at the site.

"We uncovered the complete skeleton of a domesticated ass, which is approximately 4,500 years old. It is very unusual to find a complete intact skeleton. It was found in the fill of an early Bronze III house," he says

"The finding tells us that this is a time when people are transporting goods by asses before camels. Before this time, they would have used oxen. There were camels in the region but they were wild and not domesticated at this time," he notes.

The excavations at Tell es-Safi are being led by Aren Maeir, professor of archeology at the University of Bar-Ilan in Ramat Gan.

Greenfield's wife, Tina Greenfield, who has a master of anthropology degree from the U of M and specializes in biblical archeology, is also excavating at the site.

"The dig is unique because so much evidence of people's daily life and activities has been uncovered," Tina Greenfield says. "For example, excavators have found olive oil-making workshops, workshops with loom weights for weaving, bone tool workshops. Haskel and I anticipate that we could dig there for the next 10 years.

"In the ruins of what was a street with houses running off it, archeologists have uncovered three levels of disposition. They'll find people's personal effects. You never find this stuff," she adds.

Greenfield says there will be a cost for people who want to join U of M's field school at Tell es-Safi, although accommodations will be provided at the nearby kibbutz of Revadim.

"It will be an absolutely great experience." he says.

Anyone interested in participating in the excavations can contact Greenfield at greenf@cc.umanitoba.ca.

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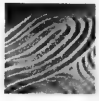

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2,000-year-old gold earring found in Jerusalem

Isranet

JERUSALEM — A 2,000-year-old gold earring inlaid with pearls and precious stones was discovered last month in archeological excavations in the Givati car park at the City of David, in the walls around Jerusalem National Park.

The excavations are being carried out by the Nature and Parks Authority and the Israel Antiquities Authority. They're being underwritten by the Ir David Foundation.

The earring, which is made of a coiled gold hoop, has a large inlaid pearl in its centre. Connected to the hoop are two identical gold pendants, each of which is adorned with one emerald and pearl. The emerald is held by a kind of gold cap that connects it to the main hoop by means of a small hoop that is also fashioned from gold. Another pearl that's relatively smaller than the one inlaid in the upper hoop is attached to the other side of the emerald. The pearl is fastened to the emerald by means of a gold finding, which passes through a tiny hole that was drilled into it.

Gold jewelry inlaid with precious stones was common throughout the Roman Empire

"The earring was astonishingly well preserved, so much so that it seems it was manufactured only yesterday," explained Dr. Doron Ben-Ami, who, along with Yana Tchekhanovets, is directing excavation at the site on behalf of the Israel Antiquities Authority.

"The data we have available today about jewelry and the manufacture of jewels in the ancient world indicate that the earring, which was discovered in the ruins of a building which dates to the Byzantine period [in the fourth to fifth centuries CE], was apparently originally produced during the course of the Roman period [between the first century BCE and the beginning of the fourth century CE]," Ben-Ami said.

Gold jewelry inlaid with precious stones and pearls was used throughout the Roman Empire, from the Roman provinces in the east to Britain in the west.

Continued on page B10

Shown is the 2,000-year-old earring found by the Israel Antiquities Authority.

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Earring is astonishingly well-preserved

Continued from page B9

One of the most detailed and impressive sources of information that was preserved from this period are the Fayum portraits in Egypt, Ben-Ami noted.

These drawings, which decorated the tombs of the mummies at Fayum, present an entire gallery of images of the deceased dressed in their best attire and wearing expensive jewelry. In the portraits of the women from Fayum, they are wearing gold earrings and necklaces that in most cases are inlaid with pearls and emeralds, reminiscent of the earring discovered at the City of David, and it seems that they were fashioned in a similar technique, Ben-Ami said.

A year ago, a large building that dates to the end of the Second Temple period was exposed in the excavations at the Givati car park.

Based on evidence from the writings of the historian Josephus Flavius, the building that was uncovered was probably erected by the Hadyab family. The most famous member of that family was Queen Heleni, who converted to Judaism and moved to Jerusalem, where she was buried.

The 2,000-year-old earring worn by an Israel Antiquities Authority employee.

An aerial view of the former Givati car park.

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Film chronicles rise of gay rights activist Harvey Milk

By STACEY PALEVSKY
Jewish News Weekly of Northern California

SAN FRANCISCO — Sharyn Saslafsky remembers getting that awful phone call. She was at home on Nov. 27, 1978, when a friend called to tell her their friend Harvey Milk had been shot.

"Turn on the TV," he urged.

Saslafsky was in disbelief. Even now, she can still recall Milk's energy, optimism and humour. She often went into his store just to say hello.

Though her friend and fellow Jewish gay activist has been dead for 30 years, on Dec. 1, at the Kabuki Cinemas in San Francisco, he lived again.

"Sean Penn was just fantastic – at times, he became Harvey," she said after seeing the film Milk for the first time. "It was just extraordinary."

Milk is currently playing in theatres across Canada.

Saslafsky, who now lives in San Francisco, was one of 170 people to attend a special screening of the highly acclaimed film. It chronicles Milk's rise from 1970s activist to ground-breaking politician: Winning a seat on the San Francisco Board of Supervisors in 1977, he was the first openly gay man elected to public office in a major American city.

The screening was organized by the San Francisco-based Jewish Community Federation and co-sponsored by the San Francisco Jewish Film Festival and Congregation Sha'ar Zahav in San Francisco. It was preceded by short speeches by Saslafsky, a longtime member of Sha'ar Zahav, and four others.

"I had the good fortune of going into Harvey and [his partner] Scott's photo shop more than once. Opera music was always blaring, and we'd speak in Yiddish," Saslafsky told the audience. "Not really good Yiddish, but whatever we could remember from when we were kids."

Other speakers were Avi Rose, director of Jewish Family and Children's Services of the East Bay; Deb Kinney of Equality California; Peter Stein, director of the San Francisco Jewish Film Festival; and Daniel Sokatch, director of federation.

All addressed the importance of learning from Milk's life and legacy, and of continuing to fight for equal rights in the aftermath of last month's passage of Proposition 8, which amended California's constitution to define marriage as being between a man and a woman.

"When you watch the movie tonight, you'll see that Milk did what we have to do," Kinney said. "He was always educating, always reaching out… We have to come out to each person we know and keep the conversation going."

Rose recalled arriving in San Francisco in the late 1970s, when "every day felt like we were making history." He was involved in the "Lost Tribe," a group of young gay Jews who fought against the Briggs Initiative (Proposition 6), which would have made firing gay teachers, and any public school employees who supported gay rights, mandatory. The initiative failed by more than a million votes. Rose recalled dancing in the streets of the Castro (the neighbourhood where San Francisco's gay community is concentrated) thinking of Milk as a "gay Jewish icon."

And so it was strange to watch Milk's on-screen joy, knowing that 30 years after that success, the gay rights movement he led would suffer a major setback with the passage of Proposition 8. "This defeat still stings, and it serves as a wake-up call to everyone," Rose said. "We can't be complacent. There is power in being out and visible.

"We Jews are good at remembering, it's one of the reasons we're still around," Rose added. "So let us never forget the legacy of Harvey Milk."

Milk begins in 1970, just before Milk (Sean Penn) and boyfriend Scott Smith (James Franco) move to San Francisco, where they rent an apartment and open a camera shop. The local merchants association shuns the gay-owned business, so Milk starts his own group, the Castro Village Association.

Milk, a long-haired hippie, realizes that the gay movement needs one of its own in public office. He runs for San Francisco supervisor in 1973 and loses. He cuts his hair, shaves his beard and swears off marijuana for a second run and loses again. He takes a stab at State Assembly, with no better luck.

With each campaign, Milk grows more fiery, passionate and confident as a leader and voice of the gay rights movement. He marches through the streets with a bullhorn and counsels young gay men to come out to their parents, friends and colleagues.

In 1977, he finally wins a seat on the board of supervisors. A year later, Milk and Mayor George Moscone are assassinated by Supervisor Dan White (Josh Brolin).

As the credits rolled at the screening, the audience applauded.

"I found the movie very inspiring," said Tsipora Prochovnick, 18, a senior at the San Francisco School of the Arts and a member of Sha'ar Zahav. She worked on the No. 8 campaign and said that had the movie Milk come out before the Nov. 4 elections, the results might have differed.

Sharon Papo and her wife, Amber Weiss, who married in June at San Francisco City Hall and volunteered on the No. 8 campaign, were heartened by the film.

"I've felt devastated since Proposition 8 passed, but the film rejuvenated and reinspired me," Papo said. "And to see it with Jews from all walks of life makes me very proud of my Jewish community."

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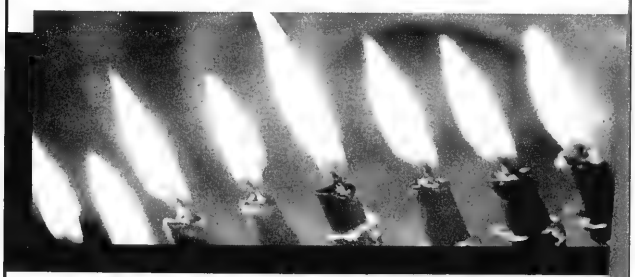

Best Wishes for a Happy Chanukah

Embassy in Tel Aviv screens Canadian's film about disability

By MARK ELLIOTT SHAPIRO
CJN Israel Correspondent

TEL AVIV — Bonnie Klein has directed a landmark documentary about the pornography industry from a woman's point of view.

Not a Love Story: A Film about Pornography, made for the National Film Board (NFB) of Canada in 1981, was a ground-breaking film because it presented the subject from a female perspective for the first time.

Klein's documentary Shameless: The Art of Disability, which she directed for the NFB in 2005, 18 years after she had stroke, is equally ground-breaking.

Canada's ambassador to Israel, Jon Allen, and his wife, Clara, hosted a reception and screening of a shortened version of Shameless at the Canadian Embassy in Tel Aviv on Nov. 11.

It was fitting that the screening took place on Remembrance Day, when Canadians remember the soldiers who gave their lives for Canada and the world. Like Remembrance Day, Shameless is a reminder. Rushing through our daily schedule, we sometimes forget those who cannot move as fast as we can – those of us who use a wheelchair, a walker or crutches to get around. Shameless helps us remember them. However, it does much more.

The film, which Klein called a "pajama party," has five subjects, including Klein, who frankly discuss their lives as people with disabilities and, more importantly, display how, despite disability, they are creative artists.

David Roche is a standup comedian; Catherine Frazee is a poet, scholar and lecturer; Geoff McMurchy is a dancer and choreographer; and Persimmon Blackbridge is a sculptor and writer. Klein is also the author of an award-winning book, Slow Dance, about her life the first three years after her stroke, and she is the co-founder of the Society of Disability Arts and Culture.

Shameless is about how people with disabilities see themselves and how society sees them. Nili Broyer, a project initiation director at the Jerusalem-based Center for Independent Living, said, at the screening, that "disability is not only determined by our bodies – it is primarily determined by social contexts." She noted that people with disabilities "internalize the image society has of them."

Klein told The CJN that people see Shameless and "they say that they will never look at a person with a disability in the same way."

Why did she decide to expose herself so candidly in this film? "I made the film because I lived everyone's worst nightmare, and I learned that disability is not the end of the world. In fact, living with a disability and knowing other people with disabilities have been, for me, an exhilarating and creative experience," Klein said.

From left are Clara Allen, who is married to Canada's ambassador to Israel, Jon Allen; filmmaker Bonnie Klein; and Allen. *[Michael Klein photo]*

"So I wanted to introduce my new friends to my old friends, who were scared by what I went through."

There was also a "subversive" motive for making the film, she said. During the panel discussion about disability art that followed the screening, Klein told the audience that she and the other participants in Shameless wanted people to be a little jealous of them. Viewers, she explained, have said they envied the sense of community the participants have.

At the screening, Daniela Brafman-Cohen, director of the Center for Independent Living and a painter, noted how important art is to her. In art, she pointed out, there are no people with disabilities, and art can be an important vehicle for making the public aware of the problems and needs of people with disabilities.

Brafman-Cohen said that art can also be a unifying factor. "Art can remove the borders between human beings – we are all disabled or, conversely, we are all able."

Panel members were either people with disabilities or individuals who work with people with disabilities. In addition to Broyer and Klein, the panel members were Tamar Borer, a dancer and artist who continues to dance, perform and teach despite a car accident that she said she appreciates and curses at the same time; Adina Tal, who heads Nalaga'at (Please Touch Me), which is based in Jaffa and is the only blind-deaf theatre company in the world; and Sola Shelly, co-founder and president of ACI, the Autistic Community of Israel. Borer, Tal, Shelly and Brafman-Cohen agreed that art must stand on its own merits, regardless of who produces it and whether that person is with or without disabilities.

Klein thanked the ambassador and his wife for their support in bringing her film to Israeli audiences. She said she is proud to be Canadian, to be Jewish and to be disabled.

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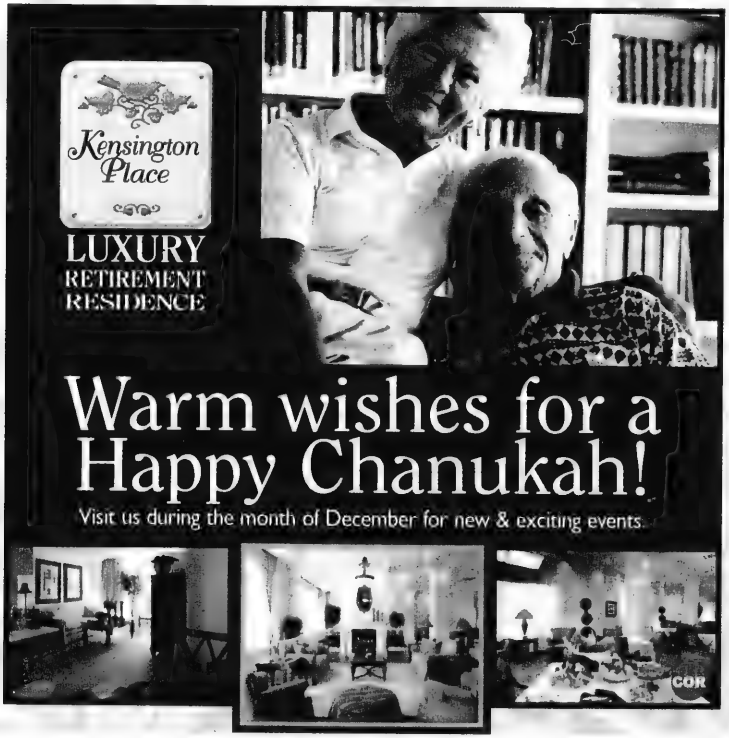
Shalom! Cellphones have become ubiquitous in Israel lately. Whether you're sunning at the beach, praying at the Kotel, working or simply chilling, you're always in touch these days.



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Israel uses the arts to sell its brand

By MERAV FIMA
Special to The CJN

In contrast to traditional public diplomacy – hasbarah – in Israel, which endeavours to explain the country's policies and thus garner the political support of world leaders and decision-makers, the foreign ministry's new initiative, Branding, aims to attract ordinary individuals to Israel in order to gain economic dividends.

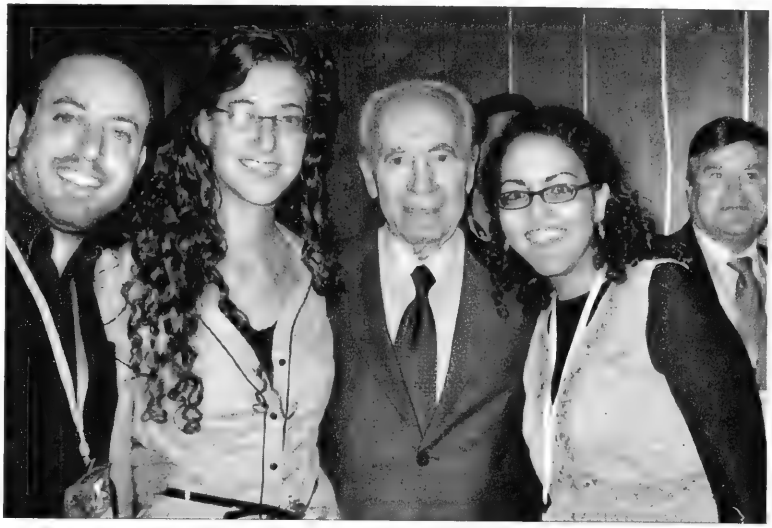
This is achieved by "pushing people to action" and is measured by increased tourism and the consumption of Israeli products and artifacts such as Israeli food, technology, literature and music, says Zehavi Appelbaum, project co-ordinator at Israel's ministry of foreign affairs.

For the first time in 60 years, Israel is taking an active role in defining its own brand, instead of passively allowing others to determine it, Appelbaum told a group of 30 young Jewish journalists participating in Do the Write Thing, a program co-sponsored by the World Zionist Organization's Hagshama department, the Prime Minister's Office and the American Jewish Press Association.

While the notion of a bunker inhabited by armed, bearded men, as depicted by the news media, remains at the core of Israel's image, it no longer stands on its own. A successful, multifaceted brand now evokes Israel's variegated landscapes, aromatic wines, medicinal technological inventions, avant-garde artworks and creative choreography. Thus, while acknowledging the Arab-Israeli conflict, Israel shifts the spotlight to its rich culture and diverse traditions, to the very things that make Israel attractive and special.

Last month's General Assembly of the United Jewish Communities of North America (GA), a gathering of federation leaders, professionals and volunteers held at the Jerusalem International Convention Center, was a perfect opportunity to implement this new

Continued on page B15



Seen with Israeli President Shimon Peres are participants in Do the Write Thing, a program for young Jewish journalists at this year's General Assembly of the United Jewish Communities of North America, from left, Yair Amsel, Keseah Silverman and Merav Fima.

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'A Taste of Israel'

Continued from page B14

strategy. Although the conference dealt primarily with fundraising methods, given the current economic crisis, as well as with Israel's delicate socio-political situation, each of the plenary sessions featured live musical performances by talented Israeli youths from all over the country.

Judging by the audience's swaying, waving of Israeli flags and singing along, these interludes deeply moved and inspired them, and consequently, may have been even more influential than the panels and lectures.

Throughout the four-day event, particular emphasis was placed on the cultural contributions of the diverse ethnic communities integral to Israeli society. During the opening gala, two young violinists of Russian origin performed a concerto by Antonio Vivaldi, and a group of girls from Netanya demonstrated a traditional Ethiopian dance, appearing as a project of the Moran Choir, established to foster greater compassion and unity among the Jewish people.

Emphasis placed on cultural contributions of diverse ethnic communities

In addition, one session was devoted to the screening of Zrubavel, the first Israeli film by an all-Ethiopian cast and crew, winner of the Best Drama prize at the 2008 Haifa International Film Festival.

By highlighting the achievements and different artistic styles of each of these groups, the GA displayed Israel's diversity and the elements that make its culture unique.

"A Taste of Israel" offered attendees the opportunity to experience the delights and distinct aromas of Israeli cuisine. Participants enjoyed Carmel wines, Roy's chocolates and Lin's Farm spreads and jams, among other treats. These temptations stimulated all five senses, increasing the likelihood that participants would support Israeli products.

On the day before the conference closed, a series of day trips culminated in the Tel Aviv Café at the Sarona Gardens. Several stages were erected to host local musicians, singers and actors, while beret-clad young artists drew quick caricatures of brave sitters near a gallery of Nahum Gutman's paintings juxtaposed with old photographs of the city.

According to Member of Knesset Isaac Herzog, the event was held in celebration of Tel Aviv's 100th anniversary and of its status as Israel's cultural capital, an assertion challenged by Jerusalem's new mayor, Nir Barkat in his plenary address the previous day.

Barkat pledged to reinstate Jerusalem as a vibrant cultural centre by supporting local artists through such initiatives as the Start-Up Troupe, which took part in the Jerusalem Dance Festival that week, giving an exclusive performance to GA participants. Such projects, establishing a contemporary Israeli narrative by artistic means, undoubtedly contribute to Israel's branding.

Although an important aspect of branding consists of recognizing one's liabilities, specifically Palestinian terrorism and the legacy of the Holocaust, Israelis have demonstrated that even these can be presented more sensitively through artistic intervention.

One of the GA's breakout sessions, "The Drama of Holocaust Survivors in Israel," began with the Testimony Theatre's performance of To Tell in Order to Live, directed by Irit and Ezra Dagan. A collaboration of Holocaust survivors and third-generation Israeli high school students re-enacted the survivors' stories, this production moved the audience to tears.

"It is unbelievably moving," said one GA participant, Aviva Movshovitz.

According to David Silberklang, editor-in-chief of Yad Vashem Publications and one of the session's three panelists, "artistic interpretation reaches far more people than any other medium," and therefore, international awareness of the Holocaust and empathy for Israeli suffering are raised by exporting such productions abroad.

Though most attendees of the GA already admire Israel and constantly help with their monetary gifts, it is a good model for them to take back to their home communities and attempt to implement there, in order to enhance Israel's image.

As Israeli President Shimon Peres said in his plenary speech on Nov. 17, "perfection is contrary to existence. If we want to exist, we have to understand that imperfection is occasionally a condition to a lengthy life."

These words capture the very essence of branding: striving to portray Israel in a positive light by highlighting its cultural and technological accomplishments, without concealing its imperfections.

Montrealer Merav Fima recently participated in Do the Write Thing, a program for young Jewish journalists at the General Assembly of the United Jewish Communities of North America.

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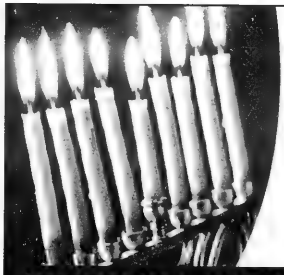

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Latkes from the yellow book

By FERN SWEDLOVE

Did you know that many Jewish cooks have a special yellow book to refer to? No, it's not the yellow pages, but something much more important.

I made this discovery at a recent synagogue dinner while we were talking about latkes, herring salad, and whether the herring comes from polluted water. Curious to know where Mrs. Rosenberg's herring salad recipe originated, I asked for the source, and she quickly responded, "Why, from the yellow book!"

The pause that followed was like dead air space. For me, it was more like a slow panic, as my mind raced through all the books I could think of that had a yellow cover. Lucky for me, my Jewish mother antennae were working that day – I had just been poring over all of Norene Gilletz's cookbooks, trying to figure out how to cope with the massive number of latkes I had to make for Chanukah. Tentatively, I answered, "The Pleasures of your Processor?"

A quick nod was all that was needed. I had passed Go and was now in the loop. Clearly, for both Mrs. Rosenberg and myself, this cookbook had reached an iconic level. But were we the only people who were in love with everything Norene Gilletz had ever written? And if only the colour of the book had to be mentioned to identify it, maybe this was a pretty important phenomenon to understand?

My curiosity was piqued. Over the next few days, I spoke to anyone I knew who cooked or had an operational kitchen. Invariably, the yellow book was in everyone's kitchen and had broken through the glass ceiling of cookbooks. This cookbook was not just your local women's chapter fundraising effort; the book was a first to reach a national audience, a first to capture the spirit and love of generations of Jewish Canadian cooks, as well as the first cookbook to stay open and not topple over because of its wonderful binder design.

But what about the latkes? And are Winnipeggers the only ones who are crazy about Gilletz, a native daughter who was born and raised here?

Luckily, I was able to chat with Gilletz, who confirmed that the yellow book has been an all-time bestseller.

Although the yellow book could not be duplicated because of the high cost of the binder design, the second, updated edition (titled The Food Processor Bible), which is white, has gone on to sell more than 35,000 copies to date.

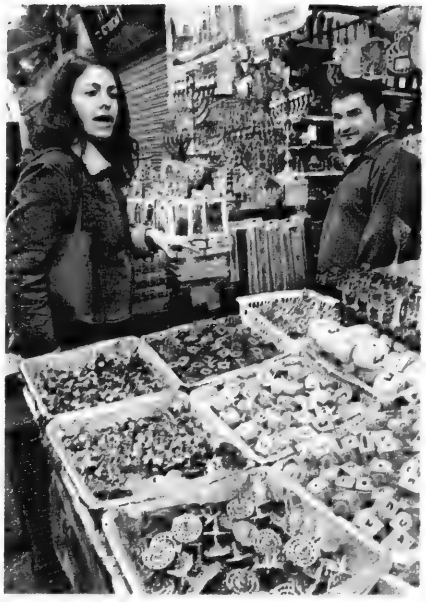
The yellow books are now collectors' items and have been known to turn up on eBay and are hoarded by bubbies to pass on to their grandchildren. Gilletz has heard countless stories of people passing along her cookbooks to the next generation complete with food stains on treasured recipes, wonderful smells and elastic bands to hold the pages together. Husbands have commented that brides should carry it down the aisle when they get married, as it may be the most important ingredient of a successful marriage, Gilletz said.

Besides the obvious merits of the yellow book, what may have mattered the most when this book was published was that it finally freed women or men from the oppressive task of grating mounds of potatoes each year. My bubbie used to remind us before we gathered each Chanukah for our feast that there was always a little blood in her latkes from the endless grating needed to make them for the growing extended family.

Continued on page B18

Happy Chanukah

Holiday shopping in Jerusalem



Shoppers in Mahane Yehuda in Jerusalem shop for traditional toys, decorations and for some tasty sufganiyot.

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CHANUKAH ON THE HILLS: These soldiers in the IDF shares jokes, smiles and sufganiyot during a break from patrolling the northern border last December. [Israel photo]

Latkes for the dogs?

Continued from page B16

Sure, the food processor is not the panacea for the whole latke conundrum. There are alternatives: latke mix, frozen prepared latkes, catered latkes costing over a dollar each, or shredded potatoes at the meat department in some grocery stores, but can they actually compare to the real deal?

Not really, Gilletz says. These aspiring latkes are too heavy, too greasy, too square, too unhealthy, and the list goes on. And now we have to worry about the glycemic index, which is a looming menace ever present in her new book Norene's Healthy Kitchen, which introduces us to the pleasures of vegetable latkes, smoked salmon latkes and chocolate latkes.

But for Gilletz and me, the old fashioned potato, onion, egg and oil concoction is still the king. And Gilletz's dog, Maizey, and our dog, Daisy, also agree. Why is this, I asked Gilletz?

"Food transports us back to the time and to the table where people made the latkes. The smells and flavours come back. Food connects people. We want to preserve that," she said.

I followed Gilletz's latke-making tips each step of the way. This year, I left the peel on the potatoes, pulverized the onions, lined the finished products up like little soldiers in a loaf pan for freezing and reheating. Voila, before I knew it, my husband and I had made the 200 latkes for the first gathering.

I made a toast to my Bubbie Rachel, who spent countless hours making latkes for my family well into her old age. First, I gave thanks for not having to grate the potatoes by hand, and then I thanked my bubbie for planting the seeds that led me to continue the latke tradition with my family and friends.

Fern Swedlove is a Jewish freelance writer in Winnipeg.

Borat's brother releases a Chanukah CD

Songs in the Key of Hanukkah is a collection of songs that brings the ancient music of Chanukah kicking and screaming into the 21st century.

It is written and produced by composer and multi-instrumentalist Erran Baron Cohen, brother of actor Sacha, who portrayed Borat in the popular movie Borat: Cultural Learnings of America for Make Benefit Glorious Nation of Kazakhstan.

Baron Cohen scored the music for that film, including the Kazakhstani national anthem.

"Songs in the Key of Hanukkah is a record that takes Chanukah music to a place it's never been before," Baron Cohen says. "It's a musical voyage that bears repeated listening both for adults and kids who will love to hear the re-workings of the songs they already know."

The songs combine klezmer, reggae, electronica, hip hop, tango, pop and other genres, all fluently woven into something uniquely Baron Cohen's.

The album contains five reinterpretations of classic favourites, as well as five original tunes created exclusively for this project. All the songs are in English, Hebrew or Ladino.

Guests include Israeli superstar Idan Raichel, world-music diva Yasmin Levy and New York City rapper Y-Love.

The seed for Songs in the Key of Hanukkah was planted a year ago when New Line Records president Jason Linn went shopping for a Chanukah record for his father. Linn noticed how many Christmas records existed, yet how few there were that celebrated the Jewish holiday. He found some, but they were mostly kitsch. Linn met Baron Cohen at a première for Borat and the record was born.

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New discoveries strengthen proof of Herod's grave

Israel

Analysis of newly revealed items found at the site of the mausoleum of King Herod at Herodium (Herodion in Greek) have provided Hebrew University of Jerusalem archeological researchers with further assurances that this was indeed the site of Herod's first-century BCE grave.

Herod was the Roman-appointed king of Judea from 37 to 4 BCE who was renowned for his many monumental building projects, including the reconstruction of the Temple in Jerusalem, the palace at Masada, the harbour and city of Caesarea, as well as the palatial complex at Herodium, 15 kilometres south of Jerusalem.

On the basis of a study of the architectural elements uncovered at the site, researchers have been able to determine that the mausoleum, among the remains of which Herod's sarcophagus was found, was a lavish two-story structure with a concave-conical roof about 25 metres high – a structure fully in keeping with Herod's status and taste. The excavations there have also yielded many fragments of two additional sarcophagi, which the researchers believe to have belonged to members of Herod's family.

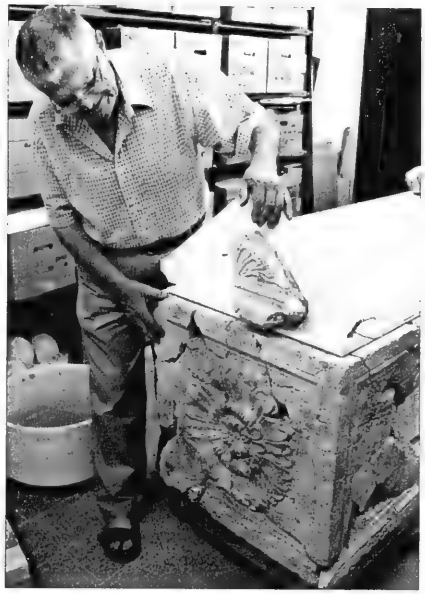
The podium of Herod's mausoleum as it is today.

The mausoleum, said Prof. Ehud Netzer, director of the excavations, was deliberately destroyed by Jewish rebels who occupied the site during the First Jewish Revolt against the Romans, which started in about 66 CE.

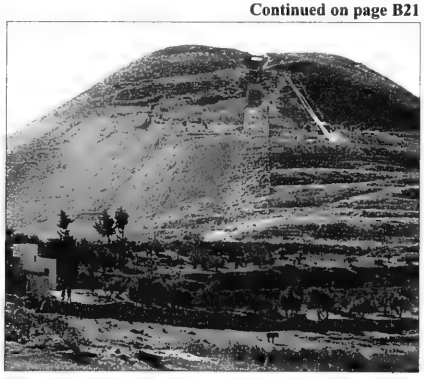
Also found in the latest excavations are the remains of an intimate theatre just below and to the west of the mausoleum, with seats for some 650 to 750 spectators, and a loggia (a kind of VIP viewing and hospitality room) located at the top of the theatre seats and decorated with wall paintings and plaster mouldings in a style that has not been seen thus far in Israel.

The style is known to have existed in Rome and Campania in Italy, and is dated at between 15 and 10 BCE. Thus far, only one wall-painting scene has been found intact, though there are traces of others in the room.

Continued on page B21



Prof. Ehud Netzer standing next to a red sarcophagus thought to be that of King Herod. Two other sarcophagi that were also discovered likely belong to members of Herod's family.



A view of Herodium, with Herod's mausoleum just above the left centre of the image.

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Herod chose this location

Continued from page B20

The dating of the wall paintings makes it reasonable to assume that the construction of the theatre might be linked to Roman general and politician Marcus Agrippa's visit to Herodium in 15 BCE, Netzer said. The theatre and its lavish loggia were deliberately destroyed for the creation of the conical artificial mount that constitutes the widely known popular image of the Herodium site and that apparently was built at the very end of Herod's reign.

Netzer is convinced that Herodium would never have been built had it not been for Herod's known determination, made at the beginning of his career, to be buried in this isolated, arid area. He undoubtedly personally chose the exact location for his mausoleum, since it overlooks Jerusalem and its surroundings.

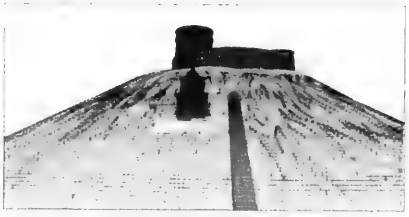
This led to his decision to make the entire complex the crowning glory of his building career and to name it after himself.

The extensive site, which probably will not be fully excavated for many years to come, if ever, includes a huge palatial complex, the theatre, and a "country club" of sorts, including a large pool, baths and gardens, in addition to Herod's burial installations and mausoleum. The palace was the largest of its kind in the Roman world at that time and must have attracted hundreds, if not thousands, of guests each year, Netzer said.

A description of Herodium, as well as of Herod's funeral procession there, can be found in the writings of the ancient Roman-era historian, Flavius Josephus.

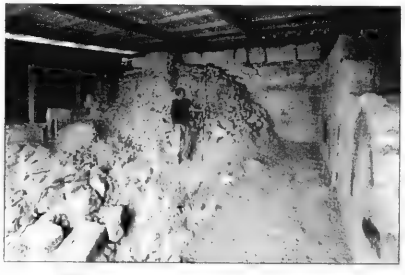
The excavations, being done on behalf of Hebrew U's Institute of Archaeology, have been conducted with the assistance of the Israel Exploration Society, with contributions by individuals and the Yad-Hanadiv foundation. There also has been financial aid from the National Geographic Society. Also collaborating in the excavations are the Israel Nature and Parks Authority and the Gush Etzion Regional Council. The Israel Museum will launch an exhibition of the findings there in 2010.

Netzer is hopeful that with the further findings at Herodium, there will be increased visits to the site by Israelis and tourists, and that the overall area might be converted into a national park.



An artist's drawing of a reconstruction of Herod's mausoleum, with artificial cone and monumental stairway.

A stucco pilaster decoration in the theatre's loggia.



The top part of the theatre's loggia.

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Happy Chanukah

Digging up a new Chanukah tradition

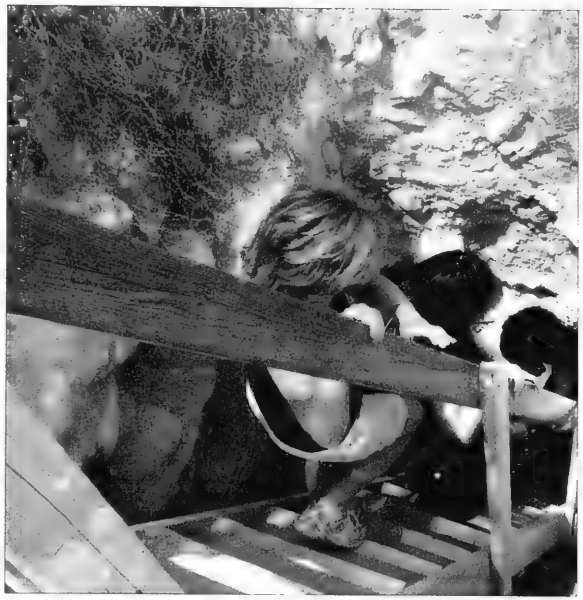
By NANCY LISS
Special to The CJN

On the evening of Dec. 21, Jews everywhere will light the first candle of Chanukah, also known as the Festival of Lights.

It's a time marked by family gatherings, chanukiyah candles burning brightly, the delicious aroma of latkes, and the sounds of children's laughter as they spin their dreidels and collect their Chanukah gelt. But this year, Chanukah will hold a very personal meaning for me, as there's something tangible connecting me to history: a discovery found deep within the earthen floor of a dusty cave.

This past summer, my husband and I travelled to Israel on a highly recommended Isram tour. One stop on the itinerary included taking part in an archeological dig an hour's drive southwest of Jerusalem. The site is called Tel Maresha in Bet Guvrin National Park. A tel, we were told, is a flat-topped mound or hill, containing layer upon layer of ancient civilizations built upon one another.

Continued on page B23



Descending into the complex of ancient limestone caves at Tel Maresha in Beit Guvrin National Park, Israel *[Ted Liss photo]*

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The tour group begins to excavate. *[Ted Liss photo]*

Tourists become archeologists for a day

Putting the tourists to work underground. *[Ted Liss Photo]*

Continued from page B22

Descending the dusty, earthen stairs into a cavern below ground was not exactly what I had in mind when I dreamed of visiting the multicultural sites of this ancient land. But with bucket and shovel in hand, we were invited to dig into the soft limestone floor, promising to turn over to the authorities anything we might find. Imagine our excitement when, one by one, we unearthed shards of pottery and pieces of bone implements.

It's believed that Tel Maresha holds the remains of a city dating back to biblical times and is the site of the ancient Maccabean civilization of the Chanukah story in the third and second centuries BCE. The great event took place during an era that predates the Roman occupation of the Holy Land, and follows a time when Judea (modern-day Israel) was ruled by Alexander the Great of Greece.

During the period of Alexander's rule, the two cultures coexisted peacefully, but when Alexander died, the area was thrown into turmoil. Jews who didn't assimilate were persecuted, and to make matters worse, the new despotic king, Antiochus, forbade the practise of Jewish traditions. He ultimately destroyed the Holy Temple. A great battle ensued between the greatly outnumbered Jews, led by Judah the Maccabee, and the pagan Hellenists.

The Maccabees, brave defenders of monotheism – the belief in the existence of one God – managed to defeat their oppressors. When they recaptured the Temple, finding it in ruins, they immediately set about to rebuild it.

Within the darkness, they managed to find a tiny bit of oil, which miraculously burned for eight days – hence the symbolic tradition of lighting the chanukiyah for eight nights.

At Tel Maresha, there are hundreds of caves dating from the Hellenistic period of 2,200 years ago. Instead of hiring archeologists to dig within the caves, tourists become archeologists for a day – and they pay for the experience!

Continued on page B24

A surprise hidden in the cave floor *[Nancy Liss Photo]*

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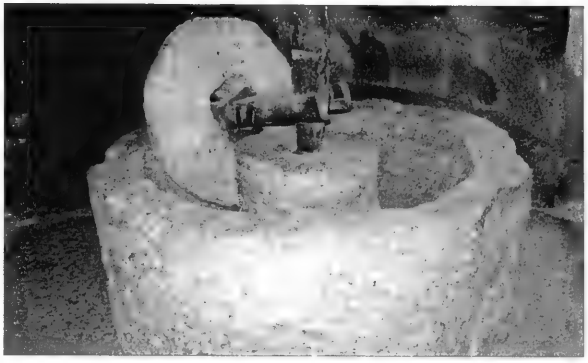
Half the finds become souvenirs

Continued from page B23

It's actually a brilliant self-supporting business, run by Israel's Archeological Seminars Institute and licensed by the Israel Antiquities Authority. The company was founded more than 25 years ago by archeologists Bernie Alpert and his wife, Fran (who were originally from Chicago), along with archeologist Ian Stern from New Jersey, and historian Asher Afriat, an Israeli native.

After introducing himself to our tour group, Bernie Alpert handed each of us a shovel and a bucket and invited us to start digging. He showed us how to distinguish shards of pottery from hardened clumps of earth. All discoveries were dumped into a giant sieve to sift the relics from the loosened soil.

Anything of value goes through a meticulous process of sorting and classification before the ancient pieces are glued together to recreate bowls, vases, vessels and utensils of this lost civilization. More than half of the finds are discarded and placed in a large pile for tourists to take home as souvenirs.



An ancient olive press within the cave. Olive oil was once as important a commodity as petroleum is today.

[Ted Liss Photo]

A chanukiyah surrounded by shards of pottery from Tel Maresha. *[Ted Liss Photo]*

Alpert is quick to say that no one is claiming that the shards of pottery we unearthed actually came from a particular cup or bowl belonging to Judah the Maccabee, but they did come from the same soil where the Maccabees lived. Examining the shards of pottery in our hands, we realized that we were holding a remnant of a past that we recall with every lighting of the Chanukah menorah.

As Alpert suggested to the group, "Next time you light the Chanukah candles, place a piece of this ancient pottery next to your menorah. They belong together."

So now, as we light the candles in celebration of the Festival of Lights, we celebrate another miracle – the discovery of a piece of history that proudly takes its place alongside our chanukiyah. It's the start of a new tradition, with special thanks to Bernie Alpert and the other archeologists at Tel Maresha.

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Happy Chanukah

Barcelona has a lively Jewish community

By CURT LEVIANT
AND ERIKA PFEIFER LEVIANT
Special to The CJN

BARCELONA — What a city! What a stunning city, with eye-catching buildings by the renowned architect Antoni Gaudi and with tree-lined boulevards so broad you almost have to take a taxi to get across before the light turns red again!

Barcelona is a city with museums devoted to Miro and Picasso and with acoustically and esthetically perfect concert halls such as the Liceu and the Palao di Musica. It also has superb public transportation and a citizenry that is always amiable and helpful.

Barcelona has a lively Jewish community that numbers about 3,500, with two welcoming synagogues and a school that educates about 150 students. The community has roots that indicate a thriving pre-1492 Jewish past.

We got to Barcelona indirectly. First, we took a comfortable Air France jet to Paris, revelling in the attention of the flight crew – especially attentive in the sumptuous business class – and then spent a few days in the luxurious Hotel Edouard VII Hotel on Avenue de l'Opéra, where the pampering continued. (At the Edouard VII, in the 1920s, the Lubavitcher Rebbe stayed for several months when he was living in Paris, before he became the leader of Chabad.) Following that, we took the super-swift TGV to southern France and then a local train to Barcelona. Note, in order to save money, be sure to get a Rail Europe Pass, available only in the United States and Canada (telephone 1-888-382-7245).

The facade of the Palao de Musica

In Barcelona, we stayed at the towering Hotel Torre Catalunya, with its superb views, especially from its 23rd-floor restaurant where you can see the entire city and its surrounding hills.

Before beginning to tour on your own, get a feel of the city by buying a one- or two-day ticket to the hop-on, hop-off at-will Turistica Bus, which goes to all the major sites in the city. And then, after this wonderful overview, zero in on areas that you like.

Cont'd on page B26

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Gothic quarter is a favourite destination for tourists

Continued from page B25

The medieval Gothic quarter, where Jews resided until 1492, is a favourite destination. From Catalunya Square, walk along the lively tree-lined La Rambla, with its market stalls and street performers.

On this street is the city's information centre. As I left, a man held the door open for me. To my "thank you" he replied, "How do you know I speak English?"

I gazed at him and said, "I just looked at your face and knew." Then, after a moment's hesitation, I added, "And you know what? I bet you understand Yiddish too!" He laughed and gave me a thumbs-up sign.

Off La Rambla enter the medieval Gothic area near the old cathedral. A short walk from Jaume Square, in the heart of the old Jewish quarter where Jews lived until 1492, finds 5 Marlat St. Enter and you stand in the oldest synagogue in Europe, the Synagogue Mayor, built in the sixth century and rebuilt in the 14th. But not until late in the 20th century was this site explored, excavated and restored.

For the Sabbath, we visited the city's two synagogues. One is the Chabad shul at 27 Joan Gamper St., a 15-minute walk from the Hotel Torre Catalunya, where we found about 50 men and women attending lively Friday night services. The next morning, we took a half-hour stroll up Avenida Diagonal, passing world-class fashion boutiques, to the synagogue at 24 Avenir St., where about 60 people, including youngsters, participated.

There are no kosher restaurants in Barcelona, but arrangements for kosher food can be made in advance by contacting the Jewish centre at info@cibonline.org. The city also has many vegetarian restaurants. Search "Happy Cow, Barcelona" in Google for a complete list.

On our last day, we went to catch our train to Paris but were told about a 24-hour general strike in France. No trains were crossing the border. In a panic, I phoned the manager of the Catalunya, explained our situation and asked if we could have our room for one more day. Not only did he say yes – he even extended an invitation for the extra day without charge. Where in the world of international hotel-keeping could you match such a generous gesture?

After a week in Barcelona, it's easy to see why the past and present of this glorious, light-filled city flow into one emotive continuum.

The luxurious fruits at the famous covered market on La Rambla.

A view of Barcelona from the roof of the Miro Museum.

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Happy Chanukah

You can blame this Israeli for your Sudoku addiction

By KARIN KLOOSTERMAN

When asked by colleagues or potential business partners, high-tech entrepreneur Gideon Greenspan says he has 25 years of experience as a software developer. Most people scratch their heads, of course – Greenspan, who has developed the world's most popular online Sudoku game, Web Sudoku, is only 32 years old and he looks much younger than his age.

"I started writing software when I was seven and started selling it when I was 17 in London," says Greenspan, an Israeli and U.K. citizen who now calls Tel Aviv home. While the Macintosh utilities that he created as a teen (covered on TechTV and CNN, among others) still see some online sales, it was Web Sudoku – built with his wife, Rachel, a statistician – that really set the world on fire.

Israeli software developer Gideon Greenspan

After laying the foundations for Web Sudoku, Greenspan very quickly invited his wife into the project. "She analyzed the puzzles and worked out the logic," he told ISRAEL21c. "She understands that side of things a lot better than I do."

Voted by Time Magazine as one of the best websites of 2008, Greenspan's game sees about 250,000 users a day, and is syndicated by American newspapers including the Chicago Sun Times Online and the Denver Post and the online portal Yahoo. The website is surprisingly simple and clean, with basic puzzle choices in levels of easy, medium, hard and evil.

Since founding Web Sudoku in 2005, Greenspan has also provided premium Sudoku downloads for Mac and PC, and a series of Sudoku puzzle books, the most popular of them sold in Germany.

But Web Sudoku isn't Greenspan's first online success. A year earlier, he released Copyscape, a plagiarism search engine that can track down copies of content and where it's published online.

Helping writers, newspapers and website owners, Copyscape keeps tabs on where their printed copy is going and offers premium services as well as free searches. Launched in 2004, it is currently used by about 200,000 content owners every month.

Other smaller enterprises created by Greenspan include Google Alert, launched in 2003 before Google came out with its own alerts, and one of the first applications of Google's original search, API. More than 200,000 people have subscribed to the service, for the in-depth results it provides above and beyond Google's offering.

Premium services, advertising and syndication sales for Web Sudoku, Copyscape and Google Alert, have allowed Greenspan to develop in a new direction, and today he's devoting his spare time and then some, to the environment.

"I've always been aware of green issues. One thing I like about the software business is that you can create a lot of economic value while consuming few natural resources. But I'm no 'tree hugger,' and my approach is pragmatic rather than ideological."

Greenspan has therefore built Carbon Catalog, the world's most comprehensive and up-to-date source of where to buy carbon offsets, the carbon credits people and companies purchase to offset the greenhouse gas emissions created by taking flights, driving cars or consuming food and energy.

"While there were tons of providers selling offsets online, I was looking for a central repository of information that compared and contrasted the providers, so I could make an informed choice about where to buy," says Greenspan.

"Eventually, I decided to solve the problem myself and created Carbon Catalog. Carbon Catalog is a directory of carbon-offset providers and the projects that they support. The listings are regularly updated, based on the information on each provider's website. Carbon Catalog also rates providers based on their transparency and the quality of their projects.

"But there's also an entrepreneurial angle. Depending on what happens in the United Nations and in America's corridors of power, the next decade could see massive growth in the carbon markets, and I'm positioning Carbon Catalog to take advantage of that. But this is for the longer term. For now, I'm focused on providing a non-commercial service for voluntary offset buyers."

Greenspan also advises a number of Internet companies on technology and strategy. He has a PhD in computer science from the Technion – Israel Institute of Science, and two MAs – in philosophy and computer science – from the University of London and Cambridge.

A few words of wisdom for those who'd like to build a high-tech company?

"I follow the Google formula," Greenspan said. "That's doing one simple thing as well as you can, and not bothering users with too many adverts or other distractions. The other running theme in my strategy is that I pursue ideas that don't require excessive upfront investment.

"I tend to do things differently and grow along with my projects."

Karin Kloosterman is the associate editorial director of ISRAEL21c, a media organization focusing on 21st-century Israel.

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Memories of a child's nightmare

By ROXANA OLIVERA
Special to The CJN

Last summer, while conducting research about the Holocaust in Italy, I had the privilege of listening to the stories of survivors from Siena and Florence.

One of those stories was told by Vittorio Luzzatti, a 75-year-old survivor with whom my nine-year-old daughter and I met one evening in a Siena eatery.

As Luzzatti recounted his story in great detail, my daughter became intrigued by the childhood of this storyteller. She asked him questions that I had not thought to ask – questions that on the face of it appear naive.

She wanted to know how Luzzatti had spent his birthdays during that terrible period; whether he had any favourite toys with which he cuddled at night; whether his parents had read him bedtime stories during those nights.

Tears filled Luzzatti's eyes as his childhood memories rushed through his mind. All of a sudden, it dawned on me that the adult survivor sitting across the table was just a child during the Holocaust. It occurred to me only then that Luzzatti was telling us a human story of an inhuman time, through the eyes of a child. And in so doing, he brought us close to what it was like to be a Jewish child under fascism and Nazism.

Born in Pisa in 1933, Luzzatti was a happy Jewish boy who was proud to be Italian. His father's family and his mother's family had lived in Italy since the 16th century. Luzzatti's family, like most Italian Jewish families, was more Italian than Jewish and thought they lived in a wonderful country.

When Italy's racial laws were passed in November 1938, Luzzatti was five years old. His father, a medical doctor, was prohibited from practising his profession. His father's notice of termination of employment came in the mail, Luzzatti told us, holding a copy of the letter in his hand. Deprived of the family's right to earn a living, Luzzatti 's father and mother departed for France in search of employment, leaving Luzzatti in the care of his maternal grandparents.

Luzzatti missed his parents horribly and could not understand why they had left him behind, but in spite of the separation, Luzzatti loved being with his grandparents. He adored his grandparents' warmth and humour.

His grandfather always managed to find time to play with him. He would sit with his grandson for long hours, teaching him how to whistle, how to fire a slingshot and how to solve crossword puzzles. Luzzatti also said that *nonno* (grandpa) used to tell him very silly jokes. Those silly jokes, he discovered years later, were actually off-colour jokes that had been sanitized for his benefit.

Like any child of his age, he sometimes got in trouble. Once, he accidentally killed the next-door neighbour's chicken with his slingshot. His grandparents were forced to pay a hefty sum for the dead bird that, later that evening, ended up on their dinner plates.

Vittorio Luzzatti's class in the Jewish School he attended.

When the time came for Luzzatti to go to school, he was told he could not go to public school like other Italian children. Instead, he had to attend a school for Jews only.

At Jewish school, Luzzatti shared a classroom with 16 other children, ranging in age from six to 13. There was a little girl who used to refer to him as "Mr. Luzzatti," and, this, he said, always made him laugh in class.

In school, among rich and poor, religious and non-religious Jews, he had a big shock. He learned Jews were allowed to use public washrooms at specified times only, so that they would not encounter non-Jews. For Luzzatti, this was the first sign that the Italian government was training him to perceive himself as inferior to non-Jews. This had a profound effect on him, as he had never thought of himself as different from his Italian counterparts.

At lunchtime, Luzzatti often did not get enough to eat. Food was constantly on everyone's mind, as Jews were not entitled to ration cards. One of his more fortunate classmates, however, always found his lunchbox packed with appetizing sandwiches, which, Luzzatti said, occasionally found their way to someone else's belly. Most students felt, he explained, that their peer could afford to spare a sandwich every now and then, since in addition to his daily panini, he would eat six hard-boiled eggs for lunch.

"His mother forced him to eat all six eggs to make him strong," Luzzatti told my daughter, "but in all honesty, his face looked a bit green from eating so many eggs at once. Imagine that… six hard-boiled eggs a day!"

Unable to find work in France, and without a penny to their names, Luzzatti's parents returned to Italy when World War II broke out. His mother rented a room in Siena while he attended Jewish school. That arrangement didn't last long.

Luzzatti said no one ever read bedtime stories to him. He didn't get his first books until he was seven years old.

"My father was a very clever and a very intelligent man," he told my daughter, "but he had no clue about how to raise a child."

In a lighthearted tone, he added, "Picture this. He bought me two really, really, heavy books – one was about the constellations and the other one was about mechanical inventions."

My daughter replied, "They sound a bit boring, no?"

He said, "Yep. They were just too heavy. Even now, I cannot look at them. I still can't understand them."

Then Luzzatti and my daughter giggled.

At the time, nobody knew how long the war was going to last. Even worse, most people had no idea of what lay ahead for Italian, and non-Italian, Jews. But Luzzatti's father realized what was in store for Italian Jews. As rumours of an armistice between Italy and the Allies began to circulate in early September 1943, and German

Continued on page B29

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Jews were not entitled to ration cards

Continued from page B28

armed forces swiftly mobilized toward northern Italy. Luzzatti's father urged the family to go into hiding. "My father told us frightening stories he had heard from Jews in France, and then said, 'We'll all be slaughtered here, if we stay,'" Luzzatti said.

His family headed for the mountains. There, with the help of friends, he and his family managed to hide and avoid harm. They took shelter on a farm that produced pecorino cheese, which is made from sheep's milk. Turnips and pecorino cheese were his basic means of subsistence there. Today, Luzzatti said, he does not have the stomach for turnips or pecorino cheese.

Vittorio relates his story to the writer's nine-year-old daughter.

Confined to a small room in an attic, Luzzatti spent most of his time dreaming of roaming around in the fields outside. Since he had no toys and no friends to play with, he quite ingeniously constructed airplanes out of paper, which he used to fight the war in his imagination. In his imaginary world, his airplanes represented the air forces of the Germans and the British. His airplanes had no choice but to endure long fights against one another, he said with a chuckle. But in the end, the British airplanes always came out victorious.

In October 1943, the Nazis' hunt for Jews intensified. On Oct. 16, more than 1,000 Roman Jews were rounded up and sent to Auschwitz. In Trieste, Milan, Turin and other smaller cities, hundreds of Jews were caught, still in their homes. "But when the Nazis, aided by Fascist soldiers, came to fetch us, they did not find us," Luzzatti said. "So, it is thanks to my father that I can now tell you this story."

One of his classmates was not so fortunate. Graziella Nissim, aged 14, was deported, along with her family, on Nov. 6, 1943. The family was never heard from again. Luzzatti looked visibly upset when he showed us a group photograph of his class in the Jewish school. "Even the janitor was Jewish," he said.

When my daughter asked how he spent his birthdays, Luzzatti said, "No one thought about my birthday in those days. Everyone was too worried about the future to think of any type of celebration."

Then Luzzatti suddenly recalled an incident that took place on one of his birthdays. On that day, a group of young partisans came within the vicinity of the farm in which he was hiding and told him that they were fighting the Nazis and the Fascists. "Some of them were so young that they didn't even know how to fire their machine guns," he said.

One of the partisans accidentally threw a hand grenade near the family hiding place, but miraculously no one was injured. After that incident, the partisans shared food, a calf, with their mates in hiding. "It was there that I met the poorest and most compassionate people I had ever seen in my life," Luzzatti said. "So, looking back, I suppose that was the best birthday I ever had. Even if I didn't get a special toy, blanket, or bear to cuddle with at night."

Luzzatti's eyes welled up when he spoke about the liberation of Siena. He spoke of his first taste of freedom as he described the texture and flavour of the first magical candies that found their way onto his tongue.

As we left the eatery, Luzzatti placed a candy into my daughter's hand. Then, he whistled all the way to his car while my daughter and I marvelled at his ability to cope with a painful childhood past.

Today, Luzzatti lives in Israel. He is co-authoring Palestina in Toscana, a book about a group of religious German Jews that took refuge in Tuscany before fleeing to Palestine in 1938.

In commemoration of the 70th anniversary of Italy's racial laws, Luzzatti made a presentation at the Università per Stranieri di Siena last month.

Roxana Olivera is a Toronto-based freelance journalist who is producing Bruna's Tape, a documentary about the deportation of the Jews of Siena.

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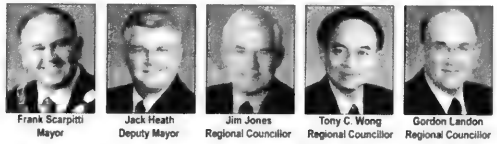

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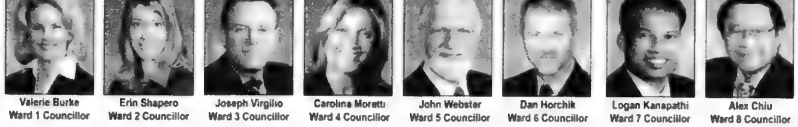

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Klezmer fusion and edgy classical music

By MICHAEL REGENSTREIF
Ottawa Jewish Bulletin

Three excellent CDs released recently range from Margot Leverett's delightful klezmer and bluegrass fusion to the klezmer-jazz mixture of the Klez Dispensers and the edgy classical music of Kristina Reiko Cooper.

Margot Leverett and the Klezmer Mountain Boys
2nd Avenue Square Dance
Traditional Crossroads

One of my favourite klezmer CDs of recent years was Margot Leverett and the Klezmer Mountain Boys, a 2003 album that teamed Leverett, a great clarinettist who was a founding member of the Klezmatics, up with four musicians – fiddler Kenny Kosek, mandolinist Barry Mitterhoff, guitarist Joe Selly and bassist Marty Confurius – rooted in bluegrass but very much at home with klezmer music.

Could a fusion of klezmer, Jewish music rooted in eastern Europe, and bluegrass, string-band music, which developed in the American South after the World War II, work? The answer was a resounding yes.

Leverett's clarinet mixed beautifully with the stringed instruments in a set that weaved klezmer and bluegrass tunes in and out of each other. In both the Old Country and the new, klezmer musicians have intermingled with musicians from many other genres and come up with marvellous new ways of playing Jewish music and redefining Jewish music.

It's been five years, but Leverett's second collaboration with the Klezmer Mountain Boys has finally been released and the wait has been worth it. The new album, 2nd Avenue Square Dance picks up where the first one left off as it moves seamlessly from such bluegrass standards as Bill Monroe's Stoney Lonesome to traditional klezmer fare like Boreasca.

The CD features a number of stellar guest musicians interacting with the band. They include guitarist Jorma Kaukonen of Jefferson Airplane and Hot Tuna fame, legendary bluegrass singer Hazel Dickens and innovative banjo virtuoso Tony Trischka.

Kaukonen's electric guitar playing brings rock and blues influences to several tunes, including Electric Kugel, a piece he co-wrote with Leverett, while Dickens shines on Little Moses, a traditional bluegrass song about the baby found by the pharaoh's daughter who grew up to lead his people from slavery to freedom.

There are also several pieces without the Klezmer Mountain Boys that feature Leverett collaborating with such artists as fiddler Darol Anger and Klezmer Conservatory Band leader Hankus Netsky.

This album is already as much a favourite as its predecessor.
klezmermountainboys.com

The Klez Dispensers
Say You'll Understand
The Klez Dispensers

On their third album, the Klez Dispensers offer up an enjoyable program centred on Yiddish theatre songs and their own original tunes in the klezmer-jazz tradition of Old-to-New-World masters like Dave Tarras.

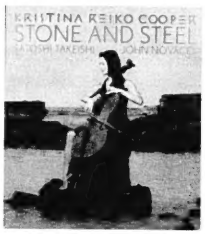
Although their previous release was primarily instrumental music, about half of this set throws the spotlight on singer Susan Watts, whose jazz-inflected vocal highlights include a swinging version of Oy Mame and a torchy rendition of Sheyn Vi Di Levone. Violinist Amy Zakar and bassist Heather Chriscaden Versace add their voices to Watts' to fill out the Andrews Sisters sound needed for a typically up-tempo rendition of the almost-inevitable Bay Mir Bistu Sheyn that ends the CD.

Five of the Dispensers contribute original material. Pianist Adrian Banner's Ray Charleston combines elements of klezmer, swing, bop and blues into a sweet amalgam, while trumpet player Ben Holmes' Millville Freylekh is a delightfully celebratory dance tune. Clarinettist Alex Kontorovich's Sirba is a tour de force for his own solos and the band's ensemble playing.

But perhaps the real highlight of the CD is Goldenshteyn Sirbas, a medley of traditional tunes from the repertoire of German Goldenshteyn, the late eastern European master of traditional Jewish music, who brought a living repertoire of previously unheard Old World klezmer tunes to North America in the 1990s. The Klez Dispensers do his legacy proud.
klezdispensers.com

Kristina Reiko Cooper
Stone and Steel
Linus

Stone and Steel by cellist Kristina Reiko Cooper, the co-artistic director of the Israel Chamber Music Society and a professor of music at Hebrew University in Jerusalem, is a stunning classical album with a rock edge. Working with pianist John Novacek and drummer-percussionist Satoshi Takeishi, Cooper displays extraordinary technique whether on a quiet baroque piece like Dido's Lament, an instrumental arrangement of an aria from Henry Purcell's opera Dido and Aeneas, or bowing with wild abandon on composer John Dowland's piece George Whitehead's Allemand.



The album's high point comes in the title track, Stone and Steel, an 11-minute contemporary piece composed for Cooper by Patrick Zimmerli, that shifts through many moods and classical styles before coming to its jazz-influenced conclusion.

• Music note: This year's Canadian Folk Music Awards ceremony was held Nov. 23 in St. John's, Nfld.. The Sisters of Sheynville, an all-woman band from Toronto steeped in the Yiddish-swing music of the 1930s and '40s, won the vocal group of the year award for their CD Sheynville Express. And David Buchbinder's Odesssa/Havana, which plays a fusion of klezmer and Afro-Cuban jazz, won the world group of the year award for their album Odessa/Havana.

Best wishes for a Happy and Healthy Chanukah

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Happy Chanukah

Israelis offered counselling on avoiding poverty

By MARK ELLIOTT SHAPIRO
CJN Israel Correspondent

JERUSALEM — According to an ancient Chinese proverb attributed to Lao Tzu, founder of Taoism, if you give people a fish, they will have enough to eat for one day, but if you give them a fishing rod, they will have enough fish to eat for an entire lifetime.

Chaim BePlus, a unique Israeli charitable organization founded in November 2006 by former Torontonian Mindy Ajzner, doesn't give charity at all – or at least not in the traditional sense. Instead of helping needy people emerge from mounds of debt, it teaches young Israelis how not to get into debt into the first place.

Or, to revert to that Chinese proverb, Chaim BePlus not only gives the teenagers and young adults in its programs, offered in various places throughout Israel, a fishing rod, but also teaches them how to use it sensibly, how to be economical when buying and using bait, and how important it is to put some of the catch in the deep freeze – for a rainy day or when they want to hang up their fishing rods for good.

In a recent interview with The CJN, Ajzner, a graduate of Associated Hebrew Schools of Toronto and Ulpanat Orot Yeshivat Bnei Akiva in Toronto, said, "Seventy per cent of Israelis live with an overdraft, which is the first step towards economic downfall in the family."

A reception was held recently in the residence of Canada's ambassador to Israel, Jon Allen, and his wife, Clara, that showcased Chaim BePlus. At the reception, Allen noted how, soon after his arrival in Israel, he became aware of the widespread problem of overdrafts in Israeli society.

Certain things that we, the members of today's global consumer society, take for granted should not be. For instance, going on a vacation that will be paid in 12 instalments after returning from the trip. Very unwise, said Ajzner, who also has some practical and sensible tips about apartment buying for young Israeli (and perhaps Canadian) couples.

She said, "According to the experts in personal finance, you shouldn't buy an apartment until your oldest child is in Grade 1. Why? Because, number 1, you are more established professionally and you know what your income is, and you are more realistic about what you can afford. And, number 2, until your kids go to school, you don't know where you want to settle down."

If you do not wait until they go to school, Ajzner cautioned, "then you end up buying and selling apartments as you try out different neighbourhoods and as you lose money through the transactions due to taxes, realtors, lawyers and money expenses. Therefore, you should rent as cheap as possible until your children start school."

At the reception, moderated by Edwin Slonim, a consultant to Chaim BePlus, the organization's message was graphically presented. In addition to a video on Chaim BePlus, Ajzman's son, Simcha, used magic tricks to show what it tries to accomplish.

The reception's keynote speaker, Iris Stark, a partner in an accounting firm in Ra'anana and vice-president of the Institute of Chartered Public Accountants in Israel, spoke about what the Israeli government should do in the economic sphere. She noted that, at the individual level, we are "equally responsible" for budgeting our income, planning personal saving, and investing in long-term, low-risk financial products. We must make every effort to avoid the temptations of luxuries we cannot afford."

Aiming at Israelis aged 17 to 25, Chaim BePlus defines its mission as training and empowering young Israelis in personal financial responsibility. Ajzner told The CJN that Chaim BePlus teaches its participants to adopt a "take charge of life" attitude.

A recent Chaim BePlus information sheet states that "the cost of teaching life skills at a young age is far less than the cost of supporting and rehabilitating people in financial distress. Thus, Chaim BePlus offers a cost-effective way to prevent poverty and ensure long-term financial stability."

In his Mishneh Torah, Maimonides writes, "Of all the prescriptive commandments [mitzvot *asseh*], we must be most meticulous in the commandment of giving charity."

Maimonides said that there are eight degrees of charity and that the highest degree is "to support other Jews whose economic situation has deteriorated, to give them a money grant or a loan or to enter into partnerships with them or to offer them jobs that they can carry out, so that they can finally stand on their own two feet and no longer have to ask others for help."

Perhaps, if there had been an organization like Chaim BePlus in Maimonides' time, he might have added a ninth degree: preventive charity, or teaching people how to avoid poverty's pain, hardship and humiliation.

Chaim BePlus is a unique way of caring for other Jews and a new twist in the performance of the commandment, "Love thy neighbour as thyself."

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